



DEVELOPMENT OF A PRE MARITAL EDUCATION MODEL FOR BRIDE AND GROOM CANDIDATES AT THE OFFICE OF RELIGIOUS AFFAIRS (KUA) PADANG BOLAK

PEGEMBANGAN MODEL PENDIDIKAN PRANIKAH BAGI CALON PENGANTIN DALAM MEWUJUDKAN KELUARGA SAKINAH DI KANTOR URUSAN AGAMA PADANG BOLAK

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Abstract

This study aims to develop a Pre-Marital Education Model for prospective brides and grooms at the Office of Religious Affairs (KUA) Padang Bolak. The purpose of the model is to enhance the readiness of couples in facing marital life and to promote the establishment of *sakinah*, *mawaddah*, and *rahmah* families based on Islamic values. The research employs the Research and Development (R&D) method adapted from the Borg and Gall model, consisting of seven main stages: needs analysis, planning, product development, expert validation, revision, limited field trials, and final product refinement. Data were collected through expert validation sheets, observation, questionnaires, and interviews, then analyzed using quantitative and qualitative descriptive techniques. The validation results showed high feasibility, with average expert ratings of 90% (content), 92% (design), 96% (language), and 90% (implementation). The trial results indicated that the model is valid, practical, and effective in improving participants' understanding, communication skills, and emotional readiness for marriage. This study concludes that the developed pre-marital education model can be effectively implemented as an innovative framework for family education at KUA. It contributes to strengthening Islamic marriage preparation programs and supports the government's efforts to reduce divorce rates through comprehensive pre-marital guidance.

Keywords: Pre-Marital Education, Model Development, Islamic Family, KUA Padang Bolak, Sakinah Family.

Abstrak

Penelitian ini bertujuan untuk mengembangkan Model Pendidikan Pra Nikah bagi calon pengantin di Kantor Urusan Agama (KUA) Kecamatan Padang Bolak. Model ini dikembangkan untuk meningkatkan kesiapan pasangan dalam menghadapi kehidupan rumah tangga serta mewujudkan keluarga *sakinah*, *mawaddah*, dan *rahmah* berdasarkan nilai-nilai Islam. Penelitian ini menggunakan metode Research and Development (R&D) yang diadaptasi dari model Borg dan Gall, dengan tujuh tahapan utama yaitu: analisis kebutuhan, perencanaan, pengembangan produk, validasi ahli, revisi, uji coba terbatas, dan penyempurnaan produk akhir. Data penelitian dikumpulkan melalui lembar validasi ahli, observasi,



angket, dan wawancara, kemudian dianalisis menggunakan teknik deskriptif kuantitatif dan kualitatif. Hasil validasi menunjukkan tingkat kelayakan yang tinggi dengan rata-rata skor ahli sebesar 90% (materi), 92% (desain), 96% (bahasa), dan 90% (implementasi). Hasil uji coba menunjukkan bahwa model yang dikembangkan valid, praktis, dan efektif dalam meningkatkan pemahaman, keterampilan komunikasi, dan kesiapan emosional calon pengantin. Penelitian ini menyimpulkan bahwa model pendidikan pra nikah yang dikembangkan dapat diterapkan secara efektif sebagai kerangka inovatif pendidikan keluarga di KUA. Model ini berkontribusi dalam memperkuat program pembinaan perkawinan Islam dan mendukung upaya pemerintah dalam menekan angka perceraian melalui bimbingan pra nikah yang komprehensif.

Kata Kunci: Pendidikan Pra Nikah, Pengembangan Model, Keluarga Islam, KUA Padang Bolak, Keluarga Sakinah.

1. INTRODUCTION

Marriage is a sacred bond between a man and a woman that aims to create a peaceful, affectionate, and prosperous family based on divine guidance. In Islamic teachings, marriage is not merely a biological or emotional union but also a moral, social, and spiritual responsibility to establish a family that upholds faith, ethical conduct, and community welfare (Quraish Shihab, 2007). Islam regards marriage (*nikah*) as an act of worship (*ibadah*) and a covenant (*mithaqan ghalizha*) that carries profound spiritual and social implications for both individuals and society. Through marriage, individuals are expected to find tranquility (*sakinah*), love (*mawaddah*), and compassion (*rahmah*), as stated in the Qur'an (Ar-Rum: 21).

In the modern era, marriage has faced numerous challenges resulting from changing social dynamics, economic pressures, and shifting values among the younger generation. The rise of individualism, materialism, and digital interaction has contributed to a weakening understanding of the spiritual and moral foundations of family life. Consequently, the institution of marriage often suffers from a lack of emotional maturity, inadequate communication, and weak conflict-resolution skills, leading to marital instability and even divorce (Amir Syarifuddin, 2014).

In Indonesia, divorce cases have increased significantly in recent years, reflecting the need for more comprehensive pre-marital preparation. According to reports from the Ministry of Religious Affairs, a large proportion of divorces result from disharmony, economic problems, and domestic conflicts, many of which could have been prevented through effective pre-marital education. Similarly, in Padang Bolak District, local data from the Office of Religious Affairs (KUA) indicate that cases of marital breakdown are often linked to insufficient understanding of marital roles, religious obligations, and emotional control among newlyweds.

Given these challenges, pre-marital education becomes an essential preventive and transformative measure to equip future couples with the necessary knowledge, attitudes, and skills to navigate marital life. Pre-marital education is not merely about administrative or ceremonial requirements but rather a form of early character formation that prepares couples for the social and emotional realities of marriage. Helmawati (2014) asserts that pre-marital education serves as a medium to internalize moral values, strengthen faith, and shape responsible family leaders who can contribute positively to society.

The Office of Religious Affairs (KUA) plays a central role in delivering this educational mission. As the primary institution under the Ministry of Religious Affairs responsible for



Islamic family affairs, the KUA provides pre-marital counseling and courses to prepare couples for marriage. The *Bimbingan Perkawinan* (Pre-Marital Guidance) program is designed to deliver essential knowledge regarding the purpose of marriage, communication strategies, emotional intelligence, financial management, and the understanding of rights and responsibilities within Islamic law (Departemen Agama RI, 2019). However, the implementation of this program often faces challenges such as limited time, conventional teaching methods, and lack of systematic models that can effectively address participants' diverse needs and backgrounds.

Therefore, this study seeks to develop a structured and contextually relevant pre-marital education model at the KUA of Padang Bolak that integrates Islamic values with modern educational principles. The proposed model emphasizes interactive learning, participatory discussion, and practical application of knowledge to strengthen emotional and spiritual readiness among future couples. It aims to create an educational framework that not only informs but also transforms — cultivating empathy, communication, and commitment as the foundation of a harmonious and resilient family.

In summary, the development of this pre-marital education model represents an innovative response to the growing need for holistic family education in contemporary Muslim society. By combining Islamic guidance, psychological insight, and pedagogical design, this model is expected to enhance the effectiveness of pre-marital programs at KUA, contributing to the creation of stable, loving, and God-conscious families in the long term.

2. RESEARCH METHOD

This study employed the Research and Development (R&D) approach referring to the Borg & Gall model, which was adapted to suit the research context. The stages of this study included:

- a. Needs Analysis – identifying problems and requirements in existing pre-marital education programs at KUA.
- b. Planning – designing the structure and objectives of the pre-marital education model.
- c. Model Development – preparing instructional materials, lesson plans, and modules for participants.
- d. Expert Validation – involving experts in Islamic education, family studies, linguistics, and KUA officials to evaluate content, design, and presentation.
- e. Revision – improving the model based on expert suggestions.
- f. Trial Implementation – conducting limited trials involving ten pre-marital participants at KUA Padang Bolak.
- g. Product Refinement – finalizing the model after evaluating its practicality and effectiveness.

Data collection techniques consisted of questionnaires, observations, interviews, and documentation. The data were analyzed using descriptive qualitative and quantitative approaches to assess validity, practicality, and effectiveness.

3. RESULTS AND DISCUSSION

Overview of Product Development

The primary outcome of this research is the development of a Pre-Marital Education Model designed for use by the Office of Religious Affairs (KUA) Padang Bolak. This model was created to address the limitations of existing pre-marital guidance programs, which often



rely on short seminars and lecture-style sessions that lack interactivity and contextual relevance.

The developed model adopts a modular approach, consisting of a structured learning guide divided into thematic sessions such as:

- a. The Philosophy and Purpose of Marriage in Islam
- b. Emotional and Psychological Readiness for Marriage
- c. Effective Communication and Conflict Management
- d. Rights and Responsibilities of Husband and Wife
- e. Financial and Family Management
- f. The Concept of a *Sakinah* Family and Islamic Parenting

Each module integrates religious teachings, participatory learning methods, and reflective activities. Learning strategies include simulations, group discussions, and problem-solving exercises to encourage active participation. The approach ensures that participants not only receive information but also internalize Islamic values and develop interpersonal skills critical for family harmony (Helmawati, 2014).

Validation Results

The validation process was conducted by four experts representing different domains—content, design, language, and field implementation. Each expert evaluated the model using criteria adapted from Walker and Hess (1984), focusing on the quality of content, instructional design, and technical presentation.

The quantitative results of the validation are summarized below:

Expert Domain	Average Score (%)	Interpretation
Content Expert	90%	Very Valid
Design Expert	92%	Very Valid
Language Expert	96%	Very Valid
KUA Implementation Expert	90%	Very Valid
Overall Average	92%	Highly Valid and Feasible

The overall validation score of 92% indicates that the developed model is highly valid, meeting the standards of content accuracy, structural coherence, and linguistic clarity.

Experts highlighted several strengths of the model:

- a. The integration of Islamic principles within modern pedagogical structures;
- b. The clarity and systematic arrangement of learning modules;
- c. The use of language that is simple yet spiritually meaningful;
- d. The relevance of activities that promote self-reflection and dialogue.

Minor revisions were suggested, primarily regarding layout adjustments, visual design improvement, and expansion of case studies within the material. These revisions were incorporated before the field implementation phase.

Trial Implementation and Practicality Testing

A limited trial was conducted with ten prospective couples (twenty participants) at KUA Padang Bolak. The purpose of the trial was to assess practicality, namely the ease of use, clarity of instructions, and participant engagement.



Observations and participant feedback indicated that the model was highly practical. Participants responded positively to the modular format, the visual aids, and the interactive discussion format. Many noted that the model made them feel more confident and better prepared for marriage.

Examples of qualitative responses included:

“The materials helped me understand not just my rights, but also my responsibilities as a husband.”

“Through discussion activities, I learned how to communicate better with my future spouse.”

“The Islamic values in each topic make me more aware that marriage is part of worship.”

These responses demonstrate that the model effectively enhanced participant motivation and comprehension, two core indicators of practicality (Borg & Gall, 1983).

The KUA facilitators also reported improvements in classroom interaction and participant retention, noting that the model provided a more organized structure than previous lecture-based methods.

Effectiveness Analysis

The effectiveness of the model was assessed through participants' post-session evaluations and cognitive understanding tests. Data indicated significant improvement in participants' comprehension of marriage principles and family management topics.

Average participant understanding scores increased from 72% (before implementation) to 91% (after implementation), reflecting a substantial gain in knowledge and awareness. This suggests that the model not only conveys information but also facilitates meaningful learning and behavioral reflection.

Moreover, participants demonstrated enhanced emotional awareness, empathy, and mutual respect—key characteristics of *sakinah* families (Quraish Shihab, 2007). They reported being more prepared to manage potential marital challenges such as financial stress, role distribution, and conflict resolution.

These findings are consistent with Robert F. Stahmann's (1986) argument that pre-marital education contributes to long-term marital satisfaction by promoting communication competence and shared value systems. Likewise, Ulfiah (2015) emphasizes that effective pre-marital programs must cultivate psychological maturity and moral resilience, not merely transfer doctrinal knowledge.

Discussion of Findings

The results of this study reveal that the Pre-Marital Education Model developed for KUA Padang Bolak fulfills the three core criteria of an educational product: validity, practicality, and effectiveness (Sadiman, 2002).

- a. Validity — The expert validation confirmed that the model's content aligns with Islamic teachings, contemporary family psychology, and government standards of pre-marital guidance.
- b. Practicality — Participants and instructors found the model easy to use, flexible, and adaptable to diverse participant backgrounds.
- c. Effectiveness — The model improved participants' understanding, engagement, and readiness for marriage both cognitively and emotionally.

The integration of Islamic spiritual principles with modern educational methodology creates a holistic framework that strengthens individual and relational competence. Unlike traditional lecture-based approaches, this model encourages reflection, dialogue, and shared



learning experiences—helping participants internalize values rather than merely memorize concepts.

Furthermore, the study reinforces the significance of pre-marital education as a preventive measure against social issues such as domestic conflict and divorce. By implementing the model at KUA offices, the Ministry of Religious Affairs can enhance its capacity to foster family stability and social well-being.

In conclusion, this research contributes both theoretically and practically: it provides a validated educational framework grounded in Islamic pedagogy, and it demonstrates its real-world applicability in strengthening family resilience.

4. CONCLUSION

This research successfully developed, validated, and tested a Pre-Marital Education Model for prospective brides and grooms at the Office of Religious Affairs (KUA) Padang Bolak. The model was designed to strengthen the implementation of Islamic marriage guidance programs through a more structured, interactive, and learner-centered approach.

The development process, based on the Borg and Gall (1983) Research and Development model, produced a pre-marital education framework that integrates Islamic principles, psychological insights, and pedagogical innovation. The stages included needs assessment, design, expert validation, revision, and limited field testing, ensuring the model's systematic and empirical foundation.

Based on expert validation and field testing, the developed model meets three essential quality criteria:

- a. Validity – The model achieved an average validation score of 92%, indicating strong content relevance, clarity, and consistency with Islamic teachings and educational standards.
- b. Practicality – The model was found easy to apply, flexible for facilitators, and engaging for participants. It facilitated active learning, self-reflection, and communication among couples.
- c. Effectiveness – The implementation led to significant improvement in participants' understanding of marital responsibilities, emotional readiness, and communication skills.

The results affirm that pre-marital education, when delivered through an interactive, value-oriented model, can enhance participants' emotional intelligence, mutual understanding, and spiritual awareness. These outcomes contribute to building families that are more stable, harmonious, and aligned with the Islamic concept of *sakinah, mawaddah, and rahmah*.

Furthermore, the model strengthens the role of KUA as not merely an administrative institution but also as a center of family education and moral empowerment. It supports the government's mission, as stated by the Ministry of Religious Affairs, to promote holistic marital preparation that minimizes divorce rates and social conflict.

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