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Development of Nusantara Islam Materials for Premarital Guidance in Adiwerna Religious Affairs Office

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ABSTRACT
Premarital guidance plays an important role in preparing prospective spouses to understand religious principles and manage practical aspects of family life. However, instructional materials need to be contextualized to address the cultural and social realities of Indonesian families. This study aims to develop Nusantara Islam-based materials for premarital guidance at the Adiwerna Office of Religious Affairs (KUA Adiwerna), Tegal Regency. It employs a Research and Development (R&D) approach guided by the ADDIE model. The development focuses on identifying learning needs, organizing instructional content, and producing an initial module prototype. The resulting product is available in printed and digital PDF formats and comprises five learning units: Foundations of Islamic Marriage, Nusantara Islam and Religious Moderation, Family Communication, Family Responsibilities, and Family Conflict Resolution. Each unit incorporates learning objectives, Islamic foundations, contextual examples, case studies, discussion activities, and reflection worksheets. The materials integrate the principles of *sakinah, mawaddah,* and *rahmah* with Nusantara Islamic values, including *tawassuth, tasamuh, tawazun, i'tidal, musyawarah, ta'awun,* and *islah*. The study contributes a contextualized instructional prototype that may serve as a supplementary resource for classical and independent premarital guidance. Expert validation, practicality assessment, and empirical effectiveness testing remain necessary in subsequent research.

1. INTRODUCTION

Marriage is not merely a legal relationship between two individuals; it is also a social and religious institution that requires commitment, mutual responsibility, and the ability to manage family life. In Islam, the objectives of marriage are commonly associated with the establishment of a family characterized by sakinah (tranquility), mawaddah (love), and rahmah (compassion). Achieving these objectives requires more than an understanding of religious obligations and marriage regulations. Prospective spouses also need adequate preparation to communicate effectively, make shared decisions, manage household responsibilities, and respond constructively to family challenges. Premarital guidance therefore has an important educational function in preparing couples to establish harmonious and resilient families. In Indonesia, premarital guidance is facilitated through the Office of Religious Affairs (Kantor Urusan Agama or KUA) as part of the Ministry of Religious Affairs' efforts to strengthen family life. The policy direction is reflected in the Directorate General of Islamic Community Guidance Circular Letter Number 02 of 2024 concerning Premarital Guidance for Prospective Spouses. The circular emphasizes the importance of equipping prospective spouses with knowledge for planning quality families and skills for managing family dynamics and preparing future generations. Its stated objectives are closely connected to the realization of families characterized by sakinah, mawaddah, and rahmah (Directorate General of Islamic Community Guidance, 2024). This policy context highlights the need for premarital guidance materials that are not only informative but also relevant to the practical circumstances prospective spouses may

encounter in their family lives. The availability of guidance materials is an important component of this educational process. One of the materials published by the Ministry of Religious Affairs is Fondasi Keluarga Sakinah: Bacaan Mandiri Calon Pengantin (2017), which provides foundational knowledge for prospective spouses concerning the development of a strong and harmonious family. The publication demonstrates that premarital guidance in Indonesia already has an established educational resource. Nevertheless, the availability of a standard reference does not eliminate the need for further contextual development. The diversity of participants' educational backgrounds, family experiences, social environments, and cultural practices requires learning materials that can connect general Islamic principles with situations encountered in everyday family life. Accordingly, the development of supplementary materials should be understood as an effort to enrich existing resources rather than replace the guidance framework already provided by the Ministry of Religious Affairs (Ministry of Religious Affairs of the Republic of Indonesia, 2017).

This need becomes particularly relevant when premarital guidance is examined at the institutional level. A study conducted by Abdillah (2024) at KUA Adiwerna identified two implementation models: classical guidance and independent guidance. The study also reported several supporting factors, including the availability of facilities, documented guidance materials, and institutional cooperation. At the same time, it identified challenges involving participants' late attendance, limited enthusiasm, and insufficient awareness of the importance of premarital guidance. These findings provide a specific empirical basis for considering the development of learning materials at KUA Adiwerna. They suggest that improving premarital guidance requires attention not only to programme implementation but also to the accessibility, relevance, and instructional organization of the materials used during the learning process. Previous studies have also examined the broader implementation and educational dimensions of premarital guidance. Dhammanando et al. (2024), through a systematic literature review, discussed the implementation of premarital guidance services in Indonesia and identified several themes associated with marriage preparation and family development. Muiz et al. (2023) examined a premarital guidance model for prospective spouses under the age of nineteen, demonstrating the importance of adapting guidance approaches to participants' specific circumstances. These studies contribute to an understanding of premarital guidance from the perspectives of service implementation, programme models, and participant needs. However, the development of structured instructional materials that systematically connect Islamic marital principles with Nusantara Islamic values and practical family competencies remains a relevant area for further investigation. One approach to addressing this need is the integration of Nusantara Islamic values into premarital guidance. In this study, Nusantara Islam is approached as a contextual framework for understanding and practicing Islamic teachings in relation to Indonesia's social and cultural realities. Its relevance lies in the potential to connect religious principles with values of moderation, tolerance, balance, deliberation, cooperation, and reconciliation. These values can be translated into practical learning experiences for prospective spouses. Tawassuth, for example, can encourage balanced attitudes in household decision-making; tasamuh can foster respect for differences in family traditions and perspectives; tawazun can support the balance between individual and family responsibilities; and musyawarah can guide couples in making decisions through constructive dialogue. Similarly, ta'awun and islah can provide ethical foundations for cooperation and conflict resolution. The relevance of local wisdom in strengthening religious moderation has also been discussed by Harahap et al. (2024). The integration of these values is intended to move beyond presenting religious concepts as abstract knowledge. Instead, the materials connect them with practical situations that prospective spouses may experience, including financial planning, communication between partners, relationships with extended families, the distribution of household responsibilities, and the management of disagreements. This orientation is consistent with the instructional design perspective that effective learning materials should establish alignment among

learning objectives, content, learning activities, and assessment (Branch, 2009). In the context of premarital guidance, such alignment can help facilitators organize learning activities more systematically while enabling participants to reflect on the relationship between Islamic values and everyday family practices.

Based on the preceding discussion, the research gap addressed in this study concerns the development of contextualized premarital guidance materials rather than the absence of premarital guidance programmes or existing educational resources. Previous research has examined programme implementation at KUA Adiwerna (Abdillah, 2024), premarital guidance services in Indonesia (Dhammanando et al., 2024), and guidance models for prospective spouses with particular age-related circumstances (Muiz et al., 2023). Building on these contributions, the present study focuses on developing structured materials that integrate Islamic marital principles, Nusantara Islamic values, and practical family competencies within a learning framework suitable for both classical and independent guidance. The distinctive contribution of this study lies in translating values such as tawassuth, tasamuh, tawazun, musyawarah, ta'awun, and islah into five organized learning units supported by contextual examples, discussion activities, reflective questions, and formative assessments. Accordingly, this study aims to develop Nusantara Islam-based materials for premarital guidance at KUA Adiwerna, Tegal Regency. The development focuses on five learning units: the foundations of Islamic marriage, Nusantara Islam and religious moderation, family communication, household responsibilities, and family conflict resolution. Using a systematic instructional development approach, the study seeks to produce materials that complement existing premarital guidance resources and respond to the educational needs identified in the research context. Through this development, the study is expected to contribute to the improvement of contextual and participatory premarital education by connecting Islamic teachings with the cultural and practical dimensions of family life.

2. METHODS

This study employed a Research and Development (R&D) approach using the ADDIE model, which consists of five stages: Analysis, Design, Development, Implementation, and Evaluation (Branch, 2009). The model was selected to provide a systematic process for identifying learning needs, designing instructional materials, developing the product, and evaluating its quality. The research focused on developing Nusantara Islam-based materials for premarital guidance at the Office of Religious Affairs (KUA) in Adiwerna, Tegal Regency, Indonesia.

2.1 Research Participants and Data Collection

The study involved KUA officials, marriage registrars (*penghulu*), Islamic religious instructors, local religious figures, and prospective spouses. Participants were selected purposively based on their involvement and experience in premarital guidance (Creswell & Creswell, 2018). Data were collected through semi-structured interviews, observations, and document analysis. These techniques were used to examine existing guidance practices, available learning materials, and the educational needs of prospective spouses. The analysis also considered the Ministry of Religious Affairs' *Fondasi Keluarga Sakinah: Bacaan Mandiri Calon Pengantin* (2017) as an existing reference for developing the materials.

2.2 Development Procedures

The development process followed the five ADDIE stages. The Analysis stage identified the existing conditions and learning needs of premarital guidance. The Design stage organized the learning objectives and content into five units: Islamic marriage, religious moderation, family communication, family responsibilities, and conflict resolution. The Development stage produced structured materials in printed and digital PDF formats, integrating Islamic marital principles with

Nusantara Islamic values. These materials were designed to include learning objectives, religious foundations, contextual examples, discussion activities, and reflection questions. The Implementation stage was intended to introduce the materials into premarital guidance activities at KUA Adiwerna. The Evaluation stage was designed to assess the content, language, instructional structure, and relevance of the materials. Expert review and user feedback were considered important for product improvement, following the principles of systematic instructional development (Branch, 2009; Cahyadi, 2019). The number of participants, expert validators, validation results, and field-testing outcomes must be reported according to the actual research records.

2.3 Data Analysis

Qualitative data were analyzed using the interactive model of Miles et al. (2014), consisting of data condensation, data display, and conclusion drawing. The analysis focused on identifying learning needs and selecting relevant Nusantara Islamic values for the instructional materials. If expert validation and user-response data were collected, quantitative results were analyzed descriptively to assess the quality and usability of the developed materials.The research procedures followed the ADDIE framework consistently. Borg and Gall was not used as a separate development model.

3. RESULTS AND DISCUSSION

3.1. Existing Conditions and Needs Analysis of Premarital Guidance

Premarital guidance at KUA Adiwerna is provided through classical and independent services. Abdillah (2024) identified several supporting factors, including institutional facilities, available guidance materials, and institutional cooperation. However, challenges such as late attendance, limited participant engagement, and low awareness of premarital guidance remain. These findings indicate the need for more contextual and participatory learning materials. The review of existing premarital guidance resources, particularly *Fondasi Keluarga Sakinah: Bacaan Mandiri Calon Pengantin* (Ministry of Religious Affairs, 2017), provides a foundation for developing additional learning content. The materials developed in this study enrich the existing framework by integrating Nusantara Islamic values into practical family education. Five learning needs were identified: understanding Islamic marriage, religious moderation, family communication, household responsibilities, and conflict resolution. These topics connect Islamic teachings with the social and cultural experiences of prospective spouses.

3.2. Development of Nusantara Islam-Based Materials

The product was developed as a structured module in printed and digital PDF formats. It consists of five units: (1) Foundations of Islamic Marriage; (2) Nusantara Islam and Religious Moderation; (3) Family Communication; (4) Family Responsibilities; and (5) Family Conflict Resolution. Each unit includes learning objectives, Islamic foundations, explanations of relevant values, contextual examples, discussion activities, and reflection exercises. For example, Unit 3, *Family Communication*, introduces the principles of *musyawarah*, *amanah*, and mutual respect. A case study presents a disagreement between spouses about managing household income. Participants are asked to identify the problem, discuss possible solutions through *musyawarah*, and formulate shared commitments. The module also provides reflection worksheets to help participants connect the learning content with their future family responsibilities. The product integrates sakinah, mawaddah, and rahmah with Nusantara Islamic values such as tawassuth, tasamuh, tawazun, i'tidal, ta'awun, and *islah*. Its main feature is the combination of religious concepts and practical learning activities designed to support classical and independent premarital guidance at KUA Adiwerna.

Figure 1. Prototype of Nusantara Islam-Based Premarital Guidance Materials.

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The developed product is a printed and digital PDF module consisting of five learning units covering Islamic marriage, religious moderation, family communication, household responsibilities, and conflict resolution. Each unit includes learning objectives, Islamic foundations, contextual examples, case studies, discussion activities, and reflection worksheets. The module integrates the principles of *sakinah, mawaddah,* and *rahmah* with Nusantara Islamic values, including *tawassuth, tasamuh, tawazun, musyawarah,* and *ta'awun*. It is designed to support classical and independent premarital guidance by connecting Islamic teachings with practical family situations.

3.2. Development of Nusantara Islam-Based Premarital Guidance Materials

The instructional materials were developed using the ADDIE framework, which organizes instructional development into five interconnected stages: analysis, design, development, implementation, and evaluation (Branch, 2009). In the present study, the documented product outcome is the initial prototype developed through the formulation of learning content, organization of the five units, preparation of contextual examples, and design of learning activities. Implementation and evaluation are not reported as completed empirical stages. The ADDIE framework provides a systematic basis for aligning instructional objectives, content, learning activities, and assessment components (Branch, 2009; Cahyadi, 2019). The resulting product is entitled *Nusantara Islam-Based Premarital Guidance Module for Prospective Spouses*. It is designed in printed and digital PDF formats and presents five learning units that integrate Islamic marital principles with Nusantara Islamic values. The module is intended to complement classical and independent premarital guidance by providing facilitators and prospective spouses with organized learning content, contextual illustrations, discussion activities, and reflection exercises. The first unit, Foundations of Islamic Marriage, introduces the concepts of *sakinah*, *mawaddah*, and *rahmah* as the religious and ethical foundations of marital life. The unit emphasizes that marriage involves more than fulfilling formal religious and legal requirements. It also requires the development of tranquillity, affection, compassion, and mutual commitment between spouses. These concepts provide the ethical foundation for understanding the subsequent units, particularly those concerning communication, responsibilities, and conflict resolution. The inclusion of these principles is consistent with the discussion of *sakinah*, *mawaddah*, and *rahmah* as central objectives of Islamic marriage (Nazaruddin, 2020). The second unit, Nusantara Islam and Religious Moderation, discusses *tawassuth*, *tasamuh*, *tawazun*, and *i'tidal*. These values are introduced as ethical foundations for responding to differences in opinions, family traditions, social backgrounds, and expectations. *Tawassuth* encourages moderation, *tasamuh* promotes tolerance, *tawazun* emphasizes balance, and *i'tidal* highlights justice and fairness. Their inclusion is intended to help prospective spouses recognize that differences between individuals and families require mutual respect and constructive responses. The integration of local wisdom into Islamic educational materials has also been explored in studies emphasizing the relationship between contextual religious education and the development

of religious moderation (Usman et al., 2024). The third unit, Family Communication, focuses on *musyawarah*, *amanah*, and mutual respect. This unit presents communication as an important process through which spouses express thoughts, feelings, needs, and expectations. The instructional content connects the principle of *musyawarah* with shared decision-making and the resolution of differences through dialogue.

The module also introduces tolerance and *tepa selira* as practical attitudes that encourage spouses to understand one another's circumstances and perspectives. One concrete example is the case study concerning differences between a husband and wife in managing monthly household income. In the illustrated situation, the husband intends to allocate more money to savings, whereas the wife prioritizes household expenditure and financial assistance to her parents. This scenario is used to encourage participants to identify the sources of disagreement, consider possible solutions through *musyawarah*, discuss each spouse's responsibilities, and maintain mutual respect during decision-making. The case is an instructional illustration developed for learning purposes; it is not presented as an observed conflict involving an actual couple in Adiwerna. The unit also includes learning objectives that direct participants to understand the importance of family communication, apply deliberation and mutual respect, and respond wisely to differences of opinion. These objectives are supported by group discussion questions and a reflection worksheet. The worksheet asks participants to formulate three personal commitments for building better communication within their future families. This structure connects conceptual understanding with reflective learning activities. The emphasis on communication is also supported by Blanchard et al. (2009), whose meta-analysis examined the role of marriage and relationship education in developing couples' communication skills. The fourth unit, Family Responsibilities, addresses *ta'awun*, *amanah*, role distribution, and household management. The content emphasizes mutual cooperation in managing domestic and economic responsibilities. Rather than treating family responsibilities as merely individual obligations, the unit presents cooperation and trustworthiness as ethical principles for organizing family life. Contextual examples include household budgeting, the distribution of domestic tasks, financial transparency, and responsibilities toward family members. Through these topics, prospective spouses are encouraged to consider how cooperation and fairness can be incorporated into their future household arrangements. The fifth unit, Family Conflict Resolution, discusses *islah*, *sabr*, and *rahmah* as ethical foundations for addressing disagreements. *Islah* emphasizes reconciliation and efforts to repair relationships, *sabr* encourages patience and self-restraint, while *rahmah* promotes compassion and empathy. These values are connected with learning situations involving misunderstandings, different expectations, and disagreements over household decisions. The unit is designed to introduce constructive and peaceful approaches to resolving differences rather than encouraging blame or unilateral decision-making. Overall, the five units establish a learning structure that connects spiritual foundations, religious moderation, communication, shared responsibilities, and conflict resolution. The organization of the units demonstrates that Nusantara Islamic values are not presented solely as abstract concepts but are incorporated into practical learning themes. This approach is consistent with the development of Islamic educational materials that integrate local wisdom into instructional content (Usman et al., 2024).

3.3. Product Characteristics and Instructional Components

The developed product is presented as an illustrated instructional module with a green, cream, and gold visual identity. The design combines Islamic decorative patterns, clear section headings, illustrations of prospective spouses, and structured learning panels. These visual components are intended to make the materials more organized and accessible for use in premarital guidance sessions. The product is presented as a prototype in the submitted visual representation, rather than as evidence of completed validation or field implementation. The visual prototype contains six representative panels. The first panel presents the module cover, identifying the product

as a premarital guidance module based on Nusantara Islam for prospective spouses. The second panel illustrates Unit 3, entitled "Communication in the Family," and presents its learning objectives through visual explanations and illustrations of a couple engaged in discussion. The third panel explains the concept of family communication, includes the Qur'anic foundation of *musyawarah* from Surah Asy-Syura [42]: 38, and introduces the values of deliberation, tolerance, and empathy. The fourth panel presents a case-based learning activity. Participants are invited to discuss a disagreement concerning household financial management and respond to questions about the causes of disagreement, possible solutions through *musyawarah*, the responsibilities of each spouse, and the importance of mutual respect. The fifth panel provides a participant reflection worksheet containing three spaces for writing personal commitments to improve family communication. The sixth panel displays the overall organization of the five learning units, allowing readers to understand the structure of the module as a complete instructional resource.

Tabel 2 The product's instructional components can be summarized as follows:

Component	Description	Instructional function
Module cover	Title and visual identity of the product	Introduces the learning resource
Learning objectives	Expected competencies in each unit	Provides direction for learning
Islamic foundations	Relevant Islamic concepts and Qur'anic references	Establishes religious foundations
Contextual explanations	Examples related to family life	Connects concepts with practical situations
Case studies	Illustrative family situations	Encourages analysis and discussion
Group activities	Guided questions and discussion	Supports active learning
Reflection worksheets	Personal commitments and written reflection	Encourages individual reflection
Unit overview	Summary of the five learning units	Shows the overall learning structure

The instructional design connects learning objectives, content, activities, and reflection in a structured sequence. This is consistent with the ADDIE approach, which emphasizes systematic organization of instructional resources and the relationship between learning needs and instructional components (Branch, 2009). The use of contextual learning materials also reflects the importance of integrating local values into Islamic education rather than separating religious concepts from the social environments in which learners apply them (Usman et al., 2024). The module is intended to support two possible forms of premarital guidance. In classical sessions, facilitators may use the printed module as a teaching resource for explanations, group discussions, and case-based activities. In independent guidance, the digital PDF version may allow prospective spouses to read the materials and complete reflection exercises individually. These uses represent the intended instructional functions of the prototype and have not yet been evaluated through documented facilitator or participant assessments.

3.4. Development Status and Scope of the Research Findings

The main outcome of this study is an initial prototype of Nusantara Islam-based premarital guidance materials consisting of five learning units and a set of supporting instructional components. The product integrates Islamic marital principles with values associated with religious moderation, family communication, cooperation, and conflict resolution. Its main contribution lies in translating

these values into structured learning content, contextual case studies, discussion questions, and reflection worksheets. However, the present study does not report completed expert validation, practicality assessment, or field effectiveness testing. No validator numbers, expert assessment scores, participant response data, or pre-test and post-test results are presented. Consequently, the product cannot yet be categorized as empirically validated, proven practical, or effective in improving prospective spouses' knowledge and competencies. This distinction is important because previous research on marriage and relationship education has examined learning outcomes through empirical evaluations, whereas the present study reports the development of an instructional prototype (Blanchard et al., 2009; Hawkins et al., 2008). Further research is therefore required to examine the content validity of the module, its usability for facilitators and prospective spouses, and its potential contribution to learning outcomes. Such research should involve expert assessment, documented user feedback, and field implementation using appropriate evaluation instruments. Until these stages are completed, the findings of this study remain limited to the development process and the characteristics of the resulting instructional materials.

4. CONCLUSION

This study developed an initial prototype of Nusantara Islam-based premarital guidance materials for the Adiwerna Office of Religious Affairs (KUA Adiwerna), Tegal Regency. The resulting product is a structured module available in printed and digital PDF formats, comprising five learning units: (1) Foundations of Islamic Marriage; (2) Nusantara Islam and Religious Moderation; (3) Family Communication; (4) Family Responsibilities; and (5) Family Conflict Resolution. Each unit incorporates learning objectives, Islamic foundations, contextual explanations, illustrative case studies, discussion activities, and reflection worksheets. The materials integrate the principles of *sakinah, mawaddah,* and *rahmah* with Nusantara Islamic values, including *tawassuth, tasamuh, tawazun, i'tidal, musyawarah, ta'awun,* and *islah*. The principal contribution of this development lies in translating Islamic ethical principles and Nusantara Islamic values into practical learning content for prospective spouses. The module organizes learning around practical family competencies, particularly communication, financial decision-making, shared household responsibilities, respect for differences, and constructive conflict resolution. Its distinctive feature is the integration of these competencies into five interconnected learning units supported by case-based discussions and individual reflection activities. Accordingly, the product offers a supplementary instructional resource that may support classical and independent premarital guidance at KUA Adiwerna.

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