

The Urgency of Pre-Marital Counseling in Preventing Domestic Violence: A Case Study at the Office of Religious Affairs (KUA) in Mawasangka District, Central Buton

Dina Pratiwi¹, La Jusu², Abdul Kahar Syarifuddin³

¹ Universitas Muhammadiyah Buton, Indonesia, dinapratiwimawasangka.05@gmail.com

² Universitas Muhammadiyah Buton, Indonesia, faiumb.lajusu@gmail.com

³ Universitas Muhammadiyah Buton, Indonesia, kaharabdul111@gmail.com

Received: 16/06/2026

Revised: 25/07/2026

Accepted: 15/08/2026

Abstract

Domestic violence remains a serious threat to family wellbeing in Indonesia. This study aims to analyze the key success factors of pre-marital guidance at the Office of Religious Affairs (KUA) of Mawasangka District in preventing domestic violence and to explore the value-internalization mechanisms that allow the preventive impact to endure without continued mentoring. The study employed a qualitative approach with a case study design. Data were collected through participatory observation, in-depth interviews with the head of the KUA, the marriage registrar (penghulu), and couples who participated in the guidance program, as well as documentation. Data analysis followed the model of Miles et al., comprising the stages of condensation, display, and conclusion drawing. Data validity was ensured through source and method triangulation, member checking, and peer debriefing. The results show five key success factors: strong institutional commitment, credible and high-quality facilitators, a comprehensive material structure, an interactive-participatory method, and support from a religious socio-cultural environment. The value-internalization mechanism occurs through cognitive-emotional-spiritual learning, self-reflection that builds personal awareness, concrete-applicative knowledge transfer, the formation of mutual commitment, and the cultivation of a continuous-learning mindset. These findings contribute to SDGs Goals 3, 5, and 16 by presenting a cost-effective and replicable model of pre-marital guidance as a strategy for preventing domestic violence. This study extends the theoretical framework on preventive educational programs by showing that maximum success can be achieved even under limited resources through an effective value-internalization mechanism.

Keywords

Pre-Marital Guidance, Domestic Violence Prevention, Value Internalization.

Corresponding Author

Dina Pratiwi

Universitas Muhammadiyah Buton, Indonesia, dinapratiwimawasangka.05@gmail.com

1. INTRODUCTION

The implementation of pre-marital guidance at the Office of Religious Affairs (KUA) of Mawasangka District, Central Buton, has shown significant success in preparing prospective brides and grooms to face married life. This program is carried out in a structured and systematic manner as an



integral part of the marriage administration process, in which every prospective couple is required to attend the guidance sessions before the marriage certificate is issued. The material provided covers aspects of mental and emotional readiness, understanding of the rights and obligations of husband and wife, effective family communication techniques, non-violent conflict-resolution strategies, and the strengthening of religious values as the spiritual foundation of the household. This consistent implementation has resulted in full participation from all prospective couples within the jurisdiction of KUA Mawasangka.

The positive impact of the pre-marital guidance program is clearly visible among couples who have gone through married life. They show greater mental maturity in facing household dynamics, a better ability to control their emotions when disagreements arise, and the application of healthy, constructive communication patterns in solving problems. Couples who have attended the guidance tend to choose dialogue and deliberation (*musyawarah*) over emotional or violent actions when conflicts occur. The strengthening of religious values gained during the guidance—such as understanding the obligation of joint worship, reading the Qur'an, and applying the concept of a *mawaddah wa rahmah* family—has become a strong moral foundation in maintaining the harmony of their households.

The success of this program is also reflected in the positive response of participants, who consider the pre-marital guidance highly relevant and beneficial to their married life. Awareness of shared responsibility within the household has increased significantly, maturity in thinking and decision-making has improved, and the habit of open communication has become part of the couples' daily life. This has made a real contribution to the low number of excessive quarrels that could potentially lead to domestic violence. The pre-marital guidance program at KUA Mawasangka District has proven to be an effective preventive instrument in shaping couples' character so that they are more psychologically, emotionally, and spiritually prepared for family life.

Theoretically, pre-marital guidance holds a strategic position in preventing domestic violence by providing prospective couples with a comprehensive understanding. Tamimi et al. (2025) assert that pre-marital guidance functions as an education for prospective couples to manage family and marital dynamics through planning management, the organization of relevant material, and appropriate teaching methods. In line with this, Arjul Haq & Fajri (2025) explain that the effectiveness of pre-marital guidance lies in its ability to increase the mental readiness of prospective brides and grooms, strengthen interpersonal competence, and build social readiness to face post-marital challenges. Amalda (2025) reinforces this argument by stating that family counseling strategies and communication-skills training have been shown to increase couples' tolerance and reduce the potential for domestic violence. Husna (2025) adds that pre-marital guidance provides comprehensive insight into family health, including physical and psychological readiness, which helps couples understand the importance of balance

among emotional, spiritual, and social needs. However, Putri Azriyana et al. (2025) caution that the implementation of pre-marital guidance programs still faces various obstacles, such as participant engagement, delivery methods, and a lack of approaches adaptive to the needs of the younger generation, so that its effectiveness in preventing conflict and violence is not always optimal.

The gap between the ideal condition and empirical reality is evident from the fact that although pre-marital guidance at KUA Mawasangka District has shown excellent results in preparing couples and preventing domestic violence, theoretically a similar program should not achieve maximum success without comprehensive support from various aspects. The literature indicates that the success of pre-marital guidance strongly depends on facilitator quality, adaptive delivery methods, an adequate program duration, and continuous evaluation and mentoring after marriage. However, conditions on the ground show that despite limited resources and a relatively short duration, the program at KUA Mawasangka has in fact produced a significant preventive impact on domestic violence. This phenomenon raises a fundamental question about the key factors that enable the pre-marital guidance program at this location to run effectively beyond theoretical expectations.

This gap is also evident in the aspect of program sustainability. Ideally, pre-marital guidance should be followed by continuous mentoring and coaching after marriage to ensure the application of the values that have been taught. However, the facts on the ground show that although there is no structured post-marital mentoring program, couples who attended the guidance at KUA Mawasangka are still able to apply the principles taught in their household life. This indicates the presence of an effective mechanism of value internalization and knowledge transfer during the pre-marital guidance process, even though the duration and intensity of the program are theoretically considered limited. From this gap, two research questions emerge: first, what factors make the implementation of pre-marital guidance at KUA Mawasangka District effective in preventing domestic violence despite various limitations; and second, how the mechanism of internalizing the values and practices taught in pre-marital guidance enables them to endure and be applied by couples in their household life without continuous mentoring.

Previous studies on pre-marital guidance and domestic violence prevention have produced various important findings that form the basis for the development of this research. Research on the effectiveness of pre-marital guidance shows varied results across different regions. Surahman et al. (2025; Kurniawan & Raihana, 2024; Ash Syafa et al., 2024; Saputera & Al Kautsar, 2024; Mustaqim, 2025) found that pre-marital guidance is effective in improving the understanding, skills, and readiness of prospective couples in building a *sakinah* family and in reducing divorce rates, although it still faces obstacles in terms of facilities and infrastructure as well as law-enforcement factors. However, Tanur (2025) found that the implementation of pre-marital guidance in several regions has not been effective

due to limited facilities that hinder the smooth running of the activities. Research on policy implementation has also produced varied findings, where Hasanudin et al. (2024; Maulida et al., 2025; Ramadhanti, 2024) reported that the implementation of the pre-marital guidance program has not been carried out optimally due to a lack of clarity in the information-delivery process, uneven staff training, and the absence of a dedicated room for conducting the activities.

Research on the relationship between pre-marital guidance and domestic violence prevention has produced findings that support the urgency of this program. Kinasih (2026; Zakiyah, 2025; Fitriyanto, 2020) state that the guidance material is closely related to domestic violence prevention through the cultivation of the values of *mu'asyarah bil ma'ruf*, deliberation, emotional control, and mutual respect, although the data still show an increase in domestic violence cases in some regions. Fadel et al. (2023) and Nurwanti & Zaelani (2023) emphasize the importance of implementing the concept of a *sakinah* family in preventing domestic violence through good communication and an understanding of rights and obligations within the family. However, previous studies have focused more on program evaluation and policy implementation, while an in-depth analysis of how the mechanism of pre-marital guidance can succeed to the maximum despite limited resources, and why its effectiveness can exceed theoretical expectations, remains an unanswered gap. This study seeks to fill that gap by comprehensively examining the key success factors of pre-marital guidance at KUA Mawasangka District in preventing domestic violence, as well as the value-internalization mechanism that allows the program's impact to endure without continuous mentoring.

The novelty of this study lies in its focus on the mechanism of success of pre-marital guidance that exceeds theoretical expectations in the context of limited resources. Unlike previous studies, which generally evaluate program effectiveness or policy implementation, this study delves deeply into the key factors that enable pre-marital guidance at KUA Mawasangka District to produce a maximum preventive impact on domestic violence despite limitations in time, facilities, and the absence of a continuous mentoring program. This study also explores the mechanism of value internalization and effective knowledge transfer during the guidance process, which enables couples to apply the principles taught in their household life without structural support after marriage. The findings of this study are expected to provide a best-practice model of efficient and sustainable pre-marital guidance, as well as a theoretical contribution to how preventive educational programs can succeed maximally under conditions of limited resources.

The urgency of this study is very high, given that domestic violence remains a serious problem in Indonesia, with a tendency for cases to increase from year to year. This study contributes directly to the achievement of the Sustainable Development Goals (SDGs), particularly Goal 3 on good health and well-being, Goal 5 on gender equality and women's empowerment—where the prevention of domestic

violence is an important indicator—and Goal 16 on peace, justice, and strong institutions through the reduction of all forms of violence. The findings of this study will provide practical recommendations for the government and related institutions in optimizing pre-marital guidance programs as a cost-effective preventive instrument against domestic violence, which in turn will improve the quality of family life in Indonesia, reduce the social and economic burden caused by domestic violence, and support the creation of a more just, prosperous, and sustainable society in line with the 2030 SDG vision.

Based on the gap between the ideal condition and the empirical reality described above, this study focuses on two interrelated central problems. First, identifying and analyzing the key factors that enable the implementation of pre-marital guidance at KUA Mawasangka District to run effectively in preventing domestic violence despite various limitations in resources, time, and the absence of a structured post-marital mentoring program. Second, exploring and understanding the mechanism of value internalization and knowledge transfer that occurs during the pre-marital guidance process, which allows the program's preventive impact to endure and be applied by couples in their household life without continuous support, so that it can exceed theoretical expectations regarding the effectiveness of preventive educational programs in a context of limitation. Both research problems are designed to produce a comprehensive understanding of the success framework of the pre-marital guidance program that can be replicated in other regions with similar conditions.

2. METHOD

This study uses a qualitative approach to explore in depth how pre-marital guidance at KUA Mawasangka District can achieve maximum success in preventing domestic violence (Creswell & Creswell, 2023). The type of research is a case study that intensively examines the implementation of pre-marital guidance at one specific KUA in order to identify the key success factors and the value-internalization mechanism (Yin, 2018). The data-collection technique used triangulation, including participatory observation of the guidance process, in-depth interviews with the head of the KUA, the penghulu, and couples who participated in the guidance, as well as documentation in the form of archives and guidance materials.

Data analysis followed the model of Miles et al. (2020) through three stages: data condensation by selecting and focusing data according to the research objectives, data display in the form of matrices and descriptive narratives to identify patterns, and conclusion drawing verified through repeated checking of field data. Data validity was ensured through source and method triangulation by comparing data from various informants and collection techniques, member checking to confirm interpretations with informants, and peer debriefing to obtain critical input from fellow researchers.

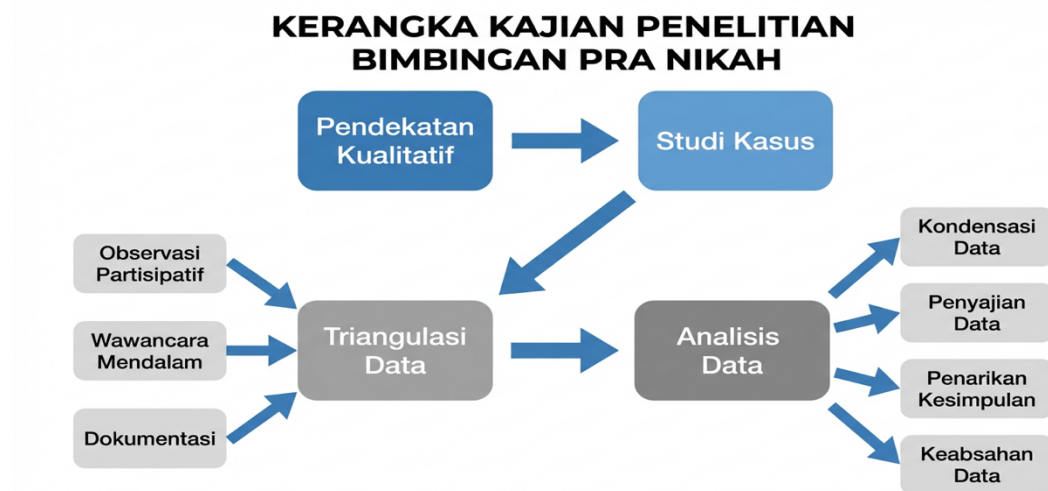


Figure 1. Research Framework

3. FINDINGS AND DISCUSSION

3.1 Key Success Factors in the Implementation of Pre-Marital Guidance

The success of the implementation of pre-marital guidance at KUA Mawasangka District in preventing domestic violence cannot be separated from the strong institutional commitment to integrating this program as a mandatory part of the marriage administration process. The policy applied by the head of the KUA requires every prospective couple to attend pre-marital guidance before the marriage certificate is issued, so that no couple can skip this stage. This obligation is not merely an administrative formality; it is designed as a quality-control mechanism to ensure that every couple receives adequate preparation before entering household life. This kind of policy pattern creates an organizational culture within the KUA in which pre-marital guidance is viewed as a top priority in marriage services, not as an optional complementary program. This institutional commitment is also reflected in the specific time allocation within the KUA's work schedule for conducting the guidance, where the head of the KUA and the penghulu routinely set aside their time to deliver material to prospective couples despite their busy administrative duties.

The second decisive factor is the quality and credibility of the guidance facilitators, who possess dual competence in both religious knowledge and an understanding of household dynamics. The head of the KUA and the penghulu, who serve as the main facilitators, not only have a strong religious-education background but also extensive practical experience in handling various household problems in the community. Their experience in counseling troubled couples, handling divorce cases, and assisting families in resolving domestic conflicts provides deep insight into the root causes that often arise in married life. This credibility makes the material delivered not merely theoretical or normative,

but enriched with real case examples that have occurred in the local community, making it easier for prospective couples to understand and anticipate the potential problems they may face in the future. The facilitators' ability to deliver material in simple language relevant to the local context, using a warm and non-patronizing communication approach, makes participants feel comfortable asking questions and discussing various concerns ahead of their marriage.

Third, the comprehensive structure and systematics of the guidance material, covering all important aspects of household life, is a crucial factor in the success of this program. The guidance material does not only focus on religious ritual aspects such as marriage procedures or fiqh rulings, but also covers the psychological, social, and practical dimensions of family life. The discussion begins with a spiritual foundation, strengthening the understanding of the concept of marriage in Islam as a sacred and highly responsible bond, not merely a fulfillment of biological or social needs. It then continues with a detailed explanation of the rights and obligations of husband and wife, viewed not only from a formal legal perspective but also in terms of justice, equality, and mutual respect in daily practice. The material on effective family communication is delivered in a highly applied manner, where facilitators teach concrete techniques such as how to express opinions without hurting one's partner, how to listen with empathy, and strategies for managing disagreements so they do not escalate into prolonged conflict. Family financial management also receives special attention, given that economic problems are often a trigger for household quarrels, with participants taught basic financial-planning principles, the division of roles in earning a living, and the importance of financial transparency between husband and wife. Equally important is the material on emotional control and conflict management, delivered through a practical approach in which facilitators provide simulations of common conflict situations and teach constructive ways to resolve them without physical or verbal violence.

The fourth contributing factor is the interactive and participatory delivery method, rather than a one-way lecture from facilitator to participants. In every guidance session, facilitators actively encourage prospective couples to ask questions, share their concerns, and discuss various scenarios they might face in household life. This dialogical approach creates a safe space for participants to express their fears, doubts, or even their unpreparedness for marriage, which can then be responded to with appropriate guidance and solutions. Facilitators also often use case-study methods, telling real stories of other couples who succeeded in overcoming problems or, conversely, failed because they were unable to manage conflict well, allowing participants to learn from others' experiences without having to make the same mistakes themselves. On several occasions, facilitators also bring in additional resource persons, such as long-married couples with harmonious households, to share their experiences and practical tips, giving prospective couples a richer perspective on the realities of family life. Role-playing methods are sometimes also applied to train participants in facing conflict situations, where

they are asked to act out certain scenarios and practice the communication techniques taught, so that learning is not only cognitive but also involves a behavioral aspect that is easier to remember and apply.

The fifth factor that must not be overlooked is the support of Mawasangka's social and cultural environment, which tends to be religious and to value family values, so that the guidance material provided finds strong resonance in participants' daily lives. The community in this region generally still upholds the institution of marriage and views family formation as an important part of religious life, so there is no resistance or skeptical attitude toward the pre-marital guidance program. On the contrary, the extended families of prospective couples actually support and encourage them to seriously attend the guidance, as it is regarded as important preparation for building a *sakinah* household. The values taught in the guidance, such as deliberation, mutual respect, patience, and peaceful problem-solving, are also in line with the social norms that live within the local community, so there is no clash of values between what is taught in the guidance and what is practiced in community life. This socio-cultural condition creates an ecosystem conducive to the application of the values learned during the guidance, because married couples who succeed in building a harmonious family gain positive social recognition, while those involved in household conflict or violence receive social pressure and reprimands from those around them to immediately repair their relationship.

3.2. Mechanism of Value Internalization and Knowledge Transfer from Pre-Marital Guidance that Enables the Preventive Impact to Endure

The mechanism of value internalization in pre-marital guidance at KUA Mawasangka District begins with a learning process that touches not only the cognitive aspect but also the emotional and spiritual dimensions of the participants. When facilitators present material on domestic violence, they do not merely explain the definition or forms of violence in an academic manner, but describe the deep psychological impact on victims, the resulting damage to relationships, and the legal consequences that perpetrators must face. This emotionally engaging delivery makes participants not only rationally understand that violence is wrong, but also emotionally feel how painful and destructive such acts of violence are. The use of Qur'anic verses and hadiths of the Prophet that teach gentleness in household life, prohibit harming one's spouse, and emphasize that the best husband is the one who is best to his wife, provides strong spiritual legitimacy for the anti-violence values being taught. This spiritual legitimacy is important in a religious community context because it makes these values not merely a changeable social norm, but a religious command carrying moral and afterlife consequences for which one must be accountable. When the anti-violence value has been internalized at the spiritual level, it becomes part of an individual's belief system that will control their behavior even in the absence of external supervision.

The internalization process is also strengthened through self-reflection facilitated during the guidance sessions, in which participants are invited to contemplate their readiness to build a household and to identify weaknesses that need to be improved. Facilitators often ask reflective questions such as how participants would react when their partner makes a mistake, what they would do when a sharp disagreement occurs, or how they would control their emotions when angry. These questions force participants to engage in deep introspection about their own character and behavioral tendencies, which they can then recognize as potential problems to anticipate. This self-awareness becomes an important foundation for behavioral change, because once a person becomes aware of their own weaknesses, they become more receptive to advice for improvement and more committed to change. In some cases, prospective couples admitted to having a quick temper or a tendency to be stubborn, and through the guidance they learned practical techniques to manage these negative tendencies, such as taking time to calm down before responding, apologizing when wrong, or asking their partner for help in reminding them when they begin to lose emotional control. The personal commitment built through this self-reflection is stronger than simply following external rules, because it stems from an individual's internal awareness of the importance of change for their own good and for their relationship.

Effective knowledge transfer also occurs through the provision of concrete and applicable examples that are easy to remember and apply in daily life. Facilitators do not only teach abstract principles such as the importance of communication or deliberation, but provide specific examples of how these principles are applied in real situations. For instance, when discussing effective communication, facilitators give examples of sentences that should be used when expressing a complaint, such as using 'I feel' statements that focus on one's own feelings rather than 'you always' statements that tend to blame one's partner. Such technical examples are very easy to remember and can be directly practiced because they are concrete and specific. In the material on conflict management, facilitators teach the 'time-out' technique, in which, when an argument begins to heat up and emotions become uncontrollable, one party can propose to postpone the discussion and continue it once both are calmer, on the condition that there must be an agreement on when the discussion will resume so it does not linger and cause anxiety. Such simple yet practical techniques can easily be applied by couples in their household life without requiring professional assistance. Practical tips such as not making important decisions while emotional, not bringing up past issues while arguing about a current problem, or trying not to go to sleep angry at one's partner, also become valuable knowledge that couples continue to remember and apply because of their simplicity and their effectiveness in maintaining household harmony.

Another mechanism that allows the impact of the guidance to endure is the formation of an agreement or mutual commitment between the prospective husband and wife during the guidance

process, which later becomes a moral reference when they face conflict in marriage. At the end of the guidance session, facilitators usually ask the couple to promise each other, before the facilitator and witnesses, that they will apply the values they have learned, will respect each other and refrain from any form of violence, will resolve problems through deliberation, and will seek help from parents or religious leaders if they face problems they cannot resolve on their own. This verbal commitment, made together, has strong psychological power because it creates a sense of moral responsibility to keep the promise made, especially since it is spoken in a sacred context ahead of marriage. When conflict arises in the household and one party begins to lose control, the memory of the commitment once made together can act as an internal brake that restrains them from committing violence or other destructive behavior. Several couples interviewed admitted that when they were angry and nearly used harsh words or resorted to violence, they remembered the promise they had made during the pre-marital guidance, and this memory made them hold back and choose a better way of resolving the situation.

The sustainability of the guidance's impact is also supported by the creation of a mindset that marriage is a continuous learning process requiring ongoing effort and commitment, rather than a status achieved once and then running automatically without struggle. Through the guidance, prospective couples are given a realistic understanding that conflict and disagreement are normal and unavoidable in household life, so they need not panic or despair when facing problems. What matters more is how they respond to and resolve such conflicts constructively. This mindset makes couples less likely to give up when facing problems in marriage, but instead to see them as challenges to be faced together by applying what they have learned. They are also taught to keep learning and developing, for example by reading books about marriage, attending family study sessions at the mosque, or consulting more experienced people when facing difficulties. This proactive attitude toward continuous learning makes them not entirely dependent on formal mentoring from the KUA, but able to independently seek knowledge and solutions when facing new problems not covered in the pre-marital guidance. Thus, pre-marital guidance provides not only static knowledge but, more importantly, instills a disposition for continuous learning and growth that enables couples to adapt to the various dynamic challenges of household life without requiring ongoing intervention from external parties.

3.3 Discussion

Key Success Factors in the Implementation of Pre-Marital Guidance: The research findings regarding strong institutional commitment as a key success factor in pre-marital guidance are in line with the theoretical perspective put forward by Tamimi et al. (2025), who argue that the effectiveness of pre-marital guidance strongly depends on planning management and the organization of relevant material. The policy of KUA Mawasangka District, which integrates pre-marital guidance as a mandatory part of the marriage administration process, demonstrates a concrete implementation of sound management

principles, in which the program is not only designed but also carried out with high consistency through a strict quality-control mechanism.

This finding reinforces the argument of Tamimi et al. (2025) while also making a new contribution by showing that effective institutional commitment is not only about the existence of a program, but about how the program is positioned as a strategic priority within the marriage-service system. This study reveals a new dimension: when pre-marital guidance is made a non-negotiable administrative prerequisite, participation reaches one hundred percent without requiring additional promotional or outreach efforts—a mechanism not yet explicitly discussed in previous literature, but proven highly effective in the context of public services in Indonesia.

Mechanism of Value Internalization and Knowledge Transfer from Pre-Marital Guidance that Enables the Preventive Impact to Endure: The research findings on the mechanism of value internalization through an approach that touches the cognitive, emotional, and spiritual dimensions provide an in-depth elaboration of the concept put forward by Husna (2025) regarding comprehensive family health, which includes physical and psychological readiness as well as balance among emotional, spiritual, and social needs. This study finds that the internalization of anti-violence values requires more than rational understanding of the dangers of violence; it also requires an emotional touch that makes participants feel the impact of violence, as well as spiritual legitimacy that makes these values part of the religious belief system.

The use of Qur'anic verses and the Prophet's hadiths as a spiritual foundation creates internalization at a deeper level than mere social norms, because these values are perceived as divine commands carrying moral and afterlife consequences. This finding enriches Husna's (2025) perspective by showing the specific mechanism through which a balance of the emotional and spiritual dimensions can be achieved within the context of pre-marital guidance, while also contributing new insight into the importance of a triple cognitive-emotional-spiritual approach in creating lasting value internalization without the need for continuous external reinforcement.

4. CONCLUSIONS

This study concludes that the success of pre-marital guidance at KUA Mawasangka District in preventing domestic violence is determined by five mutually reinforcing key factors, namely: institutional commitment that integrates the guidance as a mandatory administrative prerequisite; facilitator quality with dual credibility in religious knowledge and practical experience; a comprehensive material structure covering the spiritual, psychological, social, and practical dimensions; an interactive-participatory delivery method with a dialogical approach and case studies; and support from a religious socio-cultural environment that creates an ecosystem conducive to

applying the values taught. The value-internalization mechanism that allows the preventive impact to endure without continuous mentoring occurs through learning that touches the cognitive-emotional-spiritual dimensions, a process of self-reflection that builds personal awareness and internal commitment, concrete and applicable knowledge transfer that is easy to apply, the formation of mutual agreements that create moral accountability, and the cultivation of a mindset that marriage is a continuous learning process requiring a proactive attitude in facing challenges.

The findings of this study make a significant contribution to the achievement of the Sustainable Development Goals, particularly Goal 3 on health and well-being through the prevention of psychological trauma caused by domestic violence, Goal 5 on gender equality and the elimination of violence against women by building an understanding of equal rights and obligations within the household, and Goal 16 on peace and justice through the reduction of domestic violence, which poses a threat to social stability. The pre-marital guidance model at KUA Mawasangka has proven effective as a cost-effective preventive instrument, as it is able to produce maximum impact despite limited resources, and can therefore be replicated in other regions as a strategy for building sustainable family resilience. Thus, this study not only provides theoretical understanding of the mechanism behind the success of preventive educational programs, but also offers practical solutions that can be widely implemented to support the realization of a more just, peaceful, and prosperous society in line with the 2030 SDG vision.

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