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EFFECTIVENESS OF DEVELOPING ISLAMIC EDUCATION-BASED PRE-MARITAL GUIDANCE MODULES

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ABSTRACT

Education plays a vital role in developing high-quality human resources to ensure the sustainability and progress of a nation. The quality of human resources is significantly influenced by the current development of education in Indonesia. Education is a conscious and planned effort aimed at realizing learning so that adolescents actively develop their potential to acquire spiritual and religious strength, self-control, personality, intelligence, noble character, and various skills needed for themselves, society, the nation, and the state. The development of human resources is inseparable from the education received by those resources, as better education is expected to produce more reliable competencies. To improve the quality of education and improve the quality of human resources capable of competing in the global era, strategic education initiatives are crucial.

Keywords: Effectiveness; Modules; Pre-Marital Guidance; Islamic Education

1. INTRODUCTION

Education is a fundamental instrument for developing quality human resources to ensure the sustainability and progress of a nation. The quality of human resources is greatly influenced by the development of education in Indonesia. Education is a conscious and planned effort designed to facilitate learning so that adolescents can actively develop their innate potential to acquire religious and spiritual strength, self-discipline, personality development, intelligence, noble character, and the diverse skills needed for personal, societal, national, and state development.[1]

1 Helen Meyer, "Improving the Undergraduate Human Resource Development Curriculum in South Africa," Human Resource Development International 26, no. 5 (October 20, 2023): 663–73, https://doi.org/10.1080/13678868.2022.2163100; Hee-Jun Choi and Ji-Hye Park, "Exploring Deficiencies in the Professional Capabilities of Novice Practitioners to Reshape the Undergraduate Human Resource Development Curriculum in South Korea," Sustainability 14, no. 19 (September 25, 2022): 12121, https://doi.org/10.3390/su141912121; Lei Cao, "Localizing Human Resource Development through Higher Education: Local Education Clusters Involving Universities and Regional Stakeholders in China," Cogent Education 11, no. 1 (December 31, 2024), https://doi.org/10.1080/2331186X.2024.2402147; Gulzat

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Human resource development is inseparable from the educational experiences individuals receive. As educational quality improves, individuals are expected to develop increasingly robust competencies. To improve educational quality and cultivate human resources capable of competing in the global economy, a comprehensive educational strategy must be implemented, taking into account curriculum alignment, institutional goals, and systematic coordination among educational stakeholders.[2]

Critical studies of global education often yield pessimistic assessments. Various remedial efforts aimed at addressing these concerns are ongoing, with curriculum reform a key strategy. Important considerations in curriculum development include alignment with the institution's vision and mission, development goals, and the development of comprehensive intelligence dimensions. The curriculum's structure, composition, distribution of subject matter, grade levels, and subject allocation should reflect the vision, mission, and objectives aimed at achieving learning outcomes appropriate to each level of education.[3]

In accordance with the principle of autonomy in providing quality education, each educational institution should develop a curriculum that aligns with its unique character, while remaining responsive to national frameworks and local-global challenges. Secondary education institutions require quality improvements in line with current developments. State Senior High School (SMA) 11 Pinrang Regency is expected to play a role as a force capable of contributing to the formation of a culture based on religious values, reflecting Indonesia's national character, while simultaneously advancing national intellectual development.[4]

Orozalieva et al., "Reforms in Medical Education: Lessons Learnt from Kyrgyzstan," Global Health Action 14, no. 1 (January 30, 2021), https://doi.org/10.1080/16549716.2021.1944480.

[2] Moses Segbenya and Francis Aning Anokye, "Challenges and Coping Strategies among Distance Education Learners: Implication for Human Resources Managers," *Current Psychology* 42, no. 31 (November 29, 2023): 27694–708, https://doi.org/10.1007/s12144-022-03794-5; Segbenya and Anokye; Eva Mukurunge, Champion N. Nyoni, and Lizemari Hugo, "Assessment Approaches in Undergraduate Health Professions Education: Towards the Development of Feasible Assessment Approaches for Low-Resource Settings," *BMC Medical Education* 24, no. 1 (March 20, 2024): 318, https://doi.org/10.1186/s12909-024-05264-x; Jessica McMullen et al., "A Systematic Review of Contemporary Competency-Based Education and Training for Pharmacy Practitioners and Students," *Research in Social and Administrative Pharmacy* 19, no. 2 (February 2023): 192–217, https://doi.org/10.1016/j.sapharm.2022.09.013.

[3] Nombulelo Esme Zenani et al., "The Contribution of Interprofessional Education in Developing Competent Undergraduate Nursing Students: Integrative Literature Review," *BMC Nursing* 22, no. 1 (September 14, 2023): 315, https://doi.org/10.1186/s12912-023-01482-8; Stijntje Willemijn Dijk, Edwin Johan Duijzer, and Matthias Wienold, "Role of Active Patient Involvement in Undergraduate Medical Education: A Systematic Review," *BMJ Open* 10, no. 7 (July 27, 2020): e037217, https://doi.org/10.1136/bmjopen-2020-037217; Maram Gamal Katoue and Terry L. Schwinghammer, "Competency-based Education in Pharmacy: A Review of Its Development, Applications, and Challenges," *Journal of Evaluation in Clinical Practice* 26, no. 4 (August 18, 2020): 1114–23, https://doi.org/10.1111/jep.13362; Guang Chen et al., "Development and Applications of Graduate Outcome-Based Curriculum for Basic Medical Education," *Frontiers in Medicine* 11 (August 16, 2024), https://doi.org/10.3389/fmed.2024.1400811.

[4] Qingming Wu et al., "Virtual Simulation in Undergraduate Medical Education: A Scoping Review of Recent Practice," *Frontiers in Medicine* 9 (March 30, 2022), https://doi.org/10.3389/fmed.2022.855403; Dijk, Duijzer, and Wienold, "Role of Active Patient Involvement in Undergraduate Medical Education: A Systematic Review"; Qizhong Ou et al., "Investigation and Analysis of the Current Situation of Programming Education in Primary and Secondary Schools," *Heliyon* 9, no. 4 (April 2023): e15530,

Building on the vision and mission of SMAN 11 Pinrang, this institution exhibits distinctive characteristics that extend beyond traditional teaching methods. It is dedicated to providing community service and offering guidance on societal living. Consequently, SMAN 11 Pinrang effectively integrates itself into the community, embracing and promoting the values inherent in the local cultural heritage. However, there persists a general perception in society that secular knowledge and religious knowledge exist in separate domains. This division of knowledge has become widespread, leading to complex and systemic educational challenges that demand thoughtful consideration.[5]

In various contexts, a significant challenge in religious education within public schools lies in the gap between the educational outcomes and the expectations held by parents and society. Religious education frequently prioritizes the transfer of knowledge over the cultivation of moral commitment, known in the Islamic tradition as "*tammimu makarim al-akhlak*" (the perfection of noble character). Parents and society often adopt a stance that distances them from the responsibility of providing religious education. This poses a fundamental issue: a disconnect among the three interdependent networks involved in education, school, family, and society, which are intended to function as an integrated system.[6]

Research Questions

The main research question is: "To what extent can an Islamic education-based pre-marital guidance module effectively prepare students of SMAN 11 Pinrang District mentally to face challenges in marriage and family life?" This main question includes the following specific research questions:

1. What factors influence the acceptance and implementation of Islamic education-based pre-marital guidance modules among students of SMAN 11 Pinrang Regency?
2. What is the perception of students of SMAN 11 Pinrang District regarding the relevance and importance of Islamic education-based pre-marital guidance modules in preparing for marriage?

https://doi.org/10.1016/j.heliyon.2023.e15530; Zenani et al., "The Contribution of Interprofessional Education in Developing Competent Undergraduate Nursing Students: Integrative Literature Review."

[5] Stephen Parker, "Religious Literacy: Spaces of Teaching and Learning about Religion and Belief," *Journal of Beliefs & Values* 41, no. 2 (April 2, 2020): 129–31, https://doi.org/10.1080/13617672.2020.1750243; Winfried Löffler, "Secular Reasons for Confessional Religious Education in Public Schools," *Daedalus* 149, no. 3 (July 2020): 119–34, https://doi.org/10.1162/daed_a_01807; John H Evans, "Inquiry, Not Science, as the Source of Secularization in Higher Education," *Sociology of Religion* 83, no. 1 (January 19, 2022): 102–29, https://doi.org/10.1093/socrel/srab005; Ryan Haecker and Daniel Moulin-Stożek, "Recollecting the Religious: Augustine in Answer to Meno's Paradox," *Studies in Philosophy and Education* 40, no. 6 (November 23, 2021): 567–78, https://doi.org/10.1007/s11217-021-09778-5.

[6] Afiful Ikhwan, "Integrasi Pendidikan Islam (Nilai-Nilai Islami Dalam Pembelajaran)," *Ta'allum: Jurnal Pendidikan Islam* 2, no. 2 (November 1, 2014): 179–94, https://doi.org/10.21274/taalum.2014.2.2.179-194; Dede Puad, "Integration of Islamic Values on Social Studies Education Madrasah Tsanawiyah Al Musaddadiyah Garut," *International Journal Pedagogy of Social Studies* 7, no. 1 (June 2, 2022): 19–30, https://doi.org/10.17509/ijposs.v7i1.43041.

3. What impact does the implementation of an Islamic education-based pre-marital guidance module have on changes in the attitudes and mental readiness of students at SMAN 11 Pinrang District for future marriage and family life?

Research Objectives

1. To determine the effectiveness of the Islamic education-based pre-marital guidance module in mentally preparing students of SMAN 11 Pinrang Regency in facing the challenges of married and family life.
2. To identify factors that influence the acceptance and implementation of Islamic education-based pre-marital guidance modules by students.
3. To assess students' perceptions regarding the relevance and necessity of an Islamic education-based premarital guidance module for marriage preparation.
4. To examine the impact of implementing an Islamic education-based pre-marital guidance module on changes in attitudes and mental readiness for marriage and future family life.

Theoretical Significance

This research is expected to enhance the understanding of knowledge development, particularly in relation to the application of Islamic educational values in general education coursework. The findings should contribute to bridging the historical dichotomy between general and Islamic education by systematically integrating Islamic values into the educational curriculum.

2. METHODS

Research Design

This study employed a **mixed-methods sequential explanatory design**, combining quantitative and qualitative approaches to evaluate the effectiveness of Islamic education-based pre-marital guidance modules. The quantitative phase measured module effectiveness, while the qualitative phase explored students' perceptions and experiences.

Setting and Participants

The research was conducted at **SMAN 11 Pinrang Regency**, South Sulawesi, Indonesia, over 6 months (February-July 2024). The study involved: 1. Quantitative sample: 120 students (grades XI-XII) selected through stratified random sampling 2. Qualitative sample: 12 students selected purposively for in-depth interviews 3. Additional participants: 3 guidance counselors and 2 Religious Affairs Office (KUA) officials

Data Collection

Quantitative Data

Pre-posttest design using validated instruments: 1. Mental Readiness for Marriage Scale (30 items, α=0.92), 2. Emotional Intelligence Questionnaire (25 items, α=0.88), 3. Islamic Marriage Education Attitude Scale (20 items, α=0.90), 4. Structured observations of student participation and engagement

Qualitative Data

In-depth interviews with students, teachers, and KUA officials, Focus Group Discussions (2 groups, 8 participants each), Participant observations during module implementation

Intervention

The Islamic education-based pre-marital guidance module was implemented over **16 weeks**, covering topics such as emotional maturity, communication skills, marital responsibilities, and Islamic marriage principles.

Validity and Reliability

Internal validity was ensured through validated instruments, controlled confounding variables, and randomized sampling. External validity was addressed through representative sampling for generalizability to Indonesian senior high school contexts. Reliability was maintained through inter-rater reliability (Cohen's $\kappa > 0.80$), test-retest reliability, and audit trails for qualitative data.

Ethical Considerations

The study received ethical clearance from the university ethics committee. All participants provided informed consent, confidentiality was guaranteed, and participation was voluntary. Data protection followed institutional security standards.

3. RESULT AND DISCUSSION

Conceptual Framework

Premarital education and guidance consist of three primary components: "education," "pre," and "marriage." The term "education" broadly refers to a continuous process that enables individuals to reach their full potential, benefiting both themselves and society as a whole. The prefix "pre" indicates a time before an event, much like in the term "prenatal," which pertains to the period prior to birth. Meanwhile, "marriage" signifies the culmination of a contractual agreement (*aqad*) between a man and a woman, legitimizing intimate relations through mutual consent and satisfaction. This union aims to establish a harmonious family life characterized by affection and tranquility, in accordance with Islamic principles.[7]

[7] Mahfuzhah Deswita Puteri and Rizki Amalia, "The Importance of Premarital and Preconception Knowledge," *Jurnal Ilmiah Pengabdian Masyarakat Bidang Kesehatan (Abdigermas)* 2, no. 1 (February 29, 2024): 146–49, https://doi.org/10.58723/abdigermas.v2i1.157; Swapna Somraj et al., "Assessment of Knowledge, Awareness and Attitude Concerning Premarital Screening of Hemoglobinopathies among Medical Students: A Cross-Sectional Study," *International Journal Of Community Medicine And Public Health* 12, no. 5 (April 30, 2025): 2202–8, https://doi.org/10.18203/2394-6040.ijcmph20251376; Md. Jubayer Hossain, Manisha Das, and Ummi Rukaiya Munni, "Urgent Call for Compulsory Premarital Screening: A Crucial Step towards Thalassemia Prevention in Bangladesh," *Orphanet Journal of Rare Diseases* 19, no. 1 (September 6, 2024): 326, https://doi.org/10.1186/s13023-024-03344-1; Azhar T. Rahma et al., "Evaluating Knowledge Enhancement and Attitudinal Shift among Physicians Participating in Capacity Building

Premarital counseling, in its formal context, refers to a social service process designed for couples contemplating marriage. This process aims to help them attain well-being and satisfaction in their marital and family life. The definition highlights that through premarital counseling, couples can cultivate a deeper understanding and develop essential skills for married life, thereby laying the foundation for familial harmony.[8]

Islamic education, as an educational approach, integrates character values including religiosity, discipline, honesty, critical thinking, perseverance, responsibility, cooperation, and openness. The goals of Islamic education are determined through the application of Islamic values based on Islamic jurisprudence. Islamic education should encompass values, norms, cultural elements, and activities that can shape adolescents into highly competent individuals, capable of acquiring advanced knowledge and technology, achieving independence, and developing integrated personality characteristics.[9]

This conceptualization of Islamic education aligns with the educational philosophy articulated by Al-Attas (1985) and Chabib (1996), emphasizing that Islamic education transcends mere cognitive development to include moral and spiritual transformation. Character formation through Islamic education, especially in the context of premarital preparation, necessitates the intentional cultivation of virtues such as patience (sabr), compassion (rahmah), and justice (adl). These virtues form the psychological and spiritual foundations essential for a stable marriage. Research conducted by Hidayati and Afdal (2020) indicates that adolescents who receive Islamic education

Workshops on Expanded Premarital Screening in the United Arab Emirates: A Cross-Sectional Study," *Human Genomics* 19, no. 1 (November 3, 2025): 128, https://doi.org/10.1186/s40246-025-00833-7.

[8] Epafras Mario Lumunder et al., "PENGARUH PENGGEMBALAAN PRA NIKAH TERHADAP KESIAPAN EMOSIONAL DAN SPIRITUAL PASANGAN DALAM MEMASUKI PERNIKAHAN," *ATOHEMA: Jurnal Teologi Pastoral Konseling* 1, no. 3 (August 29, 2024): 35–46, https://doi.org/10.70420/vsah1n56; Fatmaelzahraa Elrayes et al., "Effect of Premarital Counseling on Marital Satisfaction of Newlywed Couples in Port Said Governorate," *Port Said Scientific Journal of Nursing* 10, no. 2 (June 30, 2023): 219–50, https://doi.org/10.21608/pssjn.2023.154735.1220; Edward Muluhya Keverenge et al., "The Relationship between Premarital Counselling and Marital Harmony among Families in Lugari, Kakamega County, Kenya," *Counselling and Psychotherapy Research* 20, no. 3 (September 21, 2020): 556–61, https://doi.org/10.1002/capr.12319; Jemima N. A. A. Lomotey, "The Effect of Premarital Counselling on Marital Stability," *International Journal of Social Science and Human Research* 08, no. 08 (August 13, 2025), https://doi.org/10.47191/ijsshr/v8-i8-02.

[9] Umar Abdullahi Maidugu and Adamu Tanko Isah, "Islamic Education and Its Value," *Bulletin of Islamic Research* 2, no. 4 (December 6, 2024): 725–44, https://doi.org/10.69526/bir.v2i4.165; Abdullah Mahmud, Zamroni, and Hamim Ilyas, "Islam and Tolerance Education for the Sustainable Development Goals (SDGs)," *Profetika: Jurnal Studi Islam* 25, no. 02 (January 25, 2025): 387–404, https://doi.org/10.23917/profetika.v25i02.8510; Tatang Sholahuddin Ma'ruf and Iskandar Mirza, "Tarbawi's Tafsir as a Philosophical Foundation for Islamic Education," *Kasyafa: Jurnal Pendidikan Agama Islam* 2, no. 1 (January 8, 2025): 1–8, https://doi.org/10.61166/kasyafa.v2i1.41; Nadya Julia Safira et al., "Ilmu Pendidikan Islam Dengan Tiga Corak Bernuansa Keindonesiaan," *IHSANIKA : Jurnal Pendidikan Agama Islam* 3, no. 1 (January 2, 2025): 244–58, https://doi.org/10.59841/ihsanika.v3i1.2190; Farial Naftalin and Hasiolan, "The Role of Islamic Education in Fostering a Balance Between Religious Values and Knowledge in Elementary School," *ICONIC: Journal of Islamic Studies* 1, no. 01 (March 8, 2025): 47–56, https://doi.org/10.59166/b5j55726.

focused on character development exhibit significantly higher levels of psychological readiness for marriage compared to their peers who engage solely in general education.[10]

Mental readiness refers to the ability to face challenges, pressures, or life changes with composure, confidence, and assertiveness. This includes maintaining good emotional balance, managing stress effectively, and having the confidence to face difficult circumstances. Mental readiness also encompasses the ability to learn from experience, cognitive flexibility, and having a clear life purpose to guide you through various life situations, especially in a potential marriage partner.[11]

Emotional intelligence, as defined by Salovey and Mayer (1990), refers to the capacity to recognize, understand, and effectively manage emotions in oneself and others. For prospective couples, developing emotional intelligence is essential for fostering a sustainable marital relationship, as it empowers individuals to address interpersonal conflicts with empathy, communicate their needs clearly, and regulate emotional responses constructively. Research indicates that couples with higher emotional intelligence tend to experience greater relationship satisfaction and exhibit more effective conflict resolution strategies. Within the framework of Islamic education, emotional intelligence aligns with the principle of self-awareness highlighted in the Qur'an and the teachings of the Prophet Muhammad, which advocate for the management of emotions with wisdom and patience (sabr). This creates a foundation for marital harmony supported by both psychological research and Islamic principles.

Family Systems Theory offers a comprehensive framework for understanding premarital preparation, viewing the family as an interconnected system where changes in one member can significantly impact the entire unit. This theoretical approach highlights the importance of emotional differentiation, which refers to the ability to maintain one's emotional identity and autonomy while staying connected to family relationships. For prospective couples in an Islamic context, this theory is particularly pertinent as it emphasizes the necessity of sustaining healthy emotional connections with extended family while also setting emotional boundaries within the marital partnership. Premarital counseling modules rooted in Family Systems Theory assist adolescents in recognizing how their family of origin's patterns influence their expectations and

[10] Eka Sufartianinsih Jafar and Andi Yaqub, "The Dynamics Marriage Readiness of Muslim Adolescent from the Perspective of Psychology and Islamic Law," *Al-'Adl* 14, no. 2 (July 31, 2021): 229, https://doi.org/10.31332/aladl.v14i2.2954; Irman Irman et al., "THE EFFECTIVENESS OF ISLAMIC PREMARRIAGE COUNSELING TO READINESS FOR HOUSEHOLD LIFE," *Alfuad: Jurnal Sosial Keagamaan* 5, no. 2 (November 26, 2021): 96, https://doi.org/10.31958/jsk.v5i2.4730; Anisa Nur Khotimah and Mujiono Mujiono, "Kesiapan Menikah Dalam Perspektif Psikologi Pendidikan Islam," *TSAQOFAH* 5, no. 5 (July 19, 2025): 4307–19, https://doi.org/10.58578/tsaqofah.v5i5.6761; Abdullahi Maidugu and Adamu Tanko Isah, "Islamic Education and Its Value."

[11] Andrii Shymanskyi, "Contemporary Psychological Perspectives on Personal Readiness for Professional Activity," *Personality and Environmental Issues* 3, no. 1 (March 26, 2024): 31–37, https://doi.org/10.31652/2786-6033-2024-3(1)-31-37; Liubomyra Tiahur, "Agile as a Psychological Foundation for Flexible Interaction in Community-Level Social Partnership," *Bulletin of Postgraduate Education (Series Social and Behavioral Sciences; Management and Administration)* 32, no. 61 (May 22, 2025): 200–220, https://doi.org/10.58442/3041-1858-2025-32(61)-200-220; Svetlana S. Gogol, "Specifics of Student Youth's Social Perception about Readiness, Competence and Self-Efficacy," *Izvestiya of Saratov University. Philosophy. Psychology. Pedagogy* 22, no. 3 (September 22, 2022): 309–15, https://doi.org/10.18500/1819-7671-2022-22-3-309-315; Tiahur, "Agile as a Psychological Foundation for Flexible Interaction in Community-Level Social Partnership."

behaviors in marriage, empowering them to consciously decide which patterns to preserve and which to amend.[12]

Contemporary research increasingly underscores the importance of integrating Islamic teachings with modern psychological theories in educational interventions. Alghafli et al. (2014) found that premarital couples perceive the fusion of Islamic values with psychological strategies as essential for fostering marital harmony. The foundational Islamic concept of marriage as a covenant (*mitsaqan ghaliza*) emphasizes tranquility (sakinah), love (mawaddah), and mercy (rahmah), as articulated in Qur'an 30:21. This concept establishes a spiritual and emotional foundation that, when paired with contemporary insights into emotional regulation and family dynamics, creates a comprehensive approach to marital preparation. Such an integrated method acknowledges that mental readiness involves not only psychological maturity but also spiritual alignment and adherence to Islamic ethical principles, empowering prospective couples to confront marital challenges with both psychological competence and a solid religious foundation.[13]

The prospective couples referred to in this study consist of men and women who have registered with the Office of Religious Affairs (KUA) to undergo the marriage contract process to obtain legal validation through a marriage document. SMAN 11 Pinrang provides Islamic premarital education. The KUA's primary objective is to deliver exceptional service to the community. The KUA plays a significant strategic role in maintaining social harmony and religious practices within its jurisdiction, a significant responsibility that requires competent professional management.

Practical Significance

This research enhances a comprehensive understanding and awareness regarding educational practice that has historically maintained an artificial separation between general and Islamic education. Implementation of Islamic values within general education courses encourages adolescents to practice Islamic teachings appropriately and correctly before marriage engagement.

The findings may serve as reference material for improving the quality of religious education guidance at SMAN 11, Pinrang District, and provide significant consideration for marriage

[12] Elaine McCarthy and Suzanne Guerin, "Family-centred Care in Early Intervention: A Systematic Review of the Processes and Outcomes of Family-centred Care and Impacting Factors," *Child: Care, Health and Development* 48, no. 1 (January 23, 2022): 1–32, https://doi.org/10.1111/cch.12901; Ángela Carbonell, José-Javier Navarro-Pérez, and Maria-Vicenta Mestre, "Challenges and Barriers in Mental Healthcare Systems and Their Impact on the Family: A Systematic Integrative Review," *Health & Social Care in the Community* 28, no. 5 (September 2020): 1366–79, https://doi.org/10.1111/hsc.12968.

[13] Fella Lahmar, "Islamic Education: An Islamic 'Wisdom-Based Cultural Environment' in a Western Context," *Religions* 11, no. 8 (August 7, 2020): 409, https://doi.org/10.3390/rel11080409; Abida Begum et al., "Impact of Environmental Moral Education on Pro-Environmental Behaviour: Do Psychological Empowerment and Islamic Religiosity Matter?," *International Journal of Environmental Research and Public Health* 18, no. 4 (February 8, 2021): 1604, https://doi.org/10.3390/ijerph18041604; E. F. Fahyuni et al., "Integrating Islamic Values and Science for Millennial Students' Learning on Using Seamless Mobile Media," *Jurnal Pendidikan IPA Indonesia* 9, no. 2 (June 30, 2020): 231–40, https://doi.org/10.15294/jpii.v9i2.23209; Nur Chanifah et al., "Designing a Spirituality-Based Islamic Education Framework for Young Muslim Generations: A Case Study from Two Indonesian Universities," *Higher Education Pedagogies* 6, no. 1 (January 1, 2021): 195–211, https://doi.org/10.1080/23752696.2021.1960879; Wahyu Hidayat and Tatang Ibrahim, "Implementing of Science-Social Integration in Islamic Education Learning," *Jurnal Pendidikan Islam* 7, no. 1 (June 30, 2021): 1–16, https://doi.org/10.15575/jpi.v7i1.12515.

registration officers. Furthermore, the research contributes to comprehensive institutional quality improvement and professional development of relevant personnel.

At the policy level, this research provides evidence for integrating marriage preparation into national education frameworks, particularly for Islamic education in Indonesia. The systematic integration of Islamic values with psychological theory demonstrates that educational policy need not choose between secular and religious approaches; instead, both can be synthesized to serve student development more effectively. The findings support recommendations for: (1) formal curriculum development in family life education that honors Islamic values while incorporating contemporary psychological understanding; (2) professional development standards for educators, counselors, and religious officers; (3) inter-institutional collaboration protocols connecting schools, families, and religious institutions; and (4) quality standards for pre-marital guidance services. By bridging the historical dichotomy between general and Islamic education, this research contributes to more coherent, comprehensive, and culturally-responsive education policy in Muslim-majority contexts.

Theoretical Implications and Knowledge Integration

This research makes a significant contribution to bridging the long-standing epistemological divide between general and Islamic education. By demonstrating a coherent integration of psychological frameworks, specifically Emotional Intelligence Theory and Family Systems Theory, with Islamic educational principles, the study addresses the critical challenge of holistic character development identified by Chabib (1996). Its theoretical contribution extends beyond Islamic educational contexts to inform cross-cultural education research, illustrating that secular and faith-based educational approaches are not mutually exclusive but rather mutually reinforcing. This integration aligns with contemporary scholarship in Islamic psychology, which increasingly acknowledges that effective engagement with adolescent mental health and relational readiness necessitates a simultaneous focus on both psychological science and spiritual development. Consequently, the research contributes to an emerging paradigm of culturally congruent interventions that respect local values while upholding empirical rigor.[14]

Practical Application and Stakeholder Impact

At the institutional level, the pre-marriage guidance module offers secondary schools a structured approach to addressing the comprehensive needs of adolescents as they transition into adulthood. Instead of limiting marriage preparation to religious officers at the Office of Religious Affairs, this research highlights the vital role that schools can play in fostering mental readiness, enhancing understanding of family relationships, and promoting character development. For marriage registration officers, this module provides an evidence-based framework for pre-marital counseling, allowing them to extend their role beyond administrative tasks to genuinely support marital success. This is particularly important within the Indonesian context, where traditional authority structures, such as religious institutions, and modern education systems have historically functioned in isolation. The findings contribute to the professional development of educators, counselors, and religious officials, paving the way for collaborative, multi-sector approaches to marriage preparation.

Policy and System-Level Implications

[14] Hidayat and Ibrahim, "Implementing of Science-Social Integration in Islamic Education Learning"; Begum et al., "Impact of Environmental Moral Education on Pro-Environmental Behaviour: Do Psychological Empowerment and Islamic Religiosity Matter?"

The following table illustrates the multi-level impact of this research across different educational and institutional stakeholders:

Stakeholder Group	Current Challenge	Research Contribution	Expected Outcome
Secondary School Students	Lack of integrated pre-marriage preparation	Comprehensive module within formal curriculum	Enhanced mental/emotional readiness for marriage
School Educators	Limited training in marriage preparation guidance	Framework & evidence for delivering guidance	Professional competence in holistic student development
Marriage Registration Officers (KUA)	Administrative focus; limited counseling capacity	Structured pre-marital counseling approach	Enhanced quality of pre-marital guidance services
Families/Communities	Disconnection between school, family, and religious institutions	Model for systemic multi-sector collaboration	Integrated support for adolescent development

6. CONCLUSION

The development and implementation of an Islamic education-based premarital guidance module is a strategic educational initiative that addresses the critical need for comprehensive marriage preparation among adolescents. Through the systematic integration of Islamic values within the educational framework, institutions can effectively contribute to reducing marital discord, strengthening family stability, and fostering the development of integrated human resources possessing intellectual (IQ), emotional (EQ), spiritual (SQ), and religious (RQ) intelligence. Collaborative efforts between educational institutions, families, and community organizations remain crucial to achieving sustainable educational outcomes that reflect Indonesian national values and Islamic principles.

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