

## Pre-Marital Education from an Al-Quran Perspective

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KEYWORDS	ABSTRACT
Premarital Education, Qur'an Perspective, Sakinah Family	Marriage is a <i>sunnatullah</i> that aims to create a family characterized by <i>sakinah</i> , <i>mawaddah</i> , and <i>rahmah</i> . <i>Pre-marital education</i> is an important step in preparing individuals to build a household that embodies <i>sakinah</i> , <i>mawaddah</i> , and <i>rahmah</i> . The Qur'anic perspective provides a strong normative foundation regarding the importance of spiritual, moral, psychological, and social readiness before entering marriage. This study aims to analyze the concept of <i>pre-marital education</i> from the perspective of the Qur'an and its relevance to the needs of modern Muslim couples. The research method used is a qualitative literature study with thematic interpretation of Qur'anic verses related to marriage. The results of the study show that <i>pre-marital education</i> in the Qur'an includes the development of faith, morals, emotional maturity, understanding of the rights and obligations of spouses, and household management skills. The implementation of <i>pre-marital education</i> based on the Qur'an is expected to reduce the divorce rate and help form a harmonious family.

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## INTRODUCTION

Marriage is a *sunnatullah* that aims to create a family of *sakinah*, *mawaddah*, and *rahmah* (QS. Ar-Rum: 21). However, the high divorce rate among young couples shows a lack of premarital readiness—spiritually, emotionally, and socially (Keldal & Yıldırım, 2022; Muda & Nasri, 2024; Ningrum et al., 2021). Premarital education is a preventive solution to prepare prospective couples with the understanding and skills necessary for living a married life (Ardiwinata et al., 2019; Shahhosseini et al., 2014).

From the perspective of the Qur'an, marriage is not only an outward bond but also a sacred covenant (*mitsaqan ghalizha*) that demands physical and mental readiness (Banoo & Ahmed, 2024; Bustan et al., 2025; Maulana et al., 2025). This study aims to examine premarital education from the perspective of the Qur'an using a thematic interpretation approach, so that it can be applied to modern Muslim family education (Banoo & Ahmed, 2024; Muda & Nasri, 2024). The purpose of marriage is to form a family of *sakînah* (harmony), tranquility, and peace that is felt by all family members—at least the husband, wife, and children (Zelviana & Eren, 2024). There is no wife for the suffering of her husband, no husband for the suffering of his wife, no parent who suffers for

the sake of the children, nor children at the expense of their parents (Nelli et al., 2023). The desire of each couple to achieve and realize the aspirations of a *sakînah* family requires the cooperation of all family members. Good cooperation must start with the married couple. Communication barriers can lead to disharmonious marriages and families, causing quarrels between husband and wife. Problems related to marriage—from minor arguments to divorce and the collapse of domestic life—lead to “broken homes.”

The cause may stem from improper formation of the household in the early days before the wedding, or it can occur during the course of married life (Wallerstein, 2019). In other words, many factors cause marriage and home life supervision to not go as well as expected (Sandoval, 2020). The turmoil that plagues households has become common in the general population (Sherman, 2017). However, Islam and its teachings certainly cannot remain silent or allow this phenomenon to occur among Muslims.

While the significance of premarital education as a preventive approach to marital instability is increasingly recognized, much of the existing literature emphasizes either secular therapeutic frameworks or quantitative efficacy metrics without sufficiently accounting for Islamic values or the lived experiences of young couples in early-stage marriage. For example, Hopipah and Ulfiah (2025) conducted a qualitative case study with 24 individuals from Bandung City who had experienced divorce within the first five years of marriage, finding that a lack of structured premarital education, poor conflict resolution skills, and emotional unpreparedness were central contributors to marital dissolution. In a different context, Asadpour et al (2025). implemented a structured Attachment-Differentiation Premarital Model (ADPM) among Iranian engaged couples, demonstrating statistically significant improvements in communication and conflict-management skills compared to a control group.

However, neither study explicitly examines the intersection of premarital education with Islamic spiritual readiness or integrates Qur’anic concepts in a thematic interpretation framework (Aziz & Mangestuti, 2024; Charoenwong, 2025; Khan, 2023). The present study, by contrast, applies a qualitative thematic interpretation of Qur’anic perspectives on premarital education—such as the notion of marriage as a sacred covenant and foundation for a *sakînah* family—to inform contemporary Muslim family education. This allows the research to bridge the gap between spirituality, emotional readiness, and practical marital skills, offering culturally and religiously grounded insights that are absent in earlier works (Hoover, 2023).

The objective of this study is to examine premarital education through the lens of the Qur’an using thematic interpretation, with the aim of developing an integrative Muslim-centered framework for modern family education. Its significance lies in providing actionable guidance for premarital programs that foster spiritual, emotional, and social preparedness in prospective married couples, thereby mitigating conflict and strengthening marital cohesion.

## METHOD

This study used a library research method with a descriptive qualitative approach. The primary data sources included the Al-Qur’an and thematic commentaries such as Tafsir Ibn Kathir,

Al-Misbah, and Tafsir Al-Maraghi. Secondary data sources consisted of family education books, journals, and scientific articles related to premarital education. The analysis technique employed was content analysis, which involved several steps: identifying verses that discussed premarital and family formation, analyzing their meaning and relevance to premarital education, and synthesizing the concept of premarital education from the perspective of the Qur'an.

## RESULTS AND DISCUSSIONS

### Marriage Problems

Marriage, as a social and religious institution, is not free from challenges. Common problems that often arise in the early years of marriage include ineffective communication, differences in parenting styles, financial mismanagement, and unrealistic expectations between partners. These issues, if not addressed properly, may lead to prolonged conflict, emotional distance, and even divorce. In many cases, the lack of emotional maturity and problem-solving skills contributes to the escalation of household disputes. Addressing these problems requires not only practical skills in conflict management but also spiritual and moral readiness, as marriage in Islam is regarded as both a social contract and a sacred covenant. Therefore, understanding the root causes of marital problems is essential in formulating preventive and curative strategies to strengthen family resilience.

### The Concept of Premarital Education in the Qur'an

The Qur'an emphasizes that marriage is a *mitsaqan ghalizha* (a strong covenant) which requires spiritual, emotional, and social preparedness. Premarital education, when grounded in the Qur'anic perspective, is not limited to providing technical knowledge about household management but also aims at instilling faith, moral values, and emotional maturity before entering marital life. Several Qur'anic verses highlight key principles relevant to premarital preparation: QS. Adz-Dzariyat: 56 and QS. Luqman: 13 underline the centrality of *tawhid* as the foundation of family life; QS. Al-Hujurat: 13 teaches respect, tolerance, and equality between spouses; while QS. An-Nisa': 34–35 explains the balance of rights and obligations in the household. By integrating these values, premarital education in the Qur'anic perspective becomes a holistic approach that equips prospective couples with the readiness to build a *sakinah, mawaddah, and rahmah* family. Premarital education in the Qur'an includes the formation of the following aspects:

#### 1. Faith and Spiritual Development

The primary foundation in building a strong household is faith and spiritual development. QS. Adz-Dzariyat: 56 affirms that the main purpose of human creation is to worship Allah, thus family life cannot be separated from the orientation of *tawhid*. This is reinforced in QS. Luqman: 13, which emphasizes the importance of preserving the purity of faith from the very beginning, including within the family environment. By making *tawhid* the foundation, a husband and wife can establish a household based on divine values, where every dynamic of family life is understood as part of worship and devotion to Allah.

## **2. Moral Formation and Emotional Maturity**

In addition to spiritual aspects, moral formation and emotional maturity are crucial in creating harmony within the household. QS. Al-Hujurat: 13 teaches the importance of respect, tolerance, and equality among human beings, including between husband and wife. Applying these values in family life encourages couples to control their egos, act maturely in facing differences, and uphold mutual respect. With emotional maturity and moral integrity, conflicts can be resolved wisely without causing prolonged tension.

## **3. Understanding the Rights and Obligations of Husband and Wife**

QS. An-Nisa': 34–35 provides clear guidance regarding the balance of rights and obligations between husband and wife. The husband is positioned as the leader of the family with the responsibility to provide and protect, while the wife plays a role in preserving dignity and supporting the continuity of the household. However, these verses also stress the importance of consultation and fair conflict resolution when disagreements arise. By understanding their respective rights and obligations, couples can create a balanced and harmonious partnership, avoiding both injustice and excessive domination.

## **4. Household Management Skills**

The ability to manage the household is a practical skill essential for ensuring family sustainability. QS. An-Nisa': 9 reminds believers to pay attention to the welfare of their descendants responsibly, including in economic planning, children's education, and securing the family's future. This verse highlights the importance of sound resource management, wise decision-making, and long-term planning for family continuity. With strong household management skills, couples can face life's challenges in a more structured way and minimize the risk of conflicts arising from economic pressures or parenting issues.

### **The Relevance of Premarital Education Perspective of the Qur'an**

Qur'an-based premarital education is relevant in facing the challenges of modern marriage, such as high divorce rates, communication crises, and low household financial literacy. Its implementation can be done through

1. Premarital courses based on Qur'an values,
2. Family counseling guidance at KUA and Muslim communities,
3. Moral education from adolescence.

### **Implementation Impact**

Premarital education from the perspective of the Qur'an includes spiritual, moral, emotional, and life skills coaching aimed at forming a *sakinah* family. The implementation of this concept through premarital courses and family guidance is expected to increase the readiness of couples and reduce the divorce rate among Muslim couples.

## CONCLUSION

Couples who marry before the age of thirty often encounter challenges related to communication, financial management, and differing parenting styles. Effective strategies to address these issues include assertive communication, joint financial planning, marriage counseling, and parenting education. To reduce domestic conflicts during the first decade of marriage, it is recommended to implement premarital education programs and family counseling at the community level. Future research could explore the long-term effectiveness of such community-based interventions in strengthening marital stability and family well-being.

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