



Pre-marital Education for Prospective Brides and Grooms in Realizing Harmonious Families in Muslim Communities

Awang Ringgit¹, Yusriandi¹, Ifni Yulfa¹

¹STIT YPI Al-Yaqin Muaro Sijunjung, Indonesia

✉ ringgit062@gmail.com*

Abstract

Marriage is a sacred institution in Islam aimed at establishing a harmonious, loving, and compassionate family. However, the reality is that divorce rates remain relatively high. In 2023, there were only 751 marriages, while there were 996 divorce cases. In 2024, there were 685 marriages, while the number of divorce cases reached 799. Despite the implementation of the Pre-marriage course program by Marriage Guidance and Preservation Advisory Board in accordance with the regulations of the Director General of Islamic Community Guidance, No. DJ.II/491 of 2009 and DJ.II/542 of 2013. This study aims to assess the effectiveness of the premarital counseling program course in reducing divorce rates and to identify the challenges faced in West Sumatera in its implementation. This research uses a qualitative approach with field research methods through interviews, the Office of Religious Affairs, and course participants. The results of the study indicate that the implementation of the course has not been optimal due to several factors, including weak regulations (no sanctions for those who do not participate), lack of socialization, time constraints, costs that are considered burdensome, and minimal support from related parties. In addition, several external factors such as intervention by individuals and the transfer of authority to the Office of Religious Affairs also pose obstacles. Therefore, regulatory strengthening, inter-agency synergy, and a more massive education strategy are needed so that the premarital counseling program course can truly serve as a preventive instrument in reducing the divorce rate.

Article Information:

Received October 15, 2024

Revised November 28, 2024

Accepted December 19, 2024

Keywords: *Marriage Guidance and Preservation Advisory Board, effectiveness, courses for prospective brides and grooms*

INTRODUCTION

Marriage is a universal sunnatullah that applies to all of His creatures, including humans, animals, and plants (Burhanudin, 2019; Efendy, 2022; Gustiawati & Lestari, 2018). It is a method chosen by Allah SWT as a means for His creatures to reproduce and sustain life (Bari, 2023).

How to cite:

Ringgit, A., Yusriandi, Y. Yulfa, I. (2024). Pre-marital Education for Prospective Brides and Grooms in Realizing Harmonious Families in Muslim Communities. *Diniyyah Jurnal*, 11(2), 43-52.

E-ISSN:

2810-0050

Published by:

The Institute for Research and Community Service

Marriage is a contract that includes ownership of the wath'i with the words nikah or tazwij or by using words that have the same meaning as both (Daulay et al., 2025; Dibaj, 2024; Suryantoro & Rofiq, 2021). Meanwhile, according to Law No. 1 of 1974 on Marriage, Article 1 states: marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and lasting family (household) based on the One Almighty God (Hardani, 2016; Patampari, 2020).

For a Muslim, the aspiration to achieve a harmonious family is a dream for every individual. A smart solution to prevent divorce is to equip oneself with a comprehensive understanding of religious practices, thereby fostering a wise character in addressing various issues that arise in family life (Jauhari et al., 2025). Motivation and enthusiasm alone are certainly insufficient as the foundation for a successful marriage. Therefore, a high level of commitment and responsibility can be achieved through psychological strengthening and adequate spiritual guidance.

There are many issues that arise in building a household, ranging from economic problems, early marriage, misunderstandings due to a lack of openness, husbands neglecting their responsibilities, unhealthy polygamy (unregistered marriages), infidelity, disobedient wives, and interference from other parties that cause families to become dysfunctional (Satino et al., 2022). Such issues often lead to prolonged conflicts, resulting in frequent arguments, domestic violence (DV), and in some cases, divorce (Wulandari et al., 2024).

Seeing the high divorce rate in Indonesia, the government responded by issuing Regulation of the Director General of Islamic Community Guidance of the Ministry of Religious Affairs Number DJ.II/491 of 2009 and reinforced by Regulation of the Director General Number DJ.II/542 of 2013 concerning guidelines for conducting courses for prospective brides and grooms, which aims to reduce the divorce rate (Amin et al., 2024). DJ.II/542 of 2013 on guidelines for conducting pre-marriage courses, aimed at reducing the divorce rate (Amin et al., 2024). In response to the regulations issued by the Director General of Islamic Community Guidance of the Ministry of Religion, the Marriage Counseling, Development, and Preservation Agency of Pariaman City has implemented these regulations with the hope that the divorce rate can be reduced. However, if we look closely, the divorce rate continues to increase every year.

The Marriage Guidance and Preservation Agency and the Pariaman City government responded by implementing this course for prospective brides and grooms in light of the relatively high divorce rate, based on data collected by the West Sumatra Statistics Agency <https://sumbar.bps.go.id/en/statistics-table/>, which is illustrated in the table below.

Table 1. Marriages and Divorces in Pariaman City

No	Year	Marriage	Divorce by Talaq	Divorce by Litigation	Total
1	2023	751	207	789	996
2	2024	685	150	649	799

Given the high divorce rate each year, while premarital courses have been conducted in accordance with the regulations of the Director General of Islamic Community Guidance of the Ministry of Religious Affairs No. DJ. II/491 of 2009 and reinforced by Director General Regulation No. DJ. II/542 of 2013 regarding guidelines for conducting pre-marriage courses (*suscatin*) by Marriage Guidance and Preservation Advisory Board with the aim of reducing disputes, violence, and divorce rates within households in the city of Pariaman, these efforts have not yielded results in line with the objectives of the regulations. To address this issue, the author seeks to elaborate on it and poses the following research questions: First, why has the pre-marriage course failed to address divorce rates in the city of Pariaman? Second, what

are the challenges or factors affecting the Marriage Counseling, Guidance, and Preservation Agency (BP4) of the city of Pariaman in conducting the pre-marriage course? Third, what should do to ensure that the pre-marriage course can reduce the divorce rate in Pariaman City?

METHODS

This type of research is field research, which is qualitative in nature and uses a sociological-legal approach (Angraeni et al., 2024; Darmawati & Haddade, 2020; Ishak et al., 2023). The legal approach is used because this research aims to describe the implementation of the Director General of Islamic Community Guidance Regulation No. DJ.II/491 of 2009, reinforced by the Director General Regulation No. DJ.II/542 of 2013 on guidelines for conducting pre-marriage courses. The sociological approach used is qualitative, meaning a method where data is presented in its natural state without being represented through symbols, numbers, or formulas. The approach will be conducted by directly interviewing selected sources to obtain the desired data (Asril et al., 2023; Engkizar et al., 2021; Murniyetti et al., 2016; Nurbaena, 2019; Saihu, 2022; Sholeh & Wahyudin, 2021).

The author obtained primary data through interviews with the Marriage Guidance and Preservation Agency of Pariaman, the religious affairs office, and participants who had attended the premarital course (*suscatin*). Documentation serves as secondary data used by the author in collecting information obtained through various sources related to the pre-marriage course, including books, journals, regulations, and other academic works pertaining to the pre-marriage course. First, the Marriage Counseling, Guidance, and Preservation Agency of Pariaman, with 3 participants. Second, the Religious Affairs Office with 4 participants. Third, participants who have completed the pre-marriage course with 20 participants.

The data analysis technique used in this study is descriptive analysis, which involves analyzing data obtained through interviews and documentation to produce a narrative description of the situation under study (Dinata, 2015; Waruwu, 2023; Yusuf et al., 2022). The descriptive analytical method aims to explain the pre-marriage course that has not been able to address divorce rates, then outline the challenges faced by the Marriage Counseling and Preservation Agency of Pariaman City in implementing the premarital counseling program, and the efforts made by Marriage Counseling and Preservation Agency to ensure the program can address the divorce rates in Pariaman.

The data analysis technique used in this study is descriptive analysis, whereby after data is obtained through interviews and documentation, analysis is conducted, and the results are presented in the form of a narrative description of the situation under study.

RESULT AND DISCUSSION

The term marriage is taken from Arabic, namely (نكاح - نكح) *nakaha-yankihu-nikahan* which means marriage or wedlock. Linguistically, marriage means to unite or gather (Nurullah & Fatholla, 2024). Meanwhile, according to the term, there are several scholars who have formulated definitions, but their meanings are almost similar, including:

Imam Jalaluddin al-Mahalli in his kitab al-Mahalli:

تزويج او انكاح بلفظ وطئ اباحة يتضمن عقد: وشرعا

Meaning: “Marriage according to Islamic law is a contract that allows *wath'i* (sexual relations between husband and wife) using the phrase *nikah* or *tazwij*.”

عقد يتضمن اباحة الاستمتاع بالمرأة

Meaning: “Marriage is a contract that allows one to enjoy women (wives).”

In the KHI (Compilation of Islamic Law), marriage is defined as one of the strongest contracts or *mitsqan galidzhan* to obey the commands of Allah SWT, and carrying it out is an act of worship. Based on the above formulation, it can be understood that marriage is a contract (*aqad*) that permits the establishment of a marital relationship between husband and wife (Hadi, 2017; Maimun, 2022).

Basically, marriage aims to build a happy household, but not everyone can achieve their ideal family. However, Allah SWT has provided guidance so that problems between husband and wife can be resolved properly (Agustine, 2017; Widayani & Mardiyawati, 2021). As stated in the words of Allah SWT in Surat an-Nisa’ verse 34.

فَعِظُوهُنَّ نِصْوَةً مِّنْ تَخَافُونَ وَالَّتِي

Meaning: “And as for those women whose disobedience you fear, admonish them.” (QS: an-Nisa’: 34)

Guiding and advising one's wife is a necessity and obligation for a husband, especially if his wife is disobedient, by warning her with the laws of Allah. To be a husband who can educate and advise his wife, a husband must possess adequate knowledge, and the wife must also understand her role as a wife (rights and obligations). If the roles of each member within a family are not understood, achieving happiness within the household will be difficult to attain.

The Marriage Preservation Advisory Agency and Its Role in Family Development

The Marriage Preservation Advisory Agency is a professional social and religious organization that works as a partner with the Ministry of Religious Affairs to create harmonious, loving, and peaceful families (Antasari & Nilawati, 2014; Talli, 2019).

In 1977, the Minister of Religious Affairs issued Decree No. 30 of 1977, which stated: First, Marriage Counseling, Guidance, and Preservation Agency is the only agency that supports some of the tasks of the Ministry of Religious Affairs in the areas of counseling, marriage, and domestic disputes. Second, the Director General of Islamic Community Guidance was appointed to oversee Marriage Counseling, Guidance, and Preservation Agency. With the issuance of this ministerial decree, despite its strengths and weaknesses, Marriage Counseling, Guidance, and Preservation Agency became increasingly prominent. To establish the Marriage Counseling, Guidance, and Preservation Agency as a well-functioning organization, it was necessary to establish an organizational system and mechanism through an administrative, recording, and reporting system that met the required standards.

In accordance with the provisions of Article 3 paragraph (1) of the 2013 Director General of Islamic Community Regulation concerning the implementation of courses for prospective brides and grooms, the implementation of premarital courses is the responsibility of the Marriage Guidance, Development and Preservation Agency or other Islamic religious institutions/organizations that have been accredited by the Ministry of Religious Affairs to conduct premarital courses.

If the character of a family is good, it will have a positive influence on its surroundings, and vice versa. A large society is certainly composed of small societies called families, namely fathers, mothers, and children, who play an important role in creating harmony within the family. A family can be considered harmonious if it exhibits strong communication bonds among its members, meets material and spiritual needs, and applies moral and religious values within the family. This is what is known as a “*sakinah*” family.

The quality of a marriage is largely determined by the readiness and maturity of both prospective spouses in preparing for married life. Marriage is a sacred event

in the journey of two individuals. There are many hopes for the longevity of a marriage, but along the way, many marriages fail and end in divorce due to the lack of readiness of both spouses in navigating married life. To realize the hope of forming a happy family, it is essential to first gain an understanding of the new life they will experience, by providing brief information about the possibilities that may arise in a household. This way, they can anticipate potential issues effectively, thereby minimizing problems that may arise later. For this reason, teenagers of marriageable age or engaged couples should participate in a short course in the form of a pre-marriage counseling program.

Pre-marriage courses (*suscatin*) are very important and vital as preparation for both prospective spouses to gain a substantial understanding of the ins and outs of family and household life. In Indonesia, the national average divorce rate is approximately 200,000 couples per year, or around 10% of all marriages that occur annually. Since pre-marriage counseling for young adults of marriageable age and prospective couples is one of the solutions and necessities for society to address or reduce the occurrence of marital crises that end in divorce, every couple should participate in it.

Analysis of the Implementation of Suscatin and Its Effectiveness in Addressing Divorce in Pariaman City

The analysis shows that the implementation of Suscatin, despite being based on comprehensive regulations (Directorate General of Islamic Community Guidance, Ministry of Religious Affairs Regulation No. DJ.II/491 of 2009 and No. DJ.II/542 of 2013), has not yet achieved optimal effectiveness. Conceptually, the legislation underpinning Suscatin is considered ideal, designed to equip prospective brides and grooms with the essential knowledge and skills to build a harmonious household. However, the problem lies not in the idea of Suscatin itself, but in its execution. This effectiveness analysis focuses on three main aspects: (i) the substance of the legal regulations, (ii) the dissemination of the rules, and (iii) the implementation of the pre-marriage course itself.

In the context of its implementation by Marriage Guidance and Preservation Advisory Board Pariaman, a number of significant obstacles have been identified. The absence of higher legal protection and strict sanctions for couples who do not participate in *Suscatin* is the main reason why the director general's regulation cannot be implemented effectively. This is a crucial weakness in the policy framework. Without binding sanctions, this mandatory program becomes voluntary. As a result, marriages can still take place even if the prospective bride and groom have not completed the course, weakening the program's enforceability and urgency in the eyes of the public.

The absence of a “higher legal umbrella” and “strict sanctions” is not merely an obstacle, but a fundamental flaw in the design of policy implementation. Although there are regulations requiring *Suscatin*, the absence of binding legal force, i.e., sanctions for non-compliance, turns the mandatory program into an optional recommendation. This directly leads to low participation and, consequently, limited impact on divorce rates. This policy aims to be mandatory, but its structure makes it voluntary. This highlights a critical mismatch between policy formulation and enforcement capacity on the ground.

In addition to regulatory weaknesses, the lack of public awareness of the importance of *Suscatin* further exacerbates the challenges. Many residents of Pariaman City have not participated in this program, despite socialization and appeals through letters to all levels of society, which have not been able to provide adequate understanding of the importance of this course for prospective brides and grooms. This is a practical implementation issue that directly affects the reach and quality of the program.

The short duration of the program and inadequate modules also contributed to its low effectiveness. The relatively short time was insufficient to understand and learn the material, implying that the content and delivery were not strong enough to provide the necessary skills and knowledge.

There is minimal support from various stakeholders, including community leaders, traditional leaders, and the Office of Religious Affairs. This institution should play an active role in controlling *Suscatin* participation, but is often constrained by weak regulations that do not provide a strong basis for postponing marriage. The lack of integrated support from all relevant stakeholders weakens the legitimacy and reach of the program.

The inability of the Office of Religious Affairs to enforce *Suscatin*'s presence due to “regulatory weaknesses” is a direct consequence of the “absence of higher legal protection and strict sanctions” discussed earlier. This is not an isolated issue, but rather a systemic, interrelated problem. Regulatory weaknesses directly paralyze the Religious Affairs Office, preventing it from acting as a gatekeeper. This means that even if the Religious Affairs Office wants to enforce it, the legal framework does not support it. This creates a loophole through which the program can be bypassed, leading to low participation and, ultimately, limited impact on divorce rates. The problem is not the willingness of the Office of Religious Affairs, but its legal capacity to enforce the rules.

Factors Affecting the Marriage Counseling, Guidance, and Preservation Agency *Suscatin* Program

Several external factors also influence the implementation of *Suscatin*. The fee of Rp 200,000 charged by Marriage Guidance and Preservation Advisory Board is considered burdensome by some members of the community, thereby hindering participation. This fee is not just a cost; it is a socio-economic barrier that can exclude low-income couples, thereby limiting the universal reach of the program and potentially exacerbating inequality in access to marriage preparation.

In addition, negative perceptions from government officials who believe that Marriage Guidance and Preservation Advisory Board is seeking to profit from the implementation of courses further reduce the legitimacy of the program. These perceptions, regardless of their accuracy, indicate a lack of internal harmony and trust within the government and the wider community. When stakeholders (even “individuals”) question the motives of the implementing body, it can erode the program's credibility and public trust, making it more difficult to secure broad support and participation. This is a significant governance and public relations challenge, transcending operational barriers alone.

Intervention by individuals claiming to represent community leaders, requesting the termination of *Suscatin*, was also observed. This indicates a lack of political unity and community support. Such external pressure can disrupt program continuity and create uncertainty for Marriage Guidance and Preservation Advisory Board.

More significantly, the issuance of Government Regulation (PP) No. 48 of 2014 concerning the management of marriage and divorce, followed by a circular letter from the Ministry of Religious Affairs to the Office of Religious Affairs and village heads returning the implementation of *Suscatin* to the Office of Religious Affairs, also brought significant changes in the structure and responsibilities of program implementation. This regulatory shift, especially if not accompanied by clear guidelines, resources, and a smooth transition, can lead to confusion about who is fully responsible, duplication or gaps in implementation, and resource strain on the Religious Affairs Office. This constant shift in responsibility creates an environment of organizational instability, making it difficult to build consistent and effective programs in the long term, and potentially leading to diffusion of accountability

where no party feels fully responsible for the program's outcomes.

Marriage Guidance and Preservation Advisory Board sees the urgency of higher legislation that not only supports but also reinforces the validity of the director general's regulations, accompanied by clear and binding sanctions for couples who do not comply with *Suscatin*. This is expected to provide stronger legal legitimacy and encourage compliance. This recommendation directly addresses the fundamental weakness identified earlier, namely the lack of sanctions. This demonstrates a strategic understanding that operational improvements alone are insufficient if the underlying legal framework is weak. Advocacy for a “higher legal umbrella” implies a move toward national legislation or government regulations, rather than just ministerial decisions, which would give *Suscatin* the necessary legal weight and enforceability, transforming it from an optional recommendation into a mandatory prerequisite for marriage. This is the most critical recommendation as it targets the primary structural flaw.

Marriage Guidance and Preservation Advisory Board plans to intensify its approach and establish cooperation with various parties, including the government (Ministry of Religious Affairs and Office of Religious Affairs), as well as all levels of society. This approach aims to build collective awareness and ensure that community participation in *Suscatin* can be embraced more broadly. This recommendation goes beyond BP4 acting independently. It recognizes that the effectiveness of *Suscatin* is not solely the responsibility of Marriage Counseling, Guidance, and Preservation Agency, but requires a holistic support ecosystem. By actively involving government agencies and community leaders, Marriage Counseling, Guidance, and Preservation Agency aims to create a unified front that legitimizes the program and promotes collective ownership. The concept of “control” implies not only participation but also accountability and quality assurance among various actors. This is crucial to address the previously identified issues of “diffusion of responsibility” and “external intervention.”

Optimization of the Implementation of the Marriage Guidance and Preservation Advisory Board *Suscatin* Program

The commitment to maximize the implementation of courses and consistently provide guidance to the community is the main focus. With improved program quality and continuous guidance, it is hoped that the main objective of the director general's regulation to prepare prospective brides and grooms for harmonious marriages and reduce divorce rates can be achieved. Marriage Guidance and Preservation Advisory Board (Marriage Counseling, Guidance, and Preservation Agency) will consistently provide post-course counseling for prospective brides and grooms, particularly for families with conflicts. The commitment to “post-course counseling for prospective brides and grooms, particularly for families with conflicts” reflects a deeper understanding. The initial focus of *Suscatin* was a one-time preventive measure before marriage. However, the persistently high divorce rate indicates that pre-marital preparation alone is insufficient.

The recognition of the need for “post-course coaching” signals a shift from a purely preventive model to a holistic, lifelong approach to marital health. It acknowledges that even the most prepared couples will face challenges, and that ongoing support and intervention (especially for those experiencing conflict) are necessary to prevent escalation toward divorce. This goes beyond mere “pre-marriage” to “marital health maintenance,” reflecting a more comprehensive and proactive strategy for long-term family resilience. This represents a significant evolution in strategic thinking. Through the implementation of this strategy, it is hoped that *Suscatin* in Pariaman City can transform into a more effective program capable of making a significant positive impact in reducing divorce rates and fostering families that are harmonious, loving, and compassionate.

CONCLUSION

Although the implementation of the premarital course (*Suscatin*) is essentially very beneficial for couples who are about to get married, this program has not been able to reduce the divorce rate. This is because not all residents of Pariaman City participate in this activity, but only those who are aware of its importance. Socialization and appeals through letters to all segments of society have not been able to provide adequate understanding of the importance of this pre-marriage course. Significant factors influencing the implementation of the pre-marriage course: First, there are no legal regulations, no strict penalties, so the rules are not binding. Second, inadequate socialization has led to low awareness and participation among the community. Third, the relatively short duration of the course is insufficient to comprehensively understand and study the material. Fourth, certain individuals from the government and community leaders have obstructed BP4 from conducting the pre-marriage course, eroding the program's legitimacy and support. The strategies that Marriage Guidance and Preservation Advisory Board Marriage Guidance and Preservation Advisory Board Pariaman will implement to ensure the pre-marriage course is effective are: (i) The need for supporting legislation that reinforces the director general's regulations, accompanied by clear sanctions, so that the regulations can be properly implemented and enforced. (ii) Marriage Guidance and Preservation Advisory Board will engage in more intensive outreach and cooperation with the government Ministry of Religious Affairs and the community, so that the implementation of premarital courses can be monitored and receive collective support. (iii) Consistently conducting post-course counseling for prospective brides and grooms, especially for families with conflicts, signifies a shift toward a more holistic and sustainable approach in maintaining marital health.

REFERENCES

- Agustine, O. V. (2017). Politik Hukum Perjanjian Perkawinan Pasca Putusan Mahkamah Konstitusi Nomor 69/Puu-Xiii/2015 Dalam Menciptakan Keharmonisan Perkawinan. *Jurnal Rechts Vinding: Media Pembinaan Hukum Nasional*, 6(1), 53. <https://doi.org/10.33331/rechtsvinding.v6i1.121>
- Amin, A., Hafidhuddin, D., Indra, H., & Hardianto, B. (2024). Pendidikan Calon Ibu dan Implementasinya pada Pendidikan Pranikah pada Dirjen Bimbingan Masyarakat Kementerian Agama. *Jurnal Locus Penelitian Dan Pengabdian*, 3(7), 614–625. <https://doi.org/10.58344/locus.v3i7.2997>
- Angraeni, A., Patimah, Patimah, & Mustafa, Z. (2024). Efektivitas Kursus Calon Pengantin Terhadap Kesiapan Calon Pengantin Perspektif Masalah Mursalah. *Qadauna: Jurnal Ilmiah Mahasiswa Hukum Keluarga Islam*, 6(1), 19–33. <https://doi.org/10.24252/qadauna.v6i1.30785>
- Antasari, R. R., & Nilawati, N. (2014). Kekerasan dalam Rumah Tangga dari Kacamata Peran BP4. *Jurnal Multikultural & Multireligin*, 13(1), 1–16.
- Asril, Z., Engkizar, Syafril, S., Arifin, Z., & Munawir, K. (2023). Perspective Chapter: A Phenomenological Study of an International Class Program at an Indonesian University. In *Higher Education-Reflections From the Field-Volume 3*. IntechOpen. <https://doi.org/10.5772/intechopen.110325>
- Bari, P. (2023). Tinjauan Hukum Islam Tentang Perkawinan Yang Tidak Bertanggung Jawab Antara Pasangan Suami Istri Yang Sah Studi Kasus Di Kelurahan Tejo Agung Kota Metro Tahun 2022. *Jurnal Syariahku: Jurnal Hukum Keluarga Islam & Manajemen Haji Umrah*, 1(01), 41–50.
- Burhanudin, A. A. (2019). Konsep Perjanjian Perkawinan Dalam Perspektif Perbandingan Hukum. *El-Faqih : Jurnal Pemikiran Dan Hukum Islam*, 5(2), 133–152. <https://doi.org/10.29062/faqih.v5i2.69>
- Darmawati, D., & Haddade, H. (2020). Efektivitas Penyuluh Bp4 Dalam Menekan

- Angka Perceraian Di Kota Makassar. *Harmoni*, 19(1), 149–161. <https://doi.org/10.32488/harmoni.v19i1.429>
- Daulay, S., Adly, M. A., & Firmansyah, H. (2025). Kaidah yang Digunakan dalam Pembahasan Pengantar Bab Nikah. *Mesada: Journal of Innovative Research*, 2(1), 573–584. <https://doi.org/10.61253/h9vk4847>
- Dibaj, M. S. (2024). Isthinbath Hukum Diperbolehkannya Akad Nikah Menggunakan Lafadz Hibah Perspektif Madzhab Hanafi. *Syariah Darussalam: Jurnal Ilmiah Kesyarahan Dan Sosial Masyarakat*, 9(01).
- Dinata, W. S. W. (2015). Optimalisasi Peran Badan Penasehatan, Pembinaan dan Pelestarian Perkawinan (BP4) dalam Rangka Pembentukan Keluarga Sakinah di Kabupaten Jember. *De Jure: Jurnal Hukum Dan Syariah*, 7(1), 78–88. <https://doi.org/10.18860/j-fsh.v7i1.3508>
- Efendy, N. (2022). Konsep Kafa'ah dalam Membentuk Rumah Tangga Ideal. *An-Nabdhah*, 15(2), 82. <https://doi.org/10.63216/annahdhah.v15i2.125>
- Engkizar, E., K, M., Kaputra, S., Arifin, Z., Syafril, S., Anwar, F., & Mutathahirin, M. (2021). Building of Family-based Islamic Character for Children in Tablighi Jamaat Community. *Ta'dib*, 24(2), 299. <https://doi.org/10.31958/jt.v24i2.4847>
- Gustiawati, S., & Lestari, N. (2018). Aktualisasi Konsep Kafa'ah Dalam Membangun Keharmonisan Rumah Tangga. *Mizan: Journal of Islamic Law*, 4(1). <https://doi.org/10.32507/mizan.v4i1.174>
- Hadi, N. (2017). Maqashid Syari'Ah Hukum Perkawinan Dalam Kompilasi Hukum Islam (Khi). *Al-Fikra: Jurnal Ilmiah Keislaman*, 16(2), 203. <https://doi.org/10.24014/af.v16i2.3831>
- Hardani, S. (2016). Analisis Tentang Batas Umur Untuk Melangsungkan Perkawinan Menurut Perundang-Undangan Di Indonesia. *An-Nida'*, 40(2), 126–139. <https://doi.org/10.24014/an-nida.v40i2.1503>
- Ishak, I., Sidik, S., & Malkan, M. (2023). Analisis Efektivitas Kursus Calon Pengantin Dalam Menekan Angka Perceraian (Studi Di Kecamatan Bokat Kabupaten Buol). *Prosiding Kajian Islam Dan ...*, 2(1), 254–259. <https://jurnal.uindatokarama.ac.id/index.php>
- Jauhari, J., Candra, A., Afriani, K., & Merita, E. (2025). Peranan Pendidikan Agama Dalam Menyelesaikan Problem Rumah Tangga. *Disiplin: Majalah Civitas Akademika Sekolah Tinggi Ilmu Hukum Sumpah Pemuda*, 31(1), 41–48. <https://doi.org/10.46839/disiplin.v31i1.1149>
- Maimun, M. (2022). Pernikahan Dalam Kompilasi Hukum Islam Dan Perdata. *Jurnal Al-Mizan*, 9(1), 12–21. <https://doi.org/10.54621/jiam.v9i1.263>
- Murniyetti, M., Engkizar, E., & Anwar, F. (2016). Pola Pelaksanaan Pendidikan Karakter Terhadap Siswa Sekolah Dasar. *Jurnal Pendidikan Karakter*, 7(2). <https://doi.org/10.21831/jpk.v6i2.12045>
- Nurbaena, W. O. W. (2019). Pengaruh Perkawinan Usia Muda Terhadap Pola Asuh Keluarga Di Kota Baubau. *Kybernan: Jurnal Studi Pemerintahan*, 4(1), 28–38. <https://doi.org/10.35326/kybernan.v4i1.309>
- Nurullah, I., & Fatholla, F. (2024). Analisis Teoritis Fasakh Nikah Dalam Perspektif Tokoh Nahdlatul Ulama Di Kabupaten Bondowoso. *Al-Qawaid: Journal of Islamic Family Law*, 15–26. <https://doi.org/10.52491/qowaid.v3i1.176>
- Patampari, A. S. (2020). Konsekuensi Hukum Pembatalan Perkawinan Menurut Hukum Islam. *AL-SYAKHSHIYYAH Jurnal Hukum Keluarga Islam Dan Kemanusiaan*, 2(2), 86–98. <https://doi.org/10.35673/as-hki.v2i2.894>
- Saihu, M. (2022). Moderasi Pendidikan: Sebuah Sarana Membumikan Toleransi dalam Dunia Pendidikan. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(02), 629. <https://doi.org/10.30868/ei.v11i02.2651>
- Satino, Wahyuningsih Yuliana, Y., Ramadhani Dwi, A., Lewoleba Kayus, K., Harefa Beni, H., & Mulyadi. (2022). Pernikahan Dini Dibawah Umur Di Indramayu.

- Open Journal Systems*, 17(5), 823–836. <https://doi.org/10.33578/mbi.v17i5.201>
- Sholeh, M., & Wahyudin, D. (2021). Pengaruh Sistem Informasi Manajemen dan Kompetensi Terhadap Efektifitas Kerja di PT Citra Solusi Informatika. *Abiwara : Jurnal Vokasi Administrasi Bisnis*, 3(1), 28–41. <https://doi.org/10.31334/abiwara.v3i1.1841>
- Suryantoro, D. D., & Rofiq, A. (2021). Nikah Dalam Pandangan Hukum Islam. *Ahsana Media*, 7(02), 38–45. <https://doi.org/10.31102/ahsanamedia.7.02.2021.38-45>
- Talli, A. H. (2019). Implementasi Tugas dan Fungsi Badan Penasihat Pembinaan dan Pelestarian Perkawinan (BP4) Di Kabupaten Gowa. *Jurnal Al-Qadau: Peradilan Dan Hukum Keluarga Islam*, 6(2), 133–146. <https://doi.org/10.24252/al-qadau.v6i2.10712>
- Waruwu, M. (2023). Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif dan Metode Penelitian Kombinasi (Mixed Method). *Jurnal Pendidikan Tambusai*, 7(1), 2896–2910. <https://doi.org/10.31004/jptam.v7i1.6187>
- Widayani, A. R., & Mardiyawati, M. (2021). Peranan Pendidikan Islam dalam Mewujudkan Keluarga Harmonis. *Dirasat Islamiah: Jurnal Kajian Keislaman*, 2(2), 125–138. <https://doi.org/10.5281/zenodo.6138093>
- Wulandari, I. G. A. S., Nugroho, W. B., & Pramestisari, N. A. S. (2024). Pergeseran Fungsi Keluarga Pasca Perceraian di Kota Denpasar. *Socio-Political Communication and Policy Review*, 1(4), 177–193. <https://doi.org/10.61292/shkr.152>
- Yusuf, N., Lontoh, F. M., & Tadore, N. (2022). Efektivitas Kursus Calon Pengantin Di Kua Kecamatan Tagulandang. *Indonesian Journal of Shariah and Justice*, 2(2), 185–198. <https://doi.org/10.46339/ijssj.v2i2.38>

Copyright holder:

© Ringgit, A., Yusriandi, Y., Yulfa, I.

First publication right:

Diniyyah Jurnal

This article is licensed under:

CC-BY-SA