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Premarital Education and Islamic Family Communication in Preventing Domestic Violence

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Abstract

This study aims to analyze the role of premarital education and Islamic family communication in preventing domestic violence (KDRT). The family, as the primary social institution, plays a significant role in shaping social harmony and well-being. However, the low level of preparedness among couples in managing married life, along with poor communication patterns, often becomes a major factor contributing to conflict and domestic violence. This research employs a qualitative approach using a literature review method through the examination of various scholarly sources, journals, and references related to premarital education, family communication, and Islamic family law.The findings indicate that premarital education plays a crucial role in developing couples' understanding of the values of marriage, gender equality, conflict resolution, and emotional readiness. In addition, effective, open, and Islamic value-based family communication can foster harmonious relationships and mutual respect among family members.

Keywords: Premarital Education; Islamic Family Communication; Domestic Violence Prevention

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INTRODUCTION

The family is the smallest social institution that plays a fundamental role in creating a harmonious, prosperous, and morally grounded society. Fundamentally, a family is established through marriage, which is regulated by both religious teachings and the positive legal system applicable in Indonesia. In Islamic teachings, marriage is intended to establish a family characterized by *sakinah*, *mawaddah*, and *rahmah*, as emphasized in the Qur'an, meaning tranquility, love, and compassion. The concept of *sakinah* in marriage reflects the creation of peace and emotional security among all family members. Therefore, no wife should lose her sense of peace because of her husband's actions, no husband should experience suffering caused by his wife, no parents should be distressed because of their children, and no children should feel deprived of peace due to their parents' behavior (Nasution, 2009).

Despite the existence of legal regulations concerning family life in Indonesia, social violations that undermine security and harmony within the family environment continue to occur. The family, which should function as a place of protection and emotional comfort, has in many cases become a setting where victims experience fear and suffering due to domestic violence. Furthermore, many victims choose to remain silent and refrain from reporting acts of domestic violence for various social, cultural, and psychological reasons.

In Indonesia, domestic violence is categorized as a specific criminal offense regulated under Law Number 23 of 2004 concerning the Elimination of Domestic Violence (*Undang-Undang Penghapusan Kekerasan dalam Rumah Tangga* / PKDRT Law). According to Article 1 paragraph (2) of the PKDRT Law, the elimination of domestic violence constitutes a form of state protection aimed at preventing acts of domestic violence, taking legal action against perpetrators, and providing protection and justice for victims of domestic violence.

Based on the Annual Report published by the National Commission on Violence Against Women (*Komnas Perempuan*), there were 376,529 recorded cases of gender-based violence against women. Among these cases, domestic violence (*Kekerasan dalam Rumah Tangga* / KDRT), or violence occurring within the personal sphere, constituted the highest proportion, reaching 337,961 cases or approximately 89.76% of the total reported cases. This data indicates that the domestic sphere remains the most vulnerable environment for violence against women. Therefore, comprehensive preventive measures are urgently needed through family education, the strengthening of effective communication, and the enhancement of legal awareness and Islamic moral values within family life (Komnas Perempuan, 2025).

One of the major factors contributing to domestic violence is the lack of preparedness among couples in facing married life. Many individuals enter marriage without adequate understanding of the rights and responsibilities of husbands and wives, emotional management, conflict resolution, and healthy family communication patterns. As a consequence, domestic issues that should ideally be resolved through dialogue, mutual understanding, and deliberation often escalate into prolonged conflicts, verbal abuse, and even physical violence.

Premarital education is a form of guidance provided to prospective married couples before they enter into marriage. This program is not only understood as an effort to prevent early marriage, but also as a means of mental, emotional, social, and spiritual preparation for prospective couples to face the dynamics of married life. Premarital education serves as essential preparation for couples to become more mature in carrying out their family roles and responsibilities. Through this preparation, couples are expected to understand the purpose of marriage and build a harmonious and sustainable household (Setyanto, 2023).

Premarital education is crucial as a preventative measure to equip prospective married couples with the knowledge, skills, and understanding of family life according to Islamic teachings and applicable legal norms. Premarital education addresses not only aspects of worship and the legality of marriage, but also encompasses education on family communication, conflict management, family responsibilities, and moral and emotional education. In addition to premarital education, family communication also plays a crucial role in creating harmonious household relationships.

Family communication is the process of interaction that occurs between family members in everyday life, whether between husband and wife, parents and children, or siblings. This communication occurs closely and intensively, creating a unique pattern of family communication within each household. This communication pattern reflects how family members share their feelings, opinions, and needs, as well as provide attention and support to one another. Through ongoing communication, family members can build stronger emotional bonds and foster a sense of mutual understanding within the family (Savitri, 2020).

Open, honest, and empathetic communication can help couples understand each other's needs, perspectives, and feelings, thereby minimizing the potential for conflict within the household. In contrast, ineffective communication often leads to misunderstandings, emotional tension, and even acts of violence. From the perspective of Islamic Family Law, the relationship between husband and wife is founded upon the

principles of mutual respect, protection, compassion, and cooperation in achieving goodness (*ma'ruf*). Islam strongly condemns all forms of violence that contradict the fundamental purpose of marriage, which is to create a peaceful and harmonious family life. Therefore, this study on premarital education and family communication as efforts to prevent domestic violence is important to examine both theoretically and practically, particularly in understanding the role of premarital education and effective communication in fostering harmonious families in accordance with Islamic values.

Before distinguishing this study from other studies and identifying its uniqueness, it is necessary to outline a literature review by comparing it with several closely related articles.

First, study by Cahaya, Riswan Munthe, & Neng Nurcahyati Sinulingga, entitled "Premarital Education from an Islamic Perspective: Early Marriage and Divorce Rates," explains that partners have increased their knowledge of premarital education and its relationship to early marriage, which they can use as a solution to minimize the occurrence of promiscuity and domestic violence (Cahaya, etall, 2023).

Second, study by Rohimah, Mamba'ul 'Ulum Islamic Institute, Surakarta, and Faila Ulfa Zahrotul Firdausy, entitled "Premarital Training to Improve Communication Readiness for Married-Age Teenagers," explains that participants' perceptions of communication and problem-solving in marriage have changed, and it is crucial to understand the characteristics of their partners as a foundation for establishing good communication within a marriage and how to effectively resolve problems to prevent divorce (Rohimah, etall, 2023).

Third, study by Kevin Aditya Mahar and Davis Roganda Parlindungan, entitled "Parental Interpersonal Communication Strategies in Preventing Premarital Sexual Behavior in Adolescents," explains that there are three categories of interpersonal communication strategies employed by parents: supervision, social control, and sex education. Factors supporting effective interpersonal communication include empathy, openness, support, equality, and a positive attitude. Conversely, barriers to interpersonal communication include anxiety, lack of openness, semantic barriers, and social status (Mahar & Davis, 2025).

Based on the previous studies discussed above, this research demonstrates its novelty through the integration of premarital education and family communication theory from the perspective of Islamic Family Law as a preventive approach to domestic violence (*Kekerasan dalam Rumah Tangga* / KDRT). This study does not merely examine premarital education as preparation before marriage, but also emphasizes the importance of healthy family communication patterns and the balance of social functions within the household in creating a harmonious family environment. Furthermore, this research offers an analysis that connects Islamic values, interpersonal family communication, and the social functions of the family in strengthening household resilience and preventing conflict and domestic violence. Therefore, this study provides a more comprehensive approach by integrating aspects of education, communication, family sociology, and Islamic family law into a unified and interconnected framework of analysis.

METHOD

This study employs a library research method using a qualitative descriptive-analytical approach. The research data were collected through the examination of various literature sources, including books, academic journals, statutory regulations, and official government publications relevant to the research topic. The descriptive-analytical approach was applied to describe and critically analyze various concepts, theories, and phenomena related to premarital education, family communication, and Islamic Family Law. Through this method, the study seeks to explain the relationship between premarital

education and family communication patterns in fostering household harmony as well as preventing conflict and domestic violence within the family environment.

RESULT AND DISCUSSION

Premarital Education from the Perspective of Islamic Law

Marriage, in essence, is not merely a union between a man and a woman in a physical relationship, but also a sacred bond that carries spiritual and religious values before Allah SWT. This bond embodies a shared commitment and responsibility to establish a harmonious, peaceful, and prosperous family life. Couples united in the institution of marriage are not only expected to live together, but are also required to cultivate a relationship founded upon love, mutual respect, and cooperation in fulfilling the family's needs, both materially and spiritually.

The concept of a prosperous family, as stipulated in Law Number 10 of 1992 and later revised through Law Number 52 of 2009, emphasizes that a prosperous family is one that is established through a lawful marriage and is capable of fulfilling life's needs in a balanced manner. Family welfare is not solely measured by economic aspects, but also includes spiritual quality, devotion to Almighty God, harmonious relationships among family members, and the family's ability to maintain positive relationships with the wider community and its social environment.

In order to establish a harmonious and prosperous family, thorough preparation before entering married life is essential. One of the efforts that can be undertaken is premarital education for prospective husbands and wives. Premarital education is a preparatory process aimed at providing knowledge, understanding, skills, and awareness to prospective couples regarding married life and family responsibilities. The materials delivered generally include an understanding of the rights and obligations of husbands and wives, conflict management, family communication, moral and religious education, as well as household financial management (Karimullah, 2021).

Education is one of the most strategic instruments in shaping the civilization of a nation. Within Indonesia's plural context religiously, ethnically, and culturally religious education serves as a crucial pillar in internalizing moral, ethical, and spiritual values, as well as in strengthening national character (Anwar & Ulfah 2025). Education can be understood as a conscious process of guidance and direction carried out by educators toward the physical and spiritual development of individuals with the aim of shaping good character and noble morality. Education is not merely oriented toward the acquisition of knowledge, but also seeks to develop character, ethical values, and individual readiness to participate in social life. Meanwhile, the premarital stage, as the initial phase leading to marriage, refers to a transitional period in which individuals begin preparing themselves to build a family by strengthening their choice of partner, understanding the vision and objectives of marriage, and learning various legal aspects from religious, social, and state perspectives, including the rules and responsibilities inherent in family life.

The values of premarital education in the Islamic perspective are reflected, among others, in Surah Al-Hujurat verse 13, which contains important teachings related to faith, morality, and human relations. The verse states as follows:

عَلِيْمٌ اللّٰهَ اِنَّ اَتْقٰىكُمْۗ اللّٰهِ عِنْدَ اَكْرَمَكُمْ اِنَّ لِتَعَارَفُوْاۚ وَقَبَاۤىِٕلَ شُعُوْبًا وَجَعَلْنٰكُمْ وَّاُنْثٰى ذَكَرٍ مِّنْ خَلَقْنٰكُمْ اِنَّا النَّاسُ يٰٓاَيُّهَا

خَبِيْرٌ

"O humanity, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant"

The verse explains that Allah SWT created humanity from a man and a woman and formed them into nations and tribes so that they may know and understand one another. The theological value contained in this verse emphasizes the importance of faith in Allah SWT as the Creator of all humankind, as well as the recognition that differences in ethnicity, nationality, and gender are part of His divine decree. In relation to premarital education, this verse provides the understanding that men and women are created to complement one another and to build harmonious relationships within the bond of marriage. Therefore, premarital education in Islam is not only intended to provide physical and emotional readiness, but also to strengthen faith, cultivate mutual respect between spouses, and develop awareness of the responsibilities involved in establishing a family that is blessed by Allah SWT (Raito & Fajar, 2023).

Through premarital education, prospective couples are expected to develop emotional, mental, and social readiness in facing married life. Premarital education also serves as a means of instilling an understanding of the true purpose of marriage, enabling couples to build healthy, harmonious, and responsible relationships. Through such educational preparation, husbands and wives are expected to create a family that is happy, peaceful, and prosperous in accordance with religious values and the broader objectives of family development within society.

Family Communication Theory

Family communication plays a significant role in fostering harmonious relationships among family members, including relationships between parents and children as well as among siblings. Through effective family communication, messages should be conveyed clearly, directly, and understandably in order to prevent misunderstandings and ambiguous interpretations. Good communication must also involve positive feedback so that every family member feels heard, appreciated, and cared for. In addition, family communication should be carried out in a democratic manner by emphasizing mutual respect, openness, reciprocity, and avoiding authoritarian or patronizing attitudes toward other family members, including both children and parents. Such communication patterns can create a family environment that is comfortable, supportive, and open.

Effective communication not only functions as a means of conveying information, but also serves to strengthen relationships among family members. According to Tuasikal, good communication can foster happiness, enhance mutual understanding, strengthen interpersonal relationships within the family, and create harmonious family interactions. Furthermore, family communication plays an important role in maintaining family well-being, including harmony, happiness, and the overall health of the family environment. Family harmony can be achieved when each family function is carried out properly through healthy interaction and communication patterns. Such harmony is not only determined by positive relationships between parents and children, but is also influenced by harmonious relationships among siblings as well as between husbands and wives in domestic life (Yulianti, etall, 2023).

Each family possesses different communication patterns depending on the norms and habits that develop within the family environment. Family rules function as guidelines for family members in interacting with one another and carrying out their respective roles. According to Yerby and Buerkel-Rothfuss, the family is a system regulated by a set of rules that evolve over time to govern relationships among family members. The communication patterns that emerge not only reflect the nature of relationships within the family, but also serve as a means of coordination in carrying out family functions. Furthermore, the rules of communication and family interaction contribute to shaping family identity, character, and relational themes. According to Sillars, marital relationship themes can be categorized into three forms, namely Friendship Theme, which emphasizes affection, trust, emotional closeness, and togetherness between spouses; Individual Theme, which views each partner as an individual with distinct identities, roles, and

personal characteristics; and Role Theme, which focuses on the division of formal and traditional responsibilities within the household (Permana & Nessa, 2023).

Furthermore, Yerby, Buerkel-Rothfuss, and Bochner also proposed several types of rules that commonly exist within families, namely: Rules regarding the duties and responsibilities of family members, such as the division of household tasks; Rules concerning status and authority, for example in financial management or child discipline; Rules related to specific behaviors, such as schedules for meals, sleep, and recreation; Rules governing sexual behavior and physical intimacy, including ways of expressing affection; Rules that regulate respect for the character and personality of family members; and Rules concerning family communication, particularly in conflict resolution, such as stopping discussions when arguments escalate. These rules demonstrate that healthy and well-structured communication is essential in creating harmonious family relationships characterized by mutual respect and understanding.

Analysis of the Role of Premarital Education and Islamic Family Communication in Preventing Domestic Violence

Domestic violence (*Kekerasan dalam Rumah Tangga* / KDRT) refers to all forms of actions that cause physical, psychological, sexual suffering, or neglect within the household environment (Nurwanti, & Zaelani, 2023). From the perspective of Islamic Family Law, domestic violence is contrary to the fundamental objectives of marriage, which emphasize tranquility, compassion, and the protection of family members. Islam positions husbands and wives as partners who possess mutual rights and responsibilities. Therefore, all forms of violence that harm spouses or children are strictly prohibited. In resolving domestic conflicts, Islam encourages the use of dialogue, deliberation (*musyawarah*), and peaceful approaches as the primary means of maintaining harmony and preserving family unity.

Premarital education plays a crucial role in preparing prospective husbands and wives before entering married life. Through premarital education, couples are provided with an understanding of the rights and obligations within the family, methods of conflict resolution, and the importance of building harmonious relationships based on religious values. The emotional, mental, and spiritual readiness developed through premarital education is expected to help couples face various household challenges wisely, thereby minimizing the potential for disputes and acts of domestic violence (Mochtaruddin, 2024).

In addition to premarital education, Islamic family communication also plays a significant role in creating healthy and harmonious family relationships. Communication that is built upon affection, mutual respect, and openness can strengthen the bonds among family members. In Islam, family communication is encouraged to be carried out through kind, gentle, and wise speech in order to prevent misunderstandings and prolonged conflicts. Through effective communication, husbands and wives are able to better understand each other's needs, feelings, and responsibilities, thereby creating a peaceful and harmonious household environment.

According to Virginia Satir, family communication is an interaction process that occurs among family members in order to build emotional relationships, mutual trust, and openness within family life. She emphasized that the quality of communication within the family greatly influences personality development and the harmony of relationships among family members. Healthy communication is characterized by openness, empathy, mutual respect, and the ability to express feelings and opinions honestly without causing harmful conflict. In contrast, closed and pressure-filled communication can trigger tension, disputes, and even breakdowns within the household (Setyawan, 2021).

Furthermore, Joseph A. DeVito explains that family communication is a form of interpersonal communication that occurs intensively and continuously among family members. Through communication, families are able to build emotional closeness, resolve problems, and maintain stability within household relationships. In family communication theory, effective communication patterns are considered one of the primary factors in creating a harmonious family, as they allow each family member to understand one another, provide mutual support, and cooperate in carrying out family functions (Fitriza & Taufik, 2022).

According to George Peter Murdock, the family is a social group that carries primary functions in maintaining the continuity of society through social, economic, educational, and reproductive relationships. The family is regarded as the first social institution that plays a significant role in shaping individual personality, values, norms, and behavior (Ismail, Rahmatiah, & Latare, 2025). Meanwhile, Talcott Parsons explains that the family has important functions in maintaining social stability, particularly the functions of socialization and affection. The socialization function refers to the family's role in instilling social values, norms, and behaviors in its members, especially children. In contrast, the affection function emphasizes the importance of emotional support, love, protection, and attention among family members in order to create psychological well-being and harmonious relationships within the household (Ariany, 2022). The socialization function is related to the transmission of values and norms to family members, while the affection function concerns the provision of love, protection, and emotional support within the family. When these functions are not carried out properly, various forms of conflict and disorganization may emerge within the household.

Furthermore, according to William J. Goode, as cited by Na'imatul Ladzidzah and Titik Indarti, the family is a social system consisting of individuals who possess specific roles and statuses, such as husband, wife, and children. Each family member has rights, obligations, and responsibilities that must be carried out in a balanced manner in order to create harmonious relationships within the family (Ladzidzah & Titik 2026). From the perspective of family sociology, imbalances in roles, weak responsibility, and poor interpersonal relationships can trigger conflicts within the household, including domestic violence (*Kekerasan dalam Rumah Tangga* / KDRT). Therefore, the quality of social relationships within the family is greatly influenced by the ability of family members to properly carry out their respective functions and roles.

According to the author's analysis, premarital education and Islamic family communication are closely interconnected in strengthening family resilience and preventing domestic violence. Premarital education does not merely function as a means of providing knowledge regarding the laws and objectives of marriage, but also serves as a process of developing the emotional, mental, social, and spiritual readiness of prospective husbands and wives. Through premarital education, couples are expected to understand the importance of healthy communication, emotional management, wise conflict resolution, and the balanced distribution of rights and responsibilities within the household. This perspective is consistent with the family communication theories proposed by Virginia Satir and Joseph A. DeVito, which emphasize that open, empathetic, and respectful communication can foster harmonious and stable family relationships (Ramdany, etall, 2025). In contrast, poor communication patterns may lead to misunderstandings, emotional tension, and conflicts that potentially result in domestic violence. This analysis also supports previous studies indicating that low-quality family communication and inadequate marital preparedness are among the primary factors contributing to household conflict and domestic violence.

Furthermore, the author argues that, from the perspective of family sociology, the family is a social institution that plays an essential role in maintaining social stability and order within society. The theories of George Peter Murdock, Talcott Parsons, and William

J. Goode demonstrate that the family performs important functions related to socialization, affection, protection, and role distribution, all of which must be carried out in a balanced manner by each family member. When these functions are not properly implemented due to weak communication, lack of responsibility, or insufficient preparedness for married life, the potential for household conflict and domestic violence becomes greater. Therefore, the author concludes that premarital education and Islamic family communication represent important preventive measures in building a *sakinah*, *mawaddah*, and *rahmah* family, while also promoting harmonious and prosperous family life in accordance with Islamic values. This argument further reinforces previous research findings that religious-based family education and effective interpersonal communication can enhance household harmony and reduce the risk of domestic violence.

Based on the analysis above, family communication is closely related to the importance of premarital education as an effort to prepare couples for married life. Through premarital education, prospective husbands and wives are equipped with effective communication skills, such as expressing opinions appropriately, managing emotions, and resolving conflicts wisely. This is essential because many household problems arise due to the lack of healthy communication between spouses. By understanding the principles of family communication, couples are expected to build harmonious relationships, foster mutual respect, and avoid conflicts and domestic violence, thereby achieving the goal of establishing a *sakinah*, *mawaddah*, and *rahmah* family.

Furthermore, family sociology is also closely connected to the importance of premarital education and family communication in building harmonious families. Premarital education can help prospective couples understand their functions and roles within the family, enabling them to carry out household responsibilities more effectively. In addition, effective family communication serves as an important means of maintaining harmonious and supportive social relationships among family members. Based on the findings of this study, family sociology theory demonstrates that household harmony is not determined solely by emotional relationships, but is also influenced by the success of couples in carrying out family social functions, building healthy communication patterns, and creating balance in household roles. Therefore, premarital education and family communication can be viewed as preventive measures to reduce conflict and prevent domestic violence within the family.

CONCLUSION

In conclusion, premarital education and family communication play important roles in creating harmonious and prosperous families that are free from conflict and domestic violence. Premarital education not only functions to provide guidance regarding the laws and objectives of marriage, but also offers an understanding of the rights and obligations of husbands and wives, conflict resolution, and the importance of healthy communication within the family. According to family communication theory, harmonious relationships can be established through open communication, mutual respect, and empathy among family members. Meanwhile, family sociology theory views the family as a social system with specific functions and roles aimed at maintaining balance and stability within the household. Therefore, the readiness of couples to carry out family functions and develop effective communication patterns constitutes a key factor in establishing a *sakinah*, *mawaddah*, and *rahmah* family in accordance with Islamic values and social norms.

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