

PRE-WEDDING COUNSELING TO STRENGTHEN THE FAMILY

Elfi Mu'awanah¹, Ainun Diana Lating², Muhammad Sholehudin Zuhdi³, Banin Hanifunashwa⁴, Alifah Dzakiyatunnahwah⁵, Germino Wahyu Broto⁶, Yuanita⁷

^{1,3,6} FUAD UIN Sayyid Ali Rahmatullah Tulungagung, Indonesia

² BKI UIN AM Sangaji Ambon, Indonesia, UIN Kiai Ageng Muhammad Besari Ponorogo, Indonesia

^{4,5} UNAIR Surabaya, Indonesia

⁷ BPI Universitas Islam Negeri Sulthan Thaha Syaifuddin Jambi, Indonesia.

muawanahelfi@gmail.com

Corresponding Author: Elfi Mu'awanah

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Abstract: A soul mate cannot be summoned or chosen at will; when destiny brings two people together, no one can resist it. This study explores the process of marriage preparation and cultural traditions that accompany it, emphasizing the spiritual, psychological, and social dimensions of readiness for marriage. The participants in this research selected significant partners and engaged several family members and community figures to organize the wedding ceremony in accordance with local customs and Islamic values. Although not all traditional rituals were performed, the essential components were fulfilled to ensure a meaningful and complete marriage process. One of the key findings highlights the ritual of cleaning the groom's house (house purification), which is rooted in the Islamic belief that "cleanliness is part of faith" (al-nadhafah min al-iman) and the value of ikram al-nafs wa al-duyuf (self-respect and hospitality). The study also examines the sequence of pre-wedding traditions, including sending messages to ancestors, organizing the wedding convoy (arak-arakan pengantin), attending the wedding feast (walimat al-'urs), and conducting ceremonies at both the groom's and bride's residences. These practices not only reflect adherence to local customs but also serve as symbolic expressions of faith, purity, and social unity. Ultimately, this study concludes that marriage, when carried out with awareness and preparation, becomes a path to achieving a relationship filled with peace (sakinah), affection (mawaddah), and mercy (rahmah).

Keywords: Marriage, Islamic Tradition, Sakinah, Mawaddah, Rahmah, Marital Preparation

INTRODUCTION

Often there is free sex so that without preparation someone is forced to marry. There is an event that has an impact on someone's future, because marriage is a big decision and related things in someone's life. "to avoid major sins even adultery" then the ethics of two people of the opposite sex agree to marry" then the parents should immediately prepare for the continuation of the legal marriage between the two" sometimes prohibitions for whatever reason "more often lead to very extreme events "adultery and pregnancy outside of marriage" for example a case in a village ... is suddenly found a baby in a chicken coop died. After being investigated, it was born by the "young mother" 20 years old "girl status.

When she was in high school, her parents discovered that she actually never went to school. She wore her uniform and went to school, but instead went with a man who didn't attend school. After further investigation, it was discovered that her parents wanted her to stay in school, while the girl chose to go with the man. After several years, she didn't finish school, but she ended up having a baby, the result of a relationship with a man her parents disapproved of. Because she couldn't legally marry, she vented her disappointment by giving birth to the baby. Physically, she was biologically ready to have a child, and she gave birth. Psychologically, she wasn't ready. Upon seeing the baby born, she killed it and dumped it in a chicken coop to cover her tracks.

Perhaps this pre-wedding education will contribute some insight, hopefully, so that future generations can prepare themselves when they begin to feel attracted to the opposite sex, be able to control their desires, and follow the teachings of the Quran, so that adultery and sex can only be channeled within a valid marriage. That marriage can be prepared with adequate preparation in terms of physical, psychological, economic, religious and social aspects, although not perfect and ideal, but at least education before marriage will help choose the right path scientifically and religiously as a choice of sexual channels that are in accordance with religious rules and the Quran.

RQ 1 What are the stages of cleaning the house to create a Sakinah mawadah warahmah marriage? RQ 2 Help personal readiness according mental psychology, physical economy, indigenous socio- economy through takes the decision to register a legal marriage? RQ 3 Help those concerned to prepare for and dealing with risk, crisis, conflict that may occur in a marriage implementation? RQ 4 Help in preparing for the acceptance of the wedding procession destiny towards married couples? RQ 5 What are the documents for cleaning the bride's residence?

The sound of QS Al Baqarah: 248 is as follows.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمُ إِن كُنْتُمْ مُّؤْمِنِينَ ۝

This verse indicates that peace is the consistency of a nation's chosen goals. In the individual context, when a person's heart has anchored itself, there is a sense of surrender to their destiny, and they no longer try and desire other things, despite all the temptations that sometimes seem more beautiful, better, more beautiful, and even more blissful. Stopping anchoring themselves to a single heart and anchoring their heart is an indication of peace.

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي اثْنَيْنِ إِذْ هُمَا فِي
الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ
بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا ۗ
وَاللَّهُ عَزِيزٌ حَكِيمٌ

QS Yunus: 67 indicates that choosing a partner is the ultimate goal of a heart's choice, a position of peace. Making one's partner the sole anchor for all one's mental and future children is a position of peace. The pursuit of peace also requires prayer and effort to be realized in married life. Listening to one another's complaints and responding to one another's complaints is also a good intention towards peace..

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرُوكَ ۗ ذَٰلِكَ بِأَنَّهُمْ قَسِيصِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ۗ﴾

Although initially lacking in depth, over time, mutual affection will emerge. In QS Al Maidah: 82, it is stated that affection is a very unique psychological phenomenon. Hate can sometimes become affection. But affection is devoid of arrogance, as the following verse explains. In arrogance, there's a demand for recognition of one's existence and greatness. Meanwhile, in love, there's an element of unconditional acceptance, a forgiveness that flows deeply between the hearts of couples bound in a marriage or closeness. No matter how serious the mistake, there's always a way to apologize and give forgiveness. Conversely, love, and compassion are inherent in love. there is nothing, when just a little mistake hurts each other and there is no forgiveness to get back together.

A family (Jacques et.al., 2021) is not only loving but also compassionate. This means that each partner always shows pleasure and makes each other happy. Even if it's bad, they love it, even if it's good, they love it, even if it's painful, they love it, and even if it's pleasant, they love it. Whatever the psychological feelings, there is forgiveness, and they are always viewed and viewed by each other through the lens of husnudhon (goodness and righteousness). Thus, compassion is present in the family.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Translation: Love/mawaddah, when it's in a relationship, becomes compassion. QS Ar Rum: 21

When hearts are united in marriage, God creates love and mercy, a sign of gratitude for those who are willing to use their reason to recognize that love and mercy are not accidental or effortless occurrences, but rather require prayer. Determination to wholeheartedly commit to the chosen one is not something that comes by itself. Prayer, prayer (wirid), and parental blessing are necessary for achieving happiness so that the chosen one's heart is in agreement, especially in carrying out the goals of marriage and life together. Mercy is a mental state of readiness to forgive a partner, regardless of their sins, but only for those who remain faithful.

METHOD

A case study (MPofu, 2020) examined how someone's readiness for a quick marriage occurred after only three months of getting to know their partner and deciding to marry. Interviews were conducted with both prospective brides and grooms, and the relationship involved marriage counseling. The material focused on understanding each other's circumstances (Tsai, 2025).and what each party needed to do shared their reflections and experiences in individual semi-structured interviews. The thematic analysis revealed five main themes: (a) cultivating a comfortable friendship, acceptance and trust that the marriage will run well and optimally, (b) overcoming the challenges of a therapeutic relationship with resistance experienced by family members of the prospective bride and groom, (c) overcoming obstacles to entering the world of marriage, (d) managing communication difficulties, (e) adapting and achieving breakthroughs in standard marital home preparation actions that can be achieved. We used methods adapted from prototype theory and empirical phenomenology (Fatahian, et al. 2025) to identify a collection of empathic conjectures from 6 therapy sessions with the same couple to examine their meaning structure.

Table 1. The stage on counseling prewedding treatment

No	Stages
1	Marriage proposal
2	The groom house cleaning Clean is from belief (النظافة من الإيمان) & ikromun nafsi wadh dhuyufi
3	Send the ancestors before wedding convotion
4	Marriage convotion
5	Attending the wedding party (وليمة العرس) to the female exist's party (the male exist is already at the prambon location)
6	Organizing the wedding party (وليمة العرس) for a man bride

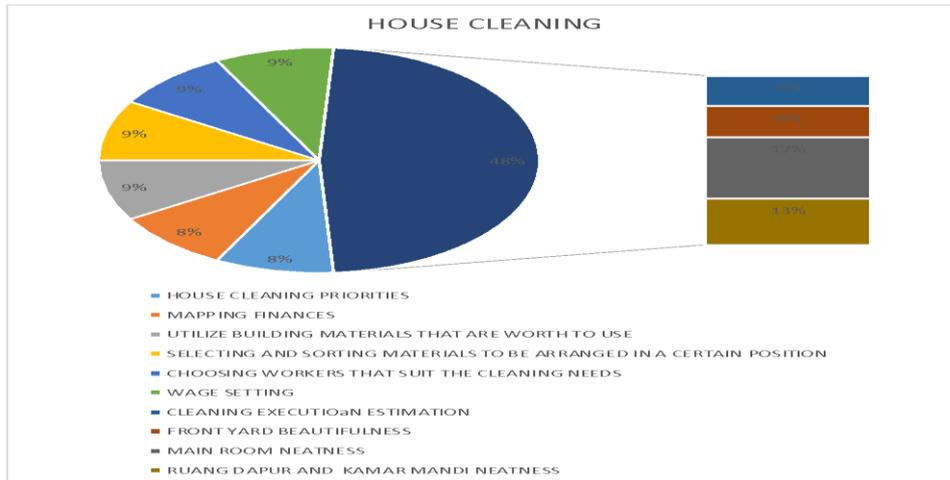
RESULTS AND DISCUSSION

The process of preparing for marriage in Islamic tradition does not only focus on administrative and ceremonial aspects, but also emphasizes physical and environmental readiness. One symbolic yet practical step in this preparation is the act of *"cleaning the bridal house."* This stage represents the effort to create a clean, organized, and harmonious environment that reflects the purity and sanctity of marriage itself.

The cleaning process is not merely about physical tidiness, but also about cultivating mental and spiritual order as the couple enters a new phase of life. Each stage of cleaning embodies certain values discipline, cooperation, mindfulness, and gratitude that align with Islamic teachings on cleanliness (*tabārah*) and domestic harmony.

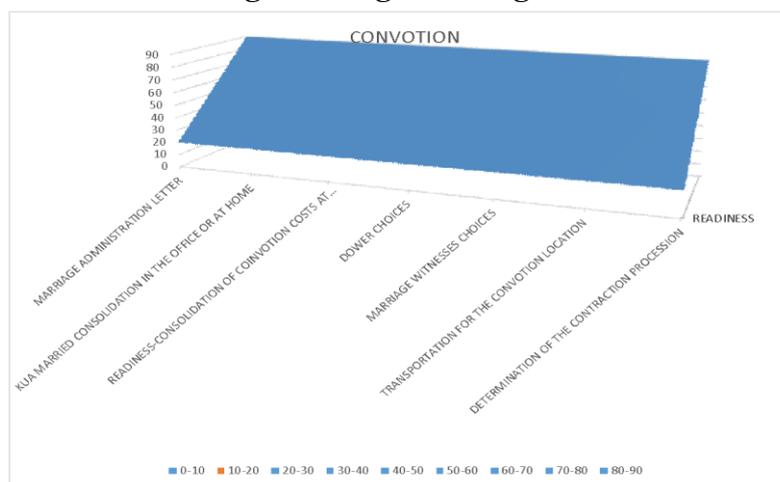
The following figure illustrates the stages of cleaning the bridal house as identified in the study, highlighting the various tasks and priorities involved in preparing the home environment before marriage.

Result 1. Stages of cleaning the bridal house



In forming a family, participants can decide to prepare the stages of cleaning the house to make it habitable for those who previously had not prepared a place to live when deciding to get married. Environmental culture also supports the power of positive decision-making when someone desires to marry. Increasing access to marriage for all groups requires counselors who support participants' ability to make the right decision to quickly transition from singlehood to marriage (Heiden et.al.,2025). The ability to optimize the use of available economic resources to maintain the cleanliness of the house is an important thing that can be done by participants and the execution of activities strengthens them in facing the marriage that will be undertaken. Including the predicted time to complete the preparation of a habitable home and who can help carry out the house cleaning work. In the treatment, researchers and participants conducted value bargaining (Balestra, et al. 2025) to open the participants' minds to accept new suggestions and implement it.

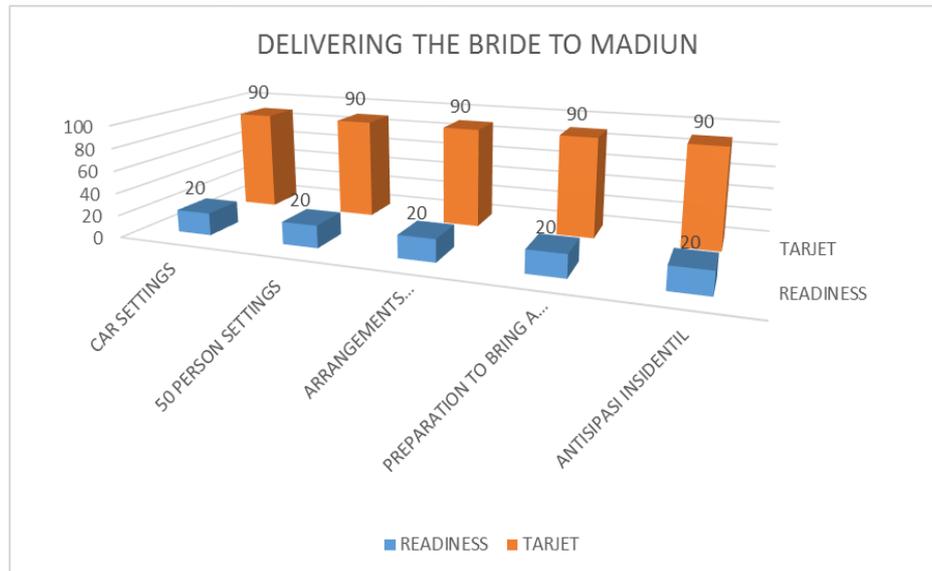
Result 2. Takes the decision to register a legal marriage



Participants can complete all the requirements needed for marriage and can decide who can be contacted to become a marriage requirement. Determination to place one's whole heart in the chosen one isn't something that comes by itself. Prayer, religious remembrance, and parental blessings are essential for achieving happiness, ensuring the chosen one's heart is in agreement, especially in pursuing the goals of marriage and life together. Rahmah is a mental state of readiness

to forgive a partner, regardless of their sins, but only for those who remain faithful. It should be instilled when making a marriage vow and this condition is the goal in establishing a marriage with a partner. In addition, it is also necessary to note that the marriage registration system may involve digital (Lockhart, 2025) marriage registration or other matters. Without mercy, a marriage cannot survive.

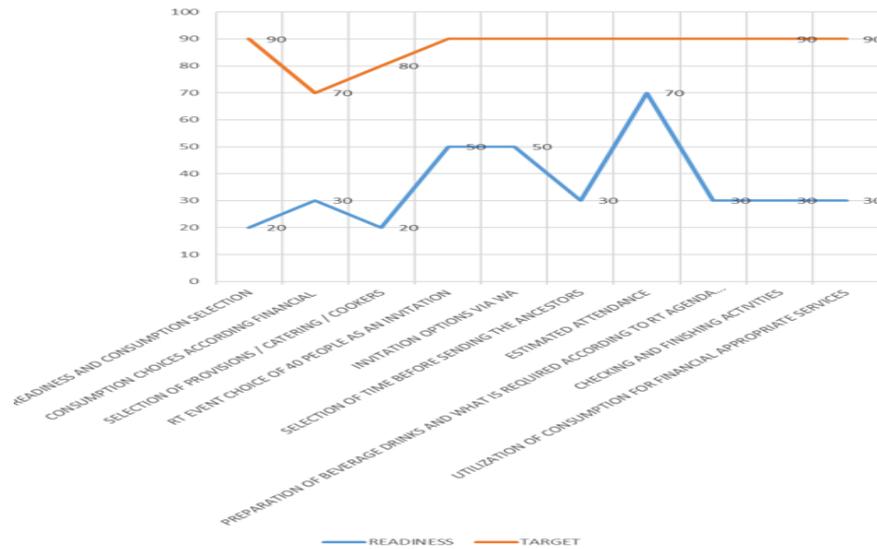
Result 3. The decision to go to the bridal place



Result 4. Preparations for the celebration of deceased ancestors

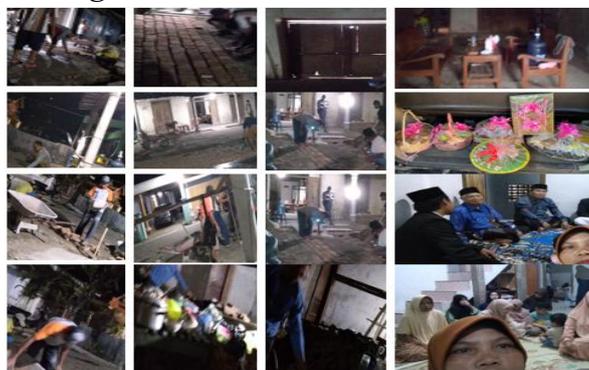
During the wedding (Stovell, 2025) participants are trained to be able to decide on the traditional custom of sending alms to the ex-wife's family with a number of gift items that can be used by the ex-wife's family in their daily lives. In traditional Indonesian customs, when someone is about to get married, they ideally perform a thanksgiving ritual to honor the spirits of their ancestors, especially their deceased parents. The goal is to have a marriage filled with blessings, peace, love, and mercy. In the activity of visiting the bride and groom, it is necessary to choose neighbors or relatives and the vehicle that will be used to go to the reception location for the wedding couple. Why is the reception held at the residence of the bride. Because the perfect welcome from both parties strengthens the good relationship and happiness for the participants who are getting married. There are weddings where the reception is held by only one party, but ideally the reception is held by both parties and in equal conditions both in terms of the banquet and the participants who are invited to come to the event, including the food served at the walimah event which is not much different between the two parties.

Chart 4. Decisions regarding sending ancestors in marriage



Sending ancestors can be done by preparing alms and inviting neighbors according to their financial means, after beginning with prayers to the spirits or tahlil (recitation of the Qur'an) to strengthen spirituality, and inviting relatives and neighbors as witnesses and helping offer prayers for the bride and groom. Initially, there were differences between the therapist and participants regarding the acceptance of the process of sending ancestors. After various discussions, the sending ancestors was finally integrated into the wedding reception. The therapist helped participants cope with the abuse they received from relatives, who were unable to arrange their own ancestral offerings because they were only married once and limited funds were only enough for the reception. Therefore, the wedding reception included prayers, in addition to the wedding ceremony itself. It also featured a lively camel parade accompanied by rebana (prayer) chants. The bride and groom were accompanied by two camels as they made their way to the reception. Whatever is done at the reception should be something that adds to the happiness of the bride and groom who are getting married (Lyness, et.al., 2025)

Result 5. The House cleaning documentation



Picture 1. Documentation of house cleaning

The next decision was for the participants to agree to utilize their natural resources to create a courtyard, making the bridal residence suitable for the newlyweds. Initially, the participants had a pattern of always receiving alms, but this needed to be changed to giving alms, as they were the ones undergoing the marriage and should share the joy of finding a life partner. Accepting a house to be repaired in order to be able to live with a new partner is and maintaining something that

cannot be changed and acceptance of the condition requires a mental state of mind and feelings when choosing to accept advice for the good of an individual's life. Maintaining cleanliness and managing the environment better and keeping it clean is the responsibility of the participants to maintain the environment (Kodippli et.al. 2025) where they enjoy their own residence and who maintains and maintains it is the person concerned themselves. Therefore, making decisions regarding the cleanliness of the residence is the responsibility of the person involved.

CONCLUSION

While once again, the measure of peace, love, and mercy varies from person to person. A happy family is one that has a compatible partner, virtuous children, and supports the originality of single and virgin children through marriage. All family members' educational, religious, and economic needs are met. But more important than that is the ability to accept all circumstances God has given and the courage to overcome and confront the challenges within the family (Von, et al. 2025) that will be built. *Sakinah mawaddah rahmah* can be achieved by participants by making consistent efforts in their marriage, facing problems that arise and continuing to achieve their goals.

AUTHOR CONTRIBUTION

Authors 1-7 provide communication and attention to each stage of the research so that the pre-wedding treatment can be carried out until completion dan discuss and guide each other on pre-wedding treatment.

FUNDING

It takes approximately 12 months of dedicated time and effort to assist and counsel the bride and groom, ensuring consistent decisions and a consistent wedding. The cost depends on the number of guests expected at the wedding. This research was funded by independent research, conducted through a letter of assignment from the university, which can be used as a recommendation for pre-wedding treatments.

DECLARATION OF CONFLICTING INTEREST

There is no conflict of interest between the authors, all are equal in providing opinions that the main theme that is the subject of discussion is aimed solely at helping a participant to live their new life and be happy with the choices they make.

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Acknowledgment to anyone who has helped you in this research to the parties who have provided experiences in households so that they become real stories in life and examples of life and no one can dictate one family to another family that exists to be an example for each other and to accept each other's position in the destiny of household life.

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