



The Concept of Pre-Marriage Guidance in Creating a Sakinah Mawaddah Rahmah Family

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Abstract

This study aims to analyze the role of premarital counseling in preparing prospective brides and grooms to understand the goals of family, rights and obligations in marriage, and to achieve a sakinah, mawaddah, and rahmah family. The study used a qualitative approach with data collection techniques through interviews, observation, and documentation. The research informants numbered 5 people consisting of religious instructors, representatives of the Office of Religious Affairs (KUA), and couples who had participated in the premarital counseling program. The results of the study indicate that premarital counseling has a significant role in increasing couples' understanding of rights and obligations in the household, healthy communication, conflict management, and spiritual values in fostering a family. This guidance also helps reduce divorce rates and strengthen family resilience. Thus, premarital counseling is an important instrument in realizing a sakinah, mawaddah, and rahmah family in the region[vp1]. The contribution of this study lies in presenting empirical evidence regarding the implementation of premarital counseling in the context of local Muslim communities in Indonesia. Research findings show that premarital guidance not only functions as preparation before marriage, but also as an effort to strengthen family resilience and form a sakinah, mawaddah, wa rahmah family.

INTRODUCTION

Every creation of Allah SWT comes in pairs, so it cannot be denied that humans are inseparable from marriage. As is known, the meaning of marriage is essentially a way for each individual to draw closer to Allah SWT and perfect half of their faith and carry out their duties. their survival on this earth, because this also makes humans how to determine their survival and habitat. As explained by Allah SWT in Q.S Asy-Shura verse 11 which means: "He (Allah) is the Creator of the heavens and the earth. He made for you from your own kind mates and from the types of livestock mates (also). He made you multiply by that way. There is nothing like Him, and He is the All-Hearing and All-Seeing. that with the existence of marriage itself there is a spiritual meaning, namely majesty and holiness, and is one of the most important things in building human life for its survival.

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Therefore, it can be said that marriage will be halal and honorable if the realization of good relations between two different people, because humans are noble creatures (Rmd et al., 2022).

Guidance is a translation of the word guidance. The root word guide has several meanings, namely showing the way, leading, giving directions, organizing, directing, and giving advice. Etymologically, the meaning of guidance is help, guidance, and assistance. Guidance is also called a process of providing continuous and systematic assistance from the guide to the guided so that they gain independence in self-understanding, self-acceptance, self-direction, and self-realization in achieving an optimal level of development and adaptation to the environment (Tarmizi, 2018). Pre means, before or starting, while marriage is a contract between a man and a woman by which sexual intercourse becomes halal. So, premarital guidance is the process of providing assistance to clients so they can live a household life well and properly, happily, and are able to overcome problems that arise in married life. Premarital is the period before the agreement between a man and a woman, the goal is to officially become husband and wife based on marriage laws, religion, and government (Anisyah & Annisa, 2023; Widodo & Manara, 2024). Islamic premarital and family guidance is the process of providing assistance to individuals so that their marriage and family life can be in harmony with God's provisions and guidance, thereby achieving happiness in this world and the hereafter. Premarital guidance is a social service process in the form of counseling and assistance provided to prospective husbands and wives before they marry, so that they achieve well-being and happiness in their marriage and family life (Lubis & Asry, 2022).

Premarital guidance also includes information services, where counselors provide prospective brides and grooms with information about marriage so they can navigate marriage and family life. The reality of problems related to marriage and family life, which often cannot be resolved by the couple themselves, indicates the need for counseling from others to help resolve them. Furthermore, the fact that marriage and family life always have problems also demonstrates the need for Islamic guidance on marriage and family development (Nasir et al., 2021; Sutoyo et al., 2023). Premarital guidance can serve as an important first step in preparing prospective couples to face the various challenges that may arise in married life. In this guidance, couples are taught about their respective roles and responsibilities in their household life, thus fostering mutual understanding before marriage (Arifinsyah et al., 2025). The family is the smallest social unit and holds a vital position in the structure of Islamic society. From an Islamic legal perspective (*al-ahkam al syar'iyah*), the family is not only understood as a biological relationship between husband, wife, and children, but also as a moral, spiritual, and social institution that plays a role in shaping a generation of faith and morals. In the Qur'an, marriage is likened to a *mitsaqan ghalizha* (a strong agreement) between two people to build a life together within a framework of love and responsibility (Dahlia & Wahab, 2023; Musthofa & Subiono, 2020).

In the Islamic perspective, the family has a very strategic position as the main foundation for the formation of civil society. The word "family" in Arabic is known as *usrah*, which means a bond, attachment, or the closest environment that protects and nurtures each other (Yamamah, 2022). Islam views the family as the first institution in the *tarbiyah* (education) process, a place to cultivate the values of monotheism, morality, and social responsibility (Rahman, 2018).

Every couple who marries all yearn to live life by building a harmonious family. In fact, no one who will marry has the desire for the future of a broken and undignified family (Khotimah et al., 2024). However, it cannot be denied that every marriage originates from the elements of two human beings, namely between men and women who have different natures, characters, personalities, education and knowledge, family backgrounds and maturity between each other, making it difficult to achieve *sakinah* in their families (Sari & Fatimah, 2024).

A peaceful, loving, and compassionate family is the dream of every Muslim family. If not prepared for before marriage, it becomes difficult to achieve due to a lack of understanding on the part of both parties regarding the meaning of family in Islam, responsibilities within the family, and the rights and obligations of husband and wife within the family (Gojali & Qodim, 2022; Taufiq et al., 2024). To address these issues, training and outreach are needed on the concept of family in Islam and the efforts that can be made to create a peaceful, loving, and compassionate family. This training is intended for young men and women approaching marriageable age (Mochtaruddin, 2024).

The premarital counseling process should provide guidance and not be a mere ritual with no future benefits. Many newlyweds around us are unable to resolve their disputes, leading to stress and depression, ultimately leading to divorce. Premarital counseling is crucial as it provides a platform for two people with different personalities to communicate with each other, learn to resolve issues, and manage conflict. These skills are crucial for couples to navigate married life (Halid, 2021; Risma et al., 2024).

Premarital guidance for prospective brides and grooms is a form of government concern for the legitimacy of the marriage to be carried out, about this we can know according to the Regulation of the Director General of Islamic Community Guidance of the Ministry of Religious Affairs Number: Dj.II / 491 of 2009 concerning courses for prospective brides and grooms. In article 1 paragraph 2 of the regulation it is stated that "courses for prospective brides and grooms, hereinafter referred to as *suscatin*, are the provision of knowledge, understanding and skills in a short time to prospective brides and grooms about household/family life". Starting in 2014 and until now the Ministry of Religious Affairs has officially determined the name of premarital guidance as a replacement for the previous name of courses for prospective brides and grooms or abbreviated as *suscatin* (Karim, 2019; Uliyah, 2023).

Several studies have shown that premarital guidance and counseling play a crucial role in preparing prospective couples for married life. Ezadany Adellia (2025) explains that premarital counseling contributes to improving the psychological, emotional, and social readiness of prospective brides and grooms, as well as their understanding of their roles and responsibilities within the family. Through this process, couples gain knowledge, communication skills, and mental readiness to support the creation of a harmonious, loving, and compassionate family.

These findings are reinforced by Hopipah & Ulfiah (2025), who found that a lack of understanding of premarital education and minimal family support can leave couples unprepared for various household dynamics. Therefore, premarital education and family counseling are seen as crucial efforts to strengthen family resilience. Furthermore, research by Irsyadunnas et al. (2025) shows that collaborative premarital guidance programs can improve the knowledge, involvement, and preparedness of

prospective brides and grooms for married life.

In the context of Muslim families, premarital counseling serves not only as a means of transferring knowledge about domestic life, but also as a medium for internalizing Islamic values that are the foundation for creating a *sakinah, mawaddah, and rahmah* family. Unlike previous studies that generally discuss the effectiveness of premarital counseling in general or in urban contexts, this study has a novel focus on the implementation of premarital counseling in building Islamic families in Barumun Tengah District, Padang Lawas Regency. This study provides an empirical contribution by directly describing the implementation of premarital counseling, the materials provided, and its relevance to strengthening Islamic family resilience in the local community. Thus, this research is expected to enrich the treasure trove of premarital counseling studies and serve as a reference in the development of family development programs based on Islamic values at the regional level.

Based on the description, premarital guidance is one of the important efforts in preparing prospective married couples to have a good understanding of the purpose of marriage, rights and obligations in the household, and the ability to face various family problems. However, the success of premarital guidance in supporting the realization of a *sakinah, mawaddah, wa rahmah* family still needs further study, especially in the community in Barumun Tengah District, Padang Lawas Regency. This condition is the basis of the researcher's interest in studying the implementation of premarital guidance in building Islamic families in the area. This research was conducted at the Religious Affairs Office (KUA) of Barumun Tengah District, Padang Lawas Regency, North Sumatra Province. The purpose of this study was to determine the role of premarital guidance implemented in Barumun Tengah District in preparing prospective brides and grooms to understand the purpose of starting a family. To analyze the extent of the effectiveness of premarital guidance in helping couples understand their rights and obligations in the household. and to achieve a *sakinah mawaddah rahmah* family by practicing premarital guidance.

METHODS

This study uses a qualitative research method, which is descriptive and tends to use analysis. The process and meaning (the subject's perspective) are more emphasized in qualitative research. [vp1] The theoretical basis is used as a guide so that the focus of the research is in accordance with the facts on the ground. Qualitative is also interpreted as research that leads to the study of the natural setting of various social events that occur (Cresswel, 2014). This qualitative study is descriptive research by describing in detail what happens in the field and in accordance with existing facts. The location of this research was carried out at one of the Religious Affairs Offices in Barumun Tengah District, Padang Lawas Regency. This study was conducted with the aim of determining and describing the role of premarital counseling.

Research informants were selected using purposive sampling, which is selecting informants based on their knowledge and experience relevant to the research focus. The number of informants in this study was five, consisting of three religious instructors at the KUA (Office of Religious Affairs) in Barumun Tengah District and two community members who had participated in premarital counseling. These informants were selected because they were directly involved in the implementation and receipt of premarital counseling services.

Data collection techniques commonly used include interviews, observation, and documentation. Interviews are conducted by researchers to obtain detailed

information by asking questions that can be answered directly by informants, so that the information obtained will be clearer than the questions asked by researchers to informants. Observations are carried out by directly observing the process of implementing premarital guidance in realizing a *sakinah mawaddah rahmah* family. Documentation is used for data on the matter in question, with this documentation can strengthen the research that has been done.[vp3]

The data analysis in this study used the Miles and Huberman (2020) model, which includes three stages: data reduction, data display, and conclusion drawing/verification. Data reduction was carried out by selecting, focusing, and simplifying data obtained from interviews, observations, and documentation. The data was then presented in narrative form to facilitate researchers in understanding the research findings. The final stage was conclusion drawing and verification, namely the process of interpreting data to obtain findings in accordance with the research focus. To ensure data validity, this study used triangulation techniques. Source triangulation was carried out by comparing information obtained from religious instructors and premarital counseling participants. In addition, technical triangulation was carried out by comparing data from interviews, observations, and documentation to increase the reliability of the data obtained.

RESULT AND DISCUSSION

Research result

Based on findings obtained through interviews with informants at the Religious Affairs Office (KUA) in Barumun Tengah District, it was found that premarital counseling plays a crucial role in preparing prospective brides and grooms for married life. Premarital counseling is seen not merely as a formal activity or administrative requirement before marriage, but as a means of providing prospective couples with the knowledge, understanding, and skills they need to navigate family life.

Muhammad Ali Musa, S.Pd.I., explained that premarital counseling is a program offered by the Ministry of Religious Affairs for prospective couples planning to marry. According to him, this program aims to provide prospective couples with the necessary tools to build a healthy and harmonious household. As he stated:

“Premarital guidance is a program created by the Ministry of Religious Affairs for prospective brides and grooms to equip them with the necessary tools to build a household. If the lessons learned are implemented within the family, God willing, a harmonious, loving, and compassionate family will be created.” (Muhammad Ali Musa, 2025).

The statement shows that pre-marital guidance is a step taken by the religious affairs office for the prospective bride and groom to learn how to achieve a good and proper family, the prospective bride and groom will be guided by counselors about the rules, obligations, rights, responsibilities in the household, for example they will be explained about Islam, faith, the meaning of marriage, the purpose of marriage, the rights of the husband, the obligations of the husband, and the responsibilities of the husband in the household, the rights of the wife, the obligations of the wife, the responsibilities of the wife, and about the household, namely how to manage mental well in the household, manage family problems well.

These findings are reinforced by an interview with Shofiah Harahap, S.Pd.I., who explained that premarital counseling is a coaching process that significantly helps prospective brides and grooms understand various household issues before the wedding ceremony. According to her: "Pre-marital guidance is very helpful for

prospective brides and grooms because they are guided regarding their rights, obligations, and laws in the household."(Shofiah Harahap, 2025).

Based on this statement, it can be seen that pre-marital guidance functions as an educational medium that provides teaching or studies that are specifically designed to learn the science of household management from small things such as the meaning of faith, Islam, the meaning of marriage, the purpose of marriage, both in the household field, the husband's obligations, the husband's rights, the husband's responsibilities, and vice versa, and the responsibilities of husband and wife in the family.

Furthermore, Ahmad Kamaluddin Daulay, M.A., explained that the premarital guidance material provided to prospective brides and grooms is quite extensive and covers various aspects of life. He stated: "Prospective brides and grooms are given an understanding starting from the pillars of Islam, the pillars of faith, cleanliness, procedures for worship, the rights and obligations of husband and wife, physical and mental health, to family management." (Ahmad Kamaluddin Daulay, 2025).

The interview results indicate that one way to achieve a harmonious, loving, and compassionate family is through premarital counseling provided by the Office of Religious Affairs (KUA). Through this program, prospective brides and grooms receive various training in the form of knowledge, studies, counseling, and practical exercises related to married life. This training is provided to prepare prospective couples for a sufficient understanding before entering married life. During the training, prospective brides and grooms are provided with material covering various aspects of married life. The material begins with an understanding of faith, Islam, and worship.

Based on observations and interviews, it was also discovered that the counselors provided detailed explanations of the rights and obligations of husband and wife. The material covered the husband's rights toward his wife, the wife's rights toward her husband, each party's obligations, and shared responsibilities in building a family. Furthermore, participants also gained an understanding of how to deal with domestic conflict, control emotions, maintain mental health, and manage family finances effectively. This material was provided as a preventative measure to help couples face the various challenges that may arise after marriage.

From the perspective of premarital counseling participants, the program's benefits are also directly felt. Iswandar Siregar explained that premarital counseling provides an understanding of real family life, including how to be a good husband or wife and how to raise children in the future. He stated: "Premarital guidance is very useful because it teaches how to be a husband who understands rights and obligations, how to build a family, and how to be a good parent."(Iswandar Siregar, 2025).

This statement indicates that participants not only gained theoretical knowledge but also a practical understanding of the married life they would be living. Through premarital counseling, prospective couples can prepare themselves more thoroughly, ensuring they are mentally and emotionally prepared for life after marriage. Asmidar Tanjung echoed this sentiment, believing that premarital counseling is crucial in preparing to build a peaceful, loving, and compassionate family. He stated: "The material provided ranges from faith, Islam, the rights and obligations of husband and wife, to how to have a harmonious family and be a good parent."(Asmidar Tanjung, 2025).

These findings indicate that participants experienced tangible benefits from the

material provided during the premarital counseling process. Beyond general religious and household issues, premarital counseling also provided an understanding of mental, emotional, and financial management, as well as marital relationships from an Islamic perspective. Thus, prospective couples receive more comprehensive tools for building a harmonious household based on Islamic values. Overall, the research results indicate that premarital counseling conducted at the KUA of Barumun Tengah District plays a significant role in preparing prospective brides and grooms for the formation of a harmonious, loving and compassionate family. This guidance not only serves as a means of conveying information, but also as a medium of development that shapes the spiritual, mental, emotional, and social readiness of prospective husband and wife. Through the material provided, participants gain an understanding of domestic life, the rights and obligations of couples, conflict management, mental health, and religious values that are the main foundation in building an Islamic family. Therefore, premarital counseling can be understood as an important instrument in the effort to create a harmonious, responsible family, and in accordance with the principles of *sakinah, mawaddah wa rahmah*.

Discussion

Based on the findings, the role of premarital guidance in realizing a *sakinah, mawaddah, wa rahmah* family at the KUA of Barumun Tengah District can be seen in the following table.

Table 1. Research Findings Themes

Findings Theme	Description of Findings
Strengthening faith and Islam	The prospective bride and groom are equipped with an understanding of faith, Islam, worship, and morals as the foundation of family life.
Understanding the rights and obligations of husband and wife	Participants gain knowledge about roles, rights, obligations, and responsibilities in the household.
Mental readiness and conflict management	Prospective brides and grooms are given an understanding of emotional control, communication, and solving family problems.
Family and economic management	Participants are guided on financial management, role sharing, and the importance of mutual acceptance of partners.
Formation of a family of <i>sakinah mawaddah wa rahmah</i>	All materials are directed towards forming a harmonious family, full of love, and based on Islamic values.

As shown in the table above, premarital counseling conducted at the Barumun Tengah District Religious Affairs Office serves not only as an administrative activity before marriage, but also as a comprehensive guidance process for prospective married couples. Research findings indicate that the material provided covers aspects of religion, family law, mental health, family communication, conflict management, and household financial management.

This demonstrates that premarital counseling is positioned as a preparatory tool aimed at developing prospective couples' readiness to fully embrace married life.

Based on the research findings, the counselor explained the nature of faith, the characteristics of a believer, how to improve the quality of faith, and things that can reduce or even damage one's faith. Furthermore, participants were given an understanding of Islamic teachings related to daily life as a provision for building a family based on religious values. Next, the counselor provided material on the science of marriage, starting from the definition of marriage, the purpose of marriage, the requirements and pillars of marriage, to various provisions related to domestic life. This material also included a discussion of the rights, obligations, and responsibilities of husbands and wives. Prospective brides and grooms were given an understanding of their respective roles in the family so that they could carry out household functions in a balanced and harmonious manner (Auliya et al., 2025; Ummah, 2025).

In addition to religious and family law aspects, premarital counseling also addresses broader issues of domestic life. Counselors explain how husbands and wives should approach various family issues, how to control emotions, and strategies for managing and resolving conflicts to prevent them from escalating into bigger problems. This material is crucial for developing the mental and emotional readiness of prospective couples to navigate the dynamics of married life. Mental health aspects are also part of the material presented. Counselors provide an understanding of the importance of psychological readiness before marriage and how to maintain mental health after starting a family. Thus, prospective brides and grooms are not only prepared in terms of knowledge but also mentally and emotionally. Furthermore, participants are given an understanding of family management, including the importance of mutual acceptance of their partner's strengths and weaknesses. Regarding family finances, counselors explain the husband's responsibilities as breadwinner and the importance of the wife's role in wisely managing family finances. Furthermore, participants receive an explanation of the husband-wife relationship from an Islamic perspective, including etiquette and ethics in domestic sexual life, although the material is presented briefly and tailored to the participants' needs.

The findings of this study indicate that premarital counseling conducted at the Religious Affairs Office (KUA) in Barumun Tengah District is not only focused on providing information about marriage, but also serves as a means of developing the spiritual, psychological, social, and economic readiness of prospective married couples. In other words, premarital counseling serves as a preventative measure to prepare couples for the various challenges of married life.

Building a peaceful, loving, and compassionate family is neither easy nor difficult, as long as you are willing to learn and be consistent in carrying out the duties of each family member. This includes the duties of husband, wife, and children. Everyone must work together to build and remind each other. This responsibility must be understood and taught by the husband, as he is the leader of his family. Therefore, the first thing a family must master is the knowledge of building a household. Premarital counseling can be a factor in achieving a good and harmonious family. With the real contribution of premarital counseling to guide the prospective bride and groom, a peaceful, loving, and compassionate family can be realized.

From an Islamic perspective, the findings of this study can be analyzed using the concept of a harmonious, loving, and compassionate family (SAMAWA), which is the primary goal of marriage. This concept is based on the words of Allah SWT in Surah Ar-Rum, verse 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَتَفَكَّرُونَ

Meaning: "And among His signs is that He created for you wives from among yourselves, that you may find tranquility in them, and He has put between you affection and mercy. Indeed, in that are signs for a people who reflect."

This verse emphasizes that the purpose of marriage in Islam is not just to fulfill biological needs, but also to create peace (peace), Love (mawaddah), and love (mercy) in domestic life. According to Quraish Shihab, a *sakinah* family is a family that is built on the basis of faith so that it can give birth to inner peace, while mawaddah and rahmah are the foundations of a relationship that is based on commitment, care, and ongoing affection.

This is also reinforced by the words of Allah SWT in QS. At-Tahrim verse 6 which states:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ
اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: "O you who believe, protect yourselves and your families from the Fire whose fuel is men and stones; over whom are angels, stern, harsh, and who do not disobey Allah in what He commands them and always do what they are commanded."

This verse clearly demonstrates that protecting one's family from the evils of this world and the hereafter is an inherent obligation of every believer. Therefore, family formation in Islam is not merely about biological ties, but rather about building values that underpin relationships between individuals within the household. The purpose of marriage in Islam extends beyond simply fulfilling biological needs. It is a means to achieve peace of mind and spiritual closeness between partners (Cholil et al., 2024).

The findings of this study align with those of Angriyanti et al. (2025), which showed that premarital education at the Sambirejo Office of Religious Affairs (KUA) contributed to improving prospective brides and grooms' understanding of the rights and obligations of husband and wife, effective communication, and conflict management within the household. Furthermore, the program also played a role in instilling religious values that support family resilience and create a harmonious household. These findings are further supported by research by Sabarrudin et al. (2022), which found that Islamic premarital counseling is effective in improving the readiness of prospective brides and grooms for marriage. This improvement occurred across various dimensions of family readiness, including mental, spiritual, social, and financial readiness, with the most significant improvement occurring in the mental and spiritual aspects. These findings indicate that premarital guidance not only provides knowledge but also fosters the psychological and religious readiness of prospective couples for married life.

From an international perspective, Asadpour et al.'s (2025) research shows that Attachment Differentiation Premarital Model (ADPM) is effective in improving communication and conflict resolution skills in couples about to marry. Through an approach that integrates attachment theory (attachment theory) and self-differentiation, the model is able to help couples develop emotional awareness, more assertive communication, and better resilience in facing various relationship challenges. Similar findings were also presented by Amirhossein et al. (2025) who stated that premarital education (premarital education) has a positive effect on increasing marital stability and emotional expressiveness for couples preparing for marriage. Thus, from both an Islamic perspective and modern family psychology, premarital counseling is seen as an important instrument in building family resilience and harmony.

One important aspect taught in premarital counseling is good communication between partners. Poor communication is often a major cause of conflict in marriage. With effective communication training, couples can more easily resolve problems

together. Each partner has a role and responsibility within the household. Through premarital counseling, prospective brides and grooms can understand the division of household responsibilities, including financial management, household chores, and childcare. This understanding is crucial for creating balance in the marital relationship. In many cultures, marriage is an integral part of religious teachings. Therefore, premarital counseling also encompasses an understanding of religious rights and obligations related to marriage. For example, in Islam, premarital counseling can include teachings on the obligations of husband and wife in building a harmonious household in accordance with religious principles (Hawkins, 2018).

According to Muhammad Quraish Shihab in his book "Grounding the Qur'an," this verse emphasizes that the relationship between husband and wife in Islam must be oriented toward love that grows from sincerity and compassion derived from divine values, not merely worldly needs. The characteristics of the SAMAWA family are not merely normative slogans, but rather an ideal vision of the Muslim family shaped by the foundation of monotheism and Islamic ethics. Sakinah refers to emotional and psychological peace created by faith and healthy communication within the household. Mawaddah is love that grows through good interactions, caring, and long-term commitment. Meanwhile, rahmah is a form of unconditional affection manifested in attitudes of mutual forgiveness, protection, and help (Halid, 2021; Jumiati et al., 2024).

The success of premarital counseling also lies in the prospective couple's willingness to understand, internalize, and apply the material in their daily lives. A harmonious family is not formed instantly after the marriage ceremony, but rather through a process of learning, adjustment, and ongoing commitment from both husband and wife. Therefore, premarital counseling serves as an initial foundation, providing direction and guidance for couples in building a harmonious household.

Thus, the results of this study indicate that premarital guidance at the KUA (Office of Religious Affairs) in Barumun Tengah District has a significant contribution in preparing prospective brides and grooms to build harmonious families based on Islamic values. This contribution is evident in the provision of religious guidance, understanding of the rights and obligations of husband and wife, strengthening mental health, conflict management skills, and family management, which overall support the realization of a sakinah, mawaddah, and rahmah family. In addition to strengthening the findings of previous research, this study also provides empirical contributions regarding the implementation of premarital guidance in the local community in Barumun Tengah District as an effort to strengthen Islamic family resilience.

CONCLUSION

Based on the research results, it can be concluded that premarital guidance at the KUA (Office of Religious Affairs) in Barumun Tengah District plays an important role in preparing prospective brides and grooms to build a harmonious, loving, and compassionate family. Through religious materials, understanding the rights and obligations of husband and wife, family communication, mental health, and household management, prospective brides and grooms obtain provisions that can support the creation of a harmonious and resilient family. Thus, premarital guidance can be an effective solution in preventing divorce. This study provides an empirical contribution regarding the implementation of premarital guidance in the context of the local community in Barumun Tengah District as an effort to strengthen Islamic families. This study recommends that premarital guidance programs be expanded and adapted to the needs of couples. Further research is recommended to examine the impact of premarital guidance on the level of family harmony and divorce prevention with a wider scope of informants. The implications of this study are important for the

development of more effective premarital guidance programs in the future, so that they can help create a harmonious, loving, and compassionate family as desired.

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