

## **Transformation of the Awareness of Prospective Married Couples through Premarital Guidance: A Philosophical Perspective of the Sukamulya Religious Affairs Office**

**Reza Fahlevi Nurpaiz<sup>1</sup>, Novia Nurul Izzati<sup>2</sup>, Aspandi<sup>3</sup>, Rafiudin<sup>4</sup>, Bidayatul Inayah<sup>5</sup>**

<sup>1</sup>STISNU Nusantara Tangerang, Indonesia, <sup>4</sup>Universitas Al-Khairiyah, Indonesia

<sup>2,3,5</sup>UIN Sultan Maulana Hasanuddin Banten, Indonesia,

Corresponding author: \*[242611103.bidayatulinayah@uinbanten](mailto:242611103.bidayatulinayah@uinbanten)

### **Abstract**

This study aims to analyze the implementation of the premarital guidance program at the Sukamulya District Religious Affairs Office (KUA) and assess its contribution to fostering harmonious families. The study also identifies supporting factors, inhibiting factors, and the program's impact on the readiness of prospective brides and grooms. This study is crucial due to the high number of cases of household disharmony and the need to evaluate the effectiveness of premarital guidance as a preventative measure. Academically, this study addresses the lack of empirical studies related to the implementation and effectiveness of premarital guidance at the sub-district level, including the gap between the material provided and family practices after marriage. Using qualitative field research methods, data were collected through observation, interviews, and documentation. The results indicate that the implementation of guidance includes education on marital values, conflict management, and financial management.. Supporting factors included institutional support, participant enthusiasm, comprehensive materials, and competent resource persons. Inhibiting factors included time constraints, lack of active participation, accessibility constraints, and minimal post-counseling evaluation and support. Visible impacts included improved understanding of prospective brides and grooms, mental-emotional readiness, and the quality of couple communication. However, long-term effectiveness remains uncertain due to the lack of follow-up monitoring. This study confirms that premarital counseling plays a crucial role in building harmonious families, but requires strengthening interactive methods and ongoing evaluation.

**Keywords:** Pre-Marital Guidance. Office of Religious Affairs. Sakinah Family.

### **Abstrak**

Penelitian ini bertujuan menganalisis pelaksanaan program bimbingan pranikah di Kantor Urusan Agama (KUA) Kecamatan Sukamulya serta menilai kontribusinya dalam membentuk keluarga harmonis. Penelitian juga mengidentifikasi faktor pendukung, penghambat, dan dampak program terhadap kesiapan calon pengantin. Studi ini penting dilakukan karena tingginya kasus disharmoni rumah tangga dan kebutuhan evaluasi terhadap efektivitas bimbingan pranikah sebagai upaya preventif. Secara akademik, penelitian ini menjawab minimnya kajian empiris terkait implementasi dan efektivitas bimbingan pranikah di tingkat kecamatan, termasuk kesenjangan antara materi yang diberikan dan praktik keluarga setelah menikah. Menggunakan metode kualitatif jenis penelitian lapangan, data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Hasil menunjukkan bahwa pelaksanaan bimbingan mencakup pendidikan nilai-nilai perkawinan, manajemen konflik, dan manajemen keuangan. Faktor pendukung meliputi dukungan kelembagaan, antusiasme peserta, materi yang lengkap, dan narasumber kompeten. Adapun faktor penghambat mencakup keterbatasan waktu, kurangnya partisipasi aktif, kendala aksesibilitas, serta minimnya evaluasi dan

pendampingan pasca bimbingan. Dampak yang terlihat adalah peningkatan pemahaman calon pengantin, kesiapan mental-emosional, dan kualitas komunikasi pasangan. Namun efektivitas jangka panjang belum dapat dipastikan karena tidak adanya monitoring lanjutan. Penelitian ini menegaskan bahwa bimbingan pranikah berperan penting dalam pembentukan keluarga harmonis, namun perlu penguatan metode interaktif dan evaluasi berkelanjutan.

**Kata kunci:** Bimbingan Pra Nikah. Kantor Urusan Agama. Keluarga Sakinah.

## Introduction

The family has an important role in shaping the quality of the next generation.<sup>1</sup> In Islamic teachings, the family is considered an institution that must be built on the principles of Sakinah, Mawaddah and Rahmah.<sup>2</sup> However, without proper guidance, not all couples can build a harmonious family. The high divorce rate, family conflicts, and household problems pose a major challenge for married couples, especially newlyweds. In this case, the Office of Religious Affairs (KUA) plays a role in providing knowledge and guidance to prospective brides and grooms through a marriage guidance program.<sup>3</sup>

As a religious institution at the sub-district level, the KUA Sukamulya sub-district is tasked with communicating to the community the essence of marriage according to Islamic teachings. One of its leading programs is pre-marital guidance which aims to equip prospective brides and grooms with spiritual, psychological and social aspects. The purpose of this program is to build awareness of couples about their responsibilities in marriage.<sup>4</sup> The pre-marital guidance program also aims to prevent divorce, which is often caused by a lack of understanding of the rights and responsibilities of husband and wife.<sup>5</sup> However, the premarital guidance program at the KUA Sukamulya District faces various challenges, such as low participation of prospective brides and grooms, limited resources, and lack of public understanding of the importance of premarital guidance. Efforts to improve the effectiveness of the program continue to be made, including through a more comprehensive approach based on the needs of the local community. Therefore, it is important to evaluate and analyze the implementation of premarital guidance as an effort to build a sakinah, mawaddah and rahmah family in Sukamulya District.

---

<sup>1</sup> Nur Azizah, "Keluarga, Masyarakat, Dan Negara Dalam Kaitannya Membentuk Generasi Bangsa," *Journal of Gender and Children Studies* 1, no. 2 (2021): 118–29.

<sup>2</sup> Rohmahtus Sholihah and Al Faruq, "Konsep Keluarga Sakinah Menurut Muhammad Quraish Shihab," *SALIMIYA: Jurnal Studi Ilmu Keagamaan Islam* 1 (2020).

<sup>3</sup> Wahyu Gunawan Lubis and Muktarruddin Muktarruddin, "Peran Konseling Pranikah Dalam Menurunkan Angka Perceraian Di Kota Tanjung Balai," *Jurnal Pendidikan Indonesia* 9, no. 2 (2023): 995–1005. DOI: <https://doi.org/10.29210/1202323413> Contents

<sup>4</sup> Ahmad Jazil, "Eksistensi Bimbingan Perkawinan Pranikah Di Wilayah Kecamatan Ujung Tanah Kota Makassar," *Jurnal Al-Mizan* 6, no. 1 (2020): 2. DOI:10.30603/am.v16i1.1405

<sup>5</sup> Lutfi Kusuma Dewi, "Penerapan Nilai-Nilai Pendidikan Islam Dalam Pelaksanaan Kursus Pra Nikah Untuk Mewujudkan Keluarga Sakinah," *Jurnal Pendidikan Agama Islam* 2, no. 1 (2019): 33–50.

Nur Hotimah's 2021 research showed that the implementation of the marriage guidance program was successful at the Pamekasan District KUA but was not in accordance with existing guidelines, because the organizers were trying to adapt to the conditions in the area.<sup>6</sup> Muhammad Andri's 2020 research highlighted that the philosophical basis for marriage guidance is to reduce the divorce rate, but in its implementation it is less active because the divorce rate is still high.<sup>7</sup> Research by Noor Witrin Justiatini and Muhammad Zainal Mustofa in 2020 explained that the impact of premarital guidance on the formation of a harmonious family at the KUA Panjalu District can improve the quality of marriage and build a happy, prosperous and eternal family.<sup>8</sup> The research of Maulidiyah Wati, Ahmad Subekti and Ibnu Jazari in 2019 explained that the marriage guidance program at the KUA Lowokwaru, Malang City was in accordance with the Decree of the Director General of Islamic Community Guidance Number 379 of 2018 concerning guidelines for implementing pre-marital guidance for prospective brides and grooms. However, there were obstacles faced such as the lack of awareness of the participants who were invited to attend the event.<sup>9</sup>

In previous studies, research on the implementation of pre-marital guidance by the KUA generally focused on the implementation mechanism, the materials provided, and its impact on prospective brides and grooms. However, there are several aspects and dimensions that have not been studied in depth, such as the effectiveness of the local cultural approach used in consultations to adapt the material to the context of the community in Sukamulya District, the level of understanding of participants regarding the guidance material after completion of the program, the availability and ability of facilitators, the impact of the program on couples who participate in premarital guidance over time including reduced conflict, the role of digital technology in supporting the provision of counseling materials, and the involvement of other parties such as community leaders or educational institutions that can strengthen the effectiveness of the premarital guidance program. Studies on this aspect can provide new insights to improve the quality of the premarital guidance program by the KUA Sukamulya District.

---

<sup>6</sup> Ali Sodikin and Dadang Akhmad Mulyadi, "Implementasi Program Analisis Monitoring Berita Di Diskominfo DKI Jakarta," *Syar | Jurnal Komunikasi Dan Penyiaran Islam* 1, no. 1 (2021): 1–14, <https://doi.org/10.54150/syar.v1i1.30>.

<sup>7</sup> Muhammad Andri, "Implementasi Bimbingan Perkawinan Sebagai Bagian Dari Upaya Membangun Keluarga Muslim Yang Ideal," *Adil Indonesia Jurnal* 2 (2020): 10. DOI: <https://doi.org/10.35473/aij.v2i2.621>

<sup>8</sup> Witrin Noor Justiatini and Muhammad Zainal Mustofa, "Bimbingan Pra Nikah Dalam Mbentukan Keluarga Sakinah," *Iktisyaf: Jurnal Ilmu Dakwah Dan Tasawuf* 2, no. 1 (2020): 13–23, <https://doi.org/10.53401/iktsf.v2i1.9>.

<sup>9</sup> Maulidiyah Wati, Ahmad Subekti, and Ibnu Jazari, "Analisis Program Bimbingan Perkawinan Dalam Mewujudkan Keluarga Sakinah Studi Kasus Di KUA Lowokwaru Kota Malang," *HIKMATINA: Jurnal Ilmiah Hukum* 1, no. 2 (2019): 114–19.

This study aims to describe the implementation of the marriage guidance program carried out by the KUA Sukamulya District towards the creation of a harmonious family. In addition, this study also examines the supporting and inhibiting elements in the implementation of the pre-marital guidance program, as well as the impact of the pre-marital guidance program on the willingness of prospective brides and grooms to live a married life. This study is expected to contribute in three main aspects. First, this study can theoretically enrich the literature on KUA premarital guidance by examining aspects that have not been studied previously, such as the effectiveness of materials in guidance, the role of facilitators, and the long-term impact of the program. Second, the results of this study are expected to provide recommendations to KUA Sukamulya District to improve the quality and effectiveness of premarital programs, both in terms of implementation, methods and evaluation. Third, from a policy perspective, this study can be a consideration for the Ministry of Religion to develop premarital guidance guidelines in better national standards so that this program can adapt to the needs of diverse communities.

### **Research Methods**

The research method used in this study is a qualitative method with a descriptive approach.<sup>10</sup> The purpose of this study is to describe the implementation of premarital guidance conducted by the Sukamulya District Office of Religious Affairs (KUA) as an effort to build a harmonious family. Data were collected through in-depth interviews with stakeholders, including KUA officials in Sukamulya District, prospective brides and grooms, and local community leaders. In addition, direct observation was carried out during the implementation of the premarital guidance sessions, as well as documentation analysis of program materials such as modules, guidelines, and activity reports.

A qualitative descriptive approach is considered appropriate because the study seeks to explore and understand the process of premarital guidance within its real-life context. This approach enables the researcher to capture participants' experiences, interactions, and responses elements that cannot be adequately measured using quantitative methods. By focusing on natural settings, this method allows a detailed portrayal of the stages of implementation, the content delivered, the supporting and inhibiting factors, and the perceived outcomes of the program. Since the aim of this research is not to test hypotheses but to understand and interpret how the program is carried out, qualitative description provides the most suitable framework.

---

<sup>10</sup> P. D. Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: Alfabeta, 2019).

The collected data were analyzed using thematic analysis,<sup>11</sup> in which interview transcripts, observations, and documents were identified, categorized, and summarized to draw conclusions regarding patterns of implementation and program effectiveness. The thematic approach helps uncover recurring issues and contextual factors that shape the quality of the premarital guidance program. To ensure the credibility and reliability of the findings, data triangulation was employed by comparing information obtained from different sources and methods. This strengthens the trustworthiness of the results and ensures that the conclusions accurately reflect the conditions of premarital guidance at the Sukamulya District KUA.

## **Results and Discussion**

### **Sakinah Family in Islamic Family Law**

The concept of a peaceful family in Islam refers to a family that is founded on love, tranquility, and mutual understanding between husband, wife, and other family members.<sup>12</sup> In the Qur'an, Surah Ar-Rum, verse 21, Allah explains that He created partners for humans so that they can live their lives in peace (sakinah), love (mawaddah), and compassion (rahmah).<sup>13</sup> However, in reality, building and maintaining a sakinah family is not an easy thing to do. Many Muslim families experience various challenges and problems, both from within such as communication and economic aspects, and from outside such as the influence of media, social environment, and culture that do not support Islamic principles.

One of the biggest challenges in realizing a harmonious family is the lack of understanding and application of Islamic teachings in daily life at home.<sup>14</sup> Many married couples do not have sufficient religious knowledge, causing them to easily get caught up in conflict. In the perspective of Islamic family law, husband and wife have equal rights and obligations, but often the imbalance in roles or violation of each other's rights causes problems.<sup>15</sup> For example, a husband who does not fulfill his obligation to provide maintenance or a wife who does not obey her husband in matters permitted by sharia.

---

<sup>11</sup> Jogiyanto Hartono, *Metode Pengumpulan Dan Teknik Analisis Data*, ed. Jogiyanto Hartono (Yogyakarta: Penerbit ANDI, 2018).

<sup>12</sup> Lauhul Mahfudz and Erina Rizki Amaliyah, "Konsepsi Keluarga Sakinah Menurut Hukum Islam," *Jurnal Hukum Keluarga Islam El Qist* 3, no. 02 (2020): 39–55.

<sup>13</sup> Muhammad Sohib Tohir Dkk, *Al-Qur'an Dan Terjemah* (Jakarta: PT Pustaka Jaya Ilmu, 2012).

<sup>14</sup> Hasep Saputra Putri Ayu Kirana Bhakti, Muhammad taqiuddin, "Keluarga Sakinah Menurut Perspektif Al-Qur'an," *Jurnal Ilmu Al-Qur'an Dan Tafsir* 5, no. 2 (2020): 367–98, <https://doi.org/10.21043/qjijis.v7i2.6873>.

<sup>15</sup> Wike Mulyani Rizky silvia Putri, "Penyuluhan Hak Dan Kewajiban Istri Dalam Rumah Tangga Berdasarkan UUD No. 1 Tahun 1974 Tentang Perkawinan Di Desa Rantau Minyak," *Jurnal GeoCivic* 7, no. 2 (2024): 155–59. <https://doi.org/10.70193/alqawanin.v1i1.02>

The idea of building a sakinah, mawaddah, wa rahmah family in Islam aligns closely with the principles discussed in the referenced material, which emphasizes that harmony in the household can only be achieved when both husband and wife understand their religious duties and implement them consistently in daily life. As the Qur'anic foundation in Surah Ar-Rum verse 21 highlights tranquility, love, and compassion as the pillars of marital life, the file further reinforces that these ideals require strong religious literacy, balanced role fulfillment, and responsible behavior from both partners. In practice, many families struggle not because Islamic teachings are insufficient, but because couples lack the knowledge or fail to apply them resulting in communication breakdowns, economic stress, and conflict over rights and responsibilities. The file also stresses that fulfilling obligations such as financial support by the husband and respectful obedience by the wife in matters permitted by sharia are essential components in maintaining marital stability. Thus, both the text above and the file underscore that strengthening religious understanding and internalizing Islamic family law are key to overcoming contemporary challenges and realizing a truly peaceful family grounded in Islamic values.<sup>16</sup>

In addition, the problem of divorce is also a serious obstacle in forming a harmonious family.<sup>17</sup> In Islamic law, divorce is permitted as a last resort, but it is strongly emphasized how important it is to maintain the integrity of the household.<sup>18</sup> Divorce caused by non-sharia reasons or momentary emotional reactions can damage the family structure, especially for children who lose the role models and attention of their parents.<sup>19</sup> On the other hand, uncertainty in the application of Islamic family law also plays a role in the weakness of family institutions. In some areas, the application of local customary or cultural law is often prioritized over Islamic legal principles, which causes injustice in resolving family issues.<sup>20</sup> In fact, Islamic family law has provided clear guidance regarding marriage, the rights and obligations of each partner, conflict resolution, as well as divorce and child custody.

---

<sup>16</sup> Muna Utami and Aulil Amri, Mursyid Djawas, "The Impact of Marriage Without a Guardian in the Perspective of Islamic Family Law and Indonesian Positive Law," *AL-MAQASID* 11, no. 2 (2025): 236–57. <https://doi.org/10.24952/almaqasid.v11i2.17608>

<sup>17</sup> Syamsuddin AB and Isma Arianti, "Pembinaan Keluarga Sakinah Terhadap Preventif Perceraian Di Kantor Urusan Agama Kecamatan Somba Opu Kabupaten Gowa," *Jurnal Berita Sosial* 7, no. 2 (2019): 16–36, <https://journal3.uin-alauddin.ac.id/index.php/beritasosial/article/view/17564>.

<sup>18</sup> Rizky Amaliya Nur Rofik, Niken Umi Rahayu, Muhammad Dafa Ray Stahanif, Dewi Zulfa Kamila, Joandra Ahmad Rabbani, Ranisa Fentiana, "Hakikat Perceraian Berdasarkan Hukum Nasional Dan Hukum Agama Islam," *Jurnal Ilmiah Kajian Multidisipliner* 8, no. 6 (2024): 98–107.

<sup>19</sup> S. A. Sinaga, M. H. P., Yasri, A., Nadila, O. R., Geopani, A., & Thasfa, "Faktor Penyebab Perceraian Dan Dampaknya Terhadap Psikis Anak," *Nanggroe: Jurnal Pengabdian Cendekia* 2, no. 3 (2023): 415–21.

<sup>20</sup> Mohamad Badrun Zaman, "Akulturasi Budaya Indonesia Dalam Implementasi Hukum Keluarga Islam," *Tabsyir: Jurnal Dakwah Dan Sosial Humaniora* 4, no. 4 (2023): 59–69, <https://doi.org/10.59059/tabsyir.v4i4.403>.

Therefore, to create a harmonious family that is in line with Islamic law, it is necessary to undertake planned efforts starting from premarital education, family guidance, to fair and appropriate law enforcement.<sup>21</sup> In addition, spiritual awareness and moral commitment from each family member are the main keys to maintaining harmony in the home. A harmonious family is not just an ideal, but a shared responsibility of Muslims to build a strong and noble society.<sup>22</sup>

### **Premarital Guidance and Its Legal Basis**

Guidance is the English translation of “guidance”. Guidance is a form of the verb “to guide” which means giving direction to others or guiding them in a direction that is beneficial for their current and future lives.<sup>23</sup> Guidance is assistance in the form of support that enables individuals or groups of individuals to develop into independent and optimal individuals.<sup>24</sup> Prayitno explained that guidance is a process in which a professional provides support to a person or group of individuals, whether children, adolescents, or adults. So that the person being guided can develop their own abilities and become independent by utilizing individual strengths and existing opportunities based on applicable norms.<sup>25</sup> Stoops and Walquist stated that guidance is a continuous process that supports individual development to achieve maximum potential and achieve the greatest good for themselves and society.<sup>26</sup>

According to the Great Dictionary of the Indonesian Language, the word *pra* means before. Then the word *nikah* is interpreted as a marriage contract that makes a man and a woman who are not their mahrams *halal* and determines the rights and obligations between the two.<sup>27</sup> Based on the explanation above, pre-marital guidance refers to the process of providing pre-marital assistance to prospective married couples so that they can be happy in their married life. Pre-marital guidance is one of the stages that must be completed before starting the marriage process. This provides understanding and skills to prospective brides and grooms, so that they can know and understand more about what is needed to run a household. The Ministry of Religion is a government agency that handles religious services such as marriage registration and marriage counseling for prospective brides and grooms with the aim of building a harmonious family.

---

<sup>21</sup> Mela Oktarina, Zhila Jannati, and Nuraida, “Penerapan Konseling Pranikah Sebagai Upaya Untuk Mempersiapkan Diri Dalam Membangun Keluarga Sakinah Pada Calon Pengantin,” *Adiba: Journal of Education* 3, no. 3 (2023): 304–18.

<sup>22</sup> Ahmad Muzakki et al., “Konsep Keluarga Sakinah Menurut Pemikiran Ali Syari’ Ati Dan Peran Wanita Karir Dalam Berkontribusi” 2, no. 2 (2024): 129–41.

<sup>23</sup> Arifin, *Pedoman Pelaksanaan Bimbingan Dan Penyuluhan Agama* (Jakarta: PT, Golden Trayon Press, 1998).

<sup>24</sup> Hamdi Abdul Karim, “Manajemen Pengelolaan Bimbingan Pra Nikah Dalam Mewujudkan Keluarga Sakinah Mawadah Wa Rahmah,” *Jurnal Bimbingan Penyuluhan Islam* 01, no. 02 (2019): 321–36.

<sup>25</sup> Prayitno, *Erman Amti, Dasar-Dasar Bimbingan & Konseling*. (Jakarta: Rineka Cipta, 2013).

<sup>26</sup> Hallen, *Bimbingan & Konseling*. (Jakarta: Quantum Teaching, 2005).

<sup>27</sup> Ali Sibra Malisi, “Pernikahan Dalam Islam,” *Jurnal Ilmu Sosial, Politik Dan Hukum* 1, no. 1 (2022): 23.

Maintaining a marriage relationship must be done before marriage. Therefore, the government requires all prospective brides and grooms (both men and women) to learn about family life through pre-marital guidance.

Pre-marital guidance is the government's effort to provide understanding and skills to couples who are about to get married to build a harmonious and loving family, while reducing the high divorce rate in society. The agency responsible for organizing pre-marital guidance is the Marriage Guidance and Preservation Advisory Agency (BP4). BP4 is a semi-official agency or agency of the Ministry of Religion that is engaged in providing advice on marriage, conflict, and divorce. Family guidance provided before marriage is regulated in the Regulation of the Director General of Islamic Community Guidance Number DJ.11/491 of 2009 concerning Courses for Prospective Brides and Grooms (pre-marital courses). The regulation aims to provide knowledge, understanding and skills in a short time to inform prospective brides and grooms about household and family life.<sup>28</sup>

Then, in 2013, the regulation was refined with the issuance of the Regulation of the Director General of Islamic Community Guidance Number DJ.II/542 of 2013 concerning Guidelines for Organizing Premarital Courses stating that the regulation aims to increase insight, understanding and knowledge about family life issues; forming a family that is *sakinah*, *mawaddah* *warahmah*; can reduce the number of divorces, violence and conflicts in family life. This means that by implementing premarital education as part of this premarital education, it is hoped that it can prevent problems such as conflict, divorce and violence in family life and build a happy and prosperous family.<sup>29</sup> So, in 2009 this guidance program was called the prospective bride and groom course. However, in 2013 it changed its name to the pre-marriage course.

### **Implementation of Pre-Marital Guidance by the Religious Affairs Office (KUA) of Sukamulya District**

The implementation of pre-marital guidance held by the Sukamulya District Religious Affairs Office (KUA) plays an important role in educating and preparing prospective couples for a harmonious married life. This guidance program covers many important topics to help prospective couples prepare themselves mentally and emotionally, including marriage values, conflict management, and financial management. The implementation of marriage values

---

<sup>28</sup> Haiza Nadia, "Upaya Bimbingan Pra Nikah Dalam Membentuk Keluarga Sakinah," *Jurnal Hukum Syariah Dan Kontemporer* 4, no. 1 (2022): 62–82.

<sup>29</sup> Suud Sarim Karimullah, "Urgensi Pendidikan Pra Nikah Dalam Membangun Keluarga Sejahtera Perspektif Khoiruddin Nasution" 09 (2021): 229–46.

education in the pre-marital guidance program aims to equip prospective married couples with a deep understanding of the meaning and purpose of marriage from a religious, cultural, and social perspective. The implementation time is usually carried out at the beginning of the pre-marital guidance series, when the couple has just registered for marriage, or according to the schedule determined by the Sukamulya District KUA. In addition, the implementation location is in the Sukamulya District KUA hall or other agreed-upon places, such as the Sukamulya District Multipurpose Building (GSG) or the Joint Religious Building. Furthermore, the form of activity is delivered in the form of lectures, interactive discussions, and questions and answers. In some The opportunity was also given to play educational videos and marriage case studies. The material presented includes the meaning and purpose of marriage in Islam, the rights and obligations of husband and wife, the principles of *sakinah*, *mawaddah*, and *rahmah*, the role of communication and trust in marriage. The resource persons for the material were the Marriage Guidance and Preservation Advisory Board (BP4), Health Centers, and religious figures or family counseling practitioners who work together with the KUA.

In addition to the above materials, conflict management in the household is also important to be delivered. This session is designed to prepare prospective couples in facing and resolving conflicts that may arise in married life. Participants are expected to have good communication and problem-solving skills. The implementation time is usually carried out after the marriage values session, on the same day or in the next follow-up session. The implementation location is in the KUA meeting room or an alternative location that is more supportive of the discussion atmosphere, such as a multi-purpose room or other place that supports the implementation of the activity. Furthermore, the form of activity is in the form of interactive lectures, conflict resolution simulations/roleplays, group discussions, and sharing experiences from married couples. The materials provided in this session include techniques for recognizing and managing conflict, effective communication and empathy, strategies for resolving conflict without violence, and the importance of cooperation and compromise in the household. The resource persons in this session are religious counselors who have received special training in marriage counseling, and sometimes present external resource persons such as family psychologists or marriage counselors.

In addition to the above materials that are usually presented in premarital guidance activities for prospective brides and grooms, there is also material on family financial management. This material aims to provide insight and basic skills in managing household finances wisely and transparently in order to realize economic stability in the family. The time of implementation is usually the closing session in premarital guidance, because it concerns the technical aspects of

household life. The place of implementation is usually held in the KUA hall or other meeting rooms that have been provided, with facilities that support the presentation of materials and simulations. Furthermore, the form of activities carried out is in the form of lectures, family budget preparation exercises, financial management case studies, and open discussions on long-term financial planning. The materials provided in this session include: basic principles of family financial management, preparing monthly and annual budgets, planning savings, investments, and emergency funds, as well as transparency and cooperation in household finances. The speakers in this session include religious instructors who have a family economic background, or who work with sharia financial institutions such as BMT and local sharia banks.

Premarital guidance is a government effort to provide understanding to prospective couples about household management and the skills they need to build a harmonious, loving, and caring family, so as to reduce the high divorce rate. The agency responsible for organizing this premarital guidance is the Marriage Guidance and Preservation Advisory Agency (BP4). BP4 is an institution, agency or semi-official organization under the Ministry of Religion that is engaged in handling marriages and resolving marriage disputes. The pre-marital guidance program has been implemented by the Sukamulya District Religious Affairs Office (KUA) since early 2022. This program is a mandatory requirement, so the Sukamulya District KUA does it twice a month, precisely on Thursdays. Considering that this program is a mandatory and official program and is national in nature, every KUA must hold this program.

As for the registration mechanism and implementation of pre-marital guidance, it is usually carried out simultaneously with marriage registration. This means that those who are going to get married will fill out the registration form first, then get a schedule from the KUA to take part in the pre-marital guidance program. Usually held 1 week before the wedding day. The duration of pre-marital guidance starts at 08.30 WIB-12:00 WIB. The implementation time for the prospective bride and groom guidance activities is as optimal as possible so that participants do not get bored and tired. Because some participants have other activities that are carried out after Dzuhur, that is why the KUA of Sukamulya District uses the morning to carry out the guidance program. Meanwhile, for prospective couples who cannot attend at the specified time, they usually ask for permission because there are things that prevent them from being able to take part in the program. They will also go to the KUA the next day to carry out pre-marital guidance independently.

Many materials are presented such as further materials on the legal basis of marriage, both the Law and Islamic law. There are also resources on financial management, sakinah family, child care, family conflict and dispute resolution. So that prospective husband and wife who receive the

materials have an overview related to family law or the family that they will run. In this pre-marital guidance program, many elements are also involved such as BP4 (Marriage Advisory, Guidance, and Preservation Agency), which is facilitated by the KUA. There are also Islamic religious counselors, NU Muslim women, religious figures, including from the MUI (Indonesian Ulema Council). In addition, there are elements from health service providers in this case the health center that provides materials on reproductive health.

The methods used in the pre-marital guidance program at the Sukamulya District Religious Affairs Office (KUA) consist of lectures, discussions, simulations and videos. Lectures are conducted based on the themes and materials presented. Discussions are conducted in two directions where participants in the guidance will later ask questions related to what the speaker has conveyed. Then simulations are conducted so that participants can better understand and more easily remember what has been conveyed. While other teaching materials used such as images and videos are used as an effort to make it easier to understand what has been conveyed. At the Sukamulya District Religious Affairs Office (KUA), the implementation of pre-marital guidance uses a guide or module that has been created by officers, and all participants will of course be given a guidebook entitled Yayasan Keluarga Sakinah. The guidebook is a must-read for anyone who is going to get married. The book not only discusses marriage preparations, but also discusses family issues in depth so that it is a must-read for those who are already married.

The results of interviews with guidance participants also revealed that they felt satisfied and happy. With the pre-marital guidance, the participants felt very helped in understanding that marriage is not only about financial strength, but also about mental and emotional maturity. The benefits are enormous and become a basic foundation as an effort to build a household filled with peace, love and affection.

The Sukamulya District Religious Affairs Office (KUA) hopes that this pre-marital guidance program can continue and all KUA can continue this program. This program is considered very effective in preparing prospective couples. In fact, in 2023-2024, the divorce rate decreased in Religious Courts in every region and city. With this pre-marital guidance program, prospective couples who are about to get married have an overview and perspective on the world of marriage and know their respective rights and responsibilities.

The implementation of the premarital guidance program at the Sukamulya District Religious Affairs Office (KUA) demonstrates a structured and comprehensive effort to prepare prospective couples for the realities of married life; however, the program's effectiveness depends

largely on the depth of engagement and consistency of follow-up after the sessions. Although the materials ranging from marriage values, conflict management, to financial planning are relevant and well-delivered through varied methods such as lectures, discussions, simulations, and case studies, the reliance on a short, half-day schedule may limit participants' ability to internalize and practice these skills. The involvement of multiple stakeholders, including BP4, religious leaders, health centers, and family counselors, strengthens the program's credibility and multidimensional approach, yet the analysis indicates a need for continued monitoring and post-guidance support to ensure long-term behavioral change. Participants' positive responses show that the program succeeds in increasing awareness and readiness; however, real improvement in marital quality and reduction of divorce rates requires sustained intervention beyond the initial guidance. Therefore, while the program is an important preventive measure and has shown promising early outcomes—such as reduced divorce rates in 2023–2024 it would benefit from enhanced evaluation mechanisms, periodic refresher sessions, and broader community involvement to maximize its long-term impact.

### **Supporting and Inhibiting Elements of Premarital Guidance by the Sukamulya District Religious Affairs Office (KUA)**

The implementation of premarital guidance at the Sukamulya District Religious Affairs Office (KUA) is one of the efforts to prepare prospective couples to live a good married life in accordance with religious teachings and social norms. However, in its implementation, there are supporting and inhibiting elements that affect its effectiveness.

#### **Supporting Elements:**

Supporting elements in the implementation of pre-marital guidance by the Sukamulya District Religious Affairs Office (KUA) consist of the following aspects:

#### **1. Support from KUA and the Government**

One of the main supporting factors is government support.<sup>30</sup> The KUA of Sukamulya District has a structured and systematic pre-marital guidance program, as part of the government's efforts to form a *sakinah, mawaddah, and rahmah* family. This program is not only a routine administrative activity, but is a form of implementation of government policy through the Ministry of Religion of the Republic of Indonesia, such as regulatory support. The implementation of this pre-marital guidance is based on;

---

<sup>30</sup> Siti Muslifah and Busriyanti, "Kebijakan Pemerintah Dalam Konseling Pra Nikah Untuk Meningkatkan Ketahanan Keluarga Di Kabupaten Jember (Analisis Pendekatan Maqasid Al-Syari'ah Jamal Al-Din Atiyah)," *Jurnal Hukum Islam Dan Perundang-Undangan* 8, no. 1 (2024): 155–202.

- a. Regulation of the Director General of Islamic Community Guidance Number 373 of 2017 concerning Marriage Guidance for Prospective Brides and Grooms;
- b. Marriage Guidance Program for Prospective Brides and Grooms (Bimwin Catin) which is a national policy to reduce divorce rates and improve the quality of household life; and
- c. Support from the Coordinating Ministry for Human Development and Culture (Kemenko PMK) through cross-sectoral cooperation in improving family resilience.

In addition, the Government through the Ministry of Religion also provides support in the form of official pre-marital guidance modules and guides, training for counselors and KUA officers, a digitalization system for catin data (through the Sihuwal/Sihaka application) integrated with guidance implementation data, and the provision of an operational budget for the implementation of Bimwin activities, especially in areas with high divorce cases. The pre-marital guidance program run by KUA Sukamulya is not only a local initiative, but also part of a national program that has regulatory support and government facilities. This shows a strong commitment to fostering Indonesian families from the earliest stage, namely before marriage.

## 2. Enthusiasm of the Prospective Bride and Groom

The enthusiasm of the Prospective Bride and Groom in the premarital guidance activities at the KUA is also a supporting factor. is now increasingly in demand by prospective bride and groom couples. This can be seen from the increasing number of participants who register and participate in the activities with enthusiasm. Prospective brides and grooms realize that marriage is not just a ceremony, but the beginning of a long journey that requires physical and mental readiness. Through this guidance, couples are given a deep understanding of various important aspects of household life, such as communication, family finances, reproductive health, to the roles and responsibilities of husband and wife.<sup>31</sup> The enthusiasm shown reflects their concern for the importance of building a strong foundation to create a *sakinah*, *mawaddah*, and *warahmah* household. Premarital guidance is also one of the preventive efforts to reduce household conflict and improve the quality of marriage in the future.<sup>32</sup>

## 3. Comprehensive Material

---

<sup>31</sup> Anas Aulia Toha, "Bimbingan Pranikah Terhadap Tingkat Kesiapan Calon Pengantin Dalam Mewujudkan Keluarga Sakinah," *Jurnal Ilmiah Bimbingan Konseling Undiksha* 15, no. 2 (2024): 153–60.

<sup>32</sup> T A Syafa et al., "Upaya Bimbingan Pranikah Bagi Calon Pengantin Dalam Membentuk Keluarga Sakinah Di KUA Kecamatan Medan Tembung," *Innovative: Journal Of ...* 4 (2024): 588–97.

Comprehensive Material in Guidance for Prospective Brides and Grooms at KUA Sukamulya is designed comprehensively to prepare prospective brides and grooms to build a harmonious and sustainable household life. The material presented is not only theoretical, but also practical and relevant to the dynamics of household life. Several important aspects that are the focus of this guidance include:

- a) Values and Purpose of Marriage. Prospective brides and grooms are given a deep understanding of the meaning of marriage from a religious and social perspective, as well as the importance of building a household based on the values of togetherness, mutual respect, and responsibility.
- b) Conflict Management. This material equips couples with the skills to resolve differences in a healthy way, prevent prolonged arguments, and build effective communication in facing various life challenges.
- c) Family Financial Management. Finances are often a source of household conflict. Therefore, couples are equipped with basic knowledge on how to manage joint finances, set priorities, and build financial agreements early on. With a communicative and participatory approach, this guidance provides space for participants to discuss, ask questions, and share experiences, so that the learning process becomes more meaningful. This comprehensive material is expected to be a valuable provision in realizing a strong and blessed marriage.

#### 4 Involvement of Competent Resource Persons

The involvement of competent resource persons is also one of the main strengths in the implementation of premarital guidance at the KUA Sukamulya District. This guidance activity not only delivers theoretical material, but also enriches participants with practical insights brought by experts. The resource persons involved include religious figures who convey the values of marriage from a religious perspective, provide spiritual advice, and guide prospective brides and grooms in understanding the roles and responsibilities of husband and wife according to religious teachings. Marriage Counselors help couples understand the dynamics of relationships in the household, recognize potential conflicts, and teach how to build healthy and empathetic communication. Experienced practitioners such as family counselors or financial managers, who provide realistic views and practical strategies in managing household life, including in economic aspects, parenting, and role balance. With an interactive and experience-based approach, the resource persons are able

to create an inspiring and memorable guidance atmosphere, so that participants feel more mentally, emotionally, and spiritually prepared in living their married life.

#### **Inhibiting Elements:**

Factors that inhibit the implementation of premarital guidance are:

##### **1. Time Limitations**

Time limitations, although premarital guidance at the KUA Sukamulya District is designed with comprehensive materials, its implementation still faces several obstacles. One of the significant inhibiting elements is time limitations. Such as where the relatively short duration of guidance is often the main challenge.

The time available is not enough to explore all the material in depth, especially when participants need further discussion or consultation on sensitive topics such as household conflicts or financial management. This can reduce the effectiveness of message delivery and participants' understanding of the contents of the material. In addition, with the large number of participants in one session, individual interaction and mentoring are limited. As a result, some participants may not have received the maximum learning experience. This limitation is an important note in efforts to develop guidance programs in the future, so that the duration and quality of training can be more optimal in equipping prospective brides and grooms towards a mature and harmonious household life.

##### **2. Lack of Active Participation from Participants**

The lack of active participation from participants is one of the challenges faced in implementing guidance for prospective brides and grooms at the KUA Sukamulya District. Although this program is designed to provide important provisions for married life, there are still couples who participate in this activity only as a form of administrative formality before getting married.

This lack of enthusiasm can be seen from the minimal involvement of participants in discussion sessions, questions and answers, or other interactive activities. Some participants tend to be passive, listening without responding or showing further interest in the material presented. This has an impact on the effectiveness of learning, because the guidance process becomes less dynamic and does not fully touch on the specific needs of each couple. The causative factors can vary, ranging from mental unpreparedness, ignorance of the importance of premarital guidance, to the assumption that the topics discussed are not relevant to their conditions. For this reason, a more persuasive approach

and a more interesting delivery method are needed so that participants feel more involved and gain maximum benefits from each session.

### 3. Accessibility Constraints

Accessibility constraints are quite an obstacle in the implementation of guidance for prospective brides and grooms at the KUA Sukamulya District, especially for participants who come from remote areas or have busy schedules. For prospective brides and grooms who live in remote areas or far from the KUA location, limited transportation facilities are an obstacle to attending in person. This causes some couples to be forced to arrive late, attend incompletely, or even not be able to attend guidance at all. In addition, couples who work with busy schedules, either as office workers, self-employed, or daily laborers, also have difficulty adjusting their time to the predetermined guidance schedule. This condition has an impact on low attendance and optimal participation in guidance activities.

These accessibility constraints indicate the need for innovation in organizing guidance, for example through online guidance, flexible scheduling, or collaboration with other agencies to reach participants who have limited time and distance. Thus, all prospective brides and grooms can obtain the same rights in getting provisions towards a healthy and quality married life.

### 4. Lack of Post-Guidance Evaluation and Mentoring

One of the quite striking weaknesses in the implementation of guidance for prospective brides and grooms at the KUA Sukamulya District is the suboptimal evaluation and mentoring after the guidance program is completed. Until now, there has been no systematic mechanism to follow up on the development of couples after they have participated in premarital guidance. Without further evaluation, the effectiveness of the program is difficult to measure, especially in the long term. It is not yet known to what extent the material provided is actually applied in the participants' married lives, or whether the guidance is able to prevent conflict and improve the quality of their households. In addition, the absence of post-guidance mentoring also means that couples who experience obstacles in their early married lives do not have access to further support, such as counseling or further consultation. This has the potential to cause small problems to become bigger conflicts because they are not handled properly from the start.

This condition emphasizes the importance of designing a continuous evaluation system and post-guidance mentoring services, either through follow-up visits, mentoring

groups, or online platforms that allow couples to stay connected with counselors or instructors. With follow-up efforts, the premarital guidance program will not only be a ceremonial activity, but will truly have a long-term impact on family resilience.

The inhibiting factor in the implementation of premarital guidance is the lack of involvement of participants or prospective couples. This is often caused by various reasons. Such as lack of awareness of the importance of the advice, time constraints due to intensive wedding preparations, or even the perception that the material presented is less relevant. This ignorance can reduce the effectiveness of the premarital guidance program to prepare couples to face challenges in the world of marriage. Without optimal participation, prospective brides and grooms will not fully understand the role of communication, conflict management, and division of household tasks which are important foundations in building harmonious and sustainable relationships. Not only that, other inhibiting factors are caused by social views that do not support it. There are still people who are hesitant to take premarital guidance because it is considered unnecessary or just a formality.

#### **The Impact of Pre-Marital Guidance by the Office of Religious Affairs (KUA) on Families in Sukamulya District**

Pre-marital guidance organized by the Sukamulya District Religious Affairs Office (KUA) has provided various positive impacts for prospective couples and their families. The impacts of pre-marital guidance are as follows: Gaining a deeper understanding of their rights and responsibilities as husband and wife through the material presented in the program. The material presented in the marriage guidance program covers religious, social, and legal aspects so as to help both partners understand the importance of cooperation and mutual support in the family. Thus, it is expected to help reduce the potential for conflict due to ignorance of each other's roles in the family.

Helping the mental and emotional readiness of prospective couples. With pre-marital guidance, it can provide provisions for emotional management, effective communication, and conflict resolution so that prospective couples can face challenges in marriage. In addition, the psychological approach in the guidance can help prospective couples build healthy and harmonious relationships. Creating good communication. Good communication is the key to family success. In pre-marital guidance conducted at the Sukamulya District Religious Affairs Office (KUA), prospective brides and grooms are trained to communicate effectively so as to create a more open family atmosphere where everyone feels respected and heard.

Reduce the divorce rate. Premarital guidance conducted at the Sukamulya District Religious Affairs Office (KUA) has contributed to reducing the divorce rate in the Sukamulya District. By making thorough preparations before marriage, couples will be able to face problems more maturely and will not easily make the decision to divorce. The premarital guidance program also has an impact on future generations. Children who are raised in peaceful homes tend to have good personalities, self-confidence, and strong social skills. This shows that the influence of premarital guidance is not only on couples, but also on their children.

Based on the above explanation, the author concludes that overall, pre-marital guidance conducted at the Sukamulya District Religious Affairs Office (KUA) has a major impact on the formation of a harmonious family. By deepening the understanding of rights and responsibilities in the family and emotional management, prospective couples can build a harmonious family. In addition, the positive impact is not only felt by prospective married couples, but also the community in general, and ultimately contributes to social development in Sukamulya District.

### **Conclusion**

The results of this study indicate that the implementation of the pre-marital guidance program at the Sukamulya District Religious Affairs Office (KUA) covers various aspects such as education on marriage values, conflict management, and family financial management. Supporting elements include support from the KUA and the Government, enthusiasm of prospective brides and grooms in participating in pre-marital guidance activities, comprehensive materials, and the involvement of competent resource persons, while the inhibiting elements include time constraints, lack of active participation from participants, accessibility constraints, and minimal evaluation and assistance after guidance. The impact of pre-marital guidance shows that prospective married couples who are going to get married gain a deeper understanding of their rights and responsibilities as husband and wife through the materials presented in the guidance program, help the mental and emotional readiness of prospective couples, create good communication, and reduce the divorce rate. The implementation of pre-marital guidance held by the Sukamulya District Religious Affairs Office (KUA) plays an important role in educating and preparing prospective couples for a harmonious married life. This guidance program covers many important topics to help prospective couples prepare themselves mentally and emotionally, including marriage values, conflict management, and financial management.

### **Bibliography**

Ahmad Jazil, "Eksistensi Bimbingan Perkawinan Pranikah Di Wilayah Kecamatan Ujung Tanah Kota Makassar," *Jurnal Al-Mizan* 6, no. 1 (2020): 2. DOI:10.30603/am.v16i1.1405

- Ahmad Muzakki et al., “Konsep Keluarga Sakinah Menurut Pemikiran Ali Syari ’ Ati Dan Peran Wanita Karir Dalam Berkontribusi” 2, no. 2 (2024): 129–41.
- Ali Sibra Malisi, “Pernikahan Dalam Islam,” *Jurnal Ilmu Sosial, Politik Dan Hukum* 1, no. 1 (2022): 23.
- Haiza Nadia, “Upaya Bimbingan Pra Nikah Dalam Membentuk Keluarga Sakinah,” *Jurnal Hukum Syariah Dan Kontemporer* 4, no. 1 (2022): 62–82.
- Ali Sodikin and Dadang Akhmad Mulyadi, “Implementasi Program Analisis Monitoring Berita Di Diskominfo DKI Jakarta,” *Syiar | Jurnal Komunikasi Dan Penyiaran Islam* 1, no. 1 (2021): 1–14, <https://doi.org/10.54150/syiar.v1i1.30>.
- Anas Aulia Toha, “Bimbingan Pranikah Terhadap Tingkat Kesiapan Calon Pengantin Dalam Mewujudkan Keluarga Sakinah,” *Jurnal Ilmiah Bimbingan Konseling Undiksha* 15, no. 2 (2024): 153–60.
- Arifin, *Pedoman Pelaksanaan Bimbingan Dan Penyuluhan Agama* (Jakarta: PT, Golden Trayon Press, 1998).
- Hallen, *Bimbingan & Konseling*, (Jakarta: Quantum Teaching, 2005).
- Hamdi Abdul Karim, “Manajemen Pengelolaan Bimbingan Pra Nikah Dalam Mewujudkan Keluarga Sakinah Mawadah Wa Rahmah,” *Jurnal Bimbingan Penyuluhan Islam* 01, no. 02 (2019): 321–36.
- Hasep Saputra Putri Ayu Kirana Bhakti, Muhammad taqiuddin, “Keluarga Sakinah Menurut Perspektif Al-Qur’an,” *Jurnal Ilmu Al-Qur’an Dan Tafsir* 5, no. 2 (2020): 367–98, <https://doi.org/10.21043/qjijis.v7i2.6873>.
- Jogiyanto Hartono, *Metode Pengumpulan Dan Teknik Analisis Data*, ed. Jogiyanto Hartono (Yogyakarta: Penerbit ANDI, 2018).
- Lauhul Mahfudz and Erina Rizki Amaliyah, “Konsepsi Keluarga Sakinah Menurut Hukum Islam,” *Jurnal Hukum Keluarga Islam El Qist* 3, no. 02 (2020): 39–55.
- Lutfi Kusuma Dewi, “Penerapan Nilai-Nilai Pendidikan Islam Dalam Pelaksanaan Kursus Pra Nikah Untuk Mewujudkan Keluarga Sakinah,” *Jurnal Pendidikan Agama Islam* 2, no. 1 (2019): 33–50.
- Maulidiyah Wati, Ahmad Subekti, and Ibnu Jazari, “Analisis Program Bimbingan Perkawinan Dalam Mewujudkan Keluarga Sakinah Studi Kasus Di KUA Lowokwaru Kota Malang,” *HIKMATINA : Jurnal Ilmiah Hukum* 1, no. 2 (2019): 114–19.
- Mela Oktarina, Zhila Jannati, and Nuraida, “Penerapan Konseling Pranikah Sebagai Upaya Untuk Mempersiapkan Diri Dalam Membangun Keluarga Sakinah Pada Calon Pengantin,” *Adiba: Journal of Education* 3, no. 3 (2023): 304–18.

- Mohamad Badrun Zaman, “Akulturasi Budaya Indonesia Dalam Implementasi Hukum Keluarga Islam,” *Tabsyir: Jurnal Dakwah Dan Sosial Humaniora* 4, no. 4 (2023): 59–69, <https://doi.org/10.59059/tabsyir.v4i4.403>.
- Muhammad Andri, “Implementasi Bimbingan Perkawinan Sebagai Bagian Dari Upaya Membangun Keluarga Muslim Yang Ideal,” *Adil Indonesia Jurnal* 2 (2020): 10. DOI: <https://doi.org/10.35473/aij.v2i2.621>
- Muhammad Sohib Tohir Dkk, *Al-Qur'an Dan Terjemah* (Jakarta: PT Pustaka Jaya Ilmu, 2012).
- Muna Utami and Aulil Amri , Mursyid Djawas, “The Impact of Marriage Without a Guardian in the Perspective of Islamic Family Law and Indonesian Positive Law,” *AL-MAQASID* 11, no. 2 (2025): 236–57. <https://doi.org/10.24952/almaqasid.v11i2.17608>
- Nur Azizah, “Keluarga, Masyarakat, Dan Negara Dalam Kaitannya Membentuk Generasi Bangsa,” *Journal of Gender and Children Studies* 1, no. 2 (2021): 118–29.
- P. D. Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: Alfabeta, 2019).
- Prayitno, *Erman Amti, Dasar-Dasar Bimbingan & Konseling*. (Jakarta: Rineka Cipta, 2013).
- Rizky Amaliya Nur Rofik, Niken Umi Rahayu, Muhammad Dafa Ray Stahanif, Dewi Zulfa Kamila, Joandra Ahmad Rabbani, Ranisa Fentiana, “Hakikat Perceraian Berdasarkan Hukum Nasional Dan Hukum Agama Islam,” *Jurnal Ilmiah Kajian Multidisipliner* 8, no. 6 (2024): 98–107.
- Rohmahtus Sholihah and Al Faruq, “Konsep Keluarga Sakinah Menurut Muhammad Quraish Shihab,” *SALIMIYA: Jurnal Studi Ilmu Keagamaan Islam* 1 (2020).
- S. A. Sinaga, M. H. P., Yasri, A., Nadila, O. R., Geopani, A., & Thasfa, “Faktor Penyebab Perceraian Dan Dampaknya Terhadap Psikis Anak,” *Nanggroe: Jurnal Pengabdian Cendekia* 2, no. 3 (2023): 415–21.
- Siti Muslifah and Busriyanti, “Kebijakan Pemerintah Dalam Konseling Pra Nikah Untuk Meningkatkan Ketahanan Keluarga Di Kabupaten Jember (Analisis Pendekatan Maqasid Al-Syari’ah Jamal Al-Din Atiyah),” *Jurnal Hukum Islam Dan Perundang-Undangan* 8, no. 1 (2024): 155–202.
- Suud Sarim Karimullah, “Urgensi Pendidikan Pra Nikah Dalam Membangun Keluarga Sejahtera Perspektif Khoiruddin Nasution” 09 (2021): 229–46.
- Syamsuddin AB and Isma Arianti, “Pembinaan Keluarga Sakinah Terhadap Preventif Perceraian Di Kantor Urusan Agama Kecamatan Somba Opu Kabupaten Gowa,” *Jurnal Berita Sosial* 7, no. 2 (2019): 16–36, <https://journal3.uin-alauddin.ac.id/index.php/beritasosial/article/view/17564>.

- T A Syafa et al., “Upaya Bimbingan Pranikah Bagi Calon Pengantin Dalam Membentuk Keluarga Sakinah Di KUA Kecamatan Medan Tembung,” *Innovative: Journal Of ...* 4 (2024): 588–97.
- Wahyu Gunawan Lubis and Muktarruddin Muktarruddin, “Peran Konseling Pranikah Dalam Menurunkan Angka Perceraian Di Kota Tanjung Balai,” *Jurnal Pendidikan Indonesia* 9, no. 2 (2023): 995–1005. DOI: <https://doi.org/10.29210/1202323413> Contents
- Wike Mulyani Rizky silvia Putri, “Penyuluhan Hak Dan Kewajiban Istri Dalam Rumah Tangga Berdasarkan UUD No. 1 Tahun 1974 Tentang Perkawinan Di Desa Rantau Minyak,” *Jurnal GeoCivic* 7, no. 2 (2024): 155–59. <https://doi.org/10.70193/alqawanin.v1i1.02>
- Witrin Noor Justiatini and Muhammad Zainal Mustofa, “Bimbingan Pra Nikah Dalam Mbentukan Keluarga Sakinah,” *Iktisyaf: Jurnal Ilmu Dakwah Dan Tasawuf* 2, no. 1 (2020): 13–23, <https://doi.org/10.53401/iktsf.v2i1.9>.