

The Role of Premarital Education in Establishing Sakinah Families: A Study of Family Law Students at Universitas Muhammadiyah Makassar

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Abstract

This study investigates the role of premarital education in fostering Sakinah (harmonious and spiritually grounded) families among students of the Family Law Program at Universitas Muhammadiyah Makassar. The research aims to examine how premarital education increases student participation in educating themselves about marriage and its influence on marital harmony. Employing a field research method, the study involved direct engagement with students to obtain comprehensive and reliable data. The findings reveal that premarital education significantly enhances students' understanding of spousal roles, strengthens their mental preparedness for marriage, and promotes the application of Islamic values within their households. Despite their dual roles as students and spouses, participants demonstrated the ability to maintain family harmony, supported by strong intellectual awareness, religious commitment, and active involvement in premarital programs. Students also engaged in independent premarital guidance, preparing themselves mentally, spiritually, and emotionally for married life. The relevance of the content, interactive learning methods, and student motivation were significant factors contributing to the program's success. Furthermore, the impact of premarital education on family harmony is evident in the students' improved understanding of Islamic marital roles and their readiness to develop educational initiatives that promote family stability during their academic years. Support—material, emotional, and moral—emerged as a key element in the formation of Sakinah families.

Keywords: *Premarital Education, Sakinah Family, University Students, Student Marriage, Islamic Family Law*

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Introduction

Human beings, as social creatures, have an innate drive for connection and mutual dependence, a reality reflected in the profound instinct to form familial bonds through marriage. Since the dawn of humanity, this instinct has been foundational,

providing a framework for mutual support, companionship, and the nurturing of love. Islam elevates this understanding, viewing marriage not merely as a biological or social contract but as a sacred pathway to realize a higher purpose: the establishment of a *sakinah* family. This concept, as articulated in the Qur'an (Ar-Rum/30:21), describes a union built on tranquility, love (*mawaddah*), and compassion (*rahmah*). A *sakinah* family is characterized by a collective commitment to shared responsibilities, mutual respect, and the holistic development of its members, all guided by divine principles. It is a shared duty to nurture the family and protect it from negative influences, as the Qur'an warns in Al-Tahrim/66:6. This spiritual foundation is the bedrock upon which a resilient and harmonious family is built.

However, the journey to a *sakinah* family is often fraught with challenges. The modern world presents couples with a complex array of obstacles that can test the strength of their bond. Many marriages face dissolution due to a lack of preparation, including mental unreadiness, insufficient premarital guidance, and financial instability. This is a pressing societal issue, evidenced by the alarming rise in divorce rates. The Makassar Religious Court, for example, recorded 2,704 divorce cases in 2020 and a peak of 4,332 in 2023. While these figures represent the general population, they signal a widespread marital fragility that logically extends to young, educated couples, including university students. This demographic often enters marriage while simultaneously navigating the unique pressures of academic life and personal development, making the need for effective premarital preparation particularly acute and establishing a direct link between broader societal trends and the specific focus of this study. These numbers underscore a significant problem that requires a proactive and systemic solution.

The existing body of knowledge acknowledges the critical role of premarital guidance as a preventative measure against marital instability. Research by Ghalili et al. demonstrates that premarital counseling is essential for preparing couples for the physical, mental, financial, and emotional aspects of marriage. This preparation is a primary factor in helping couples anticipate and resolve future problems. Premarital guidance is typically provided by the KUA (Office of Religious Affairs) in Indonesia, where prospective couples are required to attend courses, as mandated by the Minister of Religious Affairs Decree No. 477 of 2004. These courses aim to equip future spouses with the knowledge and skills necessary to navigate married life successfully. They cover a wide range of topics, including building a *sakinah* foundation, planning for a stable marriage, managing marital dynamics, meeting family needs, raising children, and understanding legal protections. The guidance is intended to be delivered by competent and experienced professionals with deep knowledge of religious principles, psychology, and family issues.

While a significant amount of research has been conducted on the general effectiveness of premarital guidance, there remains a notable gap in understanding its specific impact on distinct demographic groups, particularly university students. Students, especially those in a field like Family Law, are a unique cohort. They possess a theoretical understanding of marital laws and ethics but may lack the practical and mental preparedness to apply this knowledge in their own lives. A survey of Family Law

students at Unismuh Makassar found that 80% believe premarital preparation is important, indicating a high level of awareness of the need for such guidance. This suggests that premarital education for these students is not just relevant but critically important. The education they receive can go beyond academic theory, providing them with the practical skills, psychological insights, and spiritual readiness to build a resilient family.

The scientific novelty of this study lies in its focused investigation of how premarital preparation influences the readiness of Family Law students at Universitas Muhammadiyah Makassar in forming a *sakinah* family. While previous studies have examined premarital guidance in a general context, this research delves into a specific and intellectually prepared group. It hypothesizes that a combination of their academic background in family law and focused premarital guidance will uniquely equip these students to not only build strong marriages for themselves but also to serve as community role models and educators. The research aims to answer the question: to what extent does premarital preparation influence the quality of marriage for Family Law students in their pursuit of a *sakinah* family?

The research problem stems from the observation that despite a theoretical understanding of family law, many young couples, including students, are ill-prepared for the practical and emotional realities of married life, as evidenced by rising divorce rates. Therefore, this study seeks to fill the gap by exploring the specific impacts of premarital guidance on the psychological, social, and spiritual aspects of marriage for this particular student population. By analyzing their perceptions and experiences, the research will measure the impact on the quality of their marital life and assess their potential to become effective advocates for the importance of premarital readiness within the wider community.

The purpose of this article is to provide an in-depth review of the topic, examining the influence of premarital preparation on the ability of Family Law students at Universitas Muhammadiyah Makassar to realize a *sakinah* family. By exploring the general background, reviewing the current state of knowledge, and addressing a specific research problem, this study aims to contribute to the discourse on family resilience. The findings will provide a foundation for developing more effective and targeted premarital education programs, particularly for educated youth, to better equip them for the challenges of marriage and strengthen the institution of the family as a whole.

Research Methods

The research employed a field study approach to gather complete and accurate data directly from the field. This method involved using a combination of data collection techniques, including observation, interviews, and documentation. By directly engaging with the subject matter, this study aimed to explore the extent to which premarital preparation influences student marriages in achieving a *sakinah* family.

This study used a qualitative approach and a case study design. The qualitative approach is a research procedure that produces descriptive data, such as written or spoken words and observable behaviors, rather than numerical data. This method is well-

suited for this study, as it seeks to understand the nuanced impact of premarital preparation. The case study design allows for an in-depth and detailed investigation of a specific activity or group—in this case, the married students of the Family Law Study Program at Unismuh Makassar. This approach provided a richer understanding of the phenomenon by examining a specific group in great detail.

The research was conducted at the Faculty of Islamic Studies, Universitas Muhammadiyah Makassar. The subjects of this study were students from the Family Law Study Program who were married while actively pursuing their undergraduate degree. A total of [Contoh: 10] students were selected as participants through purposive sampling, based on the following criteria: (1) they were active students in the Family Law Study Program; (2) they had been married for at least one year to ensure they had sufficient experience navigating marital life as students; and (3) they voluntarily consented to participate. This cohort was chosen because their unique position—possessing theoretical knowledge of family law while simultaneously experiencing its practical realities—provided a rich source of data. The object of the research was to gain an in-depth understanding of how their premarital self-preparation influenced the quality of their marriages in the pursuit of a *sakinah* family.

The focus of this study was to identify, understand, and analyze how premarital preparation affects the quality of student marriages and, by extension, how it can help them build a *sakinah* family. This research aimed to show how these students can become guides in preparing the next generation to achieve family stability. The study also explored the factors and impacts that occur when students undergo premarital preparation, with the goal of providing a foundation for the wider community to address and resolve marital issues.

The main data sources in this qualitative study were words and actions. The researcher used two types of data sources: primary data and secondary data. Primary data was collected directly from the first source through in-depth interviews with the student participants. These interviews explored their views, opinions, and understanding of how premarital preparation has influenced their marriages. Secondary data, which includes information that has already been collected, analyzed, and presented by others (such as academic articles and research reports), was used to complement and provide context for the primary data.

The data collection techniques used in this study were observation and interviews. The observation technique involved purposeful and specific observation of the environment, activities, and individuals involved to gather a detailed description of the phenomena. The interview technique involved direct interaction between the researcher and the respondents, using semi-structured questions to obtain necessary information. The research instruments included the researchers themselves as the primary tool for measurement and data collection. Other instruments included an interview guide, relevant books, recording equipment, notebooks, writing tools, consent forms, and other reference materials.

Data management and analysis followed a qualitative approach. The process began with data reduction, which involved summarizing, selecting key information, and

focusing on the essential content of the field data to provide a clearer picture of the research. This was followed by thematic data analysis, which is the effort to identify patterns and themes within the research findings so that their structure and meaning become clear and understandable.

To ensure data authenticity, this study used triangulation of sources and techniques. Source triangulation involved comparing information obtained from different sources (e.g., comparing interview results from different informants) to ensure the data was valid. Technique triangulation was used to compare data obtained through different collection techniques (e.g., comparing interview results with observation findings and documentation) to provide a more comprehensive and accurate view of the students' perspectives on premarital preparation and its role in building a *sakinah* family.

Results and Discussion

The results and discussion section of this research presents a thorough analysis of the findings from our field study, offering significant insights into the role of premarital preparation in fostering a *sakinah* family life. The data, primarily gathered through in-depth interviews with married students, reveals that the process is far from a mere formality. Instead, it serves as a vital educational tool, providing prospective couples with a realistic and well-founded understanding of marriage. The interviews with students from the Family Law Study Program at Unismuh Makassar demonstrate that this educated group has immense potential to become influential agents of change, capable of educating others on core Islamic marital values and the concepts of *sakinah*, *mawaddah*, and *rahmah* (tranquility, love, and compassion).

The findings show that the traditional premarital course (*suscatin*) offered at the Office of Religious Affairs (KUA) has limitations. The experience of Sandra Cahya Arifka, a student who married in her sixth semester, is a case in point. Feeling the material was insufficient, she proactively sought additional knowledge through online classes and religious studies. This proactive approach, she explained, made her preparation highly effective. As Sandra stated, "The extra classes taught me the practical things, not just theory. I learned about the proper etiquette in a household, how to communicate intensely to prevent conflict, and what our rights and obligations truly are." Sandra's journey shows that when a formal education program is perceived as inadequate, students are willing to seek out supplementary learning to feel better prepared, taking ownership of their marital readiness.

Similarly, Azkia Amalia Putri shared a comparable sentiment regarding her KUA experience. While she found the general advice from staff effective in its emotional delivery, she noted the process was too brief. Reflecting on the experience, Azkia noted, "The advice touched on fundamental topics like the husband's role and financial management, but the process was too brief and inefficient. It felt rushed, leaving us wanting more depth." This finding suggests that while the KUA's efforts are commendable, the limited timeframe can hinder a truly comprehensive understanding of marital complexities and highlights the need for a more structured curriculum.

A crucial gap identified in this research is the lack of continued support after the wedding. Sitti Hajar, who has been married for four years, expressed a strong desire for ongoing guidance beyond the generalities covered in her premarital counseling. She argued, "Premarital preparation shouldn't stop at the wedding. Couples need mentors or an ongoing support system to turn to when real problems arise." This need for post-marital education was echoed by other students, such as Ainul Yakin, who stated, "Premarital education should not be for those who are about to get married, but also for those who are already married." In the absence of a structured support system, many couples resort to relying on social media or friends for advice, which can often be misinformed and exacerbate conflicts, emphasizing the importance of a lifelong learning model for married couples.

These findings align with the Qur'anic teachings on the roles and responsibilities within a marriage. The Qur'an (An-Nisa/4:34) states that men are protectors and maintainers of women, not out of superiority, but due to their financial provision. According to Mudzakir (2006), the three core pillars of a marriage in Islam—sakinah (tranquility), mawaddah (love), and rahmah (compassion)—are not automatic and require ongoing effort. The active participation of students in seeking knowledge underscores this. For example, Syarifah Naswah emphasized the importance of putting theory into practice, such as "listening to and obeying the husband's advice, discussing future hopes, and calming each other during conflicts." This demonstrates that these students are already applying their knowledge and are well-positioned to become role models, showing that a sakinah family is built on continuous learning and conscious effort.

The results demonstrate that premarital preparation has a profound impact on marital harmony among students. The majority of interviewed students reported feeling more composed and better equipped to handle conflicts. As Sitti Namirah stated, "I feel that premarital preparation is very important because when there is a family conflict, it can be resolved well. From premarital preparation, I also learned how to live more peacefully when there are problems." This highlights the practical benefit of preparation: it teaches couples how to manage conflict constructively. Another student, Muhammad Fadlan, a husband, acknowledged that the legal knowledge he gained from his premarital course was particularly helpful in resolving issues. This shows that the academic background of these students complements the religious and practical advice they receive, a sentiment supported by Abd al-Rahman al-Nahlawi (2000), who asserts that building a harmonious Islamic household requires readiness in knowledge, morality, and spirituality.

Syarifah Naswah, who married at a young age, stressed that continuous learning and self-improvement are key, stating that a couple's ability to "support each other, fulfill their rights and obligations, and complement one another" is vital for a strong marriage. This demonstrates that premarital preparation is not a one-time event but the start of a lifelong journey. Sitti Hajar's detailed response on the practical application of her preparation is particularly insightful, outlining five key principles including healthy communication and joint decision-making. She emphasized that this was a conscious, ongoing effort, noting, "A stable marriage isn't an accident; it's built on a clear intention

for Allah and practical skills like managing finances together, which is critical for stability." The data reveals that while KUA courses are a good starting point, their limited duration is a significant drawback, leading students to seek additional knowledge from alternative sources.

Normatively, this aligns with the Kompilasi Hukum Islam (KHI), which defines marriage as a strong bond (*mitsaqan ghalizhan*) for the purpose of worship (KHI, Article 1). This emphasizes that marriage is a spiritual responsibility that requires thorough preparation. Furthermore, KHI Article 36 states that spouses have equal standing and reciprocal rights, underscoring the importance of mutual support. Ultimately, as the Prophet Muhammad (peace be upon him) said, "The best of you are those who are best to their families" (HR. Tirmidzi). This prophetic guidance serves as the ultimate goal for couples. The findings of this study, therefore, provide a strong argument for the expansion and improvement of premarital education programs, not just as a means to reduce divorce rates, but as a proactive investment in the spiritual and social well-being of the next generation.

Conclusion

This study concludes that pre-marital training is a crucial factor in promoting the principles of *sakinah* within student families. The guidance empowers students to apply a deeper understanding of spousal rights and obligations, alongside key Islamic values, which fosters harmony despite the complexities of their dual roles. The findings also reveal that students are highly motivated and proactive in their preparation for marriage, engaging in self-guided learning and actively participating in the pre-marital programs. The positive impact on family harmony is clear, as the training helps these students understand and fulfill their roles according to Islamic principles. Additionally, the research suggests that material, emotional, and moral support are key elements in forming a *sakinah* family during a period of academic study. Future research could explore the long-term effects of this training on family stability and the potential for developing educational programs to further support student marriages.

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