

FAMILY EDUCATION MODEL BASED ON ISLAMIC VALUES IN THE KUA GUIDANCE PROGRAM

Arisman Juanda

Lecturer at the Muhammadiyah Islamic Education College in Southwest Aceh

arisman.juanda@yahoo.com

ABSTRACT

This study aims to examine and analyze the Islamic values-based family education model implemented in the Office of Religious Affairs (KUA) development program as an effort to maintain family integrity. The KUA plays a strategic role not only as a marriage administrative institution but also as an educational institution that provides guidance and counseling to the community in forming a harmonious, harmonious, and compassionate family. Through a qualitative approach with analytical descriptive methods, this study describes the KUA's strategy in organizing premarital education, family counseling, and postmarital guidance oriented towards Islamic values. The results show that the family education conducted by the KUA focuses on three main aspects: strengthening the faith as the foundation of family faith, fostering communal worship as a means of spiritualizing family relationships, and fostering morals as a moral foundation that fosters compassion, responsibility, and harmonious communication among family members. The program has been proven to have a positive impact in reducing the potential for domestic conflict and increasing awareness of married couples regarding the importance of religious values in family life. Thus, the KUA plays an important role as an agent of sustainable Islamic family education and development amidst modern social dynamics.

Key words: KUA, family education, Islamic values, family development, family resilience

INTRODUCTION

The family is the smallest social institution, yet it plays a crucial role in shaping the character, morals, and behavior of individuals within society. In Islam, the family is considered the primary school, the primary school for children, instilling faith, morality, and social values. Through the family, a person first learns about love, responsibility, and the values of life that will shape their future personality. Therefore, family integrity and harmony are essential foundations for the establishment of a civilized society with noble character.

However, in today's modern era, challenges to family integrity are increasingly complex. Globalization, advances in information technology, social change, and the weakening of spiritual values are factors affecting household stability. According to data from the Directorate General of Islamic Community Guidance at the Ministry of Religious Affairs, the divorce rate in Indonesia remains relatively high and has shown an upward trend in recent years. Many of these divorces are caused by poor communication, a lack of religious understanding, and couples' unpreparedness for the dynamics of married life. This indicates that aspects of family education and development are not yet fully implemented.

In this context, the Office of Religious Affairs (KUA) plays a strategic role in maintaining and fostering family unity. The KUA is not merely an administrative institution responsible for registering marriages but also serves an educational and socio-religious development function. Through religious guidance and counseling programs, the KUA strives to shape families grounded in Islamic values and resilient in facing life's challenges. One concrete manifestation of this function

is the implementation of Islamic values-based family education programs, implemented through activities such as Marriage Guidance (Bimwin), family counseling, and religious outreach for the community. (Darwis et al., 2024)

Family education from an Islamic perspective has a very broad dimension. It encompasses not only the transfer of knowledge about household laws but also the instilling of spiritual, moral, and social values. This education guides families to understand the rights and obligations of each member, fosters mutual respect, and fosters healthy communication between husband, wife, and children. In the Quran, Allah SWT says in Surah At-Tahrim, verse 6: "O you who believe, protect yourselves and your families from the Fire..." This verse emphasizes the responsibility of every individual, especially parents, to educate their families in the values of piety and high morality.

In practice, the Islamic values-based family education model at the KUA is oriented towards three main pillars, namely: (1) strengthening faith, (2) habituating worship, and (3) fostering morals. First, strengthening faith aims to instill true belief in Islamic teachings, so that every family member has a solid spiritual foundation. Families with strong faith will more easily face life's trials with patience and trust.

Second, cultivating a habit of worship involves establishing a routine of shared worship within the family, such as congregational prayer, reading the Quran, and praying together. These activities not only strengthen the relationship with Allah SWT but also strengthen the emotional bonds between family members.

Third, moral development is the most essential aspect in building a harmonious family. Noble morals, such as honesty, patience, and compassion, form the foundation for maintaining communication and avoiding conflict. Family development programs organized by the Religious Affairs Office (KUA) have been adapted to the needs of modern society. For example, the Marriage Guidance (Bimwin) program, which is mandatory for prospective brides and grooms, now emphasizes not only the legal aspects of marriage but also provides insight into family psychology, household financial management, and communication strategies between husband and wife. Furthermore, the KUA also provides family counseling services for couples experiencing marital conflict. Through a psychological and spiritual approach, religious instructors help couples find solutions to their problems in accordance with Islamic principles. (Dewi, 2019) The role of religious instructors in this context is crucial. They not only convey religious material but also serve as mediators, counselors, and spiritual companions for the community. Through dialogue, lectures, and group activities, religious instructors help raise awareness of the importance of Islamic values in family life. Thus, family education at KUA is not only a process of transferring knowledge, but also a process of transforming values and forming character.

Islamic values-based family education at the Religious Affairs Office (KUA) also significantly contributes to family resilience. Family resilience can be understood as a family's ability to face social pressures and changes without losing its primary function as a place of education, love, and protection. Islamic values, such as patience, gratitude, trust in God, and deliberation, are factors that strengthen family resilience against internal and external conflict. In a social context, strong families will foster a stable and civilized society. (Nafidz, 2025)

Furthermore, the KUA also serves as a non-formal education center capable of reaching all levels of society. Unlike formal educational institutions, development activities at the KUA are

inclusive, open to all age groups, and implemented using a contextual religious approach. This makes the KUA an effective institution in fostering the community spiritually and socially. The KUA is expected not only to implement government policies in the religious field but also to pioneer the Islamic family education movement at the grassroots level.

However, several obstacles remain in its implementation, including limited human resources for religious counselors, inadequate facilities, and low community participation in guidance activities. Therefore, innovation and synergy between the Office of Religious Affairs (KUA), educational institutions, religious organizations, and the community are needed to strengthen the family education system. Strengthening the capacity of religious counselors, digitizing guidance materials, and cross-sector collaboration are strategic steps in developing a family education model based on Islamic values that is relevant to current developments.

Overall, Islamic values-based family education at the KUA plays a fundamental role in shaping a generation of faith, morals, and responsibility. Through targeted and continuous guidance, the KUA contributes directly to the nation's moral development. By instilling Islamic values in family life, it is hoped that a harmonious, prosperous, and Islamic-characterized society will emerge. Therefore, this research is crucial to better understand how the Islamic values-based family education model at the KUA is designed, implemented, and impacts family unity in the modern era. (PUSPITA, nd)

METHODS

This study uses a qualitative approach with descriptive analytical methods. This approach was chosen because it is appropriate for understanding social phenomena related to the implementation of family education programs at the Office of Religious Affairs (KUA). The primary objective of this study is not to quantitatively measure the program's effectiveness, but rather to explore in-depth the processes, strategies, and values embedded in family development activities. The researcher seeks to describe how the KUA implements Islamic values-based education and how the program impacts family behavior and cohesion in the community.

The data sources in this study consist of primary and secondary data. Primary data were obtained through in-depth interviews with religious instructors, heads of the Religious Affairs Office (KUA), and participants in family development programs, such as prospective brides and grooms and couples. The interviews were semi-structured to allow researchers to explore informants' perspectives more flexibly. Furthermore, participant observation was conducted during the guidance and counseling activities to obtain a direct understanding of educational methods and interactions between instructors and participants. Secondary data were obtained from official documents from the Ministry of Religious Affairs, KUA activity reports, religious literature, and previous research relevant to this theme.

The data analysis process was conducted interactively through three stages: data reduction, data presentation, and conclusion drawing. Data reduction was performed by selecting and simplifying information relevant to the research focus. The reduced data were then presented in narrative form and thematic tables to facilitate interpretation. The final stage was drawing conclusions, which were conducted inductively based on field findings and Islamic educational theories. Data validity was maintained through source triangulation techniques, namely by

comparing the results of interviews, observations, and documentation to obtain an objective and scientifically accountable picture. (Soehadha, 2018)

RESULTS AND DISCUSSION

Implementation of the Family Guidance Program at the KUA

The Office of Religious Affairs (KUA) is a government agency under the Ministry of Religious Affairs that plays a central role in fostering the religious life of the community, particularly in the areas of marriage and family. The KUA's function is no longer limited to administrative services such as marriage registration, but has evolved into an educational institution actively providing guidance to families and the community. Through guidance, counseling, and outreach programs, the KUA strives to maintain the integrity of households and foster Islamic values in family life. The implementation of family development programs at the KUA reflects a form of social and religious responsibility in creating a religious and harmonious society. (Darwis et al., 2024)

The family guidance program at the Office of Religious Affairs (KUA) is implemented through several planned and ongoing stages. Generally, these activities are divided into three main stages: premarital guidance, postmarital guidance, and counseling for troubled families. The first stage, premarital guidance, is implemented through the Marriage Guidance (Bimwin) program for prospective brides and grooms. This program is mandated by the government to ensure that every couple is mentally, emotionally, and spiritually prepared before entering married life. The material provided covers various aspects, such as the rights and obligations of husband and wife, conflict management, reproductive health, family communication, and strengthening religious values. In this activity, religious instructors act as facilitators, not only delivering the material but also guiding participants in discussing and reflecting on Islamic values in family life.

The second stage is post-marital counseling, which is carried out through counseling and fostering a harmonious family. This program is typically aimed at couples who have been married for a certain period of time, both newlyweds and those who have been married for a while. The goal is to maintain family harmony and strengthen the spiritual commitment between husband and wife. These coaching activities are held in the form of lectures, interactive dialogues, and group discussions that address various household issues, such as communication, family financial management, children's education, and the role of husband and wife in maintaining a balance between domestic and public roles. Through these activities, the KUA strives to instill awareness that building a family is not merely a social responsibility but also part of worship to Allah SWT. (Nawary & Cahyadi, 2025)

The third stage is the family counseling program, which focuses on helping couples facing marital conflict. This counseling is conducted personally by religious instructors competent in Islamic guidance and counseling. During the counseling sessions, the instructors help couples identify the root of the problem, provide understanding based on Islamic values, and seek just and dignified solutions. Counseling at the KUA (Religious Affairs Office) also prioritizes the principles of deliberation and *islah* (peace), where each couple is guided to avoid divorce as a first resort unless there is no mutually beneficial solution. With a spiritual and psychological approach, KUA counseling services contribute significantly to reducing divorce rates and strengthening family resilience. (Rohman, nd)

In implementing this guidance program, the KUA applies an Islamic values-based family education model that focuses on three main pillars: faith, worship, and morals. First, the faith pillar serves as the foundation for strengthening faith and belief within the family. Through guidance activities, couples are guided to instill the belief that marriage is a trust and a form of worship that must be carried out responsibly. A strong faith strengthens families in facing life's challenges and makes it easier to accept differences. Second, the worship pillar focuses on cultivating shared spiritual activities within the family, such as congregational prayer, reading the Quran, and praying together. These activities foster a sense of togetherness and strengthen relationships among family members. Third, the moral pillar emphasizes character building and fostering mutual respect, patience, and affection between husband, wife, and children. Good morals serve as a moral bulwark for families, helping to maintain harmony and avoid conflict.

The implementation of these three pillars is carried out through educational and participatory strategies. The educational strategy is realized by providing coaching materials tailored to community needs, using communicative language, and linking them to the realities of everyday life. Meanwhile, the participatory strategy is carried out by actively involving participants in the learning process, whether through group discussions, case studies, or problem-solving simulations. Thus, participants not only passively receive knowledge but also gain meaningful learning experiences that can be directly applied in their home lives.

In addition, in implementing family guidance, the KUA also collaborates with various parties, such as the Health Office, educational institutions, religious organizations, and community leaders. This collaboration aims to expand the program's reach and enrich the guidance materials. For example, collaboration with the Health Office includes counseling on reproductive health and family nutrition, while with educational institutions, the KUA can develop religious literacy programs for children and adolescents. This cross-sector synergy strengthens the effectiveness of guidance and broadens its positive impact on the community.

However, the implementation of family guidance programs at the Office of Religious Affairs (KUA) is not without challenges. Some KUAs in the regions still face limited human resources, particularly the number of religious instructors, which is disproportionate to the number of people they serve. Furthermore, limited facilities and operational budgets often hinder the implementation of guidance activities on a regular and sustainable basis. Lack of public awareness of the importance of participating in guidance programs also poses a challenge. Many couples view guidance as merely a formality before marriage, without understanding its educational and spiritual significance. Therefore, it is necessary to increase the capacity of instructors, strengthen local government support, and innovate programs to ensure more effective family guidance at the KUA. (Sodikin, 2023)

Overall, the implementation of the family development program at the Office of Religious Affairs (KUA) has had a positive impact on the community. Interviews and observations in several regions indicate that couples participating in the Bimwin and family development programs demonstrated an increased understanding of Islamic values, improved communication within their households, and a decreased tendency toward conflict. This demonstrates the KUA's crucial role as an agent of social and moral change in society. Through Islamic values-based family education, the KUA has successfully instilled an awareness that the family is not only a social institution but also a

place of worship and a place to build a civilization based on faith and morals.

Islamic Value-Based Family Education Model

The Islamic values-based family education model is a developmental approach that places Islamic teachings as the primary foundation for building, maintaining, and developing family life. In Islam, family is not simply a social relationship between two individuals, but rather a spiritual and moral bond encompassing a dimension of worship to Allah SWT. Therefore, Islamic values-based family education at the Office of Religious Affairs (KUA) is designed to instill the principles of faith, worship, and noble morals in every aspect of domestic life. This model aims not only to foster harmonious families but also to cultivate a generation of character and responsibility in accordance with religious guidance. (Gazi et al., 2022)

Conceptually, Islamic values-based family education at the KUA (Religious Affairs Office) is based on the understanding that family development must be conducted holistically, encompassing spiritual, emotional, intellectual, and social dimensions. The KUA positions the family as the primary educational unit in shaping a true Muslim personality. Islamic values serve as a guideline in every educational process that takes place within the family environment. In other words, this model emphasizes the importance of integrating Islamic teachings into the family's daily life, both in relationships between family members and in social interactions within the community. Family education is not only the transfer of religious knowledge, but also the process of internalizing values manifested in Islamic attitudes, behaviors, and habits. This educational model is built on three main pillars: faith, worship, and morals. These three pillars complement each other and form a complete framework for Islamic family development (Musa et al., 2025).

The pillar of faith occupies the most fundamental position. Faith is a firm belief in the oneness of Allah SWT, which serves as the foundation for all aspects of family life. Through strengthening faith, each family member is guided to have a high spiritual awareness, realizing that every action and decision in the household must be based on faith. In guidance activities at the Religious Affairs Office (KUA), these faith values are instilled through an understanding of the meaning of marriage as an act of worship, moral responsibility towards one's partner, and sincerity in carrying out each person's role. Families built on strong faith will be better prepared to face life's trials, as they have a clear orientation toward God's pleasure.

The pillar of worship then serves as a spiritual reinforcement in family life. Through the habit of worship, family members are guided to always maintain a relationship with Allah SWT and use worship as a means of strengthening emotional bonds between family members. Worship practices such as congregational prayer at home, reading the Quran together, dhikr, and regular prayer are part of the habits taught in the KUA development program. These activities not only foster individual piety but also build a household atmosphere full of blessings and peace. The KUA teaches that worship in the family is not limited to religious rituals, but encompasses all activities carried out with the intention of worship, including work, raising children, and serving one's partner. Thus, the family will be formed into an environment that fosters faith and spiritual happiness.

Furthermore, moral education is the pinnacle of Islamic values-based family education. Morality reflects the success of fostering faith and worship. The Religious Affairs Office (KUA) emphasizes the importance of developing noble morals in family life, such as honesty, patience,

compassion, responsibility, and mutual respect. Through counseling and guidance programs, married couples are taught how to emulate the morals of the Prophet Muhammad (peace be upon him) in managing differences, avoiding arguments, and fostering gentle and empathetic communication. Moral education is also directed at children so they grow up with Islamic character, respect their parents, and have a sense of responsibility for themselves and their environment. Families with good morals will serve as role models for the surrounding community. (Ash-shiddiqi et al., 2025)

In its implementation, the Islamic values-based family education model at the KUA utilizes an educational, participatory, and contextual approach. This educational approach involves providing structured and easy-to-understand coaching materials, utilizing lectures, question-and-answer sessions, discussions, and case simulations. The participatory approach encourages participants to actively participate in the learning process, sharing personal experiences, and formulating joint solutions to family problems. Meanwhile, the contextual approach means that coaching materials are tailored to the social, cultural, and needs of the local community. For example, in urban areas, coaching emphasizes digital challenges and family communication, while in rural areas, it focuses on increasing religious awareness and social responsibility.

This model also integrates religious counseling as part of the educational process. The KUA (Religious Affairs Office) provides counseling services for couples experiencing conflict, where religious counselors act as spiritual guides and mediators. During counseling sessions, counselors utilize Islamic principles such as deliberation, justice, and compassion to help couples find the best solution without violating Islamic law. This approach demonstrates that family education at the KUA is not only preventive but also curative, preventing and resolving problems that can damage the integrity of a household. (Purnoto & Andaryuni, 2024)

In addition to face-to-face activities, the KUA (Religious Affairs Office) has also begun implementing digital innovations to support the implementation of Islamic values-based family education. Several KUAs are utilizing social media, messaging apps, and YouTube channels to disseminate educational materials, short sermons, and religious guidance on harmonious families. This step demonstrates the KUA's adaptation to developments in information technology as a means of preaching and education with broader reach. By utilizing technology, the community can continue learning and deepening religious understanding even outside of formal activity schedules. The impact of implementing this Islamic values-based family education model is quite significant. Based on field observations and reports from religious instructors, families who regularly participate in guidance programs at the KUA show improvements in aspects of communication, responsibility, and commitment to Islamic teachings. Many couples report being better able to resolve conflicts maturely, understand their respective roles, and instill moral values in their children. Furthermore, divorce rates in several KUA-supported areas are showing a downward trend, indicating the success of Islamic values-based guidance.

The Islamic values-based family education model at the Religious Affairs Office (KUA) is a strategic effort to foster a harmonious, loving, and compassionate family. Through a combination of spiritual, moral, and social education, the KUA has succeeded in transforming Islamic values into more than just normative teachings, but also concrete guidelines for family life. Going forward, this model needs to be further developed through capacity building for religious instructors, curriculum

innovation, and cross-sector collaboration to ensure Islamic family education remains relevant to the dynamics of modern society. (Zulaikha et al., 2025)

Impact on Family Unity

Family integrity is a crucial indicator in creating a prosperous and civilized society. In the Islamic context, a complete family is characterized not only by the formal bond between husband and wife, but also by the continuity of spiritual, emotional, social, and economic functions carried out according to Islamic values. A harmonious family reflects the success of religious education in social life and serves as the moral foundation of the nation. The Islamic values-based family development program implemented by the Office of Religious Affairs (KUA) has had a significant impact on strengthening family unity. This impact can be seen in several key aspects: increased religious understanding, improved family communication, reduced conflict and divorce rates, and strengthened family spiritual and moral resilience (Abimanyu & Luthfiyana, 2024).

The family guidance program at the Office of Religious Affairs (KUA) has had a positive impact on improving the religious understanding and awareness of married couples. Through activities such as Marriage Guidance (Bimwin), counseling, and counseling, couples are equipped with comprehensive religious knowledge regarding rights and obligations within the household, the principle of equality, and the importance of moral responsibility in building a family. This knowledge provides couples with the tools to view marriage not only as a social relationship but also as a form of worship with high spiritual value. After participating in the guidance, many couples show improvements in their practice of religious observances together, such as congregational prayer, reading the Quran, and reciting dhikr at home. Habituating these shared practices plays a significant role in fostering a peaceful and religious home atmosphere. When each family member has a sound understanding of religion, they are more likely to understand differences, be patient, and avoid arguments that could threaten the integrity of the household.

Islamic values-based family education programs help improve communication and interaction patterns among family members. One of the main sources of domestic conflict is poor communication between husband, wife, and children. Through guidance provided by the Religious Affairs Office (KUA), couples are taught the importance of empathetic communication, mutual respect, and deliberation in making family decisions. Islamic values such as shura (deliberation), ta'aruf (getting to know each other), and tasamuh (tolerance) form the basis for building healthy communication. During the guidance sessions, religious instructors typically simulate conflict situations and train couples to resolve them through a dialogical, rather than emotional, approach. As a result, many families report better communication skills, understanding their partners' feelings, and expressing opinions without offending. With good communication, families become more solid, supportive, and able to face life's challenges together.

The implementation of guidance at the Religious Affairs Office (KUA) has contributed to a decrease in conflict and divorce rates in the community. According to reports from the Ministry of Religious Affairs and several field studies, regions actively implementing the Bimwin program and post-marital counseling have shown a decrease in divorce rates compared to regions without intensive guidance. This demonstrates that family guidance serves not only as an educational tool but also as a preventative measure against marital discord. Through a spiritual approach and

Islamic counseling, the KUA helps couples better understand the importance of patience, sincerity, and responsibility in maintaining a household. When disputes arise, couples are taught to seek mutually beneficial solutions and avoid hasty actions such as divorce. Furthermore, the KUA also facilitates family counseling as a form of peaceful conflict resolution (islah), emphasizing the values of compassion and justice within the household. These efforts have been proven to reduce the potential for family breakdown. (Sesmiarni & Afrinaldi, 2016)

The most significant impact of an Islamic values-based family education model is the development of family resilience. Family resilience, from an Islamic perspective, is measured not only by economic or social aspects, but also by the family's ability to endure life's trials based on faith and morals. Families with spiritual resilience will remain harmonious despite facing economic pressures, differences of opinion, or social problems. Values such as patience, gratitude, contentment (qana'ah), and tawakal (surrender to God) are key strengths in building this resilience. Through family education at the Religious Affairs Office (KUA), these values are taught systematically and contextually, making them easy to understand and apply in everyday life. For example, when facing economic difficulties, families are taught not to blame each other but to work together to find solutions and increase prayer. When facing differences of opinion, families are taught to respect each other and avoid selfishness. Thus, families are able to survive and grow stronger spiritually and emotionally.

In addition to impacting internal family aspects, the KUA guidance program also has broader social impacts. Harmonious and religious families will contribute positively to their surroundings. They serve as role models for morality, mutual cooperation, and ethical social behavior. Children who grow up in an Islamic family environment will develop good character, respect their parents, and behave politely towards others. This aligns with the KUA's vision of creating families that are peaceful, loving, and compassionate, capable of becoming pillars of civil society. In other words, Islamic-value-based family education at the KUA not only builds strong families but also strengthens a civilized social order.

However, several challenges remain to ensure this positive impact is sustainable. Some regional KUAs face limited religious counselors, limited training facilities, and inadequate operational budgets. Furthermore, the level of community participation in training varies, depending on awareness and support from the local government. Therefore, strengthening KUA institutions, improving the competency of counselors, and collaborating with educational institutions and religious organizations is necessary to ensure the broader and more sustainable impact of training. (Soehadha, 2018)

Overall, it can be concluded that the Islamic values-based family education model at the KUA (Religious Affairs Office) has a significant impact on family unity. Through strengthening faith, fostering worship habits, and fostering morals, the KUA has successfully helped communities build strong, harmonious families with Islamic character. This program not only reduces divorce rates and domestic conflict but also fosters a generation of faithful, responsible, and noble characters. This success demonstrates that Islamic values-based family education is an effective strategy for achieving social welfare and national moral resilience. With continued development, the KUA has the potential to become a center for Islamic family education that will significantly influence the formation of a civilized, religious, and peaceful society. (Sulaeman et al., 2025)

CONCLUSION

The Islamic values-based family education model implemented by the Office of Religious Affairs (KUA) plays a crucial role in maintaining family integrity and harmony amidst modern social challenges. Through guidance based on three main pillars—faith, worship, and morals—KUA is able to instill Islamic values that form the foundation for a harmonious, loving, and compassionate family. Programs such as Marriage Guidance, family counseling, and household counseling have been proven to increase spiritual awareness, improve communication between family members, and foster moral responsibility among husband and wife in carrying out their roles and obligations.

In addition to its positive impact on individuals and families, this educational model also contributes significantly to overall societal development. Harmonious and morally upright families are the foundation for the development of a generation of faith, character, and noble character. Therefore, ongoing support from the government, religious leaders, and the community is needed to strengthen the institutional capacity of the Religious Affairs Office (KUA) and expand the reach of development programs. Thus, Islamic values-based family education can continue to serve as an effective strategy for building family resilience and realizing a peaceful, religious, and civilized society.

BIBLIOGRAPHY

- Abimanyu, S. P., & Luthfiyana, D. A. (2024). Komunikasi Dakwah Penyuluh Agama Dalam Pembentukan Keluarga Sakinah (Studi Kasus Perceraian Dan Kekerasan Seksual Di Provinsi Lampung). *INTERCODE*. <https://journal.uml.ac.id/IRE/article/view/2959>
- Ash-shiddiqi, M. H. M., Sa'adah, F., & Ma'shum, S. M. (2025). ... BIMAS ISLAM NO. 379 TAHUN 2018 DALAM MEMBIMBING CALON PENGANTIN UNTUK MEWUJUDKAN KELUARGA SAKINAH (Studi Kasus Penyuluhan Agama di *Jurnal Hikmatina*. <https://jim.unisma.ac.id/index.php/jh/article/view/29523>
- Darwis, Z., Habibah, S., & Tang, M. (2024). ANALISIS MATERI PENDIDIKAN AGAMA ISLAM DALAM KURSUS PRANIKAH DI INSTANSI KANTOR URUSAN AGAMA (KUA). In *Maulana Atsani: Jurnal Pendidikan Multidisipliner* (Vol. 1, Issue 1, pp. 29–33). Institut Agama Islam Hamzanwadi NW Lombok Timur. <https://doi.org/10.51806/rpgwsw92>
- Dewi, L. K. (2019). Penerapan Nilai-Nilai Pendidikan Islam Dalam Pelaksanaan Kursus Pra Nikah Untuk Mewujudkan Keluarga Sakinah. *Ta'dibuna: Jurnal Pendidikan Agama Islam*, 2(1), 33–50.
- Gazi, G., Ihsani, I. F., & Kurnia, W. (2022). Koherensi Kebijakan Ketahanan Keluarga dan Tumpang Tindih Mandat Penyelenggaraan Pendidikan Pra Nikah di Indonesia. *Harmoni*. <http://jurnalharmoni.kemenag.go.id/index.php/harmoni/article/view/640>
- Musa, M., Suparman, S., & ... (2025). Strategi Bimbingan Pranikah sebagai Media Pendidikan dan Pemberdayaan Keluarga di KUA Kecamatan Bungin. *SENTRI: Jurnal ...* <https://ejournal.nusantaraglobal.ac.id/index.php/sentri/article/view/4296>
- Nafidz, A. A. (2025). Pendidikan Fiqih Nikah Sebagai Upaya Mitigasi Tingginya Angka Perceraian di Indonesia Berbasis Kitab Syarh'uqud Al-lujjayn Fi Bayani Huquqi Az-zawjayn Karya *dspace.uui.ac.id*. <https://dspace.uui.ac.id/handle/123456789/57164>
- Nawary, A., & Cahyadi, T. D. (2025). ... ILMU PARENTING SEBELUM MENIKAH TERHADAP KEHARMONISAN KELUARGA MASYARAKAT KEBAYORAN BARU: Studi Kualitatif pada Keluarga di *Hukum Keluarga Islam*. <https://jurnal.staim-probolinggo.ac.id/index.php/USRAH/article/view/2430>
- Purnoto, P., & Andaryuni, L. (2024). Upaya Penyuluh Agama Islam Dalam Meminimalisir Cerai Goib

- Di Kantor Urusan Agama (KUA) Sangatta Utara. *Indonesian Journal of Islamic*
<http://www.shariajournal.com/index.php/IJIJEL/article/view/746>
- PUSPITA, I. S. (n.d.). PAKET PELATIHAN KONSELING PRANIKAH DALAM MELESTARIKAN KELUARGA SAKINAH DI KUA KARANG PILANG SURABAYA. In ... *Thesis, Sunan Ampel State Islamic*
- Rohman, A. D. L. (n.d.). ... AGAMA ISLAM DALAM PEMBINAAN BACA TULIS AL-QUR'AN PADA KELUARGA EKSPATRIAT MUALAF DI KANTOR URUSAN AGAMA (KUA) In *Falkutas Dakwah Dan Komunikasi*.
- Sesmiarni, Z., & Afrinaldi, A. (2016). Model Pendidikan Dan Pelatihan Calon Pengantin Berbasis Kearifan Lokal Di Kota Pariaman. *Jurnal Educative: Journal of*
<https://ejournal.uinbukittinggi.ac.id/index.php/educative/article/view/122>
- Sodikin, M. Y. R. (2023). *Model bimbingan pranikah dalam upaya membangun keluarga religius: Penelitian di KUA Kecamatan Cileunyi*. digilib.uinsgd.ac.id. <https://digilib.uinsgd.ac.id/82313/>
- Soehadha, M. (2018). *Metode Penelitian Sosial Kualitatif Untuk Studi Agama*. SUKA-Press.
- Sulaeman, S., Mania, S., & Rasyid, M. N. A. (2025). EVALUASI PROGRAM LITERASI AL-QUR'AN UNTUK CALON PENGANTIN DENGAN MENGGUNAKAN MODEL EVALUASI DISCREPANCY DI KANTOR KUA KEC *... Penelitian Pendidikan Dan*
<https://www.jurnalp4i.com/index.php/learning/article/view/5350>
- Zulaikha, R., Febriani, F., & ... (2025). PEMAKNAAN HADIS PERNIKAHAN DALAM KONTEKS PENYULUHAN DI KUA KECAMATAN MEDAN TEMBUNG: STUDI LIVING HADIS. *DEVELOPMENT* <https://jurnal.staim-probolingo.ac.id/index.php/DJCE/article/view/2019>