

## ***TEPUK SAKINAH AND FAMILY RESILIENCE: AN EVALUATIVE FRAMEWORK WITHIN THE MAQASID AL-SHARIAH PARADIGM***

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### **Abstract**

This article explores Tepuk Sakinah as a means of internalizing the values of a harmonious family in response to high divorce rates, which indicate that premarital guidance should focus on preparing prospective couples to manage conflict, communication, finances, and family responsibilities. The objectives of this study are to analyze the relevance of the five pillars of Tepuk Sakinah to Maqasid al-Shariah, to describe its implementation in Marriage Guidance at the Jombang Subdistrict Office of Religious Affairs, and to formulate a realistic evaluation framework. This study employs a descriptive qualitative approach with a constructivist paradigm. The findings indicate that Tepuk Sakinah functions as a reminder of values during the closing session of Marriage Guidance, not as part of the marriage contract ceremony. Its five pillars align with the al-daruriyyat al-khams. Zawaj and Mitsaqan Ghalizan relate to Hifz al-nasl and Hifz al-din; Muasyarah bil maruf to Hifz al-nafs; Musyawarah to Hifz al-aql; and Taradin to Hifz al-nafs and Hifz al-mal. The evaluation framework is broken down into the orientation of Maqasid al-Shariah, micro-skills, core activities, and indicators suitable for implementation within a limited service duration. The Tepuk Sakinah evaluation is not sufficient to measure mere memorization of the pillars; rather, it must assess understanding of the values, readiness to address issues, and the applicability of the indicators. The implications of the findings suggest that Tepuk Sakinah is suitable to be positioned as a medium for the internalization of sakinah family values based on Maqasid al-Shariah.

### **Abstrak**

Artikel ini mengeksplorasi Tepuk Sakinah sebagai media internalisasi nilai keluarga sakinah dalam merespons tingginya angka perceraian yang menunjukkan bahwa pembekalan pranikah perlu diarahkan pada kesiapan calon pasangan dalam mengelola konflik, komunikasi, ekonomi, dan tanggung jawab keluarga. **Tujuan** penelitian ini adalah menganalisis relevansi lima pilar Tepuk Sakinah dengan Maqasid al-Shariah, mendeskripsikan operasionalisasinya dalam Bimbingan Perkawinan di Kantor Urusan Agama Kecamatan Jombang, serta merumuskan kerangka evaluasi yang realistis. Metode penelitian ini menggunakan pendekatan kualitatif deskriptif dengan paradigma konstruktivis. Hasil temuan menunjukkan bahwa Tepuk Sakinah berfungsi sebagai media pengingat nilai pada sesi penutup Bimbingan Perkawinan, bukan bagian dari prosesi akad. Lima pilarnya selaras dengan al-daruriyyat al-khams. Zawaj dan Mitsaqan Ghalizan berkaitan dengan Hifz al-nasl dan Hifz al-din, Muasyarah bil maruf dengan Hifz al-nafs, Musyawarah dengan Hifz al-aql, serta Taradin dengan Hifz al-nafs dan Hifz al-mal. Kerangka evaluasi diturunkan menjadi orientasi Maqasid al-Shariah, keterampilan mikro, aktivitas inti, dan indikator yang layak diterapkan dalam durasi layanan terbatas. Evaluasi Tepuk Sakinah tidak cukup mengukur hafalan pilar, tetapi perlu membaca pemahaman nilai, kesiapan merespons masalah, dan keterpakaian indikator. Implikasi temuan menunjukkan Tepuk Sakinah layak diposisikan sebagai media internalisasi nilai keluarga sakinah berbasis Maqasid al-Shariah.

**Keywords:** *Tepuk Sakinah*; Maqasid al-Shariah; Marriage Guidance; Islamic Family Law.



### INTRODUCTION

Divorce remains one of the key indicators of the fragility of family stability in Indonesia. Data from the Central Statistics Agency (BPS) for 2024, sourced from the Supreme Court through the Directorate General of Religious Courts, recorded 399,921 divorce cases for which divorce decrees had been issued.<sup>1</sup> Of this total, disputes and constant arguments continue to account for the highest number, at 251,125 cases or approximately 62.79 percent. Economic factors accounted for 100,198 cases or approximately 25.05 percent, while domestic violence accounted for 7,243 cases. At the regional level, East Java recorded 79,293 divorce cases, with disputes and arguments accounting for 36,275 cases and economic factors accounting for 32,852 cases. These data indicate that family issues are not merely about the validity of the marriage contract but also concern the couple's readiness to manage conflict, communication, finances, and family responsibilities.<sup>2</sup> Therefore, premarital counseling should be understood as a strategic necessity to strengthen family resilience, not merely a formality for marriage registration.<sup>3</sup>

In the policy context, Marriage Guidance for prospective couples is one of the government's responses to this issue. Circular Letter No. 2 of 2024 from the Director General of Islamic Community Guidance mandates that prospective couples participate in Marriage Guidance (*Bimwin*), with the aim of equipping them with the knowledge to plan for a quality family, the skills to manage household dynamics, and the readiness to build a family characterized by *sakinah, mawaddah, and rahmah*.<sup>4</sup> This policy direction is also aligned with the existence of the Marriage Guidance Module for Prospective Couples, which was developed from the outset as a follow-up to findings regarding the trend of divorce lawsuits among Indonesian Muslims, particularly because couples often enter marriage without sufficient knowledge about the meaning of marriage and the problems they may face.<sup>5</sup> Thus, *Bimwin* should not be understood merely as an educational activity, but as a religious social intervention aimed at building the relational readiness of prospective couples.<sup>6</sup> In line with this policy orientation, Khoiroh, Anwari, and Yanti show that the reform of minimum marriage age regulations in Muslim countries is not only intended to regulate marriage formally, but also to reduce divorce and improve the quality of family life.

<sup>1</sup> Badan Pusat Statistik, "Jumlah Perceraian Menurut Provinsi Dan Faktor Penyebab Perceraian, 2024," *Badan Pusat Statistik* (Jakarta: Badan Pusat Statistik Republik Indonesia, May 2024).

<sup>2</sup> Dudi Badruzaman, "Pengaruh Pernikahan Usia Muda Terhadap Gugatan Cerai Di Pengadilan Agama Antapani Bandung," *Muslim Heritage* 6, no. 1 (2021), <https://doi.org/https://doi.org/10.21154/muslimheritage.v6i1.2653>.

<sup>3</sup> Mohammad Asghari Jafarabadi Zeinab Javadijala, Hamid Allahverdipour, "Improved Couple Satisfaction and Communication with Marriage and Relationship Programs: Are There Gender Differences? A Systematic Review and Meta Analysis," *Systematic Reviews* 10 (2021): 178, <https://doi.org/10.1186/s13643-021-01719-0>.

<sup>4</sup> Direktorat Jenderal Bimbingan Masyarakat Islam, "Surat Edaran Direktur Jenderal Bimbingan Masyarakat Islam Nomor 2 Tahun 2024 Tentang Bimbingan Perkawinan Bagi Calon Pengantin," *Kementerian Agama Republik Indonesia* (Jakarta: Direktorat Jenderal Bimbingan Masyarakat Islam, Kementerian Agama Republik Indonesia, May 2024).

<sup>5</sup> Alissa Qotrunnada Munawaroh et al., *Modul Bimbingan Perkawinan Untuk Calon Pengantin* (Jakarta: Direktorat Bina KUA dan Keluarga Sakinah, Direktorat Jenderal Bimbingan Masyarakat Islam, Kementerian Agama Republik Indonesia, 2017).

<sup>6</sup> Zeinab Javadijala, Hamid Allahverdipour, "Improved Couple Satisfaction and Communication with Marriage and Relationship Programs: Are There Gender Differences? A Systematic Review and Meta Analysis."

In Bimwin's practice, the values of a harmonious family are conveyed not only through lectures or written materials, but also through concise and memorable learning tools. One such form is *Tepuk Sakinah*, an educational chant and clapping practice used to help prospective couples remember the five pillars of a harmonious family. The Ministry of Religious Affairs explains that these five pillars include *Zawaj*, *Mitsaqan Ghalizhan*, *Mu'asyarah bil Maruf*, *Musyawah*, and *Taradin*. Through this chant format, these values are expected to be more easily internalized in daily life. However, the use of concise messages like *Tepuk Sakinah* also raises academic concerns. If not accompanied by adequate explanations, practice, and evaluation, *Tepuk Sakinah* risks being perceived merely as classroom entertainment or a ceremonial symbol, rather than as a medium for internalizing family values.<sup>7</sup>

This issue appears relevant in the context of the Jombang Subdistrict KUA in Jombang Regency. According to the program implementers, *Tepuk Sakinah* is conducted during the closing session of *Bimwin* to help prospective couples review the material they have received. *Tepuk Sakinah* is not included in the marriage ceremony itself because the ceremony is viewed as a sacred moment, whereas *Tepuk Sakinah* is positioned as part of the learning process. The implementers' statements also indicate that the *Bimwin* at the Jombang KUA lasts approximately three hours, so the delivery of material is prioritized, and conducting lengthy formal evaluations on a routine basis is difficult. This situation highlights that the primary issue is not merely whether *Tepuk Sakinah* is used or not, but how this medium is evaluated to ensure it genuinely fosters an understanding of values, basic skills, and the readiness of prospective couples to build a family.

From a religious perspective, the five pillars of *Tepuk Sakinah* can be interpreted through the framework of *Maqasid al-Shariah*. At the level of *al-daruriyyat al-khams*, family development must be directed toward the protection of religion, life, intellect, lineage, and property.<sup>8</sup> In this context, *Zawaj* and *Mitsaqan Ghalizhan* can be linked to *Hifz al-nasl* and *Hifz al-din* because both affirm marriage as a legitimate, strong, and worshipful bond. *Muasyarah bil Maruf* relates to *Hifz al-nafs* because it emphasizes kind treatment and the prevention of violence. *Musyawah* relates to *Hifz al-aql* because it fosters rational and dialogical decision-making. *Taradin* relates to *Hifz al-nafs* and *Hifz al-mal* because it emphasizes willingness, consent, and agreement in relationships and household management.<sup>9</sup> Thus, *Tepuk Sakinah* should be viewed not merely as a reminder, but as a gateway to assessing how religious values are translated into readiness for family life. Studies on the application of *Maqasid* elements in family and Marriage Counseling also indicate that family decisions can be guided by the protection of religion, the soul, reason, the family institution, and property.<sup>10</sup>

A number of previous studies have emphasized the importance of premarital counseling and relationship education. Studies on marriage and relationship education indicate that

<sup>7</sup> Ikemilul Khoiroh, Achmad Hirzan Anwari, and Fitriana Deva Yanti, "Perbandingan Batas Usia Perkawinan Di Negara-Negara Muslim Asia Dan Afrika Utara: Kajian Yuridis Dan Sosio-Kultural," *Muslim Heritage* 9, no. 2 (2024).

<sup>8</sup> Rafeah Saidon et al., "Preventing Illegal Marriages in the Light of Maqasid Al-Shariah," *Pertanika Journal of Social Sciences and Humanities* 25 (2017): 331–40.

<sup>9</sup> Nurul Badriyah Binti Ali, Angraini Binti Ramli, and Hakimah Binti Ahmad, "Maqasid Shariah in Family Institutions: Analysis of the Prenuptial Course Module in Malaysia," *Mazabib: Jurnal Pemikiran Islam* 19, no. 2 (December 19, 2020): 247–80, <https://doi.org/10.21093/mj.v19i2.2567>.

<sup>10</sup> Mohd Suhadi Mohamed Sidik, Md Noor Saper, and Nurul'Ain Mohd Daud, "The Application of Maqasid Shariah Elements in Family and Marriage Counseling BT - Proceedings of the 1st Progress in Social Science, Humanities and Education Research Symposium (PSSHERS 2019)," *Advances in Social Science, Education and Humanities Research* (Atlantis Press, 2020), <https://doi.org/10.2991/assehr.k.200824.160>.

relationship education programs influence the quality of relationships and couples' communication skills.<sup>11</sup> Another study on premarital counseling also shows that premarital counseling helps prospective couples understand communication, conflict resolution, and the alignment of expectations in marriage.<sup>12</sup> Recent research on the phenomenon of fear of marriage among prospective brides and grooms also confirms that marriage anxiety is multidimensional, encompassing spiritual, psychosocial, and economic aspects, while the short duration of counseling is one of the obstacles to strengthening the impact of guidance.<sup>13</sup> A study in Muslim Heritage in 2025 also shows that the resilience of Muslim families can be interpreted through the Maqasid perspective, but the focus is on migrant worker families, not on the media for the internalization of values in *Bimwin*.<sup>14</sup> Widyaningrum et al. also emphasize that early marriage and family resilience should be understood through social, religious, economic, relational, and parenting dimensions, while premarital guidance through religious institutions becomes more effective when religious messages are connected to practical guidance for family life.<sup>15</sup>

From this research map, it appears that studies on *Bimwin* generally emphasize the urgency of premarital counseling, the effectiveness of counseling, the readiness of prospective spouses, or family resilience.<sup>16</sup> Studies on *Maqasid al-Shariah* within the family are also more frequently used to assess family norms, family resilience, or decision-making in counseling.<sup>17</sup> Meanwhile, studies that specifically focus on Tepuk Sakinah as the subject of evaluation, then translate its five pillars into operational indicators grounded in *Maqasid al-Shariah*, have yet to be widely conducted. This gap is significant because Tepuk Sakinah is currently being practiced and is widely known within the *Bimwin* community, yet it lacks an adequate evaluation framework to determine whether it truly functions as a medium for the internalization of values or merely remains a symbolic reminder.

Based on this gap, this article aims to analyze the relevance of the five pillars of Tepuk Sakinah to the *Maqasid al-Shariah* at the level of *al-daruriyyat al-khams*, describe the operationalization of Tepuk Sakinah in *Bimwin* services at the Jombang Subdistrict KUA, and formulate an operational and realistic evaluation framework for Tepuk Sakinah to be used in the context of KUA services. The novelty of this study lies in three aspects. First, this study does not evaluate *Bimwin* in general but specifically focuses on Tepuk Sakinah as a medium for

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<sup>11</sup> Zeinab Javadiyala et al., "Improved Couple Satisfaction and Communication with Marriage and Relationship Programs: Are There Gender Differences? — A Systematic Review and Meta-Analysis," *PMC*, 2021, 1–14, <https://doi.org/https://doi.org/10.1186/s13643-021-01719-0>.

<sup>12</sup> Yasemin Yavuzer and Doğanülkü Hacı Arif, "Development of a Systemic Premarital Counselling Programme and Evaluating Its Impact on Young Adults' Couple Relationships: A Pilot Study," *Development of a Systemic Premarital Counselling Programme and Evaluating Its Impact on Young Adults' Couple Relationships: A Pilot Study* 43 (2024): 5179–92, <https://doi.org/10.1007/s12144-023-04715-w>.

<sup>13</sup> Muhammad Zecky Najmudin, Ishaq, and Muhammad Lutfi Nur Cahyono, "The Phenomenon of 'Marriage Is Scary' and the Role of Premarital Guidance in Preparing the Mental and Emotional Health of Prospective Brides and Grooms," *Academia Open* 10, no. 2 (2025), <https://doi.org/https://doi.org/10.21070/acopen.10.2025.12921>.

<sup>14</sup> Muhammad Khoiri Ridlwan et al., "Family Resilience of Indonesian Migrant Workers in Mataraman Region East Java Through the Lens of Maqasid Al-Usrah," *Muslim Heritage* 10, no. 2 (2025): 267–82, <https://doi.org/10.21154/muslimheritage.v10i2.11929>.

<sup>15</sup> Ratna Widyaningrum et al., "Islamic Socio-Religious Reflections on Early Marriage, Family Resilience, and Stunting in Sirampog, Brebes," *Muslim Heritage* 10, no. 2 (2025), <https://doi.org/https://doi.org/10.21154/muslimheritage.v10i2.11874>.

<sup>16</sup> Howard J. Markman, Alan J. Hawkins, and Scot M. Stanley, "Helping Couples Achieve Relationship Success: A Decade of Progress in Couple Relationship Education Research and Practice, 2010-2019," *Journal of Marital and Family Therapy* 48, no. 1 (2021), <https://doi.org/10.1111/jmft.12565>.

<sup>17</sup> Khoiri Ridlwan et al., "Family Resilience of Indonesian Migrant Workers in Mataraman Region East Java Through the Lens of Maqasid Al-Usrah."

internalizing values. Second, this study links *Maqasid al-Shariah* to program evaluation through the mapping of pillars, micro-skills, core activities, and evaluation indicators. Third, this study links this normative framework with field data and validation from KUA Jombang practitioners, ensuring that the indicators developed are not only conceptually robust but also realistic to apply in time-limited *Bimwin* sessions.

This article employs a descriptive qualitative approach within a constructivist paradigm to understand the meaning, function, and implementation of Tepuk Sakinah in Marriage Guidance services at the KUA in Jombang Subdistrict, Jombang Regency. Primary data were obtained through interviews with Marriage Guidance practitioners, religious counselors, and the Head of the KUA, as well as Marriage Guidance implementation documents and evaluation framework validation tables obtained from the Jombang KUA. Secondary data were obtained from regulations, Marriage Guidance modules, literature on *Maqasid al-Shariah*, and program evaluation studies. Data analysis was conducted through data collection, data reduction, data presentation, as well as drawing conclusions and verification. Through this design, this study offers a novelty in the form of a *Maqasid al-Shariah*-based Tepuk Sakinah evaluation framework that assesses the interconnection between religious values, learning practices, and minimal evidence that can be used in *Bimwin* services.

## THE RELEVANCE OF TEPUK SAKINAH TO MAQASID AL-SHARIAH

The relevance of Tepuk Sakinah to the *Maqasid al-Shariah* at the level of *al-daruriyyat al-kebams* cannot be assessed merely by whether the terms are similar, but rather by whether the substance of its five pillars can be justified as a summary of values that truly serve to protect the fundamental objectives of sharia in the context of premarital preparation. In terms of policy, the Ministry of Religious Affairs (*Kemenag*) itself positions Tepuk Sakinah as a tool to remind couples of the five pillars of a harmonious family within the *Bimwin* program, so that these values are easier to remember and internalize. It is even positioned as a reminder of the essence of these values when couples face conflicts, ensuring the program does not stop at mere ceremonial rituals.<sup>18</sup> In practice, these findings show a pattern consistent with this policy narrative, namely that Tepuk Sakinah is used in the closing session to help engaged couples recall the material that has been presented, is understood as a concise summary of the *Bimwin* material, and is routinely conducted by the counselors.

The *Maqasid al-Shariah* framework serves as a relevant benchmark because it encompasses the five essential necessities (*al-daruriyyat al-kebams*), which provide a minimum normative standard regarding the “fundamental safeguards” that premarital counseling should address.<sup>19</sup> In Syatibi’s literature on *maqasid*, *al-daruriyyat* is understood as primary interests encompassing the protection of religion, life, lineage, property, and intellect.<sup>20</sup> Academic literature also mentions the role of the KUA and *Maqasid al-Shariah*-based premarital courses; these five domains are also utilized as the

<sup>18</sup> Rokhmad Abu, “‘Tepuk Sakinah’, Cara Kemenag Mudahkan Catin Hafal Esensi Keluarga Sakinah | Nasional | Kementerian Agama RI,” *Kemenag*, September 25, 2025, <https://kemenag.go.id/nasional/tepuksakinah-cara-kemenag-mudahkan-catin-hafal-esensi-keluarga-sakinah-eYHsg>.

<sup>19</sup> Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law A Systems Approach* (Institut Pemikiran Islam Internasional (IIIT), 2008), <https://doi.org/https://doi.org/10.2307/j.ctvkc67tg>.

<sup>20</sup> Mohd Farihal Osman et al., “The Position of Maqasid Al-Shariah within Islamic Legal Sources: A Comprehensive Analysis,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 2 (2025): 937–64, <https://doi.org/10.22373/q4byre51>.

protective framework aimed to be achieved through premarital services and guidance.<sup>21</sup> This means that evaluating Tepuk Sakinah through *al daruriyyat al kbams* is not merely a theoretical exercise, but a way to assess whether this mnemonic truly represents the core objectives of fostering a sakinah family as required in KUA services.

In terms of substance, the pillars of *Zawaj* and *Mitsaqan Ghalizān* most strongly underpin *hifẓ al nasl* while simultaneously paving the way for *hifẓ al din*. In the *Bimwin* Module, *Zawaj* is described as a complementary, supportive, and cooperative partnership, while *Mitsaqan Ghalizān* is understood as a strong bond that must be jointly upheld. When viewed through the lens of *al-daruriyyat*, these two pillars serve as the institutional and ethical foundation for the continuity of the family. They clarify that a *sakinah* family is not built on temporary relationships, but on stable and responsible commitments.<sup>22</sup> The significance of this finding for the evaluation of internalization is that the indicators in this pillar do not merely test the memorization of terms, but rather test whether participants grasp the logic of “shared commitment” as the basis for family behavior—for example, the ability to formulate family goals and bind them into realistic commitments to be carried out.<sup>23</sup>

The pillar of *Mu’asyarah bil Ma’ruf* serves as the most direct foundation for *hifẓ al-nafs*, as it embodies an ethic of kind treatment that rejects violence and promotes the safety of relationships.<sup>24</sup> The *Bimwin* module emphasizes *mu’asyarah* as a reciprocal exchange of kindness between husband and wife. The alignment of *Mu’asyarah bil Ma’ruf* with *hifẓ al-nafs* does not stop at the recommendation to do good, but extends to the logic of preventing harm—that is, relationships that avoid violence and prioritize the psychological and physical well-being of the couple.<sup>25</sup> This is relevant to the landscape of problems facing Indonesian Muslim families, where domestic violence is a serious issue in family law and divorce practices.<sup>26</sup> The Ministry of Religious Affairs also emphasizes that the message being conveyed is not merely a superficial gesture, but serves to remind people of the essence of a “*sakinah*” family—to defuse tensions during conflicts—and highlights that the character of a “*sakinah*” family is built on the principles of non-discrimination and non-violence. Thus, harmony here is not merely at the level of the norm of “doing good,” but possesses a clear rationality of *maqasid al-sharia*, namely the prevention of harm and the protection of psychological and physical safety within the household.

The pillar of *Musyawarah* strengthens *hifẓ al-aql* by establishing collective reasoning, rational consideration, and non-impulsive decision-making as mechanisms for family governance. Consultation can be understood as a deliberative *skill* that can be cultivated, not merely a

<sup>21</sup> Andi Tenri Leleang et al., “Revitalizing the Role of Kantor Urusan Agama ( KUA ) in Realizing the Sakinah Family at Bone Regency with Maqāṣid Asy-Syarī ’ Ah Perspective,” *Jurnal Bimas Islam* 15, no. 2 (2022), <https://doi.org/https://doi.org/10.37302/jbi.v15i2.608>.

<sup>22</sup> Jefferey Dew and Mark Jackson, “Commitment and Relationship Maintenance Behaviors as Marital Protective Factors during Economic Pressure,” *Journal of Family and Economic Issues* 39, no. 2 (2018): 191–204, <https://doi.org/10.1007/s10834-017-9550-7>.

<sup>23</sup> Yolanda Theresia Pasaribu and Retha Arjadi, “Relational Maintenance Behavior as a Predictor of Marital Satisfaction in Commuter Marriage,” *Jurnal Psikologi* 50, no. 1 (2023): 104–24, <https://doi.org/10.22146/jpsi.72905>.

<sup>24</sup> Brian Littlechild et al., “Relational Interventions for Intimate Partner Violence: A Systematic Narrative Review,” *Research on Social Work Practice* 35, no. 7 (2025): 809–27, <https://doi.org/10.1177/10497315241287915>.

<sup>25</sup> Fareshteh Babaheidarian, Sayedeh Zahra Masoumi, and Godratullah Roshanaei, “The Effect of Family Based Counseling on Domestic Violence in Pregnant Women Referring to Health Centers in Sahneh City, Iran, 2018,” *Annals of General Psychiatry* 11, no. 11 (2021), <https://doi.org/10.1186/s12991-021-00332-8>.

<sup>26</sup> Alfitri, “Protecting Women from Domestic Violence: Islam, Family Law, and the State in Indonesia,” *Studia Islamika* 27, no. 2 (2020), <https://doi.org/https://doi.org/10.36712/sdi.v27i2.9408>.

normative slogan.<sup>27</sup> The *Bimwin* module explicitly positions *musyawarah* as a way to jointly resolve household issues. At the level of Maqasid al-Shariah, the pillar of *musyawarah* must be able to shift families from a reactive pattern to a deliberative one, so that family decisions are more rational and better able to manage emotions.<sup>28</sup> The significance is that consultation demonstrates the presence of a component of protection of reason (*hifẓ al aql*) in the message of Tepuk Sakinah, but this protection only becomes real when consultation is understood as a decision-making procedure that can be practiced and repeated in real family situations, not merely a normative slogan.<sup>29</sup>

The *Taradin* pillar is a crucial element because it emphasizes the dimensions of informed consent and willingness, which in family life serve as both an ethical safeguard and a mechanism to prevent harm.<sup>30</sup> The Ministry of Religious Affairs positions *Taradin* as a distinct pillar within Tepuk Sakinah. Interestingly, in the *Bimwin* Module, the concept of willingness appears as part of the verse on consultation, so *Taradin* can be interpreted as an explicit articulation of an element that is already implicit within the framework of guidance. This reinforces the alignment of Tepuk Sakinah with the maqasid, as consent and *ridha* are prerequisites for a safe, just, and minimally coercive relationship, which ultimately relates to *hifẓ al nafs* and also has the potential to extend to *hifẓ al mal* when it comes to financial agreements and the division of roles.<sup>31</sup>

In the realm of *hifẓ al mal*, the alignment of Tepuk Sakinah tends to be more indirect, yet it remains justifiable when interpreted as a mnemonic that must be supported by *Bimwin* materials. In terms of policy, the Ministry of Religious Affairs states that *Bimwin* provides comprehensive training, including on household finance.<sup>32</sup> Field findings from this study also indicate that Tepuk Sakinah is supported by other materials such as household financial literacy and supporting discussions, so the chant does not stand alone. Thus, alignment with *hifẓ al mal* is more appropriately situated at the program level, rather than merely as alignment of the message's wording.<sup>33</sup>

Based on the discussion above, it is essentially confirmed that Tepuk Sakinah can be considered consistent with the five essential principles (*Maqasid al-Shariah*) because it encapsulates the core values of *Bimwin* and guides participants toward a sakinah family orientation that is accountable in terms of Maqasid. The strongest alignment is evident in *hifẓ al-nasl*, *hifẓ al-nafs*, and *hifẓ al-'aql* through the logic of partnership, marital commitment, ethical relationships that are *ma'ruf* and oriented toward preventing harm, as well as consultation as a rational decision-making mechanism.<sup>34</sup> Meanwhile, the alignment with *hifẓ al-mal* tends to be conditional, as it cannot be

<sup>27</sup> Aksin Wijaya and Shofiyullah Muzammil, "MAQĀ(Formula Presented)IDI TAFSIR Uncovering and Presenting Maqā(Formula Presented)Id Ilāhī-Qur'anī into Contemporary Context," *Al-Jami'ah* 59, no. 2 (2021): 449–78, <https://doi.org/10.14421/ajis.2021.592.449-478>.

<sup>28</sup> Javadijala et al., "Improved Couple Satisfaction and Communication with Marriage and Relationship Programs : Are There Gender Differences ? — A Systematic Review and Meta-Analysis."

<sup>29</sup> Arbanur Rasyid and Fatahuddin Aziz Siregar, "Interreligious Marriages: Can Couples in Interfaith Marriages Live a Happy Life?," *Abkam: Jurnal Ilmu Syariah* 25, no. 1 (2025): 159–76, <https://doi.org/10.15408/ajis.v25i1.37317>.

<sup>30</sup> Mohd Nazmi et al., "Shura in Mixed-Faith Family Relations : An Approach to Strengthen Family Bonds in Sabah" 95, no. 1 (2025): 1–17.

<sup>31</sup> Siti Musawwamah, Muhammad Taufiq, and Erie Haryanto, "Resistance to Child Marriage Prevention in Indonesia and Malaysia," *Abkam: Jurnal Hukum Islam* 23, no. 1 (2023): 259–80, <https://doi.org/https://doi.org/10.15408/ajis.v23i1.32014>.

<sup>32</sup> Rokhmad Abu, "'Tepuk Sakinah', Cara Kemenag Mudahkan Catin Hafal Esensi Keluarga Sakinah | Nasional | Kementerian Agama RI."

<sup>33</sup> Juwaini Saleh et al., "Marriage Guidance Towards Family Resilience in Aceh: A Study of Islamic Law Philosophy," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 2 (2022): 594–613, <https://doi.org/10.22373/sjkh.v6i2.12448>.

<sup>34</sup> Allison Megale, Emily Peterson, and Myrna L Friedlander, "How Effective Is Online Couple Relationship Education? A Systematic Meta-Content Review," *Contemporary Family Therapy* 44, no. 3 (2022): 294–304, <https://doi.org/10.1007/s10591-021-09585-7>.

derived solely from the text of the slogan but must be supported in practice by material reinforcement, classroom activities, and *Bimwin* learning practices.<sup>35</sup> Thus, the contribution regarding the alignment of *Tepuk Sakinah* based on *Maqasid al-Shariah* for the entire article is to provide a well-defined normative basis as an evaluation criterion, while also clarifying that *Tepuk Sakinah*, as a chant, can legitimately serve as an instrument for the internalization of values if it is embedded within a consistent learning ecosystem and policy, so that the concise message does not stop at memorization but continues in family behavior.

**Table 1.** Mapping the relevance of the *Tepuk Sakinah* pillars based on *Maqasid al-Shariah*

| Pillars of <i>Tepuk Sakinah</i>                                 | <i>Maqasid al-Sharia</i>     | Core Harmony  |
|---|------------------------------|---|
| Spousal Partnership ( <i>Zawaj</i> )                            | Hifz al-nasl and Hifz al-din | The relationship between spouses, as one that is mutually complementary and supportive, serves as the foundation for a stable and meaningful family.                                    |
| A Strong Pledge ( <i>Mitsaqan Ghalizan</i> )                    | Hifz al-nasl and Hifz al-din | A strong bond, jointly upheld, affirms commitment and responsibility, ensuring the family is not built on a temporary basis.  |
| Mutual Love, Care, and Respect ( <i>Mu'asyarah bil Ma'ruf</i> ) | Hifz al-nafs                 | The ethics of kind treatment and the rejection of violence protect physical and psychological safety in the marital relationship.   |
| <i>Musyawah</i>   | Hifz al-'aql                 | Joint decision-making through rational dialogue and mutual listening maintains clarity of thought, prevents impulsive decisions, and strengthens the quality of family problem-solving. |
| Mutual Consent ( <i>Taradin</i> )                               | Hifz al-nafs and Hifz al-mal | Consent without coercion and willingness serve as an ethical safeguard to prevent coercion, including in agreements regarding roles, financial management, and household decisions.     |

<sup>35</sup> Lao Tzu Allan-Blitz, Rose Olson, and Quang Tran, "Assessment of Microfinance Interventions and Intimate Partner Violence: A Systematic Review and Meta-Analysis," *JAMA Network Open* 6, no. 1 (2023): E2253552, <https://doi.org/10.1001/jamanetworkopen.2022.53552>.

## OPERATIONALIZING TEPUK SAKINAH IN MARRIAGE GUIDANCE SERVICES

Research findings in the context of the Jombang Subdistrict KUA indicate that Tepuk Sakinah is not treated as a standalone activity, but rather as a pedagogical tool strategically placed at the end of the session to reinforce the core messages conveyed during the *Bimwin* session. This practice is evident from the religious counselors' explanation that Tepuk Sakinah is presented during the closing session with the aim of helping prospective couples recall the material they have received (*retrieval practice*), which is known to strengthen long-term retention more effectively than mere passive re-exposure, particularly regarding the pillars of marriage and the reinforcement of fundamental marital values.<sup>36</sup> Tepuk Sakinah is also understood as a concise summary of the *Bimwin* material; thus, its primary function is not to introduce new topics but to consolidate the understanding built during the counseling process. In practice, facilitators report that there is still elaboration following the chants through question-and-answer discussions, particularly regarding core values and the purpose of marriage. In this way, Tepuk Sakinah functions as both a mnemonic and a brief reflection prompt, rather than merely a clapping game disconnected from the learning content.<sup>37</sup>



**Figure 1.** A Bimwin session at the KUA in Jombang Subdistrict, Jombang Regency

The inclusion of the “Tepuk Sakinah” in the closing session also carries significant institutional meaning, namely the distinction between educational and ritual spaces. The religious counselor emphasized that the “Tepuk Sakinah” is not performed during the marriage ceremony because the ceremony is understood as a sacred moment, whereas the “Tepuk Sakinah” is part of the training process. This is not merely a technical detail, but an indicator that the KUA maintains a boundary between communicative learning and formal rituals. Within the framework of program evaluation, this distinction reinforces the argument that the object of evaluation pertains to the operationalization of Tepuk Sakinah as a learning method in *Bimwin*, not as an element of religious ceremony.<sup>38</sup>

In terms of prospective couples' reception, the data indicate that Tepuk Sakinah functions as an emotional climax that fosters participant engagement. The organizers noted that the prospective brides and grooms generally responded enthusiastically; in fact, many had already memorized the routine and were eagerly awaiting the session. However, at the same time, a

<sup>36</sup> Bruna Fernanda et al., “Retrieval Practice in Classroom Settings : A Review of Applied,” *Frontiers in Education* 4, no. February (2019), <https://doi.org/10.3389/educ.2019.00005>.

<sup>37</sup> Dietrich Manzey and Tara Radovi, “The Impact of a Mnemonic Acronym on Learning and Performing a Procedural Task and Its Resilience Toward Interruptions,” *Frontiers in Psychology* 10, no. November (2019): 1–17, <https://doi.org/10.3389/fpsyg.2019.02522>.

<sup>38</sup> Kathryn Louise Reilly et al., “Comparing , Contrasting , and Integrating Dissemination and Implementation Outcomes Included in the RE-AIM and Implementation Outcomes Frameworks,” *Frontiers in Public Health* 8, no. September (2020): 1–9, <https://doi.org/10.3389/fpubh.2020.00430>.

finding emerged that is relevant for policy evaluation: some participants mistakenly believed that Tepuk Sakinah was a mandatory requirement. Clarification was provided directly by the KUA by emphasizing that what is mandatory is participating in *Bimwin*, while Tepuk Sakinah is merely a facilitation strategy.<sup>39</sup> This finding is significant because it highlights two sides of the *mnemonic* tool: it is effective in building collective memory and emotion, but it also risks being perceived as an administrative formality if not accompanied by an explanation of its function.<sup>40</sup> More broadly, *Bimwin* can be understood as a form of *couple* or *relationship education*; a literature review indicates that relationship education programs are generally more effective when the “skill/message summary” component is linked to practice, reflection, and feedback rather than remaining merely a slogan.<sup>41</sup>

The relationship between Tepuk Sakinah and the *Bimwin* materials and modules is evident on two levels: the alignment of the pillars’ substance and the alignment of the learning models.<sup>42</sup> At the substantive level, the *Bimwin* module explicitly directs facilitators to ask about and mention the five pillars of marriage together, namely partnership, a firm commitment, treating one’s partner well, mutual consultation, and mutual consent. This indicates that the pillars of Tepuk Sakinah have a direct foundation within the module’s material structure, while also explaining why implementers refer to Tepuk Sakinah as a summary of the *Bimwin* material.

At the instructional model level, the module also emphasizes practice activities that result in the formulation of shared life goals and more concrete long-term plans, which are then recommended to be kept as reminders.<sup>43</sup> This approach aligns with the function of Tepuk Sakinah, which positions value reminders as a strategy for internalization; however, the module demonstrates that these reminders become more powerful when linked to learning *outcomes* in the form of agreements formulated by the engaged couple themselves.<sup>44</sup>

The *Bimwin* module also incorporates process evaluation by providing a *post-test* instrument and an evaluation sheet for prospective brides and grooms, including questions regarding the most enjoyable counseling methods and the facilitator’s success in creating a conducive learning atmosphere.<sup>45</sup> This is relevant to the analysis of this study because it allows for the assessment of Tepuk Sakinah not merely as a means of lightening the classroom atmosphere, but as part of an experience that can be documented through feedback from prospective brides and grooms.

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<sup>39</sup> Musawwamah, Taufiq, and Haryanto, “Resistance to Child Marriage Prevention in Indonesia and Malaysia.”

<sup>40</sup> Denis Paré and Drew B. Headley, “The Amygdala Mediates the Facilitating Influence of Emotions on Memory through Multiple Interacting Mechanisms,” *Neurobiology of Stress* 24, no. May (2023), <https://doi.org/https://doi.org/10.1016/j.ynstr.2023.100529>.

<sup>41</sup> Megale, Peterson, and Friedlander, “How Effective Is Online Couple Relationship Education? A Systematic Meta-Content Review.”

<sup>42</sup> Sarah E. Griffes, Nathan R. Hardy, and Ty J. Gregson, “Couple Relationship Education Content: What We Have and What We Are Missing,” *Family Process*, 2023, 1–17, <https://doi.org/10.1111/famp.13043>.

<sup>43</sup> Iklilah Muzayyanah Alissa Qotrunnada Munawaroh, Nur Rofiah, Faqihuddin Abdul Kodir, *Modul Bimbingan Perkawinan Untuk Calon Pengantin* (Direktorat Bina KUA dan Keluarga Sakinah dan Direktorat Jenderal Bimbingan Masyarakat Islam Kementerian Agama RI., 2016).

<sup>44</sup> Hannah C. Williamson et al., “Premarital Education and Later Relationship Help-Seeking,” *Journal of Family Psychology* 32, no. 2 (2018): 276–81, <https://doi.org/10.1037/fam000383>.

<sup>45</sup> Ebra İnan Kirmızıgül and Savil Şahin, “The Efficacy of Web Based Marriage Preparation Education for Premarital Couples,” *Sexuality and Disability* 42, no. 2 (2024): 243–58, <https://doi.org/10.1007/s11195-024-09842-1>.

## AN EVALUATION FRAMEWORK FOR TEPUK SAKINAH BASED ON MAQASHID AL-SYARI'AH IN MARRIAGE GUIDANCE

The need for an evaluation framework at the KUA does not stem from a lack of guidance objectives, but rather from the gap between the ideal evaluation design and the actual implementation of Bimwin. In practice, the evaluation approach operates in two directions: first, assessing long-term impacts through divorce data and their underlying causes, supported by institutional networks such as collaboration with Religious Courts and the *Pusaka Sakinah* service; and second, conducting pre- and post-measurements using brief instruments—recognized as the most feasible approach—though these are not routinely implemented due to *Bimwin*'s approximately three-hour duration, which prioritizes content delivery. Based on the literature on public service program evaluation, this type of evaluation is commonly understood as a combination of *outcome evaluation* (changes in prospective spouses) and implementation evaluation (execution, acceptability, and sustainability).<sup>46</sup> The integration of outcome–implementation indicators can be explained through the development of the RE-AIM framework and *the Implementation Outcomes Framework*, which emphasize that in short-term programs, realistic evaluation often begins with implementation indicators before demanding complex long-term impacts.<sup>47</sup> In selecting indicators that are “sufficient” yet still valid, a review of quantitative measures in policy or program implementation reveals common practices such as using brief measures that directly capture implementation *outcomes* and their determinants, particularly in resource-constrained service contexts.<sup>48</sup> These findings underscore that the primary need is not to introduce new types of evaluation, but rather to formulate operational indicators that remain feasible within time and resource constraints.

The *Maqasid al-Shariah* perspective is not treated as an additional label, but as a normative foundation that determines the direction of evaluation.<sup>49</sup> At the level of *al-daruriyyat al-khams*, the evaluation is aimed at assessing the extent to which the five pillars of Tepuk Sakinah contribute to the protection of religion, life, intellect, lineage, and property. In this way, the evaluation indicators assess not only whether prospective spouses are able to recall the terms of the pillars, but also whether these pillars can be translated into behavioral orientations that support family life. This framework aligns with the *Maqasid al-Shariah* approach, which emphasizes that religious laws and practices should be interpreted through the objectives of protecting human welfare and public benefit.<sup>50</sup>

Based on this, the Tepuk Sakinah evaluation framework in this study should be understood as a convergence of program evaluation and the *Maqasid al-Shariah* orientation. Program evaluation provides tools to assess the implementation, acceptability, and feasibility of indicators within the context of limited services. Meanwhile, *Maqasid al-Shariah* provides a

<sup>46</sup> J. Weiner Bryan et al., “Psychometric Assessment of Three Newly Developed Implementation Outcome Measures,” *Implementation Science* 12, no. Article 108 (2017), <https://doi.org/10.1186/s13012-017-0635-3>.

<sup>47</sup> E. Glasgow Russell, M. Harden Samantha, and Gaglio Bridget, “RE-AIM Planning and Evaluation Framework: Adapting to New Science and Practice With a 20-Year Review,” *Frontiers in Public Health* 7 (2019): Article 64, <https://doi.org/10.3389/fpubh.2019.00064>.

<sup>48</sup> Peg Allen et al., “Quantitative Measures of Health Policy Implementation Determinants and Outcomes: A Systematic Review,” *Implementation Science*, 2020, 1–17, <https://doi.org/https://doi.org/10.1186/s13012-020-01007-w>.

<sup>49</sup> Muhammad Amin Abdullah, “Maqāṣid Al-Sharī‘at: The Main Reference and Ethical-Spiritual Foundation for the Dynamization Process of Islamic Law,” *Abkam: Jurnal Ilmu Syariah* 20, no. 2 (2021): 331–56, <https://doi.org/10.15408/ajis.v20i2.18333>.

<sup>50</sup> Abdullahi Mohammed, “A Scientometric Study of Maqasid Al-Shariah Research: Mapping the Scholarly Landscape,” *Frontiers in Research Metrics and Analytics* 10.3389/fr (2024): Article 1439407, <https://doi.org/10.3389/frma.2024.1439407>.

normative direction so that the indicators developed do not stop at technical measures but also assess the connection between Tepuk Sakinah and the protection of fundamental family values.<sup>51</sup>

Based on this context, the operational evaluation framework for Tepuk Sakinah from the perspective of *Maqasid al-Shariah* in this study was developed using the principles of minimal evidence and practicality. The principle of “minimal evidence” can be defined as a pragmatic evaluation strategy, namely selecting indicators that are informative yet simple and feasible, such as acceptability, feasibility, and appropriateness, because these three constructs are frequently used to assess interventions at the early implementation stage and are useful for rapid improvements in subsequent implementation cycles.<sup>52</sup> The “practicality” principle means that indicators should not burden facilitators or disrupt the flow of the material. This principle aligns with the findings of the Jombang KUA that the most feasible method is a brief pretest and posttest, although their implementation has not always been routine due to the limited duration of Bimwin sessions.

Operationalization means that the indicators do not stop at abstract claims about internalization, but are broken down into trainable micro-skills, core activities that can be performed during sessions, and the simplest evidence showing that the engaged couple understands and is able to respond to the message in a targeted manner. Since Tepuk Sakinah functions as a *mnemonic* or concise message that is repeated, brief pre- and post-evaluations can be designed as “retrieval” tests of the meaning of the pillars and examples of their application; through questions, short quizzes, or simple reflections, retention can be strengthened more effectively than by merely rereading the material passively.<sup>53</sup> *Learning science* literature indicates that *retrieval practice* and structured repetition correlate with better retention; therefore, brief *post-tests* or immediate comprehension checks serve as a relevant form of minimal evidence for reminder media such as this.<sup>54</sup>

The use of micro-skills as an evaluation unit is also consistent with findings from research on couple interventions and *relationship education*, which often target micro-skills such as effective communication, conflict regulation, problem-solving, and role negotiation, as these are easier to teach and observe than the abstract concept of “value internalization”.<sup>55</sup> Empirical evidence also shows that communication skills training can improve communication abilities and reduce indicators of marital problems; thus, micro-skills, the *Maqasid al-Shariah* orientation, and the core activities of *Bimwin* sessions can serve as “immediate outcome” indicators in marital relationship preparation programs.<sup>56</sup>

<sup>51</sup> Mohd Suhadi, Noor Azniza Ishak, and Mohd Noor, “Feedback on The Application of The Elements of Maqasid Syariah in Family and Marriage Counselling,” *International Journal of Innovation, Creativity and Change* 5, no. 6 (2019): 1239–48.

<sup>52</sup> Evelyn Cho et al., “Assessing Provider Perceptions of Training: Initial Evaluation of the Acceptability, Feasibility, and Appropriateness Scale,” *Implementation Research and Practice* 3 (2022), <https://doi.org/10.1177/26334895221086269>.

<sup>53</sup> J. S. Moreira Tiago, A. Pinto Joana, and B. Albuquerque Pedro, “Retrieval Practice in Classroom Settings: A Review of Applied Research,” *Frontiers in Education* 4, no. Article 5 (2019), <https://doi.org/10.3389/educ.2019.00005>.

<sup>54</sup> Pooja K Agarwal, Ludmila D Nunes, and Janell R Blunt, “Retrieval Practice Consistently Benefits Student Learning: A Systematic Review of Applied Research in Schools and Classrooms,” *Educational Psychology Review* 33, no. 4 (2021): 1409–53, <https://doi.org/10.1007/s10648-021-09595-9>.

<sup>55</sup> Thomas N Bradbury and Guy Bodenmann, “Interventions for Couples,” *Annual Review Of Clinical Psychology* 16, no. 99 (2020): 123, <https://doi.org/https://doi.org/10.1146/annurev-clinpsy-071519-020546>.

<sup>56</sup> Alireza Jafari et al., “The Impact of Effective Communication Skills Training on the Status of Marital Burnout among Married Women,” *BMC Women's Health* 21, no. 231 (2021): 1–10, <https://doi.org/10.1186/s12905-021-01372-8>.

The framework structure derived from this study is presented in a validation table that includes pillars, the *Maqasid al-Shariah* orientation, micro-skills, core activities, evaluation indicators, and an assessment section for implementers to determine whether an indicator is feasible or needs to be simplified. The significance of this framework lies not in the number of indicators, but in its ability to ensure that each indicator meets the minimum criteria that remain meaningful within the context of *Bimwin's* time-constrained nature.



**Figure 2.** Implementation of the evaluation framework validation at the KUA of Jombang Subdistrict, Jombang Regency

The alignment of this framework with *Bimwin's* official design is evident in the module, which provides pathways for learning evaluation and program implementation evaluation. The module outlines the use of pre- and post-assessment instruments to gauge participants' readiness before and after the guidance sessions, as well as evaluation instruments to assess satisfaction with both content and technical aspects, emphasizing that these instruments are prepared from the outset and their results are used as a basis for improving future implementations. Thus, the evaluation framework formulated in this study does not shift policy but rather operationalizes the evaluation space already available in the module and adapts it to the practices and limitations of evaluation at the KUA.

The contextual factors that most determine whether an indicator is realistic are the duration and workload of the session. When *Bimwin* lasts about three hours, evaluations that are time-consuming, require additional processing, or add to the administrative burden are easily sidelined. Therefore, realistic indicators tend to take the form of brief instruments, concise reflections, or simple outputs that do not disrupt the flow of the material, while being organized in tiers between minimal core indicators and supplementary indicators used only when conditions permit. This tiered structure ensures that evaluations proceed without increasing the workload of those implementing them.

At the same time, the evaluation's stronger focus on assessing long-term impacts through divorce trends reveals a gap at the level of the learning process. The contribution of the evaluation framework in this study is not to replace long-term evaluation, but rather to complement it with evidence of the process that is more closely tied to internalization during the sessions, so that recommendations can bridge the gap between evidence at the implementation level and broader assessments of social impact.

The KUA acknowledges that brief pre- and post-tests are the most feasible method; however, time constraints are the primary reason for the irregularity of their implementation, so the success of the evaluation framework depends on a design that is concise, easy to use, and does not add to the workload. With a usability-oriented framework, an evaluation is considered valuable when it can be implemented and used for improvement, not when it is perfect but difficult to apply. A summary of the evaluation indicators and notes on the validation of findings based on the Jombang Subdistrict KUA is presented concisely following the tabl

**Table 2.** Validation of the Tepuk Sakinah Evaluation Framework for the Jombang Subdistrict Office, Jombang Regency

| Pillars of Tepuk Sakinah                             | Orientation of Maqasid al-Shariah | Micro skills being trained  | Core Activities in the Session   |
|--|-----------------------------------|---|--|
| Zawaj (spousal partnership)                          | Hifz al-nasl and Hifz al-din      | Orientation toward family goals and shared values   | Discussion of core values and family goals   |
| Mitsaqan ghalizan (a solemn pledge)                  | Hifz al-nasl and Hifz al-din      | Understanding marital commitments as well as the rights and obligations of husbands and wives | Case studies on rights and obligations and strengthening commitment                                |
| Muasyarah bil maruf (Mutual Love, Care, and Respect) | Hifz al-nafs                      | Empathetic communication, conflict de-escalation, and anti-violence reflection                | Reinforcement of material and reflection. Light conflict simulations based on real-life situations |
| Musyawah   | Hifz al-aql                       | Problem-solving and joint decision-making   | Deliberative discussion, prioritization of needs, and role boundaries                              |
| Taradin (mutual consent)                             | Hifz al-nafs and Hifz al-mal      | Healthy negotiation, understanding of consent, and agreed-upon boundaries                     | Agreement negotiation exercises, follow-up plans, and service referrals                            |

In the Zawaj pillar, understood as spousal partnership, the evaluation orientation is directed toward *Hifz al-nasl* and *Hifz al-din*. *Hifz al-nasl* is evident in efforts to foster an awareness that marriage is a family institution whose continuity must be preserved. *Hifz al-din* is evident in the understanding that marriage is not merely a social relationship but also a bond of religious significance. Therefore, evaluation indicators should not focus solely on memorizing terms but on the prospective spouses' understanding of the family's purpose, the couple's responsibilities, and the foundational values of marriage. The KUA validation confirmed that discussions on core values and family goals were already implemented, whereas the assignment to write about the five pillars was deemed unrealistic because participants had already received a handbook and were more focused on recalling the meanings of the pillars. Scores were not used; verification was conducted through question-and-answer sessions.<sup>57</sup>

<sup>57</sup> Ramli Angraini, Mohd Nasir Badlihisam, and Abdul Kadir Firdaus Khairi, "Maqasid Shariah in Family Institutions: Analysis of the Prenuptial Course Module in Malaysia," *Mazahib: Jurnal Pemikiran Hukum Islam* 19, no. 2 (2020): 247–80, <https://doi.org/10.21093/mj.v19i2.2567>.

In the *Mitsaqan Ghalizān* pillar, understood as a solemn covenant, the evaluation orientation is also linked to *Hifẓ al-nasl* and *Hifẓ al-din*. This pillar emphasizes that marriage is not a temporary relationship, but a strong bond that demands commitment, responsibility, and ethical awareness. Based on KUA validation, micro-skills in this pillar should focus on commitment to the sacred marriage vow, rather than on overly detailed role boundaries. *Mitsaqan Ghalizān* is best evaluated through an understanding of the meaning of commitment, rights, obligations, and family responsibilities. Assessment can be conducted through pretests and posttests.<sup>58</sup>

In the *Muasyarah bil maruf* pillar, understood as mutual love, care, and respect, the evaluation orientation is most closely linked to *Hifẓ al-nafs*. This pillar guides prospective spouses to treat their partners well, maintain communication, manage conflict, and reject violence. According to data from the Jombang KUA, the *Bimwin* curriculum covers domestic conflict management, financial literacy, and guidance on referral procedures when serious issues such as domestic violence arise. Therefore, the most realistic indicators are the prospective spouses' ability to identify healthy conflict resolution strategies, understand non-harmful forms of communication, and recognize support channels when facing problems they cannot resolve on their own, as assessed through pre- and post-tests.<sup>59</sup>

In the *Musyawarah* pillar, understood as joint decision-making, the evaluation focus is directed toward *Hifẓ al-aql*. Consultation requires the ability to think clearly, listen to one's partner, weigh options, and make joint decisions. In the context of *Bimwin*, which has a limited duration, overly demanding indicators such as full simulations and detailed meeting minutes are unrealistic. Therefore, guided discussions are more appropriate as a minimum standard. Through discussion, the facilitator can still assess whether the engaged couple understands the principles of joint decision-making, role division, and family problem-solving. KUA validation indicates that this form of evaluation is more feasible and has been implemented, compared with activities that require a longer duration.

In the *Taradin* pillar, understood as mutual consent and agreement, the evaluation orientation relates to *Hifẓ al-nafs* and *Hifẓ al-mal*. *Hifẓ al-nafs* is evident in the importance of consent, willingness, and the prevention of coercion in marital relationships. *Hifẓ al-mal* is evident when the couple's agreement concerns economic management, household needs, and financial decisions. Data from the Jombang KUA indicates that *Bimwin* also covers family financial literacy, follow-up plans, and an introduction to assistance referral channels. Thus, evaluation indicators under the *Taradin* pillar can focus on the ability of prospective couples to understand healthy relationship boundaries, negotiate reasonably, and know where to seek assistance when facing serious conflicts.<sup>60</sup>

## CONCLUSION

This study focuses on Tepuk Sakinah as a medium for internalizing the values of a harmonious family within Marriage Counseling services at the KUA in Jombang Subdistrict. This focus is

<sup>58</sup> Syafi'i Imam, Faiqoh Ruqoyatul, and Vasco Fronzoni, "Concept of Misaqan Ghalidzan in Contemporary Interpretation of Quraish Shihab Thoughts," *MILRev: Metro Islamic Law Review* 2, no. 2 (2023): 115–33, <https://doi.org/10.32332/milrev.v2i2.7807>.

<sup>59</sup> M. An Noor Safdhinar et al., "Rethinking Mu'asyarah Bil Ma'ruf: A Maqâshid Syari'ah Cum-Mubâdalah Approach," *At-Turâs: Jurnal Studi Keislaman* 11, no. 1 (2024): 12–24, <https://doi.org/10.33650/at-turas.v11i1.7281>.

<sup>60</sup> Arifatu Diniyya Aulia, Firdaus Fatah Yasin Raudlotul, and Mahmud Mek Wok, "The Significance of Financial Literacy for Family Wealth Management: A Critical Study from Maqasid Perspective," *Journal of Islam in Asia* 17, no. 3 (2020): 198–215.

directed toward examining the relevance of the five pillars of Tepuk Sakinah to *Maqasid al-Shariah*, explaining their implementation in Marriage Counseling practice, and formulating a realistic evaluation framework for KUA services that operate under time constraints.

The findings indicate that Tepuk Sakinah functions not only as a closing chant but also as a value reminder that helps prospective couples understand the core content of Marriage Counseling. Its five pillars are closely related to *al-daruriyyat al-kebams. Zawaj* and *Mitsaqan Ghalizhan* reinforce *Hifz al nasl* and *Hifz al din* by framing marriage as a lawful, strong, and worshipful bond. *Muasyarah bil maruf* relates to *Hifz al nafs* because it emphasizes kind treatment, healthy communication, and the prevention of violence. *Musyawah* relates to *Hifz al aql* because it encourages rational and dialogic family decision making. *Taradhin* relates to *Hifz al nafs* and *Hifz al mal* because it emphasizes consent, willingness, healthy negotiation, and agreement in marital relationships.

The theoretical contribution of this study lies in its effort to translate *Maqasid al-Shariah* from a normative concept into an evaluative framework that can be used to analyze the function of educational media in *Bimwin*. The novelty of this study is reflected in its mapping of Tepuk Sakinah as a specific object of evaluation through the relationship among pillars, the orientation of *Maqasid al-Shariah*, micro skills, core activities, and evaluation indicators. Thus, this study expands Islamic family law scholarship from a conceptual discussion of sakinah values toward a more operational evaluation model.

Practically, the results indicate that Tepuk Sakinah can be used as a simple, memorable, and relevant educational medium for prospective couples. However, its effectiveness must be supported by explanations of values, guided discussions, simple case studies, question and answer sessions, and brief evaluations before and after the activity. The evaluation framework formulated in this study can assist the KUA in assessing prospective couples' understanding without overburdening the limited duration *Bimwin* program. This evaluation should not focus solely on memorizing the five pillars. Rather, it should assess value comprehension, readiness to address problems, and the initial ability of prospective couples to build a family relationship that is safe, rational, responsible, and beneficial.

This study has limitations in terms of its geographical scope and research focus. The data are based solely on *Bimwin* practices at the KUA in Jombang Subdistrict. Therefore, the findings cannot yet be generalized to all KUAs with different institutional conditions, service durations, and participant characteristics. Furthermore, this study emphasizes process evaluation and the validity of indicators rather than measuring long term impacts on family resilience or reductions in divorce rates.

Future research could test the Tepuk Sakinah evaluation framework across multiple KUA offices with different regional characteristics to generate more comparative insights. Further studies could also develop more measurable evaluation instruments to assess changes in prospective couples' understanding, attitudes, and readiness after participating in *Bimwin*. In addition, long term research is needed to examine the relationship among the internalization of Tepuk Sakinah values, the quality of couples' relationships, and family resilience after marriage.

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