



Premarital Education in the Qur'an (Analytical Study of Q.S Al Hujurat: 13 in Tafsir Al Misbah)

Tita Yuliawati¹ Riski Hariyadi²
UIN Sunan Kalijaga, Yogyakarta
titayuliawati99@gmail.com¹ riskihariyadi0018@gmail.com²

Abstract:

Nowadays, there are many brides to be who do not understand matters related to premarital education, such as what is *ta'aruf*, *khitbah* according to *sharia thalaq, ruju'*, the rights and obligations of husband and wife, and most importantly do not understand how to solve various kinds of life problems in family and society. One of the verses of the Qur'an that explains premarital education is Q.S Al Hujurat: 13. This study aims to describe the values of premarital education contained in Q.S Al Hujurat: 13. This study uses library *research* while the research method used is a qualitative method. Based on the results of the research, it can be concluded that premarital education in Q.S Al Hujurat: 13 in Tafsir Al Misbah is a step to internalize values carried out by a person to realize the purpose of marriage. The values identified include equality, diversity, *ta'aruf* (knowing each other), piety, science and honor and dignity. The implementation of these values in premarital education can help build a strong foundation for a harmonious married life, mutual respect, and piety. Premarital education based on the principles taught in Q.S. Al-Hujurat: 13 can help build a harmonious, respectful, and pious family.

Keywords: Premarital Education, Q.S Al Hujurat: 13, Tafsir Al Misbah

INTRODUCTION

Premarital education is important to learn for everyone to prepare and be able to live the life of a lasting marriage. The family is the smallest unit in the public sphere, which is the first educational environment and a very important influence on the development of children. The good and bad attitudes of children are determined by education and are applied by parents to their children at home. Thus, parents should strive to create a harmonious atmosphere at home, mutual affection and parenting based on religious teachings and values in order to ensure that the best early education for their children (Ditzen Beamas Islam, 2003). Islam is a religion that pays great attention to all aspects of human life including education (Ahmed Jain Sarnotto, Sri Thooti Rahmavati, 2021). So that education before marriage is included in it. Therefore it is important for one to learn about premarital education. So that he can build an obedient family on the commandments of Allah SWT and become a family that is always harmonious and guided by religious values. Premarital education is an education that prepares prospective brides of both marriage age, marriage period or premarital age to have resilience in the field of *spiritual, intellectual, emotional* and social in forming a family *Sakinah, Mawaddah, Warahmah* (Ubaedillah, 2021). The lack of good family knowledge in preparing for marriage is one of the obstacles that are often faced by prospective married couples (Mustahal, 2023). The basis for requiring premarital



education to be one of the requirements for marriage registration does not yet have firm legal force (Ihsani, I. F., & Kurnia, 2022), therefore currently premarital education is only recommended in Indonesia (Ma'arif, 2019). In his book Amir Syarifuddin entitled "*Islamic Marriage Law in Indonesia*" explaining that education before marriage can offer advantages including to achieve a peaceful, peaceful and happy family and always full of affection between family members so that they can have a good social life in society. A happy family is not easy to realize without education or habits that start from the family itself. Thus, in creating a happy family, family members must be aware of the importance of the educational process in accordance with shari'a law so that the process and attitude of family members to change their behavior produces a good personality under the guidance of the shari'ah (Amir Sharifuddin, 2007). The Directorate General of Islamic Community Guidance (Bimas) of the Ministry of Religion of the Republic of Indonesia will require Marriage Guidance (Bimwin) as a condition for prospective brides to hold a wedding. The decision is based on the Circular Letter of the Director General of Islamic Guidance No. 2 of 2024 concerning Marriage Guidance for Prospective Brides. Head of the Sub-Directorate of Sakinah Family Development, Agus Suryo Suropto, said that his party would conduct socialization about the rule until the end of July 2024. After the socialization period ends, prospective brides who do not follow Bimwin will not be able to print their marriage books until they follow Bimwin first. Suryo believes that this rule is very important for the resilience of families in Indonesia. (Ditzen Beamas Islam, 2024). The results of more than 30 years of research in other countries of more than 24,000 family members across the U.S. state and 27 countries in DeFrain, Defrain & Asay, show that there are six psychological qualities that make a strong family: 1) Appreciation and affection: 2) Positive communication, 3) Commitment to family, 4) Enjoying togetherness, 5) Spiritual well-being, 6) Conflict resolution. The six qualities of a strong family relate and interact with each other. Appreciation and affection for each other make family members more likely to spend time together and time together is enhanced through positive communication. Positive communication increases their commitment to family and commitment to encourage families to spend more time together. Feeling that family members are prosperous spiritually gives them the confidence to cope with crises and the ability to manage crises makes family members appreciate each other more often. At a more operational level, the following results can be used as a reference for the most important components that must be present in a premarital education program (DeFrain, J., & Asay, 2007). This research is in line with the



research carried out by Ramadhan who explained that education is one of the important aspects, in his research that examines young marriage education and the problem explains the experience related to marriage, both from the side of Islam and positive law. The research carried out by Permadi which explains the formation of a strong family also starts from an education or education about marriage. With the education provided, it will be an experience for those who receive it. From these two studies, it can be explained how important a pre-marriage education is as a form of effort to maintain a harmonious and lasting family (Angga Permadi, B., Ramiati, E., Alfani, R., Azizah, N., 2021). In the context of Muslim society, premariah education based on Islamic principles can help prospective married couples to understand family values, equality, and mutual understanding between husband and wife. This can help them build a healthy and harmonious relationship in their marriage, as well as prevent future divorces (Mustaqim, Z., Tamam, AM, & Rahman, 2021).

Q.S. Al-Hujurat: 13 contains several key concepts that are very relevant to premarital education, namely the creation of man from man and woman, the diversity of nations and tribes, the purpose of getting to know each other, and the glory based on piety. These concepts provide a solid foundation for understanding how premarital education can be structured and implemented effectively. Tafsir Al-Misbah by Quraish Shihab is one of the contemporary Indonesian interpretations that provides an in-depth and relevant explanation of the verses of the Qur'an. Quraish Shihab is known for its contextual and moderate approach in its interpretation, which makes Tafsir Al-Misbah very relevant to study in the modern context. The difference in this research lies in the values of premarital education from the main source of Muslims, namely the Qur'an by looking at the book of tafsir found in Indonesia, namely Tafsir Al Misbah. This research is expected to add to the treasures of science, especially in the field of Qur'an interpretation and premarital education in Islam. This research can also be a reference for academics and researchers who are interested in the study of the Qur'an, interpretation, and family education in Indonesia. The results of this study are expected to provide insight and practical guidance for premarital education institutions, marriage counselors, and couples who are preparing to get married. By understanding the interpretation of Q.S. Al-Hujurat: 13 and its implications, premarital education programs can be designed more effectively to help prospective couples build harmonious and lasting relationships. This study will answer several questions about premarital education, through an analytical study of Tafsir Al Misbah by Quraish Shihab, including: *first*, how does Quraish



Shihab interpret Q.S. Al-Hujurat: 13 in Tafsir Al-Misbah? *Second*, what is the implication of this verse on premarital education from an Islamic perspective?

METHODS

This research is a type of descriptive qualitative research with primary data sources from the Qur'an, Tafsir Al-Misbah and secondary data sources from related literature. The data collection technique was carried out through literature studies, and data analysis using the content analysis method. This study uses the literature method in the study of premarital education involving the analysis of various sources of information such as scientific journals, books, articles, and related research. Researchers will compile an in-depth literature review to understand the latest theories, practices, and findings in the field of premarital education. Thus, the literature method helps to identify policies and best practices that can be applied in a practical and Islamic approach to premarital education.

RESULTS

Interpretation of Q.S Al Hujurat: 13 in Tafsir Al Misbah

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ
O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

It was narrated by Abu Daud that this verse comes down with regard to Abu Hind whose daily work is cupboarding. The Prophet asked the Banu Bayadhah to marry one of their daughters to Abu Hind, but they were reluctant on the grounds that it was unnatural for them to marry their daughter to him who was one of their former slaves. This erroneous attitude is condemned by the Qur'an by emphasizing that the glory in the sight of Allah swt is not because of lineage or nobility, but because of piety. There is also a narration that says that Bhawa Usaid Ibn Abi al-Ish commented when he heard Bilal sound the azan in the Kaaba: "Alhamdulillah, my father died before seeing this incident." Still others commented: "Did Muhammad not find anything but this crow to pray?" Whatever the nuzul is, what is clear is



that the above verse affirms the unity of human origin by showing the equality of human beings. It is not natural for a person to be proud and feel superior to another, not only between one nation, tribe, or skin color and another, but between their genders. For if anyone had said that Eve, who was a woman, had come from Adam's ribs, while Adam had been a man, and that the source of something higher than his branches, again if anyone had said that it was only for Adam and Eve, not for all men because men other than the two of them were born from the union of man and woman. In this context, during the Hajj Wada' (farewell), the Prophet Muhammad (peace be upon him) said, among others: "*O all mankind, indeed your Lord is One, your father is one, there is no superiority of Arabs over non-Arabs, nor non-Arabs over non-Arabs, nor are people with black skin over red (i.e. white) nor vice versa except with piety, indeed your glory in the sight of Allah is the one who is pious*". (Narrated by Jabir Ibn 'Abdillah)

Quraish Shihab gives an in-depth and comprehensive explanation of Q.S. Al-Hujurat verse 13. Here are the details of the explanation: *In the context of the Creation of Man*, Quraish Shihab explains that this verse begins with an appeal to all mankind (يا أيها الناس). This shows that the message conveyed is universal, covering all of humanity regardless of religious, cultural, or ethnic background. This verse affirms that all human beings come from one common source, which is created from a man and a woman, namely the Prophet Adam and Eve. It emphasizes essential equality and equality of degrees among human beings. This commonality of origin teaches that there is no reason for humans to feel superior or inferior to others based on origin or ancestry. All human beings are part of one big family, which must coexist with mutual respect and appreciation.

The Purpose of Creating Diversity, Quraish Shihab emphasized that Allah deliberately created human beings in nations and tribes. The purpose of this diversity is "لِتَعَارَفُوا" (so that you may get to know each other). In his explanation, Quraish Shihab emphasized that diversity is not to be a source of division or conflict, but to enrich human interaction through the process of knowing and understanding each other. In a social context, this means that humans must make diversity an opportunity to learn, share, and grow together. This process of getting to know each other includes understanding the cultures, traditions, and values of different groups of people, which can enrich life together and strengthen social ties.

The concept of Ta'aruf (Knowing Each Other), according to Quraish Shihab, ta'aruf is not only about knowing a person's basic identity, such as name or origin, but also includes



understanding the person's character, values, hopes, and outlook on life. Ta'aruf is a deep and continuous process, which requires openness, honesty, and a willingness to learn from each other. In the context of prenuptial relationships, ta'aruf is an important step that helps prospective couples to get to know each other deeply before entering the marriage stage. This process helps them understand whether they have a good fit in different aspects of life, including values, life goals, and future visions.

Glory in the Sight of Allah SWT verse It also states that a person's glory in the sight of Allah SWT is not determined by worldly factors such as descent, nation, or wealth, but by the level of his devotion. "إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ" (*Indeed, the noblest among you in the sight of Allah is the most righteous among you*). Quraish Shihab explained that piety is the main measure of a person's glory before Allah SWT. Piety includes obedience to Allah SWT, moral integrity, and commitment to the values of goodness and justice (M. Q. Shihab, 2002). In the context of premarital education, it teaches that couples should judge each other based on moral and spiritual qualities, not superficial factors. Piety as the main foundation in a relationship will help couples build a blessed and harmonious home life.

Allah is All-Knowing and All-Knowing, This verse ends with the statement that Allah Swt is "All-Knowing and All-Knowing" (إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ). Quraish Shihab emphasizes that Allah SWT knows everything about his creatures, including their intentions and deeds. This reminds people to always do good and just because all their actions are known by Allah SWT. In the context of daily life, the awareness that Allah SWT knows everything encourages individuals to always act honestly and justly. In a prenuptial relationship, this means that the prospective spouse must establish a relationship based on honesty, justice, and responsibility, with the awareness that Allah SWT watches over their every deed (M. Quraish Shihab, 2002).

Its relevance to premarital education regarding Q.S. Al-Hujurat: 13 in Tafsir Al Misbah is that it contains principles that are very relevant to the current concept of premarital education. The values of equality, diversity, ta'aruf, piety, and awareness of the supervision of Allah SWT provide a strong foundation for building healthy and harmonious relationships. Premarital education that integrates these values can help prospective couples better prepare themselves to live a happy and blessed married life. Quraish Shihab's explanation in Tafsir Al-Mishbah to Q.S. Al-Hujurat: 13 provides a deep and applicable understanding of the values that must be held in human relations, including in the context of premarital education. The values of equality, respect for diversity, the process of ta'aruf, devotion, and awareness of the



supervision of Allah SWT are important foundations that must be taught in premarital education. By implementing these values, prospective couples can build a solid, understanding and harmonious relationship, which will be the foundation for a happy and blessed married life. So that after implementing premarital education, a person can better understand the important aspects in building a *sakinah mawaddah warahmah* family, including; effective communication, roles and responsibilities, shared spiritual foundations, compassion and education of children, and so on.

DISCUSSIONS

Marriage is basically a recognition of the legal bond between a man and a woman. In Indonesia, marriage rules refer to positive laws or regulations that apply to Muslims based on Islamic law. Both contain rules regarding the conditions and limitations of the implementation of marriage. Although there are slight differences, both emphasize the importance of maintaining trust in a marriage relationship, because the purpose of marriage is to have a happy relationship in the afterlife and avoid negative aspects such as divorce (Nurkholis, 2018). A practical and Islamic approach to premarital education can combine practical aspects such as communication skills and financial management with Islamic values and teachings about marriage, responsibility, and mutual respect between husband and wife. Thus, premarital education can provide a solid foundation for judging a happy and lasting married life in accordance with Islamic principles (Carolyna, F., Sumarni, N., Zahara, Z., & Parhan, 2024). Here the author will outline the values of premarital education contained in Q.S Al Hujurat: 13, so that it can be used as the main basis for Muslims to implement premarital education.

The values contained in Q.S Al Hujurat: 13 for Premarital Education

The value of premarital education contained in Q.S Al-Hujurat: 13 is the value of faith education, the value of sharia education and the value of moral education.(Raito, R., & Ramadan, 2023). Faith is the foundation of all aspects of life in Islam, including marriage. In the context of Premarital Education, faith is the foundation for prospective couples to understand the purpose of marriage as worship and seek the pleasure of Allah Swt. Topics related to creed, such as the meaning of *ta'aruf* and marriage, understanding of marriage as worship, the importance of intention in marriage and how this is rooted in belief in Allah Swt.



Morals in marriage include behaviors and attitudes that are in accordance with Islamic teachings. This should be incorporated into the premarital education curriculum, which addresses positive communication, conflict management, and understanding of self and partner. Then shari'ah (Islamic Law) which plays a role in providing guidelines and rules about various aspects of marriage, ranging from the ta'aruf process, marriage contracts, to married life. Shari'ah also includes an understanding of financial management in Islam, sex education in accordance with shlaw, and other aspects related to married life in accordance with Islamic law (Salam, J., & Shaleh, 2024).

The researcher wants to narrow down the three points into the following values that are in accordance with the verse discussed. *First; The Value of Equality*, this verse teaches that all human beings are created from the same origin, namely from a man and a woman. This emphasizes that in the view of Allah SWT, all human beings are equal regardless of gender, ethnicity, or nation. In the context of premarital education, this value of equality is important for prospective couples to understand. Couples must understand and acknowledge that they are equal in rights and responsibilities in marriage. Equality in marriage means that couples must respect each other and appreciate each other's roles and contributions. Premarital education should teach couples about the importance of gender equality, cooperation, and shared responsibilities in various aspects of household life, such as financial management, childcare, and housework.

Second; The value of diversity, this verse also emphasizes that Allah SWT created people of nations and tribes so that they know each other (ta'aruf). This shows that diversity is part of Allah SWT's plan and must be accepted and appreciated. In premarital education, this value teaches couples to respect the differences in each other's cultural backgrounds, traditions, and customs. Valuing diversity means understanding that differences in a couple's backgrounds and cultures can be a source of wealth in their relationship. Premarital education should include learning about each couple's culture and how they can integrate and appreciate those differences in their daily lives.

Third; The value of Ta'aruf (Knowing Each Other), this verse contains the command to know each other. Ta'aruf in the context of premarriage means the process of getting to know each other deeply between prospective couples before marriage. It involves getting to know each other's characters, values, hopes, and vision of life. The in-depth ta'aruf process helps couples to ensure their readiness and compatibility before marriage. Premarital education



should emphasize the importance of ta'aruf by holding counseling sessions, discussions, and activities that encourage open and honest communication. Couples should be encouraged to talk about important things such as life goals, personal values, and expectations in marriage.

Fourth; The value of Taqwa (Taqwaan), this verse emphasizes that the most noble person in the sight of Allah SWT is the most pious. Piety is an important spiritual quality in married life. Pious couples are those who live their lives in accordance with religious principles and try to get closer to Allah SWT. In the context of premarital education, the value of taqwa teaches couples to make religious values the foundation in building a family. Premarital education should include spiritual aspects such as the importance of worshipping together, praying, and reminding each other in kindness. Couples must be taught to use religious values as a guide in facing various challenges in marriage.

Fifth; The Value of Science and Understanding, this verse also contains the value of the importance of science and understanding. Allah SWT declares that He is the All-Knowing, the All-Knowing. This hints at the importance of seeking knowledge and understanding in all aspects of life, including in premarital relationships. Premarital education should encourage couples to continue learning and improve their understanding of the different aspects of marriage. This includes learning about couple psychology, effective communication, conflict management, and parenting skills. Couples should be encouraged to attend training, seminars, and read relevant books to prepare themselves holistically for married life.

Sixth; The value of Honor and Dignity, this verse emphasizes that a person's glory in the sight of Allah SWT depends on his devotion. This suggests that a person's honor and dignity are not determined by social status, wealth, or heredity, but by their spiritual and moral qualities. In the context of premarital education, couples should be taught to respect and appreciate each other based on their moral and spiritual qualities. Couples must understand that their dignity and honor do not depend on external factors, but on the values and principles they hold. Premarital education should emphasize the importance of integrity, honesty, and kindness as the foundation of a dignified relationship.

Quraish Shihab's interpretation of Q.S. Al-Hujurat: 13 emphasizes various important values that are very relevant to premarital education. These values include equality, diversity, ta'aruf (knowing each other), taqwa (piety), science and understanding, as well as honor and dignity. The implications of these values show that premarital education should emphasize aspects of communication, openness, deep understanding, spirituality, and appreciation of



differences. The implementation of these values in premarital education programs is indispensable to build strong relationships between prospective couples and prepare them to face challenges in married life.

The Relevance of Tafsir Al Misbah to the Current Concept of Premarital Education

Quraish Shihab emphasizes the concept of ta'aruf which is very relevant to premarital education today. Here are some of these relevance points: *The Importance of Communication*, Quraish Shihab emphasizes the importance of good communication in relationships. Today's premarital education also emphasizes communication skills as an essential element in preparing couples for married life. Openness and honesty in communication are key to building strong relationships and mutual understanding. One example is the pre-marriage school organized by the Salman Mosque ITB, in an interview with the chief executive of the program, it was revealed that the material involved important themes such as conflict management, effective communication between husband and wife, the formation of a strong generation, and family financial management (Salam, J., & Shaleh, 2024).

Respect for Diversity, Quraish Shihab highlighted the importance of respect for differences and diversity. In the context of premarital education, this means respecting each couple's background, culture, and values. Appreciation for diversity helps couples overcome differences and build harmonious relationships. In other broader perspectives such as the sociology of religion, premarital education can emphasize the value of respecting differences and realize how different religions view marriage in a multicultural and multireligious society (Majid, 2024).

Deep Understanding, The concept of ta'aruf according to Quraish Shihab involves a deep understanding of the couple's character, values, and expectations. Modern premarital education also teaches couples to understand each other deeply before marriage. This deep understanding helps in making wise decisions and preparing for challenges in marriage. An example of a case in the pre-marriage school of the Salman Mosque ITB which puts the topic of marriage ta'aruf material into the basic material (Salam, J., & Shaleh, 2024)

Willingness to Adapt, Quraish Shihab emphasizes the importance of a willingness to adapt and work together in relationships. Today's premarital education also teaches couples about the importance of flexibility and adaptability in facing changes and challenges living



together. A willingness to adapt helps couples to stay harmonious and solid in various situations.

Holistic Education, Quraish Shihab's contextual and applicative approach to the interpretation of the Qur'an is in accordance with the concept of holistic premarital education. Premarital education includes not only spiritual aspects, but also emotional, social, and practical aspects. This holistic approach helps couples prepare comprehensively for married life.

The implementation of the values of Q.S. Al-Hujurat: 13 in the premarital education program is indispensable to build a strong relationship between prospective spouses. The case study is such as the Premarital School held by the Salman Mosque ITB, where the participants' understanding of the family *sakinah, mawaddah, warahmah* Generally, it is still limited to general and idealistic concepts. They consider family *sakinah, mawaddah, warahmah* as a harmonious, peaceful family, where husband and wife live together in togetherness with mutual respect and love for each other. Their understanding of the deeper aspects of building a family *sakinah, mawaddah, warahmah* such as effective communication, roles and responsibilities in the family, and spiritual foundations may not be so clear. They also do not fully understand that the family *sakinah, mawaddah, warahmah* involving affection, support, and good education for children. Their understanding is more general and conceptual (Salam, J., & Shaleh, 2024). Further research is certainly needed to develop effective premarital education methods and curriculum based on the values found in this study.

CONCLUSIONS

This research highlights the importance of premarital education which is based on the values contained in Q.S. Al-Hujurat: 13, as explained in Tafsir Al-Misbah by Quraish Shihab, the values identified include equality, diversity, ta'aruf (mutual knowledge), piety, science and honor and dignity. The implementation of these values in premarital education can help build a strong foundation for a harmonious married life, mutual respect, and piety. The application of these values in premarital education programs can prepare couples to face various challenges in married life. Thus, premarital education based on the principles taught in Q.S. Al-Hujurat: 13 can help build a harmonious, respectful, and pious family, which ultimately contributes to a better society.



ACKNOWLEDGMENTS

We would like to sincerely express our gratitude to all parties who have participated and made valuable contributions to this research. We would like to express our gratitude to all individuals and institutions who have provided extraordinary assistance and support in facilitating the running of this research. As for all those who have provided support, advice, and technical assistance during the research process, we would like to express our deepest gratitude for the meaningful contribution to the smooth completion of the research

REFERENCES

- Ahmad Zain Sarnoto, Sri Tuti Rahmawati, and L. H. (2021). Education That Liberates and Educates According to the Perspective of the Qur'an. *Journal of Counseling and Education*, 9(4). <https://doi.org/https://doi.org/https://doi.org/10.29210/163200>
- Amir Syarifuddin. (2007). *Islamic Marriage Law in Indonesia*. Gold.
- Angga Permadi, B., Ramiati, E., Alfani, R., Azizah, N., &. (2021). EARLY MARRIAGE EDUCATION TO CREATE A RESILIENT FAMILY AND COMMUNITY IN BANYUANYAR VILLAGE, KALIBARU DISTRICT. OUR SERVANTS. *Journal of Community Service*, 4((2)), 146–157. https://doi.org/https://doi.org/10.29062/ABDI_KAMI.V4I2.750
- Carolyna, F., Sumarni, N., Zahara, Z., & Parhan, M. (2024). Pre-Marriage Education as an Effort to Prevent Divorce: A Practical and Islamic Approach. *Journal on Education*, 6((3)), 16244–16251. <https://doi.org/https://doi.org/10.31004/joe.v6i3.5495>
- DeFrain, J., & Asay, S. (Eds. . (2007). *Strong families around thle world: Thle family strengths perspective*. Haworthl.
- Directorate General of Islamic Guidance. (2003). *Handle of Prospective Bride*. Depag RI.
- Directorate General of Islamic Guidance. (2024). *Starting at the end of July 2024, Islamic Guidance requires prospective brides to participate in marriage guidance*. <https://kemenag.go.id/nasional/mulai-akhir-juli-2024-bimas-islam-wajibkan-calon-pengantin-ikut-bimbingan-perkawinan-wR00p>
- Ihsani, I. F., & Kurnia, W. (2022). *Pendidikan Pra Nikah Di Indonesia Coherence of Family Resilience Policies and Overlapping Mandates for the Implementation of*. 217–235.
- Ma'arif, T. (2019). Marriage Registration (Analysis with the Approach of Qiyas, Istihsan, Sadd



- al-Dzari'ah, Maslahah Mursalah and Positive Law in Indonesia. *Principles of the Journal of Islamic Economic Law*, 11((1)), 121–141.
- Majid, A. (2024). Premarital Education Through Social Media: From the Perspective of Sociology of Religion. *The Journalish: Social and Government*, 5((1)), 106–111.
- Mustahal, M. (2023). Pre-Marriage Counseling in Islamic Perspectives: Efforts to Increase Knowledge about Marriage in Divorce-prone Areas. *Abdi Kami Journal of Community Service*, 6((1)), 92–102. https://doi.org/https://doi.org/10.29062/abdi_kami.v6i1.1849
- Mustaqim, Z., Tamam, A. M., & Rahman, I. (2021). Pusaka Sakinah's Strategy in Answering the Challenge of Family Resilience in Early Marriage Problems. *Journal of Islamic Education*, 14((2)). <https://doi.org/https://doi.org/10.32832/tawazun.v14i2.4116>
- Nurkholis. (2018). DETERMINATION OF THE AGE OF LEGAL MATURITY BASED ON ISLAMIC LAWS AND LAWS. *YUDISIA : Journal of Legal Thought and Islamic Law*, 8((1)), 75–91. <https://doi.org/https://doi.org/10.21043/YUDISIA.V8I1.3223>
- Raito, R., & Ramadan, M. F. (2023). THE VALUE OF PREMARITAL EDUCATION IN THE QUR'AN SURAH AL-HUJURAT VERSE 13 (STUDY OF ISLAMIC EDUCATION). *Masagi*, 2((1)), 12–20.
- Salam, J., & Shaleh, K. (2024). The Role of Da'wah in the Premarital School of Salman Mosque ITB Efforts to Build Family Resilience. *In Bandung Conference Series: Islamic Broadcast Communication*, 4(1).
- Shihab, M. Q. (2002). *Tafsir Al Mishbah: message, impression and harmony of the Qur'an, Vol 14*. Lantern.
- Shihab, M. Quraish. (2002). *Tafsir Al Mishbah: Pesan, Keresasian Al-Qur'an, Vol 13*. Lentera Hati.
- Ubaedillah, A. (2021). *Pendidikan Pranikah Perspektif Al-Qur'an*. Doctoral thesis. Institut PTIQ Jakarta.