

THE SIGNIFICANCE OF PRE-MARRIAGE COURSES IN THE PERSPECTIVE OF ISLAMIC COMMUNITY DEVELOPMENT

Muhammad Syaidi Fatoni¹, M. Nasor², Jasmadi Jasmadi³

^{1,2,3}Universitas Islam Negeri Raden Intan Lampung, Indonesia

Tonisyaidi80@gmail.com

Abstract

The Ministry of Religious Affairs has formulated the Regulation of the Director General of Islamic Public Guidance No. DJ.II/542 of 2013 concerning Guidelines for the Implementation of Pre-Marriage Courses, which are applied at the Office of Religious Affairs of Tanjung Karang Timur District. This research aims to know how far the level of significance of pre-marriage courses is to people of marriageable age as a form of increasing understanding of the community from the perspective of Islamic community development. The approach used is a qualitative approach. Data is sourced from primary, secondary, and population and sample data. The population is 16 pairs of prospective brides or 32 people, and the sample is 8 pairs of prospective brides or 16. With data collection techniques such as interviews, observation, documentation, and data analysis. Based on the results from research on the implementation of pre-marital courses and the processes carried out, it can be concluded that pre-marital courses are beneficial and necessary for the community. Community development aims to improve the quality of life of the community through the awareness process, the capacity-building process, and the enrichment process. It is significant for creating a Sakinah family.

Keywords: *Pre-marriage course; Community; Development; Significance*

Abstrak

Kementerian Agama telah merumuskan Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor DJ.II/542 Tahun 2013 tentang Pedoman Penyelenggaraan Kursus Pra Nikah, yang diterapkan di Kantor Urusan Agama Kecamatan Tanjung Karang Timur. Penelitian ini bertujuan untuk mengetahui sejauh mana tingkat signifikansi kursus pra nikah terhadap masyarakat usia nikah sebagai bentuk peningkatan pemahaman masyarakat dalam perspektif pengembangan masyarakat Islam. Pendekatan yang digunakan adalah pendekatan kualitatif. Data bersumber dari data primer, sekunder, dan populasi dan sampel. Populasi sebanyak 16 pasang calon pengantin atau 32 orang, dan sampel sebanyak 8 pasang calon pengantin atau 16 orang. Dengan teknik pengumpulan data berupa wawancara, observasi, dokumentasi, dan analisis data. Berdasarkan hasil dari penelitian mengenai pelaksanaan kursus pra nikah dan proses yang dilakukan, maka dapat disimpulkan bahwa kursus pra nikah bermanfaat dan dibutuhkan oleh masyarakat. Pengembangan masyarakat bertujuan untuk meningkatkan kualitas hidup masyarakat melalui proses penyadaran, proses peningkatan kapasitas, dan proses pengayaan. Hal ini penting untuk menciptakan keluarga sakinah.

Kata kunci: *Kursus Pra Nikah; Komunitas; Pengembangan; Signifikansi*

A. Introduction

A large society is certainly composed of small communities called families¹. The family, which consists of the father, mother, and children, has an important role in realizing harmony within the family². A family can be called harmonious if it has indications of strengthening good communication relationships between family

¹ W Lloyd Warner, Marchia Meeker, and Kenneth Eells, "Social Class in America," in *Social Stratification, Class, Race, and Gender in Sociological Perspective, Second Edition* (Routledge, 2019), 240–47.

² Nailul Fauziah, "The Concept of Family's Harmony in Multiple Cultural Settings, What about the Family Harmony with Autism Children in Indonesia? A Literature Study," *The Family Journal* 28, no. 4 (2020): 365–70.

members and the fulfillment of standards for material and spiritual needs as well as the application of moral and religious values in the family³. This is the family we know as the Sakinah family.⁴

In creating a Sakinah family, a strong understanding is needed from the family members, especially husband, and wife, so that they can build a Sakinah household and family⁵. If family members do not fully understand their respective roles and obligations, it will be difficult to resolve disputes or other matters that occur in their family⁶.

The Pre-Marriage Course is an educational process that has a very broad scope and a very strategic meaning in the context of developing an Indonesian society and nation that has faith and devotion to God Almighty.⁷ The Pre-marriage courses provide knowledge, understanding, and skills in a short time to prospective brides and grooms regarding domestic/family life⁸. By taking the bride and groom's course, prospective bride and groom couples who will enter marriage will be provided with basic knowledge and skills regarding domestic life.⁹

The purpose of marriage, as implied by sacred texts, and laws, can be realized well and perfectly if the marriage is carried out

³ Hendro Widodo, "The Role of School Culture in Holistic Education Development in Muhammadiyah Elementary School Sleman Yogyakarta," *Dinamika Ilmu* 19, no. 2 (2019): 265–85.

⁴ Direktur Jenderal Bimbingan Masyarakat Islam, "Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor : DJ.II/542 Tahun 2013" (2013). *Ibid.*

⁵ Shidiq Jember, "Management Of Islamic Education In The Family: Career Women Strategy In Building Sakinah Family In Islamic And Gender Perspective At State Islamic University Kiai Haji Ahmad," *Journal of Positive School Psychology* [Http://Journalppw. Com](http://journalppw.com) 6, no. 8 (2022): 2247–58.

⁶ Alessandra Minello, Sara Martucci, and Lidia K C Manzo, "The Pandemic and the Academic Mothers: Present Hardships and Future Perspectives," *European Societies* 23, no. sup1 (2021): S82–94.

⁷ Direktur Jenderal Bimbingan Masyarakat Islam, Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor : DJ.II/542 Tahun 2013. *Ibid.* h.6.

⁸ Khoiruddin Nasution, "The Roles of Families in Combating Drugs Uses, Violence and Terrorism," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (2021): 23–46.

⁹ Zakiyah Iskandar, "Peran Kursus Pra Nikah Dalam Mempersiapkan Pasangan Suami Isteri Menuju Keluarga Sakinah," *Jurnal Al-Ahwal* 10 (2007).h. 89

from the preliminary process (*muqaddimat al-zawaj*) run by the provisions outlined by religion.¹⁰ Apart from that, there is also an opinion that says that the purpose of marriage in Islam is not only to fulfill the physical and spiritual needs of human life, but also to form a family, and maintain, and continue offspring in carrying out life in this world, as well as preventing adultery, to create peace and tranquility of soul for concerned, family and community peace.¹¹

Community development aims to develop human life as individuals and as members of their communities by developing progressive views, independence, dedication to community goals, and cooperation.¹² Of course, to achieve a better quality of life in society, which includes economic, social, cultural, and political aspects.¹³ However, everything will change if individual members of society want to change their behavior for the better¹⁴.

Community development moves from a certain condition or situation to a more advanced stage to achieve certain goals¹⁵. The main aim is to improve the quality of life of the community by utilizing existing resources by prioritizing the principle of social participation¹⁶. The East Tanjung Karang District Religious Affairs Office (KUA) is trying to create happy marriages and form households that will be built into Sakinah, Mawadah, and Rahmah families, through providing knowledge, increasing understanding and skills about religion, healthy home life, household and family.

¹⁰ Amiur Nuruddin & Azhari Akmal Tarigan, *Hukum Perdata Islam Di Indonesia :Studi Kritis Perkembangan Hukum Islam Dari Fikih, UU No. 1/1974 Sampai KHI* (Jakarta: Kencana Prenada Media Group, 2004). h. 82

¹¹ Idris Ramulyo, *Hukum Perkawinan Islam Suatu Analisa Dari Undang-Undang No 1 Tahun 1974 Dan Kompilasi Hukum Islam* (Jakarta: PT Bumi Aksara, 1999). h. 26-27

¹² Fredian Tonny Nasdian, *Pengembangan Masyarakat* (Jakarta: Yayasan Pustaka Obor Indonesia, 2019). h. 36

¹³ Ahmad Suhaimi, *Pengembangan Dan Pemberdayaan Masyarakat: Konsep Pembangunan Partisipatif Wilayah Pinggiran Dan Desa* (Yogyakarta: Deepublish, 2016). h. 6

¹⁴ Peter Berger and Thomas Luckmann, "The Social Construction of Reality," in *Social Theory Re-Wired* (Routledge, 2023), 92–101.

¹⁵ Jnanabrata Bhattacharyya, "Theorizing Community Development," in *50 Years of Community Development Vol I* (Routledge, 2020), 51–80.

¹⁶ Catherine J Evans et al., "Service Delivery Models to Maximize Quality of Life for Older People at the End of Life: A Rapid Review," *The Milbank Quarterly* 97, no. 1 (2019): 113–75.

Significant is generally used to express the impact of a problem¹⁷. Significance is often used to express scientific terms in research. The term significance in research can be understood as the possibility that the results from a sample may be found unexpectedly. The more significant the results, the more likely it is to present something unique and new¹⁸.

The Ministry of Religion has formulated the Regulation of the Director General of Islamic Community Guidance No. DJ.II/542 of 2013 concerning Guidelines for Implementing Pre-Marriage Courses, which has the general aim of creating a Sakinah, Mawaddah, and Rahmah family through providing knowledge, increasing understanding, and skills about home life, household, and family. Which is implemented at the East Tanjung Karang District Religious Affairs Office. So, research needs to be done.

This research aims to find out and dig deeper into the pre-marriage courses conducted by the East Tanjung Karang District Religious Affairs Office. To see the level of significance of pre-marriage courses for people of marriage age as a form of increasing understanding of society from the perspective of Islamic Community Development.

This research will also reveal to what extent the level of significance of the pre-marriage courses held by the East Tanjung Karang District Religious Affairs Office for people of marriageable age as a form of increasing understanding of the community from the perspective of Islamic Community Development. The researcher hopes that this research can provide benefits both theoretical and practical.

¹⁷ Thomas Schäfer and Marcus A Schwarz, "The Meaningfulness of Effect Sizes in Psychological Research: Differences between Sub-Disciplines and the Impact of Potential Biases," *Frontiers in Psychology* 10 (2019): 813.

¹⁸ "Pengertian Signifikan Dan Perbedaannya Dengan Signifikansi," 2021.

B. Method

This research uses a qualitative approach perspective. A qualitative approach is a research, and understanding process based on a methodology that investigates social phenomena and human problems. In this approach, the researcher emphasizes the socially constructed nature of reality and the close relationship between the researcher and the subject under study.¹⁹ The location of this research is the Religious Affairs Office, East Tanjung Karang District, Bandar Lampung City, Lampung Province, which is located on Jl. H. Said No. 17, Kota Baru, East Tanjung Karang District. The research was conducted on the day the pre-marriage course was held, namely Wednesday 10 Mei 2023 M / 19 Syawal 1444 H which was attended by prospective bride and groom couples who had registered for marriage at the East Tanjung Karang District Religious Affairs Office to get married in May 2023.

In this study, the population is prospective bride and groom couples who have registered at the East Tanjung Karang District Religious Affairs Office to get married in May 2023, totaling 16 couples or 32 people, with data collecting techniques, interviews, observation, and documentation. Data analysis by collecting data, data reduction, data presentation, and conclusions.

¹⁹ Juliansyah Noor, *Metodologi Penelitian* (Jakarta: PT. Fajar Interpretama, 2011). h.33

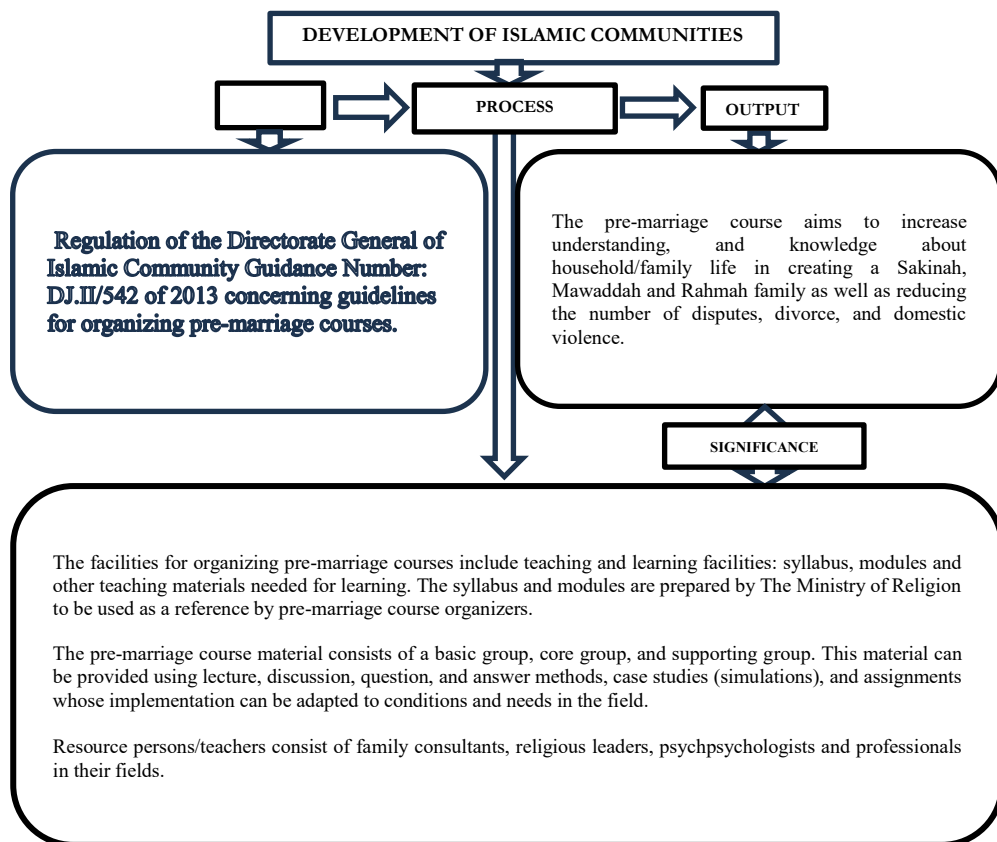


Figure 1. The diagram flow of the development of Islamic Communities.

Above is the diagram flow of methods on the development of Islamic Communities based on the Regulation of the Directorate General of Islamic Community Guidance number: DJ.II/542 of 2013.

C. Results and Discussion

1. Organizing Pre-Marriage Courses at the East Tanjung Karang District Religious Affairs Office

A pre-marriage course is a brief provision given to teenagers of marriageable age or prospective brides and grooms at a certain time, as regulated in the regulations of the Directorate General of Islamic Community Guidance issuing Regulation No. DJ.II/542 of

2013 Concerning Guidelines for Organizing Pre-Marriage Courses.²⁰

Organizing pre-marriage courses provides ample opportunities for the community to participate in organizing pre-marriage courses. The Ministry of Religion as a regulator and supervisor is responsible for providing coaching guidance to Islamic religious bodies or institutions or organizations administering pre-marriage courses so that the provision can be directed, right on target and successful as expected, in addition to that coaching and family development is no longer piled on the responsibility of the government as a whole unilateral but a shared.²¹

Facilities for organizing pre-marriage courses include teaching and learning facilities, syllabus, modules, and other teaching materials needed for learning. The syllabus and modules are prepared by the Ministry of Religion to be used as a reference by pre-marriage course organizers. The premarriage course at the East Tanjung Karang District Religious Affairs Office is given for approximately one to two hours in one meeting after the prospective bride and groom register their wishes for marriage.

2. Participants in the Pre-Marriage Course at the East Tanjung Karang District Religious Affairs Office.

Organizing a pre-marriage course held at East Tanjung Karang District Religious Affairs Office on Wednesday 10 May 2023 M / 19 Syawal 1444 H which was attended by prospective bride and groom couples who had registered for marriage at the East Tanjung Karang District Religious Affairs Office to get married in May 2023 consists of 16 couples or 32 pre-marriage course participants.

3. Materials and Resource persons for the Pre-Marriage Course at the East Tanjung Karang District Religious Affairs Office.

²⁰ Direktur Jenderal Bimbingan Masyarakat Islam, Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor : DJ.II/542 Tahun 2013.

²¹ Direktur Jenderal Bimbingan Masyarakat Islam.

In the Regulation of the Director General of Islamic Community Guidance No. DJ.II/542 of 2013 concerning Guidelines for Organizing Pre-Marriage Courses CHAPTER V concerning Material and Resource Persons.

- a. The Pre-Marriage Course material is divided into three groups, namely:
 - 1) Basic Group
 - 2) Core Group
 - 3) Support Group
- b. The pre-marriage course is carried out using lectures, discussion, question and answer, and assignment methods, the implementation of which is adapted to conditions and needs in the field.
- c. Resource persons consist of marriage and family consultants, religious leaders, and community leaders who have competencies by the expertise referred to in paragraph (1).
- d. The Pre-Marriage Course material is given at least 16 hours of lessons.

Resource persons/teachers consist of:

- a. Family consultant,
- b. Religious leaders,
- c. psychologist, and
- d. professional in their field.²²

From a scientific point of view, the resource person has broad scientific knowledge, and has experience in his field, especially in the field of religion, so from a professional perspective, the supervisor has competence in providing material.

The resource person for the pre-marriage course at the East Tanjung District Religious Affairs Office is an employee of the Ministry of Religion who has received training as well as experience and competence in their field. From an academic perspective, the resource persons at the East Tanjung Karang District Religious Affairs Office are scholars who understand marriage and have a lot of experience in delivering marriage material.

²² Direktur Jenderal Bimbingan Masyarakat Islam.

Resource persons in organizing pre-marriage courses at the East Tanjung Karang District Religious Affairs Office sometimes present resource persons from health workers, in this case, doctors from the Village Health Center in East Tanjung Karang District.

4. Pre-Marriage Course in Community Development Perspective.

Community development is an effort or effort carried out together in a planned and systematic manner to improve the quality of human life in various fields; economics culture, politics, technology, science, education, agriculture, food, health, and so on.²³

Community development seeks to educate, and make community members capable of doing something by providing the necessary strength, or means, and empowering them. Community development moves from a certain condition or situation to a more advanced stage to achieve certain goals. The main aim is to improve the quality of life of the community by utilizing existing resources by prioritizing the principle of social participation.²⁴

Community empowerment is a “process of becoming” concept. Therefore, the process of community empowerment goes through at least three stages, namely:²⁵

a. Awareness Process

The pre-marriage course held by the East Tanjung Karang District Religious Affairs Office is a form of awareness for prospective brides and grooms which is carried out systematically and on an agenda, to provide awareness of the marriage that prospective bride and groom couples will face.

Besides, the aim of the pre-marriage course for prospective brides and grooms held at the East Tanjung Karang District Religious Affairs Office is also to make prospective brides and grooms aware of psychological changes due to living together, to

²³ Dumasari, *Dinamika Pengembangan Masyarakat Partisipatif* (yogyakarta: pustaka pelajar, 2014). h. 1

²⁴ Fredian Tonny Nasdian, *Pengembangan Masyarakat*. h. 36

²⁵ Aziz Muslim, *Dasar-Dasar Pengembangan Masyarakat* (Yogyakarta: Samudra Biru, 2012). h. 31.

accept them with full willingness and calmness in navigating the household, and to be able to adapt, in his household later.



Figure 2. Pre-Marriage Courses Process

b. Capacity Process

The capacity-building process can be carried out by providing capacity to pre-marriage course participants. The purpose of capacity building is to provide scientific capacity for marriage as contained in the curriculum, and syllabus in the regulations of the Director General of Islamic Community Guidance No. DJ.II/542 of 2013 concerning Guidelines for Organizing Pre-Marriage Courses. Such as implementing family functions, caring for love in the family, conflict management in the family, psychology of marriage, and the family.

Table 1. Pre-Marriage Course Curriculum and Syllabus

NO	TRAINING MATERIAL	SUBJECT MATTER
A	BASIC GROUP	
1	Ministry of Religion Policy regarding Sakinah Family Development	
2	Policy of the Directorate General of Islamic Guidance regarding the Implementation of Pre-Marriage Courses	
3	Legislation regarding Marriage and Family Formation	-Marriage and KHI Law -Domestic Violence Law -Child Protection Law

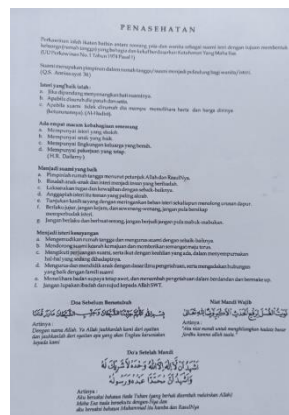
4	Munakahat Law	Understand the provisions of Syariah regarding Munakahat Fiqh
5	Wedding Procedures	
B	CORE GROUP	
1	Implementation of Family Functions	-Religious Function. -Reproductive Function. -Love and Affection Function. -Protection Function. -Educational and Value Socialization Function. -Economic Function. -Sociocultural Function.
2	Caring for Love in the Family	-Values in the family to realize Mu'asyarah bil Ma'ruf. -Formula for success in managing marriage and family life. -Effectice communication in managing family relationships.
3	Conflict Management in the Family	-Factors that cause conflict. -Signs of a marriage in danger. -Solutions or ways to resolve conflicts.
4	Marriage and Family Psychology	-Definition/Description. -Efforts to reach a Sakinah family. -Building relationships within the family.
C	SUPPORT GROUP	
1	Andragogical Approach	
2	Preparation of SAP (Learning Event Unit) and Micro Teaching	
3	Pre Test and Post Test	
4	Assignment/Action Plan	

c. Empowerment Process

In the empowerment process, the main principle is the process of providing power or knowledge and abilities to pre-marriage course participants, by being given skills under the regulation of the Director General of Islamic Community Guidance No. DJ.II/542 of 2013 concerning Guidelines for Organizing Pre-Marriage Courses. So, pre-marriage course participants will receive a certificate of having taken the pre-marriage course as a requirement for completing marriage documents.

In Article 1 of the regulation of the Director General of Islamic Community Guidance No. DJ.II/542 of 2013, it is stated that the certificate is original proof of participation/graduation in taking the pre-marriage course. Article 6 of the regulation of the Director General of Islamic Community Guidance No. DJ.II/542 of 2013 states:

- 1) Married-age teenagers who have taken the Pre-Marriage Course are given a certificate as proof of graduation;
- 2) The certificate as intended in paragraph (1) is issued by BP4 or the Islamic religious organization that organizes the course;
- 3) The certificate as intended in paragraph (1) can be a requirement for complete marriage registration.²⁶



²⁶ Direktur Jenderal Bimbingan Masyarakat Islam, Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor : DJ.II/542 Tahun 2013.

Figure 3. Pre-Marriage Course Certificate

Marriage registration is in principle a basic right in the family. Apart from that, it is an effort to protect wives and children in obtaining family rights such as inheritance rights and so on. Marriage registration is also important for the man if at any time problems arise in his marriage. In the case of unregistered marriages or marriages that are not registered in the state administration, the marriage does not have legal force because it does not have state legality.

5. Level of Significance of the Pre-Marriage Course at East Tanjung Karang District Religious Affairs Office.

Pre-marriage courses are very significant as a provision for both prospective partners to substantially understand family and household life so that they do not fail midway due to a lack of adequate understanding and understanding of the ins and outs of householding, to create a Sakinah family.

The criteria for the Sakinah family are based on the Decree of the Director General of Islamic Community Guidance and Hajj Affairs Number: D/71/1999 concerning Guidelines for Implementing the Development of the Sakinah Family Movement. CHAPTER III Article 4 states that the program for developing the Sakinah family consisting of families is prepared. Pre Sakinah, Sakinah Family I, Sakinah Family II, Sakinah Family III, Sakinah Family III Plus.

Based on data from pre-marriage course participants, prospective brides and grooms were dominated by high school graduates and under, numbering 21 participants with education up to college. If you look at these criteria, it is dominated by Sakinah III criteria.

However, this makes it possible for pre-marriage course participants to create a Sakinah family because the prospective bride and groom have taken the pre-marriage course at the East Tanjung Karang District Religious Affairs Office before getting married. A Sakinah family does not just come but must be fought for, so through holding this pre-marriage course, the East Tanjung Karang District Religious Affairs Office wants to create a peaceful and peaceful family, a Sakinah, Mawadah, and Rahmah family.

The form of organizing pre-marriage courses at the East Tanjung Karang District Religious Affairs Office is as follows:

a) Organizing individual pre-marriage courses

The form of organizing this pre-marriage course is in the form, of providing courses that are given individually and face to face between the resource person and the pre-marriage course participants. Individual pre-marriage courses are usually carried out directly or through communication media to provide only the important points. For example, in this case, the participant asked by telephone.

b) Organizing group pre-marriage courses

Pre-marriage courses are carried out in groups. For example, at that time many registered to get married, so pre-marriage classes were held together or in groups on Wednesdays, and weekdays, which were held directly in the Hall of the East Tanjung Karang District Religious Affairs Office. Besides, if the pre-marriage course is held in a dining group, the East Tanjung Karang District Religious Affairs Office will bring in resource persons from outside, such as health workers.

In organizing pre-marriage courses at East Tanjung Karang District Religious Affairs Office as a group data on the reality of implementing the Pre-Marriage Course activities for couples who did not take part in the Pre-Marriage Course at East Tanjung Karang District Religious Affairs Office in May 2023. There were 16 marriages, and 10 married couples took the Pre-Marriage Course (62.5%). Meanwhile, 6 couples (37,5%) did not take the Pre-Marriage Course.

Research from Afrzal in the journal *Ijtimaiyya: Journal of Islamic Community Development* with the title “Implementation of Pre-Marriage Courses in Reducing Divorce Rates in KUA Pringsewu”. It was found that in the Pringsewu District Religious Affairs Office (KUA) the implementation of the Pre-Marriage Course can be carried out on weekdays, the day is not specified but according to the arrival of the prospective bride and groom at the KUA office. The time for the Pre-Marriage Course guidance is approximately 2 hours. Meanwhile, the material provided includes *Munakahat Fiqh*, Marriage Law No. 1 of 1974, *Sakinah Family*, and marriage procedures. The speakers consisted of the head of KUA, Headman, and BP4.²⁷

Below, data will be presented regarding the reality of implementing Pre-Marriage Course activities. For example, data on the implementation of marriages will be presented, and from the marriages, it will be further seen how many couples took part, and couples who did not take part in the Pre-Marriage Course at Pringsewu District Religious Affairs Office (KUA) in 2014, there were 793 marriages, 555 of the couples who got married took the Pre-Marriage Course (70%). Meanwhile, 238 couples (30%) did not take the Pre-Marriage Course²⁸.

D. Conclusions

Pre-marriage courses are needed because they aim to increase understanding of domestic life in creating a *Sakinah*, *Mawaddah*, and *Rahmah*. The pre-marriage course participants who were their sample believed that the pre-marriage courses were very necessary for those who were about to enter the household level because they did not yet understand more deeply about marriage. Community development moves from a certain condition or situation to a more advanced stage to achieve certain goals. The

²⁷ Afrizal, “Implementasi Kursus Pra Nikah Dalam Mengurangi Angka Perceraian Di Kua Pringsewu,” *Ijtimaiyya: Jurnal Pengembangan Masyarakat Islam* 10, no. 1 (2017): 97–120.

²⁸ Afrizal.

main aim is to improve the quality of life of the community, the process of community empowerment through three processes, namely: a. awareness process; b. capacity process; c. empowerment process. Pre-marriage courses are very significant as a provision for both prospective partners to understand substantial family and household life. This makes it possible for pre-marriage course participants to create a Sakinah family because they have taken the pre-marriage course first.

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