

Islamic premarital education content: a systematic literature review

Rizki Utami Handayani*, Widiasari, Ibdalsyah

Universitas Ibn Khaldun, Indonesia

* rizkiutamiz2020@gmail.com

Abstract

*Islamic-based premarital education plays a crucial role in preparing individuals for marriage amid increasing family challenges and a growing commitment crisis among younger generations. However, systematic studies on its content remain limited and fragmented. This study aims to map the content of Islamic-based premarital education and identify existing gaps and their implications for developing more comprehensive learning models. This research employs a Systematic Literature Review (SLR) of 20 scholarly articles published between 2020 and 2025, analyzed using content analysis. The findings reveal that premarital education is largely dominated by *fiqh munākahāt* and relational ethics, while psychological, health, and communication aspects are insufficiently addressed. Several gaps were identified, including conceptual, epistemological, and pedagogical limitations, particularly the lack of integration of *tazkiyatun nafs*, a weak Islamic worldview of marriage, and limited discussion of gender roles based on *taklīf* and *qiwāmah*. Based on these findings, this study proposes the Integrated Islamic Premarital Education Model (IIPEM), integrating jurisprudential, ethical, psychological, and spiritual dimensions within a systematic and contextual framework. This study contributes to the development of Islamic education and supports the design of more holistic premarital education modules, particularly for late adolescents.*

Keywords: *fiqh of marriage; islamic education; premarital education; systematic literature review; tazkiyatun nafs.*

Abstrak

Pembelajaran pranikah berbasis Islam memiliki peran penting dalam mempersiapkan individu memasuki pernikahan di tengah meningkatnya tantangan relasi keluarga dan krisis komitmen pada generasi muda. Namun, kajian sistematis mengenai kontennya masih terbatas dan cenderung terfragmentasi. Penelitian ini bertujuan untuk memetakan konten pembelajaran pranikah berbasis Islam serta mengidentifikasi kesenjangan dan implikasinya bagi pengembangan model pembelajaran yang lebih komprehensif. Penelitian ini menggunakan metode Systematic Literature Review (SLR) terhadap 20 artikel ilmiah yang dipublikasikan pada periode 2020–2025, dengan analisis data menggunakan content analysis. Hasil penelitian menunjukkan bahwa pembelajaran pranikah masih didominasi oleh *fiqh munākahāt* dan akhlak relasional, sementara aspek psikologis, kesehatan, dan komunikasi belum banyak dikembangkan. Ditemukan pula kesenjangan konseptual, epistemologis, dan

Article Information: Received Feb 24, 2026, Accepted July 24, 2026, Published Aug 09, 2026

Copyright (c) 2026 Tawazun: Jurnal Pendidikan Islam

This article is licensed under Creative Commons License **CC-BY-SA**

pedagogis, khususnya terkait belum terintegrasinya *tazkiyatun nafs*, lemahnya pembentukan worldview pernikahan Islam, serta terbatasnya pembahasan peran gender berbasis *taklif* dan *qiwamah*. Berdasarkan temuan tersebut, penelitian ini mengusulkan Integrated Islamic Premarital Education Model (IIPEM) yang mengintegrasikan dimensi fiqh, akhlak, psikologis, dan spiritual dalam kerangka yang sistematis dan kontekstual. Penelitian ini diharapkan dapat berkontribusi dalam pengembangan pendidikan Islam serta menjadi dasar penyusunan modul pembelajaran pranikah yang lebih holistik, khususnya bagi remaja akhir.

Kata Kunci: *fiqh munakahāt*; pendidikan Islam; pembelajaran pranikah; systematic literature review; *tazkiyatun nafs*.

Introduction

Marriage in Islam is a sacred bond that holds a fundamental position in shaping individuals, families, and civilization. The Qur'an describes marriage as *mitsāqan ghalīzā* (a solemn covenant), a term also used to describe the covenant of the prophets, indicating that marriage is not merely a social contract, but a moral and spiritual commitment accompanied by profound responsibilities. The purpose of marriage in Islam is directed toward the establishment of a *sakinah, mawaddah, and rahmah* family (Qur'an, Ar-Rum [30]: 21), which refers to a family built upon tranquility of the soul, growing love, and enduring compassion. Therefore, marriage is not understood merely as the fulfillment of biological needs but as a life mandate that requires comprehensive readiness from those who undertake it, encompassing spiritual, psychological, and social preparedness (Ni'ami, 2022).

However, social realities indicate that these ideals are not always realized in marital life. The high rate of conflict and divorce, particularly during the early years of marriage, suggests the existence of fundamental problems related to couples' preparedness before entering married life (Humas BPHN, 2025). Various studies show that marital failure is often caused not only by economic or external factors but also by emotional immaturity, weak communication, and an unclear understanding of the roles and responsibilities of husbands and wives (Aini & Afdal, 2020). Within Muslim societies, this issue becomes even more critical because marriage does not only carry social dimensions but is also part of the practice of religious teachings and an act of worship to Allah (Maisyar & Handrianto, 2022).

Premarital preparation in Islam essentially requires the integration of knowledge of Islamic law, moral development, and personal maturity. The Prophet Muhammad (peace be upon him) emphasized the importance of religion and character as the primary foundations for building a household, as reflected in the hadith regarding the criteria for choosing a spouse (Narrated by al-Bukhari and Muslim). This emphasis indicates that readiness for marriage cannot be

reduced merely to material, administrative, or biological aspects but must also include deep spiritual and moral preparedness. Therefore, premarital education should aim to cultivate religious awareness, emotional maturity, and a comprehensive understanding of the roles of husbands and wives within the framework of Islamic values (Alfian, 2020).

In practice, premarital preparation is implemented through various educational programs, such as premarital guidance, courses for prospective brides and grooms, religious counseling, premarital counseling services, and the development of premarital education modules. The content of premarital education becomes a key element within these programs because it determines the direction, depth, and quality of understanding received by prospective couples. Such content includes values, knowledge, and skills considered essential in preparing individuals for marital life, ranging from the understanding of Islamic marital law, ethics of spousal relations, and marital communication to psychological and social readiness.

However, the development of Islamic-based premarital education content demonstrates diverse tendencies and is not always integratively structured. Some programs emphasize aspects of Islamic marital law (*fiqh al-munākahāt*) and administrative obligations, while aspects of spiritual development and emotional maturity receive less attention. On the other hand, there is also a growing tendency to strengthen psychological and communication aspects by adopting modern psychological concepts, yet these are not always deeply integrated with the classical Islamic intellectual tradition. This condition potentially causes premarital education to lose its Islamic value orientation (worldview), which should serve as the primary foundation for building a Muslim family.

Furthermore, the issue of premarital education content is closely related to the understanding of gender roles within the family. In classical Islamic scholarship, differences in the roles of husbands and wives are understood as part of *taklīf* (religious responsibility) and a divine trust that is proportional in nature. However, in contemporary premarital education practices, discussions on gender roles are often simplified into practical task divisions or functional egalitarian relationships without deeper conceptual engagement with their theological and ethical foundations. As a result, premarital education risks producing partial understandings that may lead to value confusion, particularly among younger generations (Supyadillah et al., 2025).

These conditions highlight the urgent need to systematically re-examine the content of Islamic-based premarital education that has been developed in previous research. To date, studies on premarital education remain largely partial, focusing on specific programs or aspects without providing a

comprehensive overview of the prevailing trends in premarital education content within the literature. Mapping such content systematically is essential to identify strengths, limitations, and substantive gaps in Islamic-based premarital education, which can serve as the basis for developing more comprehensive and sustainable educational models.

Based on this background, this study aims to conduct a Systematic Literature Review (SLR) of scholarly articles discussing the content of Islamic-based premarital education. This study focuses on identifying the types and aspects of premarital education content that have been developed and analyzing content gaps that still require further strengthening from conceptual, pedagogical, and epistemological perspectives. Through this approach, the study is expected to provide conceptual contributions to the development of premarital education that is more holistic, integrated, and aligned with Islamic values, while also serving as a reference for the development of premarital education programs in various Islamic institutions.

Research Method

This study employed a Systematic Literature Review (SLR) approach to systematically identify, evaluate, and synthesize scholarly articles discussing the content of Islamic-based premarital education. The SLR approach was selected because it enables researchers to obtain a comprehensive overview of trends in the development of premarital education content, the Islamic value orientation underlying these programs, and the existing substantive gaps within the literature. The SLR process in this study followed the main stages recommended in the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines, which include the stages of identification, screening, eligibility assessment, and article inclusion (Rachmawati, 2024).

The literature search was conducted using Google Scholar as the primary database, considering that this platform provides broad access to interdisciplinary scholarly articles, including studies in Islamic education and Muslim family studies. The search was limited to publications published between 2020 and 2025 to ensure the relevance and recency of the research findings. Search keywords were constructed by combining several key terms relevant to the research topic, such as premarital learning, premarital education, and learning content. Boolean operators were used to broaden and refine the search results according to the research needs.

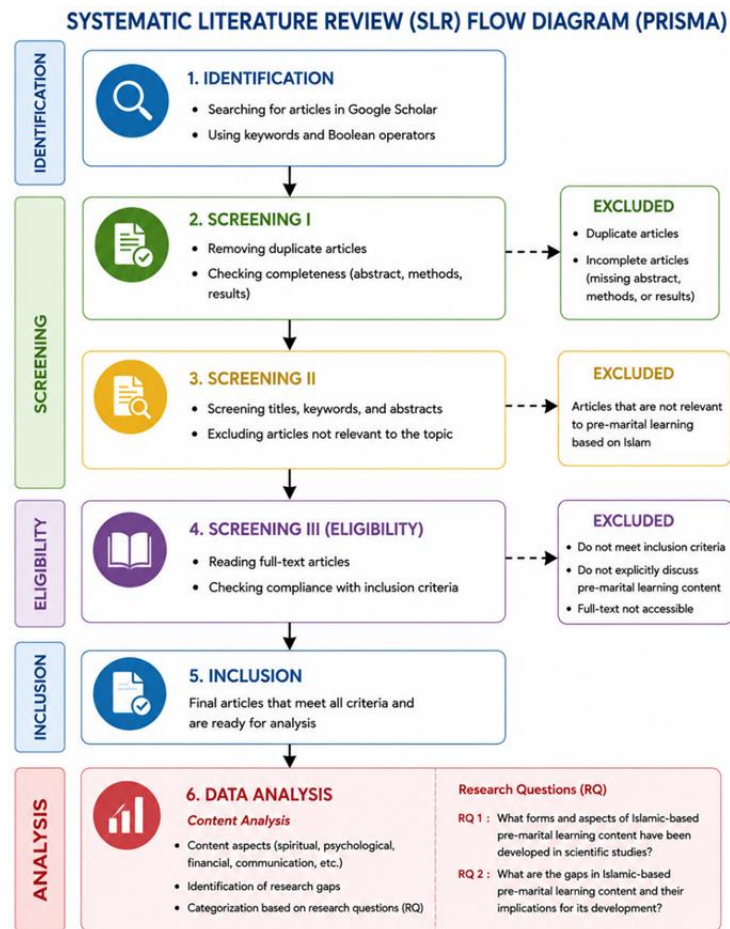


Figure 1. Research Flowchart

To ensure the relevance and quality of the analyzed articles, this study established the following inclusion criteria, (1) Research articles published in peer-reviewed academic journals; (2) Articles discussing premarital education, premarital programs, or premarital learning modules from an Islamic perspective or based on Islamic values; (3) Articles containing discussions of the content, materials, or learning aspects of premarital education; (4) Articles published within the period of 2020–2025; (5) Articles available in full-text format.

The exclusion criteria were as follows, (1) Articles in the form of opinion pieces, non-academic essays, or popular reports; (2) Duplicate publications or articles whose full text was not accessible; (3) Articles that did not explicitly discuss premarital education content; (4) Articles discussing only theoretical concepts of marital readiness without addressing concrete program content. Articles focusing on post-marital interventions, such as marital counseling or couple therapy. The screening process was conducted in three stages using the Mendeley reference manager:

Screening I: Checking for duplicate articles and completeness of the documents

(abstract, methodology, and results sections). Incomplete or duplicate articles were excluded.

Screening II: Reviewing titles, keywords, and abstracts. Articles that did not contain relevant keywords were excluded.

Screening III: Conducting a full-text review to ensure that the articles met the inclusion criteria. Articles that could not be downloaded or did not meet the inclusion criteria were excluded.

The search keywords used with Boolean operators were: ("*modul pernikahan*" OR "*program pranikah*" OR "*bimbingan pranikah*" OR "*pembelajaran pranikah*" OR "*konten pranikah*") AND ("*Islam*" OR "*Islami*" OR "*nilai Islam*" OR "*syariah*"). The selected articles were analyzed using content analysis, focusing on two main aspects: (1) The aspects developed in premarital education modules (such as spiritual, psychological, financial, communication, and other dimensions); (2) Content gaps that have not been adequately addressed in the literature. The extracted data were organized into an analysis matrix and categorized based on the research questions (RQ) of the study.

Table 1. Literature Research Questions

Code	Research Question	Objective
RQ 1	What forms and aspects of Islamic-based premarital education content have been developed in scholarly research?	This research question aims to identify the types of content and the dominant aspects of Islamic-based premarital education that have been developed in the academic literature.
RQ 2	What content gaps exist in Islamic-based premarital education, and what are their implications for its development?	This research question aims to identify limitations and gaps in the existing literature on Islamic-based premarital education content and to analyze them as a basis for formulating directions for more holistic and integrated premarital education development.

Results and Discussion

A. Journal article identification process

The process undertaken by the researchers to identify, screen, and obtain eligible papers was conducted following the stages of a systematic review using the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol. This procedure was applied to ensure a transparent and systematic selection of articles relevant to the research topic. To maintain the validity and transparency of the study, each stage of the systematic literature review was carried out systematically and properly documented. The use of clearly defined inclusion and exclusion criteria, as well as the presentation of the

article selection flow through the PRISMA diagram, was intended to minimize selection bias and enhance the replicability of the research process.

Based on the research questions, the literature search was conducted using Boolean operators, namely AND and OR. The search keywords were formulated as follows: ("modul pernikahan" OR "program pranikah" OR "bimbingan pranikah" OR "pembelajaran pranikah" OR "konten pranikah") AND ("Islam" OR "Islami" OR "nilai Islam" OR "syariah". The literature search was limited to publications within the period 2020 to 2025 to ensure the relevance and recency of the studies. Google Scholar was used as the primary database for identifying relevant scholarly articles. Based on the keywords used in the search process, a total of 55 papers were initially identified. The results of this article identification and selection process are illustrated in the following figure.

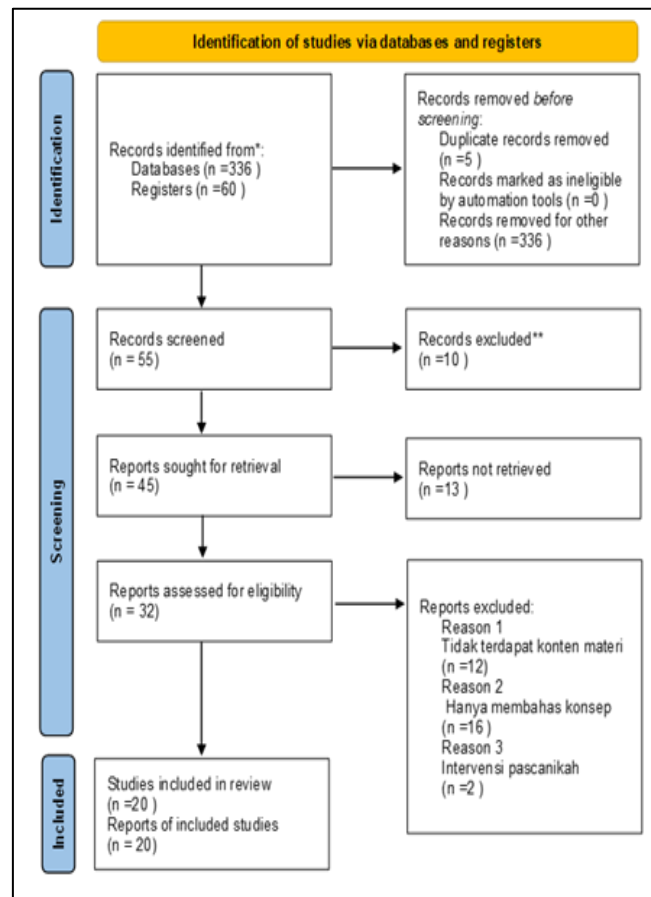


Figure 2. PRISMA Flowchart of Eligible Papers Selection

1. Article Screening Process

The article selection process was conducted in three stages following the PRISMA protocol. The first stage involved duplicate screening using the Mendeley reference manager to identify and remove duplicate records. A total

of five articles were excluded during this initial screening stage. The second stage consisted of screening based on the titles, keywords, and abstracts to assess the relevance of the articles according to the predefined inclusion criteria. Articles that did not discuss the content of premarital education or were not based on Islamic perspectives were excluded at this stage. All retrieved papers contained abstracts and theoretical sections and were written in either Indonesian or English. Documents that did not meet these criteria were removed from the dataset. A total of 30 papers were excluded during the second screening stage. The third stage involved a full-text review to ensure that the selected articles contained extractable content related to premarital education and met the required quality standards. Articles that were merely general descriptive discussions without detailed content analysis or those with unclear methodologies were excluded at this final stage. As a result of the selection process, 20 articles met the inclusion criteria and were included for in-depth analysis.

B. Discussion of the research questions

RQ1: What forms and aspects of Islamic-based premarital education content have been developed in scholarly research?

RQ2: What content gaps exist in Islamic-based premarital education, and what are their implications for its development?

Table 2. Data Extraction from the 20 Selected Articles

No.	Author (Year)	Article Title	Learning Content	Content Gap
1.	Jazil (2020)	Eksistensi Bimbingan Perkawinan Pranikah di Wilayah Kecamatan Ujung Tanah Kota Makassar	<i>Fiqh al-munākahāt</i> , spousal rights and obligations, objectives of marriage in Islam, family communication, moral	Psychological and spiritual aspects are insufficiently addressed
2.	Devianti & Rahima (2021)	Konseling Pra-Nikah menuju Keluarga Samara	<i>Fiqh al-munākahāt</i> , spousal rights and obligations, family communication, conflict management, marital psychology, family health, family	The concepts of <i>tazkiyatun nafs</i> and the Islamic worldview of marriage are not explicitly addressed

No.	Author (Year)	Article Title	Learning Content	Content Gap
			economic management, and the values of <i>sakinah-mawaddah-rahmah</i>	
3.	Karimulloh et al. (2020)	Program Penyuluhan Pra Nikah Perspektif Islam untuk Meningkatkan Pengetahuan mengenai Pernikahan Islami	Objectives of marriage in Islam, basic <i>fiqh al-munakahāt</i> , spousal rights and obligations, family roles, and the values of <i>sakinah-mawaddah-rahmah</i>	Learning process remains one-directional and non-modular
4.	Nahdliyah & Istiqomah (2024)	Meningkatkan Kesiapan Menikah Melalui Edukasi Pra Nikah: Kajian Kitab Dhau' Al Misbah Fi Bayan Ahkam An-Nikah	Legal rulings of marriage, pillars and conditions of marriage, spousal rights and obligations, marital ethics, and physical, psychological, and financial readiness	Limited integration of psychological and modern pedagogical perspectives
5.	Rahim et al. (2025)	Program Penguatan Pemahaman Calon Pengantin Melalui Penyuluhan Pra-Nikah Di Kantor Urusan Agama Kecamatan Tigaraksa Dan Kecamatan Serpong	Concept of <i>sakinah</i> family, spousal rights and obligations, marital communication, conflict management, mental readiness, reproductive health, and family financial management	Weak integration of faith (aqidah) and spiritual purification (<i>tazkiyatun nafs</i>)
6.	Hidayat et al., (2023)	Seminar Pra-Nikah Bagi Pemuda-Pemudi Di Kabupaten Ciamis)	Objectives of marriage in Islam, concept of <i>sakinah</i> family, spousal rights and obligations, family communication,	Event-based program without long-term continuity

No.	Author (Year)	Article Title	Learning Content	Content Gap
			and conflict management	
7.	Muhammad et al. (2024)	Bimbingan Pranikah Calon Pengantin di Kantor Urusan Agama Kecamatan Mutiara Kabupaten Pidie (Studi Terhadap Materi Bimbingan)	<i>Fiqh al-munākahāt</i> (ijab-qabul, pillars and conditions of marriage, guardianship, dowry), spousal rights and obligations, family ethics, family worship, and divorce-related issues	Fiqh-centered approach with limited psychosocial perspectives
8.	Mochtaruddin (2024)	Seminar Pranikah dalam Meningkatkan Kesiapan Menikah Calon Pengantin di Kabupaten Ciamis	Objectives of marriage in Islam, <i>sakinah</i> – <i>mawaddah</i> – <i>rahmah</i> family concept, spousal rights and obligations, marital communication, and conflict resolution	Content remains general and normative; lacks systematic modules and deeper psychological discussion
9.	(Imran & Salim, 2022)	Bimbingan Pra-Nikah dalam Program BP-4: Sebuah Usaha Terencana untuk Mewujudkan Keluarga <i>Sakinah</i>	<i>Fiqh al-munākahāt</i> , family psychology, reproductive health, financial management, and family development programs	Not specifically targeting late adolescents; <i>tazkiyatun nafs</i> and Islamic worldview not explicitly integrated
10.	Azzulfa (2023)	Reproductive Health Counseling as a Pre-Wedding Condition for the Bride and Groom; Positive Aspects and Negative Aspects Konsep	Islamic marriage concepts, reproductive health, sexually transmitted diseases, reproductive rights, domestic violence, family planning, and premarital medical check-ups	Strong medical focus; limited discussion on psychological readiness and marital emotional relationships

No.	Author (Year)	Article Title	Learning Content	Content Gap
11	(Prasetyo & Abdurrahman, 2025)	Strategi Dakwah Klinik Nikah Kota Binjai dalam Mengedukasi Generasi Muda Binjai Utara Tentang Fikih Pernikahan	Islamic marital jurisprudence, mental and emotional readiness, spiritual readiness, communication skills, and conflict management	Content remains fiqh- and dakwah-centered; not structured as standardized learning modules
12.	Falah et al. (2024)	Pengembangan Modul Keluarga <i>Sakinah</i> dengan Perspektif Multikultural pada Komunitas MGBK Yogyakarta	Concept of the <i>sakinah</i> family (Islamic and cultural perspectives), spousal obligations, healthy relationships, family jurisprudence (fiqh al-usrah), moral development, cultural tolerance, peer counseling, and counseling communication	The content remains predominantly fiqh- and da'wah-centered; it has not yet been structured as a standardized learning module, and the concept of <i>tazkiyatun nafs</i> has not been explicitly developed
13.	Juningisih & Syamsu (2021)	Analisis Pelaksanaan Layanan Konseling Pranikah dalam Meminimalisir Perceraian di KUA Kecamatan Kambu Kota Kendari	Objectives of marriage in Islam, spousal rights and obligations, mental readiness, spiritual readiness, marital communication, the role of parents and in-laws, and the development of a <i>sakinah</i> family	The program is not yet based on structured learning modules; counseling implementation remains limited and unsustainable; deeper psychological aspects and <i>tazkiyatun nafs</i> are insufficiently developed; and the target participants remain general rather than contextualized for late adolescents
14.	Nurasiah et al. (2022)	Penguatan Moderasi Beragama Berbasis Keluarga melalui Bimbingan Pra-	Family tolerance, family leadership, division of roles between husband and wife, egalitarian family	The discussion remains conceptual and normative; it is not developed as a structured module or program; clinical

No.	Author (Year)	Article Title	Learning Content	Content Gap
		Nikah bagi Calon Pengantin	relations, consultation (shūrā) in decision-making, and the values of justice and balance	psychological aspects, reproductive health, and <i>tazkiyatun nafs</i> receive limited attention; and the program is not specifically targeted at particular groups
15.	Kusairi & Nadia (2022)	Upaya Bimbingan Pranikah dalam Membentuk Keluarga <i>Sakinah</i>	<i>Fiqh al-munākahāt</i> (pillars and conditions of marriage, spousal rights and obligations, divorce and iddah), objectives of marriage in Islam, family communication, conflict management, reproductive health, family management, and marital psychology	The program remains optional rather than mandatory; the approach is predominantly normative and fiqh-centered; <i>tazkiyatun nafs</i> is not explicitly developed; and the program has not been designed as a tiered and contextualized learning module for late adolescents
16.	Aini et al. (2024)	Layanan Bimbingan Pranikah untuk Meningkatkan Kesiapan Calon Pengantin	The values of a <i>sakinah</i> , mawaddah, wa rahmah family, spousal rights and obligations, family communication, conflict management, mental readiness, social readiness, and financial readiness	The implementation is short-term and irregular; it has not been developed as a systematic learning module; aspects of <i>tazkiyatun nafs</i> and developmental psychological readiness remain insufficiently addressed; and the program is not specifically targeted at late adolescents
17.	Irfan (2025)	Revitalisasi Bimbingan Pranikah dalam Mewujudkan Ketahanan Keluarga Era Society 5.0	Objectives of marriage in Islam (Qur'an, Ar-Rum: 21), the concept of a <i>sakinah</i> –mawaddah–rahmah family, spousal rights and	The discussion remains conceptual and has not been empirically tested; it has not been formulated as a structured learning module; aspects of <i>tazkiyatun nafs</i> and

No.	Author (Year)	Article Title	Learning Content	Content Gap
			obligations, marital communication, conflict management, family financial management, division of roles, and mental and emotional readiness	developmental psychological readiness (late adolescence) are not explicitly addressed
18.	Karimulloh, Listiyandini, & Kusristanti (2020)	Program Penyuluhan Pra Nikah Perspektif Islam untuk Meningkatkan Pengetahuan mengenai Pernikahan Islami	Selection of an ideal spouse according to Islam, ta'aruf and khitbah, spousal rights and obligations, marital intimacy ethics (adab al-jimā'), and preparation for righteous offspring from Islamic and psychological perspectives	The program is implemented as a one-time event (event-based); it mainly focuses on improving cognitive knowledge; it has not been developed as a tiered learning module; and aspects of <i>tazkiyatun nafs</i> and long-term emotional readiness have not been evaluated
19.	Ramadan & Ramdani (2022)	Bimbingan Pra Nikah dalam Membangun Kesiapan Menikah Secara Agama Maupun Psikologis	Concept of marriage in Islam, the purpose of marriage as an act of worship, moral development (akhlaq), mental and emotional readiness, self-control, life orientation, awareness of the risks of early marriage, and marital psychology	The program has not been developed as a systematic learning module; it mainly focuses on short-term interventions; technical aspects of <i>fiqh al-munakahāt</i> and <i>tazkiyatun nafs</i> are not sufficiently developed
20.	Rohimah & Pambudi (2023)	Pembekalan Pranikah untuk Meningkatkan Kesiapan Komunikasi bagi Remaja Usia Siap Menikah	Marital communication (positive support, openness, and equality), conflict resolution in household life,	The program places a strong emphasis on communication; technical aspects of <i>fiqh al-munakahāt</i> , <i>tazkiyatun nafs</i> , financial readiness, and reproductive health

No.	Author (Year)	Article Title	Learning Content	Content Gap
			understanding spousal roles, mental and emotional readiness, and Islamic values of marriage	are not addressed; and it has not been formulated as a comprehensive and tiered premarital education module

The results of this systematic literature review indicate that Islamic-based premarital education in the existing literature is still predominantly characterized by normative-legal and relational approaches, with the primary focus on *fiqh al-munākaḥāt* and family ethics. This dominance reflects a tendency to conceptualize marriage mainly as a legal and social institution, while the dimensions of personality development and spiritual formation have not been equally developed. Such imbalance leads to a reduction in the meaning of marital readiness, which tends to emphasize compliance with formal regulations rather than the formation of character and the orientation of married life as an act of worship.

In the context of gender roles, the findings of this systematic literature review indicate that most of the literature discusses the relationship between husband and wife primarily within the framework of formal rights and obligations, without deeper conceptual elaboration on the Islamic foundations underlying the differentiation of roles between men and women. Explanations of gender roles are generally descriptive and practical, such as the division of household responsibilities or cooperation between spouses. However, these discussions are rarely explicitly linked to the concepts of *taklīf* and *qiwāmah* as explained by classical Islamic scholars. Consequently, gender roles in premarital education tend to be understood as social agreements or individual preferences rather than as religious responsibilities that entail moral and spiritual accountability.

However, within the Islamic intellectual tradition, differences in gender roles are not understood as relations of power or inequality, but rather as a form of proportional justice aligned with the natural disposition (*fitrah*) and capacities of everyone. The leadership of the husband, for instance, is interpreted by classical scholars as a responsibility that includes providing financial support, protection, and strategic decision-making. Meanwhile, the role of the wife in managing the household and nurturing future generations is regarded as a trust with profound spiritual value and strategic importance for the sustainability of the family. The limited integration of this perspective in premarital education has led gender relations to be approached primarily in functional and practical terms, without a strong foundation of values and ethical conduct (*adab*).

Furthermore, the limited discussion of gender roles is closely related to the minimal integration of the spiritual dimension, particularly *tazkiyatun nafs*, in the existing literature. When self-control, sincerity, and ethical conduct (*adab*) in fulfilling gender roles are not incorporated into the learning content, marital relationships risk being reduced to mere negotiations of rights and obligations. This condition may increase the potential for relational conflict when role expectations are not fulfilled, particularly among young couples who may not yet possess sufficient emotional and spiritual maturity. The lack of clarity in the narrative of gender roles within premarital education may reinforce value confusion, including the emergence of fear of marriage or resistance toward long-term commitment. Therefore, Islamic-based premarital education for late adolescents should provide a clear and comprehensive understanding of gender roles as an integral part of the purpose of family life, rather than merely as social constructs that can be negotiated without clear ethical boundaries.

Based on these findings, this systematic literature review highlights that the development of Islamic-based premarital education should be directed toward a more holistic approach rooted in the intellectual heritage of Islamic scholarship. This is particularly important in explaining gender roles as a religious trust (*amanah shar'iyah*) oriented toward justice and the well-being of the family. The integration of *fiqh al-munakahāt*, moral education (*akhlaq*), psychological preparation, and *tazkiyatun nafs* into systematic and contextual premarital learning modules has therefore become an urgent necessity. Such an approach would ensure that premarital education not only equips couples with normative knowledge but also fosters spiritual and moral readiness to fulfill gender roles responsibly within marriage.

Based on the results of the systematic literature review of 20 articles, it can be concluded that Islamic-based premarital education in the existing literature is still largely dominated by content related to *fiqh al-munakahāt* and relational ethics, particularly concerning the legal understanding of marriage, the rights and obligations of spouses, and the concept of a *sakinah* family. However, discussions of gender roles within the family are generally presented in a normative and descriptive manner and are not consistently grounded in the intellectual framework of classical Islamic scholars, who conceptualize the differentiation of roles between men and women as part of a system of responsibilities (*taklīf*) rather than as relations of power or merely functional equality.

Some of the literature tends to simplify gender roles as merely a practical division of tasks or egalitarian relationships without deeper epistemological reflection. Meanwhile, classical scholarly explanations regarding the husband's

leadership (*qiwāmah*), financial responsibility, and the wife's role in managing the household and nurturing future generations have not yet been fully developed as integral components of premarital education content. In the perspective of Islamic scholarship, however, differences in gender roles are understood as a form of proportional justice aligned with the natural disposition (*fitrah*), capacities, and responsibilities of each gender, rather than as inequality or subordination.

Furthermore, this systematic literature review also finds that deeper spiritual dimensions, including *tazkiyatun nafs* and the orientation of family life as an act of worship, remain insufficiently integrated into premarital education. As a result, marital relationships are often framed primarily in terms of formal rights and obligations, without strengthening the dimensions of self-control, sincerity, and ethical conduct (*adab*) in fulfilling gender roles as emphasized in the Islamic intellectual tradition. Therefore, the future development of Islamic-based premarital education should be directed toward a more holistic, balanced, and knowledge-based approach rooted in the intellectual heritage of Islamic scholarship, particularly in explaining gender roles as a religious trust (*amanah shar'iyah*) and moral responsibility. Premarital education should not only balance *fiqh*, psychological, and health aspects, but also integrate a fair understanding of gender roles aligned with *fitrah*, strengthen spiritual formation through *tazkiyatun nafs*, and incorporate practical skills such as parenting and financial literacy. In addition, the development of systematic and contextual learning modules is essential, particularly for late adolescents or the so-called zilenial generation, who represent a strategic group in fostering readiness for married life.

Table 3. Percentage Analysis of Premarital Education Content (n = 20)

No.	Content Category	Numbers of Articles	Percentage
1.	<i>Fiqh al-munākahāt</i> (pillars, conditions, and spousal rights and obligations)	17	85%
2.	Relational ethics and the concept of a <i>sakinah</i> family	15	75%
3.	Marital communication and conflict management	12	60%
4.	Psychological readiness (emotional and basic mental preparedness)	9	45%
5.	Reproductive health	8	40%
6.	Financial and social readiness	6	30%
7.	Gender roles based on Islamic scholarship (<i>qiwāmah</i> and <i>taklīf</i>)	4	20%
8.	Islamic worldview of marriage (aqidah perspective)	3	15%
9.	<i>Tazkiyatun nafs</i>	2	10%

No.	Content Category	Numbers of Articles	Percentage
	(deep spiritual development)		
10.	Tiered modules and systematic pedagogical design	4	20%
11.	Specific focus on late adolescents	6	30%

The percentage analysis of the 20 selected articles reveals a clear pattern regarding the distribution of Islamic-based premarital education content in the literature. Normative-legal content, particularly *fiqh al-munākaḥāt*, occupies the most dominant position. Most of the articles discuss the pillars and conditions of marriage, the rights and obligations of spouses, and the fundamental rules of family life. This dominance indicates that premarital education in the literature is primarily understood as an effort to provide legal and normative readiness for prospective couples, with a strong emphasis on compliance with Islamic legal regulations. In addition to *fiqh al-munākaḥāt*, relational ethics and the concept of a *sakinah* family also appear widely in the literature. Many articles emphasize the importance of building harmonious relationships, mutual respect, and maintaining moral values within family life. However, in this context, moral conduct (*akhlaq*) is generally positioned as a form of practical relational ethics and is not deeply connected to the processes of spiritual formation and self-discipline as foundational elements of the relationship between husband and wife.

Content related to marital communication and conflict management also appears with a relatively significant frequency, although it is not evenly distributed across all articles. This finding indicates an emerging awareness in the literature that marital relationships are not determined solely by legal understanding but also by interpersonal skills. Nevertheless, discussions on communication are often presented as technical skills in isolation and are not fully integrated with Islamic values as an ethical and spiritual framework. In contrast, content related to psychological readiness, reproductive health, and financial and social preparedness appears with relatively lower frequency. This finding indicates that non-normative aspects of marital readiness are still treated as complementary components rather than as integral parts of Islamic-based premarital education. Such imbalance may lead to a partial understanding of marital readiness, particularly for young couples who face complex emotional and social challenges in the early stages of family life.

One of the most prominent findings from the percentage analysis is the very limited integration of *tazkiyatun nafs* and the development of an Islamic worldview of marriage within the existing literature. This deeper spiritual dimension appears only in a small number of studies and, even when mentioned, is not formulated as a systematic component of premarital learning content. In

addition, explanations of gender roles from the perspective of classical Islamic scholarship are also relatively limited. The roles of husbands and wives are more often presented implicitly or pragmatically, without a clear conceptual framework that explains the differentiation of roles as a form of proportional justice and a religious trust (*amanah shar'iiyyah*).

From a pedagogical perspective, the percentage analysis also indicates that only a small number of articles develop premarital education in the form of structured and tiered learning modules. The dominance of one-time counseling sessions and seminars reinforces the finding that premarital education is still largely event-based and insufficiently oriented toward long-term learning processes. This condition results in limited evaluation of learning outcomes and reduces the sustainability of the program's impact. Overall, the narrative of this percentage analysis confirms that the gaps in Islamic-based premarital education lie not only in the limited variation of content but also in the imbalance between normative and formative dimensions. These findings highlight the urgency of developing Islamic-based premarital education modules that are more holistic, integrative, and rooted in the Islamic intellectual tradition, while also being responsive to the psychosocial and spiritual needs of younger generations, particularly late adolescents.

The findings above indicate that the gaps in Islamic-based premarital education content are not only quantitative but also qualitative and structural in nature. These gaps can be mapped into several layers of analysis. First, they relate to conceptual gaps and the reduction of the meaning of marital readiness. Most of the literature tends to understand marital readiness primarily within a framework of normative knowledge, particularly concerning *fiqh al-munakahāt* and relational ethics. As a result, marital readiness is often reduced to an understanding of legal aspects, roles, and formal responsibilities, while inner preparedness, life orientation, and the purpose of marriage as an act of worship are not sufficiently developed at the conceptual level. Consequently, premarital education tends to produce cognitive readiness but does not yet adequately address the dimension of personal transformation that constitutes a central objective of Islamic education.

The findings of this systematic literature review indicate that the dimension of *tazkiyatun nafs* rarely appears as a core component of premarital education content. When spiritual values are mentioned, they are often presented merely as normative motivation rather than as a systematic process of spiritual development and character formation. This gap has implications for marital relationships that tend to be oriented toward the negotiation of rights and obligations, without a strong foundation of self-discipline, patience, and sincerity

in fulfilling gender roles and addressing marital conflicts. Many articles employ Islamic references or terminology as normative justification; however, Islam is not consistently positioned as an epistemological framework for designing the content and objectives of premarital education. At the same time, Western psychological approaches are frequently adopted in a pragmatic manner without a meaningful integration of values. This gap reflects the limited dialogue between the Islamic intellectual tradition and contemporary knowledge in the development of premarital education.

The literature analysis also shows that discussions of gender roles are generally presented in a practical and descriptive manner, without deeper engagement with the concepts of *taklīf*, *qiwāmah*, and proportional justice as elaborated by classical Islamic scholars. When gender roles are reduced to a mere division of tasks or functional egalitarian relationships, premarital education loses the normative–ethical foundation of Islam, which understands differences in roles as a form of trust and moral responsibility. This gap has the potential to generate value confusion, particularly among late adolescents. In addition, most premarital programs described in the literature are implemented in the form of counseling sessions, seminars, or short-term guidance programs. This limitation indicates that premarital education has not yet been designed as a continuous educational process. The absence of tiered learning modules, clearly defined learning outcomes, and long-term evaluation represents a significant pedagogical gap in the development of premarital education.

Although several articles have begun to target late adolescents, their number remains limited and the content has not yet been fully contextualized to address the developmental challenges faced by young individuals. Issues such as fear of marriage, commitment crises, and emotional immaturity are rarely addressed as central themes in Islamic-based premarital education. This gap causes premarital education to function more as a reactive program for prospective couples rather than as a preventive educational effort beginning in the late adolescent stage. Based on these layers of gaps, it can be concluded that Islamic-based premarital education requires reconstruction at the conceptual, epistemological, and pedagogical levels. The gaps identified are not merely related to the absence of certain learning materials but rather indicate the need to reposition premarital education as an integral part of Islamic education. Such an approach should emphasize the development of character, ethical conduct (*adab*), and comprehensive readiness for family life.

The results of the systematic literature review reveal a relatively consistent pattern in studies on Islamic-based premarital education. From a theoretical perspective, most studies continue to rely on a normative framework grounded

in *fiqh munākahāt* and family ethics as their primary foundation. Meanwhile, the integration of modern psychological theories remains partial and has not been fully engaged in dialogue with the Islamic intellectual tradition. From a methodological standpoint, the analyzed studies are predominantly characterized by qualitative descriptive approaches and field studies, with a focus on evaluating premarital guidance programs within specific institutional contexts. Quantitative approaches and studies involving the development of learning models remain relatively limited, resulting in a lack of empirical testing of program effectiveness. In terms of variables examined, most studies emphasize legal knowledge of marriage, couple communication, and basic readiness for marriage. In contrast, variables such as *tazkiyatun nafs*, the formation of an Islamic worldview of marriage, and the construction of gender roles based on classical Islamic scholarly perspectives remain underexplored and are rarely positioned as central research focuses.

From a comparative perspective, several studies demonstrate convergence in emphasizing the importance of *fiqh* understanding and communication skills in fostering readiness for marriage. However, differences emerge in the approaches employed. Some studies have begun to integrate psychological aspects and reproductive health, while others remain focused on normative frameworks. These differences are influenced by the researchers' disciplinary backgrounds, program objectives, and the institutional contexts in which the studies are conducted. Research conducted within religious institutions tends to adopt a more normative orientation, whereas studies grounded in psychological or health perspectives exhibit a more applied and contextual approach.

From a conceptual development perspective, these findings indicate that Islamic-based premarital education in the literature remains largely at the stage of normative knowledge transmission and has not yet fully evolved toward personality transformation, as envisioned in the objectives of Islamic education. Within the framework of Islamic education, readiness for marriage should encompass an integration of *fiqh* (normative regulations), *akhlāq* (ethical conduct), *tazkiyatun nafs* (spiritual purification), and an Islamic worldview of marriage. Based on these findings, this study proposes an integrative conceptual framework for Islamic-based premarital education, namely a model that synthesizes normative, psychological, and spiritual dimensions within a structured and tiered learning system oriented toward character formation.

The conceptual model proposed in this study is the Integrated Islamic Premarital Education Model (IIPEM), which represents a framework for Islamic-based premarital education that integrates normative, psychological, and spiritual dimensions within a unified learning system. This model is grounded

in an Islamic worldview that positions marriage as an act of worship and a fundamental life purpose, thereby serving as the foundation for the entire learning process. Based on the findings of the systematic literature review, premarital education should not be limited to normative aspects alone, but must incorporate four key dimensions: (1) *fiqh munākahāt* as the legal foundation, (2) relational *akhlaq* as the ethical basis, (3) psychological readiness as interpersonal competence, and (4) *tazkiyatun nafs* as a process of spiritual development.

These four dimensions are integrated within a gender role framework grounded in Islamic scholarship, encompassing the concepts of *taklīf*, *qiwāmah*, and proportional justice. Within this framework, the roles of husband and wife are not merely understood as a division of tasks, but as a divinely mandated trust (*amanah shar'iyah*) that carries both moral and spiritual responsibilities. Furthermore, the model emphasizes the importance of a systematic and tiered pedagogical design, employing a contextual approach, particularly for late adolescents as a strategic group in developing marital readiness. Premarital education is thus no longer conceived as an event-based intervention, but rather as a continuous educational process with clearly defined learning outcomes. The expected outcome of this model is the development of comprehensive marital readiness, encompassing spiritual preparedness, moral maturity (*akhlaq*), psychological readiness, and competencies required for managing family life.

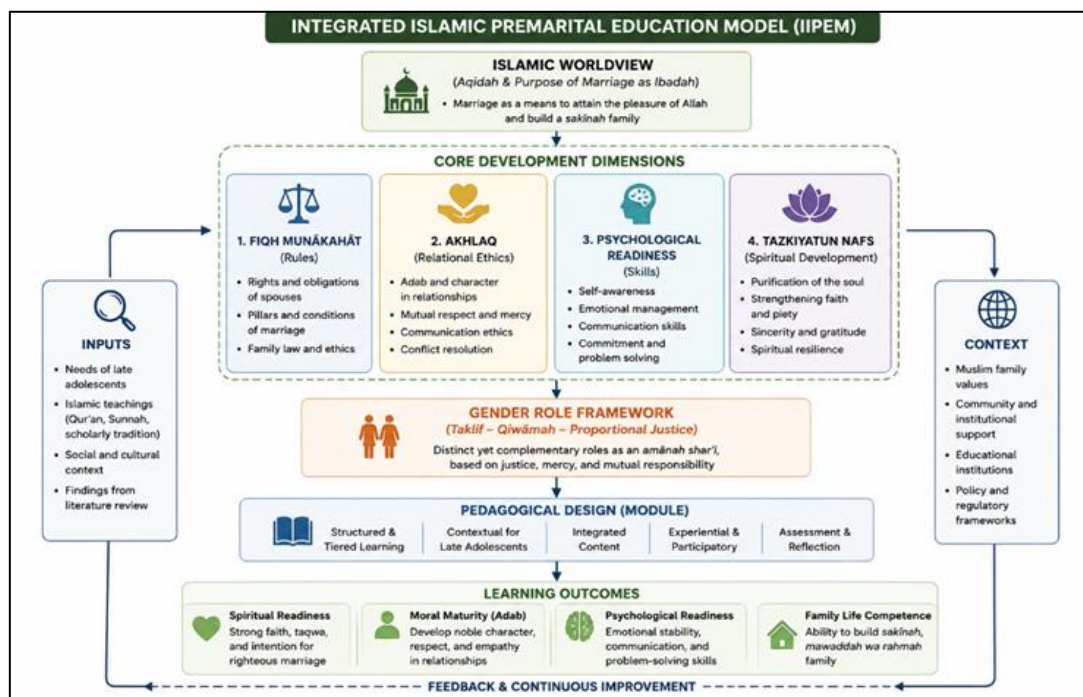


Figure 3. Integrated Islamic Premarital Education Model

The conceptual model proposed in this study does not stand in isolation; rather, it represents a synthesis of findings from previous studies analyzed through a systematic literature review approach. In general, prior research has tended to develop premarital education within a normative framework grounded in *fiqh munākahāt* (Jazil, 2020; Karimulloh et al., 2020), along with an emphasis on relational ethics and the concept of a *sakinah* family (Devianti & Rahima, 2021; Rahim et al., 2025). At the same time, some studies have begun to incorporate psychological dimensions, such as couple communication and emotional readiness (Aini & Afdal, 2020; Ramadan & Ramdani, 2022), as well as reproductive health (Azzulfa, 2023). However, the integration of deeper spiritual dimensions, such as *tazkiyatun nafs*, as well as a gender role framework grounded in the concepts of *taklīf* and *qiwāmah*, has not yet been systematically developed within the literature.

Based on this synthesis, the present study develops the Integrated Islamic Premarital Education Model (IIPEM) as an integrative framework that consolidates various existing approaches while incorporating dimensions that have been insufficiently addressed in the literature, namely *tazkiyatun nafs*, an Islamic worldview of marriage, and a gender role framework grounded in the Islamic scholarly concepts of *taklīf* and *qiwāmah*. Accordingly, this model represents a conceptual advancement rooted in prior scholarship while offering a more holistic and integrative framework. It is also aligned with the objectives of Islamic education, which emphasize the integration of knowledge, practice, and spiritual development (*tazkiyah*), as articulated in both classical and contemporary Islamic educational thought. The proposed conceptual model is derived from a synthesis of findings from previous studies analyzed through a systematic literature review. Rather than being adopted from a single study, the model is constructed by integrating dominant patterns identified in the literature, including the centrality of *fiqh munākahāt*, relational ethics, and the emerging inclusion of psychological and reproductive health dimensions.

Theoretically, this study contributes to the field of Islamic education by highlighting the importance of integrating *fiqh*, *akhlaq*, psychology, and *tazkiyatun nafs* within premarital education. Practically, the findings provide a foundation for the development of more systematic, contextual, and needs-based premarital education modules, particularly for late adolescents. From a policy perspective, these findings may inform institutions such as the Office of Religious Affairs (KUA) and Islamic educational institutions in designing premarital programs that are not merely administrative, but also educational and preventive in nature. Future research is recommended to develop and empirically validate Islamic-based premarital education models, to further explore the integration of

tazkiyatun nafs within premarital education, and to design specialized modules for late adolescents. Additionally, future studies may employ quantitative or experimental approaches to evaluate program effectiveness.

Conclusion

The findings indicate that Islamic-based premarital education in the contemporary literature remains predominantly centered on *fiqh munākahāt* and relational ethics, particularly concerning the legal aspects of marriage, spousal rights and obligations, and the concept of a *sakinah* family. While elements such as communication, psychological readiness, reproductive health, and socio-financial preparedness have been introduced, they remain fragmented and are not yet integrated into a systematic and tiered learning framework. Significant gaps persist at the conceptual, epistemological, and pedagogical levels, including the limited integration of *tazkiyatun nafs*, the underdeveloped articulation of an Islamic worldview of marriage, and the insufficient treatment of gender roles grounded in the concepts of *taklīf* and *qiwāmah* within the Islamic scholarly tradition. Moreover, premarital education has not adequately targeted late adolescents, resulting in a predominantly reactive rather than preventive approach. In response to these gaps, this study proposes the Integrated Islamic Premarital Education Model (IIPeM), which integrates *fiqh*, ethical, psychological, and spiritual dimensions within a systematic, tiered, and contextual framework grounded in an Islamic worldview. This model offers both theoretical contributions to Islamic education and practical guidance for developing more holistic premarital education modules, with recommendations for future empirical validation.

Bibliography

- Aini, H., & Afdal, A. (2020). Analisis Kesiapan Psikologis Pasangan dalam Menghadapi Pernikahan. *Jurnal Aplikasi IPTEK Indonesia*, 4(2), 136–146. <https://doi.org/10.24036/4.24372>
- Aini, N., Hotimah, N., Jalaluddin, Moh., Rosita, E., & Muzayin, A. (2024). Layanan Bimbingan Pranikah untuk Meningkatkan Kesiapan Calon Pengantin. *Syiar: Jurnal Komunikasi Dan Penyiaran Islam*, 4(1), 1–14. <https://doi.org/10.54150/syiar.v4i1.328>
- Alfian, M. (2020). Implementasi Nilai-Nilai Pendidikan Agama Islam dalam Membentuk Keluarga *Sakinah* Perspektif Quraish Shihab. *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam*, 10(1). <https://doi.org/10.22373/jm.v10i1.5251>
- Azzulfa, F. A. (2023). Reproductive Health Counseling as a Pre-Wedding Condition for The Bride and Groom; Positive Aspects and Negative Aspects. *Jurnal Ilmiah Ahwal Syakhshiyah (JAS)*, 5, 112–137.
- Devianti, R., & Rahima, R. (2021). Konseling Pra-Nikah menuju Keluarga Samara. In

- Educational Guidance and Counseling Development Journal p-ISSN* (Vol. 4, Issue 2). <https://www.kominfo.go.id>
- Falah, N., Dwi Yuwono, S., Jatmiko, A., Alifatul Farahiyah, F., Studi Bimbingan dan Konseling Islam, P., & Dakwah dan Komunikasi, F. (2024). Pengembangan Modul Keluarga *Sakinah* dengan Perspektif Multikultural pada Komunitas MGBK Yogyakarta. *Al-Isyraq Jurnal Bimbingan, Penyuluhan Dan Konseling Islam*, 7(2), 587–598.
- Hidayat, Y., Herniawati, A., & Ihsanda, N. (2023). Persiapan Ibadah Dengan Pernikahan Yang Didamba Surga (Seminar Pra-Nikah Bagi Pemuda-Pemudi Di Kabupaten Ciamis). *Devotion: Journal Corner of Community Service*, 2(1), 30–41. <https://doi.org/10.54012/devotion.v2i1.259>
- Humas BPHN. (2025, October 16). 399 Ribu Kasus Perceraian di 2024, BPHN Dorong Budaya Dialog dan Mediasi Keluarga. <https://bphn.go.id/berita-utama/399-ribu-kasus-perceraian-di-2024-bphn-dorong-budaya-dialog-dan-mediasi-keluarga>
- Imran, A., & Salim, A. (2022). Bimbingan Pra-Nikah dalam Program BP-4:Sebuah Usaha Terencana untuk Mewujudkan Keluarga *Sakinah*. *Damhil Education Journal*, 2(2), 87. <https://doi.org/10.37905/dej.v2i2.1408>
- Irfan, M. (2025). Revitalisasi Bimbingan Pranikah Dalam Mewujudkan Ketahanan Keluarga Era Society 5.0. *Indonesian Journal of Civil and Islamic Family Law*, 6(1).
- Jazil, A. (2020). Eksistensi Bimbingan Perkawinan Pranikah di Wilayah Kecamatan Ujung Tanah Kota Makassar. *Al-Mizan*, 16(1), 1–26. <https://doi.org/10.30603/am.v16i1.1405>
- Juningsih, H., & Syamsu, K. (2021). Analisis pelaksanaan layanan konseling pranikah dalam meminimalisir perceraian di Kantor Urusan Agama Kambu Kota Kendari. *Orien: Cakrawala Ilmiah Mahasiswa*, 1(2), 95–104. <https://doi.org/10.30998/ocim.v1i2.6057>
- Karimulloh, Listiyandini, R. A., & Kusristanti, C. (2020). Program Penyuluhan Pra Nikah Perspektif Islam untuk Meningkatkan Pengetahuan mengenai Pernikahan Islami. *Aksiologi: Jurnal Pengabdian Kepada Masyarakat*, 4, 241–247.
- Kusairi, A., & Nadia, H. (2022). Upaya Bimbingan Pranikah dalam Membentuk Keluarga *Sakinah*. *An-Nawazil: Jurnal Hukum Dan Syariah Kontemporer*, 63–82. <https://doi.org/https://doi.org/10.69784/annawazil.v4i01.32>
- Maisyar, S. I., & Handrianto, B. (2022). Konsep kesiapan menikah dan berumah tangga perspektif Abdullah Nashih Ulwan. *Tawazun: Jurnal Pendidikan Islam*, 15(1), 99. <https://doi.org/10.32832/tawazun.v15i1.6604>
- Mochtaruddin. (2024). Bimbingan Pranikah untuk Keluarga *Sakinah*. *Bayan Lin Naas Jurnal Dakwah Islam*, 8(1), 2580–3972. <http://ejournal.idia.ac.id/index.php/bayan-linnaas>
- Muhammad, A., Stis, J., Ayman, U., & Jaya, P. (2024). Dampak Pernikahan Usia Muda Kesadaran Hukum Islam dalam Memahami Dampak Pernikahan Usia Muda bagi Calon Pengantin Muslim. *Al-Mizan: Jurnal Hukum Islam Dan Ekonomi Syariah*, 152–163.
- Nahdliyah, A., & Istiqomah, F. (2024). Meningkatkan Kesiapan Menikah Melalui

- Edukasi Pra-Nikah: Kitab Dhau' Al Misbah Fi Bayan Ahkam An-Nikah. *Al-Muttaqin Jurnal Studi, Sosial Dan Ekonomo*, 5, 185–201.
- Ni'ami, M. (2022). Tafsir Kontekstual Tujuan Pernikahan dalam Surat Ar-Rum: 21. *Nizham*, 9, 11–23.
- Nurasiah, Y., Negeri, P., & Keratif, M. (2022). Penguatan Moderasi Beragama Berbasis Keluarga Melalui Bimbingan Pra-Nikah bagi Calon Pengantin. *Hawari: Jurnal Pendidikan Agama Dan Keagamaan Islam*, 3, 147–153.
- Prasetyo, B., & Abdurrahman, Z. (2025). Strategi Dakwah Klinik Nikah Kota Binjai Dalam Mengedukasi Generasi Muda Binjai Utara Tentang Fikih Pernikahan. *Jurnal Khabar: Komunikasi Dan Penyiaran Islam*, 7(1), 441–455. <https://doi.org/10.37092/khabar.v7i1.1196>
- Rachmawati, R. (2024). *Pengenalan Metode Systematic Literature Review (SLR)*. <https://elsa.brin.go.id/akun>
- Rahim, A., Dieni Puja Lestari, F., Jumanta, T., Khoiriani Afifah, A., & Fitri, A. (2025). Program Penguatan Pemahaman Calon Pengantin melalui Penyuluhan Pra-Nikah di Kantor Urusan Agama Kecamatan Tigaraksa dan Kecamatan Serpong. *Jurnal Abdimas Bina Bangsa*, 6(2), 1209–1219. <https://doi.org/10.46306/jabb.v6i2>
- Ramadan, M. P., & Ramdani, L. (2022). Bimbingan Pra Nikah dalam Membangun Kesiapan Menikah secara Agama maupun Psikologis. *Jurnal Pengabdian Kepada Masyarakat Nusantara (JPkMN)*, 3, 163–169.
- Rohimah, S., & Pambudi, R. K. (2023). Pembekalan Pranikah untuk Meningkatkan Kesiapan Komunikasi bagi Remaja Usia Siap Menikah. *Al Haziq: Journal of Community Service*, 19–25. <https://doi.org/10.54090>
- Supyadillah, A., Alfarisi, U., & Shofiyah, S. (2025). Sosialisasi Konsep Relasi Gender dalam Islam untuk Mempersiapkan Generasi Keluarga Sakinah. In *Jurnal Pengabdian kepada Masyarakat* (Vol. 01).

