

The Role of the *Penghulu* in Reproductive and Sexual Health Education for Prospective Brides and Grooms in Tanete Riattang Timur District from an Islamic Family Law Perspective

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| Submitted: 27-09-2025 || Accepted: 02-12-2025 || Published: 12-12-2025

Abstract: This study was motivated by the suboptimal delivery of reproductive and sexual health material in premarital counseling at the Tanete Riattang Timur District KUA, even though the lack of understanding among prospective brides and grooms often contributes to domestic conflicts and divorce. The main questions of this study are what role the *penghulu* (religious official) plays in reproductive and sexual health education for prospective brides and grooms and how this role is analyzed from the perspective of Islamic Family Law. This study uses a qualitative method with a field research design through a normative juridical, empirical juridical, normative theological, and legal sociological approach. Data were collected through observation, interviews, and documentation, then analyzed descriptively and qualitatively through data reduction, data presentation, and conclusion drawing. The results show that the *penghulu* has carried out an educational function through marriage guidance, counseling, and facilitation of cross-sector cooperation, but the delivery of reproductive and sexual health material is still limited due to constraints in competence, time, and technical support. Analysis using the *maqāṣid al-syarī'ah* theory confirms that the role of the *penghulu* is in line with efforts to protect life, offspring, and religion, so that this education has a strategic role in ensuring the physical and mental readiness of prospective brides and grooms and preventing domestic disharmony.

Keywords: *Penghulu*; reproductive; sexuality; Islamic family law.

Introduction

Marriage in Islam is not only understood as a social bond or legal contract, but also as an institution that contains sacred and multidimensional dimensions, including aspects of reproductive and sexual health that determine the continuity of the household. Ideally, marriage should bring peace (*sakīnah*), love (*mawaddah*), and mercy (*rahmah*), but in reality, many Muslim households face failure due to a lack of preparedness in understanding reproductive and sexual rights and obligations.¹ The high divorce rate in Indonesia, as indicated by data from the Religious Court, is often triggered not only by economic and communication factors, but also by the inability of couples to fulfill their emotional needs and maintain reproductive health. This condition indicates a serious gap in the premarital education system, which should equip prospective brides and grooms with comprehensive knowledge related to reproductive and sexual health.²

¹ F Fitri, M Hakimi, and S Sulistyarningsih, "Prospective Brides' Experiences of Reproductive Health and Premarital Care: A Scoping Review," *Jurnal Promosi Kesehatan Indonesia*, 2025, <https://doi.org/10.14710/jpki.20.3.216-227>.

² Ashriady et al., "Role of Religious Leaders in Adolescents' Reproductive Health and Family Planning: A Systematic Review," *African Journal of Reproductive Health* 28, no. 10 (2024): 303-17, <https://doi.org/10.29063/ajrh2024/v28i10s.34>.

In response to this issue, the government, through the Ministry of Religious Affairs, has launched a Marriage Guidance program implemented at the Office of Religious Affairs (KUA). This program aims to provide prospective brides and grooms with knowledge about their rights and obligations in marriage, the dynamics of married life, and aspects of reproductive health. However, its implementation in the field still faces various challenges. Several studies show that material on reproductive and sexual health in marriage guidance is often presented in general terms, and is sometimes even ignored because it is considered taboo or incompatible with religious norms.³ In fact, a deep understanding of reproductive health is very important not only for the physical and mental well being of couples, but also for the continuity of generations, the prevention of sexually transmitted diseases, and the strengthening of family resilience.⁴

The *penghulu* of the KUA, as the main figure in the institution, has a very strategic role in this process. His duties are not limited to registering marriages, but also include guiding the community by providing premarital education. However, empirical research shows that the educational function of the *penghulu* is not yet optimal in conveying information about reproductive and sexual health. Through a scoping review of the experiences of prospective brides and grooms regarding reproductive and premarital services, it was found that there were deficiencies in the delivery of comprehensive education.⁵ The results of the study show that although prospective brides and grooms recognize the importance of reproductive health education, the services they receive are still very limited and incomplete. In addition, research by Setiawati in Riau found that reproductive education can increase adolescents' knowledge, but the context of prospective brides and grooms who are legally and religiously preparing for marriage has not been widely discussed in field research highlighting the role of the *penghulu*.⁶

The research gap becomes even more apparent when we realize that there are still few studies linking the role of the *penghulu* with the application of the *maqāṣid al-syarī'ah* theory in practice. Islamic family law emphasizes the importance of protecting life (*ḥifẓ al-nafs*), offspring (*ḥifẓ al-nasl*), and religion (*ḥifẓ al-dīn*) as the main objectives directly related to reproductive and sexual health education. However, how these principles are applied by *penghulu* in premarital education practices has rarely been studied. Normative research conducted by several contemporary scholars in Indonesia highlights the importance of protecting women's reproductive health from a fiqh perspective, but the research lacks empirical data that can demonstrate its actual application in marriage guidance at the KUA. Thus, there is a gap between Islamic legal norms and the reality on the ground.⁷

³ Kasiani Balitar Blitar, Ervika Dewi Wahyuni, and Ageng Poncho Wicaksono, "The Meaning Of Pre Marriage Counseling In Marriage Law In Indonesia," *Metafora: Education, Social Sciences and Humanities Journal* 08, no. 01 (2024): 1757–2407, <https://doi.org/https://doi.org/10.26740/metafora.v8n01.p45-52>.

⁴ Suryani Binti Masnan, Ahmad Bin Yussuf, and Siti Fatimah Binti Salleh, "Towards a Shariah-Compliant Social and Reproductive Health Education in Malaysia: Protecting the Muslim Family from Social Deviations," *El-Ussrah* 8, no. 1 (2025): 236–61, <https://doi.org/10.22373/fxmg0q25>.

⁵ Fitri, Hakimi, and Sulistyarningsih, "Prospective Brides' Experiences of Reproductive Health and Premarital Care: A Scoping Review."

⁶ Putri Ramadanti Setiawati, Tyas Aisyah Putri, and Khoiriyah Isni, "The Effect of Reproductive Health Education on the Knowledge Level of Adolescent Pre-Marriage Sex in Riau Province, Indonesia," *Jurnal Cakrawala Promkes* 5, no. 1 (2022): 8–17, <https://doi.org/10.12928/promkes.v5i1.6159>.

⁷ Ashriady et al., "Role of Religious Leaders in Adolescents' Reproductive Health and Family Planning: A Systematic Review."

Another shortcoming in the research is the lack of comparative studies examining the differences in the effectiveness of reproductive and sexual health education in urban areas compared to rural areas, or between prospective brides and grooms with different educational backgrounds.⁸ In fact, social and cultural variations have significant potential. Therefore, this study has a strong uniqueness. First, this study highlights the role of the *penghulu* as an official legal and religious actor in providing reproductive and sexual health education.⁹ This focus has rarely been discussed in previous studies, which have tended to view KUA in general terms or emphasize public health aspects without linking them to the role of the *penghulu*.¹⁰ Second, the approach used is integrative, combining normative analysis of Islamic law with empirical data from the field, thereby addressing the gap between norms and practices.¹¹ Third, this study is not only descriptive but also evaluative, comparing the effectiveness of conventional education methods and innovative models based on *maqāṣid al-syarī'ah*. Fourth, this study provides practical contributions in the form of policy recommendations for strengthening the capacity of religious leaders, developing Sharia-based education modules, and creating synergy between the KUA and health workers.

Thus, the urgency of this study lies in its contribution to filling the gap in the literature on the integration of reproductive and sexual health education from the perspective of Islamic family law and the strategic role of the *penghulu* in the implementation of premarital counseling. This research not only expands the theoretical study of the relationship between reproductive health, sexual rights, and the purpose of marriage in Islam, but also offers a normative empirical analysis to strengthen the capacity of the *penghulu* as an educational, consultative, and preventive figure in ensuring the physical, mental, and spiritual readiness of prospective brides and grooms. Through a study at the Tanete Riattang Timur District KUA, this research is expected to describe the actual implementation of the role of the *penghulu* in providing understanding related to emotional support, reproductive health, and marriage relationship management, including counseling mechanisms and professional referrals to prevent conflict and divorce. Thus, the results of this study are expected to become institutional reference material for other KUA in Indonesia and strengthen the practice of building *sakinah, mawaddah, wa rahmah* families in a sustainable manner based on Islamic values.

Method

This study employed a qualitative field research design with a descriptive orientation to explore the role of *penghulu* in providing reproductive and sexual health education to prospective spouses at the Office of Religious Affairs in Tanete Riattang Timur. The methodological framework integrates a normative juridical approach, empirical legal analysis, normative theological interpretation, and socio-

⁸ Maya Fitria et al., "Education Role in Early Marriage Prevention: Evidence from Indonesia's Rural Areas," *BMC Public Health* 24, no. (2024): 1-12, <https://doi.org/10.1186/s12889-024-20775-4>.

⁹ Zainuddin, Dhiauddin Tanjung, and Ramadhan Syahmedi Siregar, "The Role of Islamic Religious Counselors in Providing Premarital Guidance at the Religious Affairs Office of Sultan Daulat District, Subulussalam City, Aceh Province," *International Journal of Science and Society* 6, no. 3 (2024): 253-64, <https://doi.org/10.54783/ijssoc.v6i3.1241>.

¹⁰ Ashriady et al., "Role of Religious Leaders in Adolescents' Reproductive Health and Family Planning: A Systematic Review."

¹¹ Masnan, Yussuf, and Salleh, "Towards a Shariah-Compliant Social and Reproductive Health Education in Malaysia: Protecting the Muslim Family from Social Deviations."

legal inquiry. Primary data were obtained through in depth interviews and direct field observations, while secondary and tertiary data consisted of legal documents, scholarly literature, and supporting references relevant to Islamic family law and community practices. The data collection techniques included observation, semi structured interviews, and documentation to capture legal norms, institutional practices, and lived experiences within the marriage preparation context.

The data analysis followed a qualitative descriptive process involving data reduction, categorization, and conclusion verification to generate thematic interpretations. The analytical mechanism also considered Islamic legal reasoning by mapping empirical findings against sharia sources, relevant fiqh discourse, and legal frameworks such as positive law and Islamic Family Law principles. This approach enabled the identification of alignment and discrepancy between normative Islamic legal doctrine (*al-nushus al-shar'iyah*) and socio-legal realities (*al-waqi'*), ensuring that the interpretation of findings reflects not only empirical evidence but also the *maqasid al-shariah* perspective in evaluating the implications of religious authority and legal practice in premarital education.

Result and Discussion

The Role of the *Penghulu* in Reproductive and Sexual Health Education for Prospective Brides and Grooms in Tanete Riattang Timur District

The role of the *penghulu* of the Religious Affairs Office (KUA) in Tanete Riattang Timur District cannot be viewed merely as a marriage registrar, but rather as a strategic figure responsible for guiding Muslim families, particularly in providing education to prospective brides and grooms on spiritual, moral, social, reproductive, and sexual health aspects. The KUA, as a government agency under the Ministry of Religious Affairs, not only performs administrative functions but also functions related to community development. The *penghulu* of the institution is responsible for ensuring that every marriage is not only legally valid but also has a solid foundation for the realization of a family that is harmonious, loving, and compassionate. This is achieved through various forms of education provided in marriage guidance (*Bimwin*) and family counseling services. This education does not merely emphasize the fulfillment of the physical requirements of marriage, but also provides basic knowledge about husband-wife relationships, manners in household life, and the importance of maintaining reproductive health, which is an essential factor in the continuity of marriage.¹²

Through the Marriage Counseling, Guidance, and Preservation Agency (BP4), the *penghulu* plays a crucial role in providing counseling before and after marriage. The functions of BP4 include providing advice to prospective brides and grooms, fostering healthy communication between couples, and resolving domestic conflicts using an Islamic approach.¹³ In the context of premarital counseling, the priest not only explains the laws, pillars, and requirements of marriage, but also emphasizes the importance of awareness of the moral and spiritual responsibilities of marriage. This guidance also serves as an educational tool to convey basic information about reproductive and sexual health, albeit in a normative context. The priest emphasized the importance of maintaining personal purity, good manners in interactions, the obligation to perform ritual bathing after sexual intercourse, and the awareness that

¹² E Suhayati and S Masitoh, "Peran Bimbingan Pranikah Dalam Membentuk Keluarga Sakinah, Mawaddah Wa Rahmah (Studi Di Kel. Pulosari, Kec. Pulosari, Kab. Pandeglang, Banten)," *Syakhsia: Jurnal Hukum Perdata Islam* 22, no. 2 (2021): 147-64, <https://doi.org/10.37035/syakhsia.v22i2.5513>.

¹³ Nurhasanah Bakhtiar et al., "Konseling Pranikah Berperspektif Gender Pada Lembaga (Bp4) Untuk Menurunkan Tingkat Perceraian," *Marwah: Jurnal Perempuan, Agama Dan Jender* 17, no. 2 (2019): 153, <https://doi.org/10.24014/marwah.v17i2.6414>.

fulfilling emotional needs is an important aspect of married life. Emphasizing these points is not only in line with Islamic teachings but also provides a foundation for couples to manage their intimate relationships healthily and responsibly.¹⁴

National regulations also emphasize this role in accordance with Minister of Religious Affairs Regulation No. 34 of 2016 concerning the Organization and Work Procedures of the District KUA and PMA No. 30 of 2024 concerning Marriage Registration. The *penghulu* is responsible not only for marriage registration, but also for guiding families towards *sakinah* through the implementation of marriage guidance. *Suscatin* or *Bimwin* is mandatory for every prospective bride and groom, regardless of age or previous marital status. This regulation emphasizes that marriage preparation is not only administrative in nature, but also includes mental, spiritual, and emotional preparation.¹⁵ In practice at the Tanete Riattang Timur KUA, marriage guidance is carried out flexibly, either through direct meetings with each couple or in groups. In fact, under certain conditions, some couples participate online due to time constraints. This flexibility reflects the efforts of the *penghulu* to continue guiding the challenges posed by the discipline of prospective brides and grooms and limited resources.

The material presented by the priest in *bimwin* covers basic religious knowledge, such as how to perform wudu, pray, take a bath after sexual intercourse, relevant prayers in household life, and ethics in marital relations. In addition, it also provides an understanding of the rights and obligations of spouses, conflict management, communication, and a simulation of the marriage vows. The approach applied is not only a one-way lecture, but also involves interaction through question and answer sessions and discussions. This method allows prospective brides and grooms to be more open, ask questions, and share their experiences or concerns ahead of their wedding. The use of this dialogical approach is very important, considering that many problems in households arise due to a lack of communication and unpreparedness to face reality after marriage.¹⁶ Therefore, the role of the *penghulu* in creating a comfortable learning atmosphere greatly influences the success of marriage guidance.

In the context of reproductive and sexual health education, the *penghulu* delivers material within the limits of his authority, namely from the perspective of manners, obligations, and the sanctity of marital relations in Islam. Technical and medical material, such as the function of reproductive organs, prevention of sexually transmitted diseases, family planning, and maternal health, is generally left to health professionals from the Community Health Center (*Puskesmas*) or the National Family Planning Agency (BKKBN).¹⁷ This demonstrates an awareness of the limitations of the *penghulu's* academic competence and reflects the application of the principle of *ta'awun* or cooperation in Islam, whereby parties help each other in good deeds according to their respective fields of expertise. Thus, the education provided to prospective brides and grooms becomes more comprehensive, as it integrates religious,

¹⁴ Radhiya Bustan, Liana Mailani, and Marsyela Novianti, "Pelayanan Konseling Integratif Pada Masalah Perkawinan Dan Keluarga Di Badan Penasihatannya Pembinaan Dan Pelestarian Perkawinan (BP4) Pusat," *Jurnal Pemberdayaan Masyarakat Universitas Al Azhar Indonesia* 5, no. 1 (2022), <https://doi.org/10.36722/jpm.v5i1.1768>.

¹⁵ Muhammad Ismail et al., "Implementasi Surat Edaran Dirjen Bimas Islam No. 2 Tahun 2024 Tentang Bimbingan Pra-Nikah (Studi Kasus Di KUA Kecamatan Gunung Sindur)" 1 (2025): 868-74.

¹⁶ Rustang, Head of the Tanete Riattang Timur Subdistrict Religious Affairs Office, Interview on Kesehatan Street, May 21, 2025.

¹⁷ Sahrudin, Head of the Tanete Riattang Timur Subdistrict Religious Affairs Office, Interview on Kesehatan Street, May 21, 2025.

psychological, and medical perspectives.¹⁸ However, based on data obtained in the field, this collaboration is not yet fully optimal due to budget constraints and the availability of resource persons. As a result, not all prospective brides and grooms receive comprehensive information about reproductive health from medical personnel.

In addition to providing premarital guidance, the *penghulu* also performs family counseling, which is one of the crucial services provided by the KUA. In the counseling room, newlyweds and long married couples can express their concerns, including sexual problems, which are often considered taboo.¹⁹ In this context, the *penghulu* acts as a counselor, providing advice, guiding couples to find solutions in accordance with Islamic principles, and even referring them to health professionals if necessary. The existence of this consultation room strengthens the role of the KUA as a service center for Muslim families, where the *penghulu* is not only present at the marriage ceremony, but also throughout the couple's married life. This role also contributes to preventing divorce, as many divorce cases stem from communication problems or misunderstandings in managing sexual relationships. With the right guidance, couples can be directed to resolve conflicts in a mature manner without having to end in divorce.

The *penghulu* of the village's efforts to provide education on reproductive health are also reinforced by administrative requirements in the form of premarital health checks. One of the requirements imposed is proof of *Tetanus Toxoid* (TT) immunization, which aims to prevent neonatal tetanus that can endanger mothers and babies.²⁰ Although its implementation is under the responsibility of the health sector, the *penghulu* still has a role in providing advice and ensuring that all administrative requirements are met before the marriage contract is carried out. However, this requirement is still limited, as there are no regulations requiring more detailed reproductive health examinations. This situation indicates an opportunity to develop policies so that premarital health examinations can be expanded to cover reproductive and sexual aspects, thereby better ensuring the physical readiness of couples who are about to marry.²¹

The role of the *penghulu* can also be seen in their ability to act as a liaison in inter sectoral collaboration. Decision No. 379 of 2018 of the Director General of Islamic Guidance has provided opportunities for the involvement of health workers, community leaders, and relevant agencies in the implementation of marriage guidance.²² However, in practice, this involvement is highly dependent on budgetary support and local policies. In Tanete Riattang Timur, implementation has been uneven due to limited operational funds. This has resulted in reproductive and sexual health education not being optimally received by all prospective brides and grooms. It is important to note that the success of premarital education programs depends not only on the commitment of the *penghulu*, but also on policy synergy between institutions.

¹⁸ Muhammad Nikman Naser and Inaya Hayati, "Implementation of Collaborative Counseling Services to Improve Reproductive Health Muslim Marriage Candidates," *Jurnal Ilmiah Syi'ar*, 2022, <https://doi.org/10.29300/syi'ar.v22i2.9009>.

¹⁹ Junaid Ahmad, Penghulu KUA Kecamatan Tanete Riattang Timur, Wawancara di Jl. Kesehatan, 21 Mei 2025.

²⁰ Lydia Octavia Sinaga, Rita Ayu Yolandia, and Retno Sugesti, "Hubungan Aksesibilitas, Dukungan Tenaga Kesehatan Dan Persepsi Terhadap Pelaksanaan Imunisasi Tetanus Toksoid Pra-Nikah," *Jurnal Ilmiah Kebidanan Indonesia (JIKI)*, 2021, <https://doi.org/10.33221/jiki.v11i04.1339>.

²¹ Rustang, Penghulu KUA Kecamatan Tanete Riattang Timur.

²² Direktorat Jenderal Bimbingan Masyarakat Islam, "Keputusan Dirjen Bimas Islam Nomor 379 Tahun 2018 Tentang Bimbingan Perkawinan" (Jakarta: Kementerian Agama Republik Indonesia, 2018).

Thus, the role of the *penghulu* in providing education on reproductive and sexual health to prospective brides and grooms encompasses three main aspects, namely as an educator through Marriage Guidance (*Bimwin*), as a counselor through consultation sessions, and as a facilitator through inter-sectoral collaboration. These three roles show that the *penghulu* has a significant contribution in shaping Muslim families that are spiritually, emotionally, and physically prepared. Although there are still limitations in technical health aspects, the role of the *penghulu* remains crucial as a moral value instiller and enhancer of the bride and groom's awareness of the importance of reproductive and sexual health in married life.

The Islamic Family Law Perspective on the Role of the *Penghulu* in Reproductive and Sexual Health Education

In the view of Islamic Family Law (HKI), marriage is a sacred institution that not only unites two individuals physically, but also has profound spiritual, moral, social, and biological dimensions. Islamic family law emphasizes the importance of physical and mental readiness before marriage, including an understanding of reproductive and sexual health,²³ as mentioned in the Qur'an. Ar-Rūm/30: 21, which reads:²⁴

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

Translation:

Among His signs is that He created mates for you from among yourselves so that you may find tranquility in them. He placed between you affection and mercy. Indeed, those are signs for a people who reflect.

which describes life partners as a source of tranquility, love, and mercy from Allah. This verse indicates that marriage is not merely a legal formal contract, but a bond that requires physical and mental readiness, including an understanding of sexual responsibility and reproductive health. This is relevant in the context of marriage guidance provided by the *penghulu* of the Religious Affairs Office in Tanete Riattang Timur District, where the education provided is not only intended to fulfill administrative obligations, but also as a form of strengthening readiness to build a household that is *sakinah, mawaddah, wa rahmah* (peaceful, loving, and merciful).

The hadith of the Prophet Muhammad also regulates the obligations of husbands and wives in fulfilling each other's biological needs in a good manner, indicating that Islam considers the balance between physical and spiritual needs in the household to be important. The hadith narrated by al-Bukhari about the prohibition of a wife refusing her husband's invitation without a valid reason, which is understood by scholars not as legitimizing coercion, but as an affirmation that sexual relations are a reciprocal right that must be fulfilled through communication, willingness, and affection.²⁵

This understanding is in line with the provisions in the Compilation of Islamic Law (KHI), which places the fulfillment of biological rights as part of family responsibilities. This is emphasized in article 80 paragraph (2) states that: "The husband is obliged to protect his wife and provide everything necessary

²³ Zikri Darussamin, Armansyah Armansyah, and Ahmad Zikri, "The Urgency of Maturity to Get Married and Its Relevance to Family Life Goals," *Al-Istinbath: Jurnal Hukum Islam* 8, no. 1 (2023): 215–36, <https://doi.org/10.29240/jhi.v8i1.5324>.

²⁴ Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahnya* (Jakarta: Kementerian Agama RI, 2002).

²⁵ N N Rohmah, "Rethinking Marital Sexual Refusal in Islam: Faqihuddin Abdul Kodir's Perspective," *Fuqaha: Jurnal Fiqh Dan Ushul Fiqh*, 2025, 23–40.

for household life in accordance with his abilities, both in terms of physical and emotional support.²⁶ As well as, Article 4 of the KHI emphasizes that “Marriage is valid if it is conducted according to Islamic law and fulfills the requirements and pillars of marriage.” One of the requirements that is a logical implication of this objective is physical and emotional readiness, which includes physical, mental, and emotional readiness, including in terms of understanding and responsibility for sexual relations within the household. Thus, the inclusion of reproductive health education in premarital counseling is in line with the normative mandate of the KHI as an effort to ensure that prospective couples enter marriage with the necessary knowledge, awareness of their rights and obligations, and the ability to build harmonious relationships.²⁷

In line with these normative foundations, the perspective of *maqāṣid al-syarī'ah* further reinforces the urgency of reproductive and sexual health education in premarital guidance. The role of the *penghulu* in reproductive and sexual health education reflects the protection of the five basic principles of Islamic law. First, *hifz al-dīn* (preserving religion) is reflected through the provision of knowledge about the etiquette of marital relations, the procedures for purification, and the understanding that sexual relations are part of worship. QS. al-Baqarah/2:187, which describes spouses as “clothing” for one another, shows that sexual relations are not merely biological activities, but manifestations of the values of protection, emotional closeness, and spiritual peace. Therefore, reproductive education in this perspective serves to maintain the honor and ethics of the household as part of the piety of married life.²⁸

The next principle, *hifz al-nafs* (protecting the soul), emphasizes that the ignorance of prospective couples regarding aspects of reproductive health can lead to medical and psychological risks. Cases such as unsafe sexual relations, sexual violence in marriage, unplanned pregnancies, or practices that neglect the safety of partners are forms of violation of the protection of the soul. QS. al-Baqarah/2:195, which prohibits throwing oneself into destruction, provides the basis that education on physical and mental readiness in sexual life is a form of self protection and protection of one's partner. In this context, reproductive education serves as a preventive measure (*wiqāyah*) to maintain the physical and psychological health of the couple from the beginning of marriage. In line with this, the aspect of *hifz al-'aql* (preserving reason) is reflected through the function of education in protecting prospective brides and grooms from deviant sexual practices, exploitative behavior, and lifestyles that destroy morals due to a lack of knowledge about reproductive functions, sharia boundaries, and relationship etiquette. QS. Yūnus/10:100, which emphasizes the consequences for those who do not use their reason properly, reinforces that sex education is part of the process of forming rational and ethical awareness in marriage.²⁹

Furthermore, the principle of *hifz al-nasl* (preserving offspring) is the most relevant dimension in the context of reproductive and sexual health. Education from the *penghulu* helps couples understand the importance of pregnancy planning, maintaining reproductive organ health, and living a responsible marital relationship to produce a quality generation. This knowledge not only affects reproductive

²⁶ Departemen Agama RI, *Kompilasi Hukum Islam* (Jakarta: Dirjen Binbaga Islam, 2005), p. 24

²⁷ Binarsa Binarsa and Khoiruddin Nasution, “Penerapan Kompilasi Hukum Islam Pasal 53 Tentang Kawin Hamil Dan Tajdid Al-Nikah Di Kecamatan Mlati Dalam Tinjauan Maqasid Syariah,” *Millah: Journal of Religious Studies* 20, no. 2 (2021): 327–54, <https://doi.org/10.20885/millah.vol20.iss2.art6>.

²⁸ Mutasir Mutasir and Wahyi Busyro, “Marital Rape in Indonesia in Maqashid Shari’ah Perspective,” *El-Aqwal : Journal of Sharia and Comparative Law* 2, no. 2 (2023): 95–110, <https://doi.org/10.24090/el-aqwal.v2i2.9340>.

²⁹ Selinah Selinah, Hairunnas Hairunnas, and Tohirin Tohirin, “Analysis of Family Issues From a Psychological Perspective as an Effort to Reconstruct Islamic Family Law in Indonesia,” *Hukum Islam*, 2025, <https://doi.org/10.24014/hi.v25i1.37554>.

quality but also contributes to the formation of a peaceful family and a generation that is physically, mentally, and spiritually strong. Thus, reproductive education is not merely informative, but also reflects Islam's vision for the sustainability of the ummah.

Finally, the principle of *hifz al-māl* (preserving wealth) shows that a lack of knowledge about reproductive health and sexual relations can have an impact on the economic stability of the family. Domestic conflicts triggered by dissatisfaction in intimate relationships often lead to divorce, which not only causes emotional pain but also financial consequences such as legal costs, division of joint property, or loss of productivity due to psychological pressure. Thus, reproductive education in premarital counseling not only fulfills the need for technical information but also serves as a preventive strategy to avoid material and non material losses in domestic life.³⁰

Based on these five principles of *maqāṣid al-syarī'ah*, reproductive and sexual health education becomes an integral part of the objectives of sharia in protecting religion, life, intellect, lineage, and property. To clarify the urgency and mechanism of its implementation, the theoretical framework of *maṣlahah* in *maqāṣid al-syarī'ah* further reinforces the urgency of the role of the *penghulu* in providing this education. Within this framework, the lack of premarital education is categorized as a potential harm (*mafasid*), as it can lead to domestic disharmony, emotional conflict, sexual dissatisfaction, unplanned pregnancies, and financial consequences due to divorce or the inability of spouses to fulfill each other's rights. As a preventive measure (*jalb al-maṣālih*), the *penghulu* provides education that covers biological, psychological, ethical, and religious aspects, so that the prospective bride and groom are fully prepared for marriage.³¹

This is further emphasized in Islamic family law through several fiqh principles that reinforce the urgency of implementing this education. First, the principle of *saddu al-dharā'i*, which is an effort to close the door to potential harm. In this context if reproductive and sexual health education is neglected, couples may enter into marriage without the necessary knowledge about their inner needs, how to build a healthy intimate relationship, and an understanding of their respective roles and rights in sexual relations. This lack of preparedness often triggers misunderstandings, emotional tension, sexual dissatisfaction, and even conflicts that lead to domestic disharmony and divorce. Thus, avoiding this type of education actually opens the door to problems that could have been prevented from the outset.³² On the contrary, the principle of *fath al-dharā'i*, which means opening the door to things that bring benefits, can be realized through the provision of appropriate and proportional education to prospective brides and grooms. With this preparation, couples can understand the biological, psychological, and ethical aspects of the husband wife relationship so that they are better prepared to fulfill each other's inner needs and live their marriage in a healthy, respectful, and loving way.³³

This argument becomes even stronger when linked to the perspective of fiqh rules, which place the educational duties of the *penghulu* as an implementation of the principle of *taṣarruf al-imām manūṭ bi al-maṣlahah*, which states that all forms of legitimate religious authority must be directed towards

³⁰ M Nurdin and R Sari, *Problematika Kesehatan Reproduksi Dan Dampaknya Terhadap Keluarga* (Yogyakarta: Deepublish, 2022).

³¹ Selinah, Hairunnas, and Tohirin, "Analysis of Family Issues From a Psychological Perspective as an Effort to Reconstruct Islamic Family Law in Indonesia."

³² Lisnawati et al., "Menimbang Skala Prioritas Dalam Kaidah Fikih: Antara Darurat Dan Kebutuhan," *Hidayah : Cendekia Pendidikan Islam Dan Hukum Syariah*, 2025, <https://doi.org/10.61132/hidayah.v2i2.980>.

³³ Muhammad Adib Hafiz Adam et al., "A Maqasid Al-Shariah Analysis of Mandatory Pre-Marital Screening for STDs and Fertility Among Malaysian Couples ," *International Journal of Research and Innovation in Social Science (IJRISS)* , 2025, <https://doi.org/10.47772/IJRISS.2025.90700034> .

achieving the public interest. In the context of state institutions, the *penghulu* is not merely an administrator of marriages, but part of the institutional instruments of sharia law tasked with ensuring the mental, physical, and spiritual readiness of prospective brides and grooms. This is even more relevant when linked to the principles of *raf' al-haraj* (removing hardship) and *dar' al-mafāsīd muqaddam 'alā jalb al-maṣāliḥ* (preventing harm takes precedence over bringing benefit). Discussions of sex education, which were previously considered taboo, are not only permitted but are actually mandatory as long as they are necessary to prevent greater harm, such as marital failure, sexual abuse in marriage, and the inability of couples to perform their biological functions in a healthy and dignified manner.³⁴

Reproductive and sexual health education provided by the *penghulu* can be positioned as *maṣlahah haqīqiyah*, namely a benefit that is truly needed in reality, not speculative or hypothetical. This urgency is even stronger when linked to empirical data on the high number of divorce cases due to sexual disharmony, lack of knowledge about reproductive health, and the prevalence of deviant intimate practices that lead to domestic violence. Thus, the existence of this education is in line with the objectives of Sharia, particularly *hifz al-nafs* (protection of life), *hifz al-'irdh* (preservation of honor), and *hifz al-nasl* (protection of offspring), making the role of the *penghulu* part of the preventive mechanism of Islamic law (*wiqāyah*) in maintaining the continuity of the Muslim family structure.

Based on this description, the application of reproductive and sexual health education by the *penghulu* in marriage guidance is not only a response to contemporary social needs, but also a concrete implementation of the principles of *maqāṣid al-syarī'ah* and the theory of *maṣlahah* in Islamic family law. The existence of this education is in line with the guidance of the Sharia, which prioritizes the protection of religion, life, reason, offspring, and property as the main objectives of Islamic law in building a strong and dignified family structure. Through a preventive, educational, and humanistic approach, the role of the *penghulu* does not stop at the formalities of marriage administration, but also becomes a strategic agent of change in preparing married couples to be able to live their married life with complete knowledge, awareness, and responsibility. Therefore, this *maṣlahah* based premarital guidance needs to be continuously strengthened both conceptually and in its implementation so that it can reduce the potential for family disharmony, produce a quality generation, and bring about a household life that is in line with the ideal vision of Islam as a blessing for all of creation.

Conclusion

This study found that the role of the *penghulu* in reproductive and sexual health education for prospective brides and grooms at the Tanete Riattang Timur District KUA has been implemented, although its implementation has not been optimal. Education through premarital counseling, family consultations, and cross-sector collaboration has been proven to contribute to improving the readiness of prospective brides and grooms in spiritual, psychological, and moral aspects. However, the delivery of reproductive health materials is still limited and uneven due to constraints in human resources, cultural sensitivity, a lack of technical modules, and weak synergy with health workers. An analysis of Islamic family law based on *maqāṣid al-syarī'ah* shows that the role of the *penghulu* in this education is not only administrative, but is part of efforts to protect religion, life, offspring, reason, and property as the foundation for achieving a *sakinah* family in a preventive and comprehensive manner. The contribution of this study lies in the integration of normative perspectives and empirical data, resulting in a conceptual

³⁴ Lisnawati et al., "Menimbang Skala Prioritas Dalam Kaidah Fikih: Antara Darurat Dan Kebutuhan."

and practical understanding of the strategic position of the *penghulu* in premarital education and opening up space for the reformulation of policies and curricula based on *maṣlahah* and multisectoral collaboration.

This study still has limitations because it was only conducted in one location and did not compare variations in implementation based on social, demographic, or educational contexts of prospective brides and grooms. Therefore, further research is recommended to develop and test the effectiveness of a *maqāṣid al-syarī'ah*-based premarital guidance model that systematically includes reproductive and sexual health material. A quasi-experimental approach or mixed methods has the potential to provide stronger empirical evidence regarding the impact of this model on the spiritual, psychological, and biological readiness of prospective couples. In addition, cross-regional comparative studies or exploration of digital learning platform models could be promising research directions for producing adaptive, measurable, and relevant policy innovations and premarital education practices in line with the dynamics of contemporary Muslim families.

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