

**Efektivitas Program Bimwin di KUA:
Tinjauan Manajemen Pendidikan atas Kepdirjen
172/2022**

**Effectiveness of the Bimwin Program at KUA:
An Educational Management Review of Director
General Decree No. 172/2022**

Mesraini

Syarif Hidayatullah State Islamic University Jakarta
mesraini@uinjkt.ac.id

Suwendi

Syarif Hidayatullah State Islamic University Jakarta
suwendi@uinjkt.ac.id

Muhamad Abror

Ma'had Aly Sa'iidusshiddiqiyah Jakarta
m.abror@saiidusshiddiqiyah.ac.id

Artikel diterima 30 April 2026
diseleksi 24 Juli 2026
disetujui 28 Juli 2026

Abstrak: Artikel ini mengkaji kesenjangan antara standar pelaksanaan Bimbingan Perkawinan (Bimwin) dalam Keputusan Direktur Jenderal Bimbingan Masyarakat Islam Nomor 172 Tahun 2022 dan efektivitas implementasinya di Kantor Urusan Agama (KUA). Penelitian bertujuan menjelaskan Bimwin sebagai program pendidikan orang dewasa serta menilai hubungan antara ketentuan regulatif dan kapasitas pengelolaannya melalui fungsi perencanaan, pengorganisasian, kepemimpinan, dan pengawasan. Penelitian menggunakan

pendekatan kualitatif deskriptif dengan analisis dokumen terhadap Kepdirjen 172/2022 dan 23 artikel jurnal ilmiah terakreditasi terbitan 2021–2025. Data dianalisis melalui inventarisasi ketentuan, pengodean berdasarkan empat fungsi manajemen pendidikan, perbandingan antara standar kebijakan dan pola implementasi, serta sintesis lintas sumber. Hasil penelitian menunjukkan bahwa Kepdirjen telah menetapkan kerangka operasional berupa sasaran peserta, tiga metode layanan, durasi dan sesi pembelajaran, penyelenggara, fasilitator, pembiayaan, serta administrasi pelaporan. Namun, efektivitas substantif belum merata. Pada fungsi perencanaan, standar nasional belum selalu diterjemahkan ke dalam pemetaan kebutuhan dan capaian belajar yang terukur. Pada fungsi pengorganisasian, ketersediaan fasilitator, anggaran, kemitraan, dan sarana berbeda antar-KUA. Pada fungsi kepemimpinan, mutu pembelajaran bergantung pada kemampuan fasilitator menerapkan pendekatan andragogis, dialogis, dan kontekstual. Pada fungsi pengawasan, pelaporan masih lebih kuat menilai keterlaksanaan kegiatan daripada perubahan pengetahuan, sikap, dan kesiapan peserta. Kebaruan artikel terletak pada model tata kelola pembelajaran yang menempatkan keempat fungsi tersebut sebagai siklus terpadu yang memediasi hubungan antara regulasi dan hasil Bimwin. Implikasinya, KUA perlu menerapkan asesmen kebutuhan, standar kompetensi fasilitator, koordinasi lintas sektor, evaluasi pra-pasca, dan tindak lanjut proporsional agar kepatuhan administratif berkembang menjadi efektivitas pendidikan dan penguatan ketahanan keluarga.

Kata Kunci: Bimwin, KUA, Bimbingan Perkawinan, Manajemen Pendidikan

Abstract: *This article examines the gap between the implementation standards for Marriage Guidance (Bimbingan Perkawinan, Bimwin) established in Decree of the Director General of Islamic Community Guidance No. 172 of 2022 and the effectiveness of implementation at Offices of Religious Affairs (Kantor Urusan Agama, KUA). It aims to explain Bimwin as an adult-education program and to assess how regulatory provisions interact with managerial capacity through planning, organizing, leadership, and supervision. The study uses a descriptive qualitative approach and document analysis of the 2022 decree and 23 accredited scholarly journal articles published between 2021 and 2025. The documents were analyzed by inventorying regulatory provisions, coding*

evidence according to the four management functions, comparing policy standards with recurring implementation patterns, and conducting a cross-source synthesis. The findings show that the decree provides an operational framework covering participant eligibility, three delivery modes, instructional duration and sessions, organizers, facilitators, financing, and administrative reporting. Substantive effectiveness, however, remains uneven. In planning, national standards are not consistently translated into needs assessment and measurable learning outcomes. In organizing, facilitator availability, budgets, partnerships, and facilities vary among KUA. In leadership, learning quality depends on facilitators' capacity to apply adult-oriented, dialogical, and contextual methods. In supervision, reporting remains more effective at documenting program delivery than at measuring changes in participants' knowledge, attitudes, and marital readiness. The article's novelty is an integrated learning-governance model in which the four functions mediate the relationship between regulation and Bimwin outcomes. The practical implication is that KUA should institutionalize needs assessment, facilitator competency standards, cross-sector coordination, pre- and post-assessment, and proportionate follow-up so that administrative compliance develops into educational effectiveness and stronger family resilience.

Keywords: Bimwin, KUA, Marriage Guidance, Educational Management

A. Introduction

Marriage Guidance (*Bimbingan Perkawinan*, hereafter Bimwin) is one of the Ministry of Religious Affairs' strategic programs aimed at equipping prospective brides and grooms with religious, psychological, social, and practical preparedness for family life. Over time, this program has assumed increasing importance as the state regards the family as the foundation of social resilience, divorce prevention, child-rearing, and human resource development.¹ However, the strengthening of the Bimwin regulatory framework has not automatically ensured effective implementation. Many Offices of Religious Affairs (*Kantor Urusan Agama*, KUA) continue

to face constraints related to the limited availability of facilitators, budgetary resources, facilities, and uneven implementation quality. Accordingly, the principal issue in Bimwin lies not merely at the normative level, but in how the program is managed as an educational process.²

Previous studies indicate that premarital education and Bimwin have been examined from several perspectives. Dewi et al. (2024) highlight Generation Z's perceptions of marital readiness and the alignment of marriage policy.³ Amin and Islamiyah (2025) situate family resilience within a Qur'anic perspective in the era of digital stigma,⁴ while Widyaningrum et al. (2025) connect early marriage, family resilience, and stunting within a socio-religious reflection.⁵ Agustin et al. (2022) propose blended learning for premarital guidance as an applied instructional model,⁶ whereas Kholilurrohman and Anwar (2023) demonstrate the importance of premarital guidance for strengthening family resilience.⁷ These studies are important, yet their focus remains largely confined to marital readiness, the normative foundations of family life, and innovations in instructional delivery; they have not yet reached a comprehensive institutional analysis.

Subsequent studies move toward program innovation and institutional strengthening. Agustin et al. (2022) propose blended learning for premarital guidance as an applied learning model in order to make services more flexible and responsive to participants' needs. Ahmad (2022) underscores the importance of revitalizing the role of KUA in realizing the *sakinah* family, implying that program effectiveness depends heavily on the quality of the implementing institution. Djawas et al. (2022), through a study of Aceh and South Sumatra, show that marriage guidance contributes to the formation of family resilience, although its success is shaped by the capacity of implementers and local context.⁸ Alfarisi et al. and colleagues likewise emphasize the urgency of marriage guidance

for prospective brides and grooms, particularly as preparation for establishing a harmonious family.⁹

These studies provide an important foundation for the development of Bimwin scholarship, yet they still leave a significant gap. First, some studies emphasize marital readiness, the normative basis of family life, and family resilience; second, others focus on instructional methods and service innovation; third, some stress the institutional function of KUA and the program's impact on family resilience. However, relatively few studies examine Bimwin through the lens of educational management theory, even though the program's implementation problems are concentrated precisely in four principal domains: planning, organizing, leadership, and supervision.

This article proceeds from that gap. By positioning Bimwin as a socio-religious educational program, it argues that the effectiveness of Bimwin cannot be adequately measured solely by the implementation of activities or compliance with regulations. Rather, the program must be analyzed as an adult-learning process requiring well-designed objectives, materials, facilitators, governance, and evaluation. In this context, educational management theory provides a more operational lens for understanding why Bimwin functions effectively in some settings, yet in others remains little more than an administrative formality.¹⁰

Substantively, this article addresses two questions: first, how Bimwin should be positioned as an educational program for family-life readiness; and second, how its implementation effectiveness can be explained through planning, organizing, leadership, and supervision. The novelty is not merely the use of educational-management terminology, but the construction of an integrated learning-governance explanation. The analysis reads each management function through the same sequence: the operational

requirement contained in the 2022 decree, the recurring pattern of implementation reported in the literature, the policy–practice gap, and the educational consequence of that gap. Regulatory standards can produce substantive outcomes only when they are translated into needs-based planning, coordinated resources, pedagogical facilitation, and outcome-oriented supervision. This framework differs from previous studies that discuss marital readiness, delivery methods, KUA roles, or family resilience separately. It also establishes a distinction between administrative implementation, indicated by participation, completion, expenditure, and reporting, and educational effectiveness, indicated by changes in participants' knowledge, attitudes, practical skills, and readiness for married life. In public-policy terms, this distinction is crucial because stronger administrative obligations may increase coverage without necessarily improving capacities for communication, role negotiation, conflict management, and family resilience.¹¹

B. Research Method

This study employs a descriptive qualitative design with document analysis. The unit of analysis is the implementation logic of Bimwin as regulated and discussed in policy and scholarly literature, rather than individual participants or a single KUA office. The primary document is the Decree of the Director General of Islamic Community Guidance Number 172 of 2022.¹² The decree was read as an operational policy text and its provisions were inventoried under participant requirements, delivery modes, instructional duration and content, organizers, facilitators, financing, administration, and reporting. Secondary documents are peer-reviewed journal articles addressing Bimwin, premarital education, KUA functions, facilitator capacity, divorce prevention, marital readiness, and family resilience. A document-based design was selected because the research question requires an integrative

explanation of how a national implementation standard is translated into recurring institutional practices across settings.

Source selection was purposive and criterion-based. A source was included when it directly addressed at least one analytical domain—program design, institutional organization, facilitator or service capacity, supervision, marital readiness, or family resilience—and provided findings that could be compared with the 2022 policy framework. Priority was given to accredited Indonesian journals, especially *Jurnal Bimas Islam*, and to publications from 2021–2025; sources with only tangential relevance or repetitive claims were not prioritized as the basis for findings. The final corpus consists of 24 sources: 23 scientific journal articles (95.8%) and one primary regulation (4.2%). This composition exceeds the journal requirement that at least 70% of references derive from scientific journal articles. The regulation was treated as the normative benchmark, whereas the journal articles were treated as evidence of implementation conditions, participant needs, institutional constraints, and educational consequences; the two source types were therefore compared rather than merged as equivalent evidence.

The analysis proceeded in five stages. First, the decree was converted into a policy matrix identifying the required actors, participants, delivery modes, learning arrangements, resources, and reporting obligations. Second, each scholarly source was inventoried according to research context, principal problem, main finding, and recommendation. Third, evidence was coded deductively into planning, organizing, leadership, and supervision,¹³ and within each category was ordered as regulation, implementation, gap, and literature-based interpretation. Fourth, findings were compared to identify convergence, divergence, and context-specific variation, including whether a reported weakness represented non-compliance with an explicit rule or a management issue not

sufficiently specified by the rule. Fifth, an integrative synthesis was developed to explain how weaknesses in one function affect the others and ultimately influence learning outcomes. A finding was retained when it recurred across multiple sources or when a source provided a clear explanation of a policy–implementation gap. This procedure prevents the scholarly literature from replacing the primary regulation and provides the analytical basis for the conclusions and recommendations presented below.

C. Result And Discussion

1. Bimwin as a Socio-Religious Educational Program

Kepdirjen 172/2022 constructs Bimwin as more than a brief religious briefing before marriage. Its operational design identifies eligible prospective brides and grooms, authorizes face-to-face, virtual, and independent modes, and links participation to structured materials, facilitators, financing, and reporting. Face-to-face guidance is organized for a limited cohort and delivered over two days in five sessions covering core and supplementary material, while virtual and independent arrangements provide alternative access under specified conditions. Read through educational management, these provisions amount to an adult-education architecture: they define learners, learning settings, instructional time, responsible actors, and minimum delivery resources. The decree therefore contains the administrative foundations for education, although it does not by itself guarantee that the activities generate learning. Bimwin's substantive objective is to cultivate readiness in thought, attitude, and action for married life; consequently, program success should be measured by changes in participants' understanding and preparedness, rather than simply by the number of classes conducted or certificates issued.¹⁴

The implementation literature confirms why this distinction is necessary. Premarital education contributes to family resilience

when it strengthens couples' awareness of roles, communication, and conflict management.¹⁵ Studies on the urgency and institutional function of marriage guidance likewise show that participants need practical preparation in communication, household economics, and domestic problem solving.¹⁶ Research on early marriage and family resilience further confirms that information alone is insufficient when participants lack the capacity to apply it in changing social conditions.¹⁷ Compared with those findings, the decree is relatively strong in specifying the delivery container—participants, modes, sessions, facilitators, and funding—but less explicit about measurable competencies at the end of each session. This creates a first policy–education gap: an activity may comply with duration and attendance requirements without demonstrating what participants can understand, decide, or perform after the program. The present synthesis therefore identifies learning outcomes, not completion alone, as the criterion that connects Bimwin to family resilience.

Educational management is used here to explain how that regulatory container becomes, or fails to become, an effective learning process. Planning translates the decree's objectives and standard sessions into a design responsive to participant needs; organizing mobilizes qualified facilitators, financing, facilities, digital platforms, and institutional partnerships; leadership converts modules into participatory adult learning; and supervision produces evidence on implementation and learning for continuous improvement. These functions operate as an interdependent cycle rather than as separate administrative tasks. This interpretation extends studies on blended learning and service control, which demonstrate the value of instructional innovation and implementation monitoring,¹⁸ by showing that an isolated improvement in delivery modality or reporting cannot compensate for weaknesses elsewhere. A flexible virtual class

without needs diagnosis may remain lecture-centered; a complete module without capable facilitation may remain formalistic; and adequate attendance records without outcome assessment cannot establish educational effectiveness. Bimwin becomes substantively effective only when regulatory standards, local capacity, pedagogy, and evaluation are aligned.

2. Planning: The Gap between Policy Standards and Participants' Needs

In planning, Kepdirjen 172/2022 provides a national minimum design. It specifies the target participants, permits face-to-face, virtual, and independent delivery, establishes a two-day and five-session format for face-to-face guidance, and requires the use of Ministry-approved materials and facilitators. It also allows implementation schedules to be adapted to local conditions. These provisions solve an important standardization problem by ensuring that Bimwin is not improvised entirely by each KUA. Nevertheless, the decree primarily plans inputs and activities; it does not require a structured diagnosis of participants' prior knowledge, age profile, employment constraints, digital access, relationship risks, or priority learning needs. Nor does it translate each session into observable learning outcomes. Thus, the planning gap is not the absence of a national plan, but the incomplete conversion of a uniform implementation standard into differentiated instructional plans for heterogeneous adult learners.

Implementation studies make this gap visible. Young people's readiness for marriage is shaped by perceptions, role readiness, and the alignment of policy with participants' needs.¹⁹ Research on premarital preparation for the digital generation and value-based marital counseling similarly emphasizes contextualized content, communication competence, and reflective engagement.²⁰ When KUA schedules are driven mainly by registration cycles, facilitator

availability, or expenditure deadlines, extensive material may be compressed and the same sequence may be used for participants with very different risks and learning readiness. The literature therefore supports adaptive planning, but the present analysis locates the problem more precisely: KUA commonly receives a prescribed package without a mandatory mechanism for deciding which competencies require reinforcement for a particular cohort. A planning process that begins only with dates, participant numbers, and room availability can meet the administrative design while overlooking the educational diagnosis required for meaningful learning.

Blended and virtual delivery illustrate both the strength and limitation of the regulatory design. The availability of several modes can reduce geographic, health, and time barriers, and independent guidance can extend services to areas where cohort formation is difficult.²¹ Nevertheless, modality is not a pedagogical solution by itself. Without prior needs mapping, explicit learning outcomes, coherent sequencing of materials, opportunities for guided practice, and a method for checking comprehension, digital or blended delivery may simply relocate the same lecture-centered approach to another platform. The managerial implication is that each KUA should supplement the decree's standard plan with a brief intake assessment, a competency map, mode-selection criteria, a session plan, and indicators of achievement. Flexibility becomes educationally meaningful only when it is embedded in a learner-centered design; otherwise, national objectives remain only partially converted into realistic learning plans at the KUA level.

3. Organizing and Leadership: KUA Capacity and the Role of Facilitators

For organizing, Kepdirjen 172/2022 distributes implementation responsibility among district or municipal religious-affairs offices,

KUA, and other eligible institutions, while identifying KUA or approved institutions as direct implementers. It regulates cohort size for face-to-face delivery, recognizes facilitators and relevant subject specialists, provides alternative delivery modes, and assigns financing through APBN and/or marriage-registration PNPB allocations. This arrangement acknowledges that Bimwin requires people, funds, venues, technology, administration, and coordination rather than a single lecturer. The implementation literature, however, shows that marriage and family-development services at KUA are strongly influenced by institutional governance.²² Where staffing, budgeting, task distribution, and digital support are adequate, family-development programs are more dynamic; where they are weak, personnel and time are absorbed by marriage administration. The organizing gap therefore lies between formally allocated responsibilities and the unequal capacity of local institutions to perform them consistently.

The revitalization of KUA as a center for sakinah-family development, rather than merely a marriage-registration office, reinforces this interpretation.²³ Studies of public-service quality, religious counselor competence, and marriage-service control likewise show that budgets, task structures, digital capacity, and service ethos influence the quality of grassroots religious services.²⁴ Compared with this evidence, the decree supplies a basic organizational map but cannot ensure that every KUA has certified facilitators, stable internet access, suitable learning space, timely disbursement, or active partnerships with health centers, counselors, family-planning services, and community actors. The result is unequal policy translation: the same standard may generate a complete two-day learning process in one location, a compressed lecture in another, and an individual administrative briefing elsewhere. Variation in outcomes is therefore not incidental;

it signals unequal organizational capacity to convert regulatory provisions into equivalent educational opportunity.

Leadership concerns what happens after the resources have been assembled. The decree requires the use of designated materials and facilitators and, through its session-based design, provides space for structured interaction. Yet compliance with facilitator status does not automatically establish pedagogical leadership. Facilitators must create psychological safety, relate religious and legal principles to real household decisions, manage discussion between partners, and guide practice in communication, financial negotiation, reproductive-health decisions, and conflict management. Studies on family communication, marital conflict, and strategies to prevent early divorce show that household vulnerability is closely related to emotional maturity and the ability to manage differences.²⁵ The leadership gap thus appears when a formally qualified presenter transmits material correctly but does not diagnose understanding, invite reflection, or facilitate behavioral rehearsal. For an adult-education program, leadership is the capacity to move participants from receiving information to examining assumptions and practicing decisions.

Uneven facilitator performance makes the policy–practice gap most visible at the point of learning. Some facilitators use cases, couple exercises, questions, and participants’ experiences, whereas others reproduce a formalistic lecture and treat silence as comprehension. Research on young participants’ expectations supports the need for dialogical methods, but the present analysis also corrects the assumption that standardized modules automatically generate standardized quality.²⁶ The decisive variables include preparation time, mastery of andragogy, ability to manage sensitive topics, coordination among facilitators, and use of feedback during the session. Consequently, facilitator

development should not end with content certification. It should include microteaching, case facilitation, inclusive communication, digital pedagogy, observation, and reflective supervision. Without such pedagogical leadership, a KUA may satisfy requirements concerning modules, sessions, and attendance while remaining educationally weak.

4. Supervision: From Administrative Compliance to the Evaluation of Learning Outcomes

In supervision, Kepdirjen 172/2022 establishes administrative accountability through participant registration, documentation of delivery, use of allocated funds, and reporting of Bimwin participation through the designated information system and organizational hierarchy. These requirements are essential because they allow the Ministry to verify coverage, expenditure, and procedural compliance. The supervisory object specified in practice, however, is predominantly the event: whether participants were registered, a recognized mode was used, sessions occurred, facilitators were present, and reports were submitted. The decree does not provide an equally detailed minimum system for measuring comprehension, attitudinal change, practical skill, or readiness after participation. The resulting gap is between implementation control and educational evaluation. Administrative evidence can establish that Bimwin was delivered, but not that the intended learning occurred.²⁷

The literature demonstrates why outcome-oriented supervision is necessary. Studies of divorce, community social capital, and family resilience repeatedly identify weak communication, unpreparedness for marital roles, economic pressure, and extended-family interference as sources of household vulnerability.²⁸ These studies do not prove that Bimwin alone can prevent divorce, and this article makes no such causal claim. Instead, they identify proximal

competencies that premarital education should reasonably influence: communication, role negotiation, conflict management, problem solving, financial discussion, and help-seeking. Reading these downstream vulnerabilities against the decree produces upstream evaluation criteria. A Bimwin program is educationally relevant when it can show that participants better understand key concepts, can apply communication and problem-solving steps to realistic cases, recognize risk and referral options, and report greater readiness—not merely when their names appear on an attendance list.

From an educational-management perspective, supervision should close the management cycle. Evidence on participant characteristics, comprehension, attitudes, learning experience, and readiness should return to the next planning process and inform mode selection, material emphasis, facilitator development, partnerships, and resource allocation. Studies on digital-era family resilience, counseling, and early-marriage vulnerability underscore the need for such responsive support.²⁹ A proportionate system need not become a burdensome examination: a short pre- and post-assessment, case-based questions, participant feedback, facilitator reflection, and selective post-program referral can complement existing administrative reports. This interpretation extends administrative-control studies and corrects the equation of compliance with effectiveness. Attendance lists, expenditure documents, and activity reports establish that a program occurred; learning-quality evidence establishes whether the program achieved its educational purpose. Supervision must therefore combine bureaucratic accountability with learning-quality assurance and proportionate post-program follow-up.

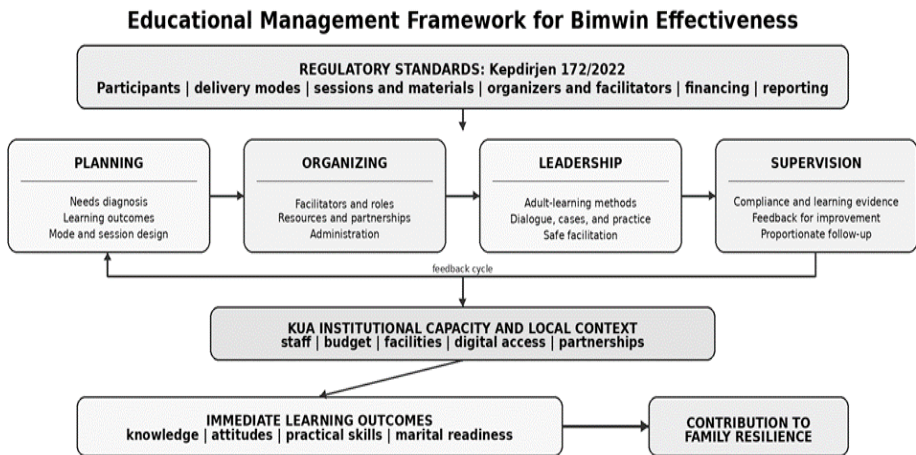


Figure 1. Educational management framework linking regulatory standards, KUA capacity, management functions, and Bimwin outcomes.

a. Reconstructing Bimwin on the Basis of Educational Management

The findings support an educational-management framework in which Kepdirjen 172/2022 supplies regulatory standards, local KUA capacity mediates their translation, and the four management functions operate as one learning-governance cycle. Planning converts participant eligibility, delivery modes, duration, and standard materials into needs-based objectives and session designs. Organizing aligns facilitators, financing, facilities, digital infrastructure, administration, and cross-sector partners with that plan. Leadership implements participatory adult learning and connects normative content with practical family decisions. Supervision compares administrative compliance and learning evidence, then returns the findings to the next planning cycle. Institutional revitalization and digital capacity are important foundations for this process.³⁰ The scientific contribution of the model is the integration of participant readiness, regulatory design, instructional innovation, KUA capacity, facilitator performance,

and family-resilience outcomes into a single explanation of Bimwin effectiveness. Its central proposition is that regulation affects learning outcomes indirectly: the decisive mechanism is alignment among the four management functions.

This framework also generates a practical sequence rather than a generic call for improvement. KUA should first use registration data and a concise intake instrument to identify participant characteristics and priority competencies. It should then select the appropriate delivery mode, define measurable outcomes, and organize certified facilitators and relevant partners according to the learning plan. During delivery, facilitators should use dialogical, case-based, and couple-centered methods, while ensuring that sensitive issues are handled safely and referral pathways are clear. Finally, evaluation should measure participation, comprehension, practical application, satisfaction, and follow-up needs, and the results should be reviewed at KUA and district levels. Strategies used by KUA to reduce child marriage and studies of marriage guidance for family resilience support the value of contextualized institutional intervention.³¹ Repositioning Bimwin in this way gives the decree an implementation logic capable of producing substantive rather than merely procedural results, while retaining the standardization, accountability, and access mechanisms already established by the policy.

D. Conclusion

The principal finding is that Kepdirjen 172/2022 provides a sufficiently clear administrative framework for Bimwin—covering participants, delivery modes, sessions, implementers, facilitators, financing, and reporting—but leaves a substantive gap between standardized delivery and demonstrable learning. The gap is produced when planning emphasizes schedules and inputs without needs diagnosis, organizing assigns responsibilities without equal

local capacity, leadership treats facilitation as content presentation, and supervision verifies activities without assessing competencies. Bimwin effectiveness is therefore best understood as an alignment problem within a learning-governance cycle, not simply as the presence or absence of regulation.

The theoretical contribution is a model that distinguishes administrative implementation from educational effectiveness and positions planning, organizing, leadership, and supervision as mediating mechanisms between policy standards and participant outcomes. The practical contribution is a focused reconstruction agenda: KUA should add concise needs assessment and measurable learning outcomes to the existing standard, strengthen facilitator pedagogy and cross-sector coordination, and combine administrative reporting with pre- and post-learning evidence. At the policy level, minimum learning-quality indicators should complement requirements concerning attendance, sessions, expenditure, and documentation so that comparison among KUA reflects both coverage and educational value.

Because this study is based on document synthesis, it does not directly measure participant learning, facilitator behavior, or institutional variation among KUA. Future research should test the proposed framework through comparative case studies, observation of facilitation, participant assessments, and follow-up measurement after marriage; it should also examine which indicators are feasible for different KUA typologies and delivery modes. Such evidence is required to determine the relative influence of each management function and to refine the framework into an operational evaluation instrument for Bimwin and broader family-resilience policy.

References

- Agustin, A. M. A. F., Khaerudin, and I. Tarjiah. "Prinsip toleransi layanan umat; Blended learning bimbingan pranikah sebagai model pembelajaran aplikatif." *Jurnal Bimas Islam* 15, no. 1 (2022): 103–30. <https://doi.org/10.37302/jbi.v15i1.549>.
- Ahmad, L. O. I., A. T. Leleang, M. T. Maloko, Musyahid, and M. Amin. "Revitalisasi peran Kantor Urusan Agama (KUA) dalam mewujudkan keluarga sakinah di Kabupaten Bone dengan perspektif maqā'id al-syarī'ah." *Jurnal Bimas Islam* 15, no. 2 (2022): 181–202. <https://doi.org/10.37302/jbi.v15i2.608>.
- Alam, R., A. Mulyana, N. Alia, N. Siagian, and D. Rabitha. "Memetakan tingkat literasi digital penyuluh agama." *Jurnal Bimas Islam* 17, no. 1 (2024): 185–214. <https://doi.org/10.37302/jbi.v17i1.677>.
- Alfarisi, U., E. Zakaria, Nurhadi, and U. Karimah. "Urgensi bimbingan perkawinan bagi calon pengantin dalam mewujudkan keluarga harmonis." *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 6, no. 2 (2024): 1206–20. <https://doi.org/10.47467/assyari.v6i2.5470>.
- Amin, R. and Islamiyah. "Ketahanan keluarga di era stigma digital perspektif Al-Qur'an." *Al Quds: Jurnal Studi Alquran dan Hadis* 9, no. 2 (2025): 360–75. <https://doi.org/10.29240/alquds.v9i2.13119>.
- Asa'diah, A., and M. Syarifuddin. "Peran bimbingan perkawinan Kantor Urusan Agama Kecamatan Sumbersari Jember dalam mencegah perceraian dan membangun kebahagiaan keluarga." *Islamic Counseling: Jurnal Bimbingan Konseling Islam* 9, no. 1 (2025): 1–22. <https://doi.org/10.29240/jbk.v9i1.12589>.
- Bakti, D. R., and S. Sugiono. "Pengendalian pelaksanaan pelayanan

- nikah pada masa pandemi Covid-19: Studi pada Kanwil Kementerian Agama Provinsi Jambi." *Jurnal Bimas Islam* 14, no. 1 (2021): 185–212. <https://doi.org/10.37302/jbi.v14i1.322>.
- Dewi, M., M. Ulfah, and M. Gayatri. "Persepsi remaja generasi Z tentang kesiapan menikah dan keselarasan kebijakan pernikahan." *Journal of Issues in Midwifery* 8, no. 1 (2024): 27–36. <https://doi.org/10.21776/ub.JOIM.2024.008.01.4>.
- Djawas, M., H. Nadhiran, S. A. A. Samad, Z. Mubarrak, and M. A. Azizi. "Creating Family Resilience in Indonesia: A Study of Marriage Guidance Program in Aceh and South Sumatera." *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 17, no. 1 (2022): 299–324. <https://doi.org/10.19105/al-lhkam.v17i1.6150>.
- Djawas, M., Ridhwan, S. Devy, and A. Husna. "The Government's Role in Decreasing Divorce Rates in Indonesia: The Case of Aceh and South Sulawesi." *AHKAM: Jurnal Ilmu Syariah* 21, no. 1 (2021): 163–88. <https://doi.org/10.15408/ajis.v21i1.20870>.
- Fitriani Sari, D., N. Falikhah, and R. Y. Gusriani. "Strategi Kantor Urusan Agama Anjir Pasar menekan angka perkawinan anak dalam mencapai SDGs 5." *Jurnal Bimas Islam* 17, no. 1 (2024): 50–74. <https://doi.org/10.37302/jbi.v17i1.1116>.
- Fitriyani, A. Basir, and A. Budiman. "Building Family Resilience among Early Marriage Practitioners in North Bogor, Indonesia." *El-Usrah: Jurnal Hukum Keluarga* 8, no. 2 (2025): 835. <https://doi.org/10.22373/ujhk.v8i2.26643>.
- Hunainah, H., A. Mujib, N. Tarihoran, A. Aspandi, D. Riswanto, and H. S. Rahma. "Enhancing Resilience in Indonesian Muslim Families through Logotherapy Counseling." *Bulletin of Counseling and Psychotherapy* 6, no. 3 (2024). <https://doi.org/10.51214/002024061092000>.
- Husein, D., S. Santoso, M. Muamar, and A. Nasrullah. "Analisis

- kualitas sistem, kualitas informasi, dan kualitas layanan terhadap kepuasan pengguna SIMKAH Web pada KUA Kecamatan Kembangan Kota Jakarta Barat.” *Jurnal Bimas Islam* 15, no. 1 (2022): 33–64. <https://doi.org/10.37302/jbi.v15i1.588>.
- Kholilurrohman, I., and K. Anwar. “Penguatan ketahanan keluarga melalui bimbingan perkawinan calon pengantin (Studi kasus di Kantor Urusan Agama Kecamatan Pesantren Kota Kediri).” *Journal of Indonesian Comparative of Syari’ah Law* 6, no. 1 (2023): 129–42. <https://doi.org/10.21111/jicl.v6i1.10175>.
- Ministry of Religious Affairs of the Republic of Indonesia. “Decree of the Director General of Islamic Community Guidance No. 172 of 2022.” 2022.
- Prayogi, A., and M. Jauhari. “Bimbingan perkawinan calon pengantin: Upaya mewujudkan ketahanan keluarga nasional.” *Islamic Counseling: Jurnal Bimbingan Konseling Islam* 5, no. 2 (2021): 223–42. <https://doi.org/10.29240/jbk.v5i2.3267>.
- Rohman, B. “Meneguhkan toleransi dalam masyarakat plural melalui kompetensi penyuluh agama dalam pelayanan umat.” *Jurnal Bimas Islam* 15, no. 1 (2022): 65–102. <https://doi.org/10.37302/jbi.v15i1.530>.
- Saadi, A. “Manajemen konflik perkawinan dalam perspektif Al-Qur’an.” *Jurnal Bimas Islam* 17, no. 1 (2024): 75–100. <https://doi.org/10.37302/jbi.v17i1.1279>.
- Suripto, A. S. and Khuriyah. “Konstruksi teori multi peran perempuan dalam Islam untuk mewujudkan ketahanan keluarga.” *Jurnal Bimas Islam* 17, no. 1 (2024): 1–22. <https://doi.org/10.37302/jbi.v17i1.701>.
- Widyaningrum, R., S. Hernawati, K. Nofik, M. Syifaudin, and D. H. K. Juwita. “Islamic Socio-Religious Reflections on Early

- Marriage, Family Resilience, and Stunting in Sirampog, Brebes." *Muslim Heritage* 10, no. 2 (2025): 251–66. <https://doi.org/10.21154/muslimheritage.v10i2.11874>.
- Zainuddin, M., Mansari, and N. Filzah. "Divorce Problems and Community Social Capital in Realizing Family Resilience in Aceh." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 2 (2022): 914–33. <https://doi.org/10.22373/sjhhk.v6i2.15080>.
- Zainuri, M. I., H. Pajariato, A. B. Anuar, and S. Suarja. "Marital Interaction Value-Based Counseling as a Strategy to Build Muslim Family Resilience." *Jurnal Konseling Dan Pendidikan* 13, no. 2 (2025): 379–90. <https://doi.org/10.29210/1157000>.
- Zulkarnaen, Z., A. M. Lubis, F. Haikal, et al. "Formulasi pembekalan pra nikah bagi generasi Z: Pendekatan konseptual untuk penguatan ketahanan keluarga di era digital." *Sulawesi Tenggara Educational Journal* 5, no. 1 (2025): 148–59. <https://doi.org/10.54297/seduj.v5i1.936>.

Endnotes

1. L. O. I. Ahmad et al., "Revitalisasi Peran Kantor Urusan Agama (KUA) Dalam Mewujudkan Keluarga Sakinah Di Kabupaten Bone Dengan Perspektif Maqāṣid Al-Syarī'ah," *Jurnal Bimas Islam* 15, no. 2 (2022): 181–202, <https://doi.org/10.37302/jbi.v15i2.608>; M. Djawas et al., "Creating family resilience in Indonesia: A study of marriage guidance program in Aceh and South Sumatera," *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 17, no. 1 (2022): 299–324, <https://doi.org/10.19105/al-lhkam.v17i1.6150>; A. Prayogi and M. Jauhari, "Bimbingan Perkawinan Calon Pengantin: Upaya Mewujudkan Ketahanan Keluarga Nasional," *Islamic Counseling: Jurnal Bimbingan Konseling Islam* 5, no. 2 (2021): 223–42, <https://doi.org/10.29240/jbk.v5i2.3267>.
2. U. Alfarisi et al., "Urgensi Bimbingan Perkawinan Bagi Calon Pengantin Dalam Mewujudkan Keluarga Harmonis," *As-Syra's: Jurnal Bimbingan & Konseling Keluarga* 6, no. 2 (2024): 1206–20, <https://doi.org/10.47467/assyari.v6i2.5470>; A. Asa'diah and M. Syarifuddin, "Peran Bimbingan Perkawinan Kantor Urusan Agama Kecamatan Sumbersari Jember Dalam Mencegah Perceraian Dan Membangun Kebahagiaan Keluarga," *Islamic Counseling: Jurnal Bimbingan Konseling Islam* 9, no. 1 (2025): 1–22, <https://doi.org/10.29240/jbk.v9i1.12589>; M. Dewi, M. Ulfah, and M. Gayatri, "Persepsi Remaja Generasi Z Tentang Kesiapan Menikah Dan Keselarasan Kebijakan Pernikahan," *Journal of Issues in Midwifery* 8, no. 1 (2024): 27–36, <https://doi.org/10.21776/ub.JOIM.2024.008.01.4>.
3. Dewi, Ulfah, and Gayatri, "Persepsi Remaja Generasi Z Tentang Kesiapan Menikah Dan Keselarasan Kebijakan Pernikahan."
4. R. Amin and Islamiyah, "Ketahanan Keluarga Di Era Stigma Digital Perspektif Al-Qur'an," *Al Quds: Jurnal Studi Alquran Dan Hadis* 9, no. 2 (2025): 360–75, <https://doi.org/10.29240/alquds.v9i2.13119>.
5. R. Widyaningrum et al., "Islamic socio-religious reflections on early

- marriage, family resilience, and stunting in Sirampog, Brebes," *Muslim Heritage* 10, no. 2 (2025): 251–66, <https://doi.org/10.21154/muslimheritage.v10i2.11874>.
6. A. M. A. F. Agustin, Khaerudin, and I. Tarjiah, "Prinsip Toleransi Layanan Umat; Blended Learning Bimbingan Pranikah Sebagai Model Pembelajaran Aplikatif," *Jurnal Bimas Islam* 15, no. 1 (2022): 103–30, <https://doi.org/10.37302/jbi.v15i1.549>.
 7. I. Kholilurrohman and K. Anwar, "Penguatan Ketahanan Keluarga Melalui Bimbingan Perkawinan Calon Pengantin (Studi Kasus Di Kantor Urusan Agama Kecamatan Pesantren Kota Kediri)," *Journal of Indonesian Comparative of Syari'ah Law* 6, no. 1 (2023): 129–42, <https://doi.org/10.21111/jicl.v6i1.10175>.
 8. Djawas et al., "Creating family resilience in Indonesia: A study of marriage guidance program in Aceh and South Sumatera."
 9. Alfarisi et al., "Urgensi Bimbingan Perkawinan Bagi Calon Pengantin Dalam Mewujudkan Keluarga Harmonis."
 10. M. Djawas et al., "The government's role in decreasing divorce rates in Indonesia: The case of Aceh and South Sulawesi," *AHKAM: Jurnal Ilmu Syariah* 21, no. 1 (2021): 163–88, <https://doi.org/10.15408/ajis.v21i1.20870>; M. Zainuddin, Mansari, and N. Filzah, "Divorce problems and community social capital in realizing family resilience in Aceh," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, no. 2 (2022): 914–33, <https://doi.org/10.22373/sjhk.v6i2.15080>; Fitriyani, A. Basir, and A. Budiman, "Building family resilience among early marriage practitioners in North Bogor, Indonesia," *El-Usrah: Jurnal Hukum Keluarga* 8, no. 2 (2025): 835, <https://doi.org/10.22373/ujhk.v8i2.26643>.
 11. A. S. Suropto and Khuriyah, "Konstruksi Teori Multi Peran Perempuan Dalam Islam Untuk Mewujudkan Ketahanan Keluarga," *Jurnal Bimas Islam* 17, no. 1 (2024): 1–22, <https://doi.org/10.37302/jbi.v17i1.701>;

- A. Saadi, "Manajemen Konflik Perkawinan Dalam Perspektif Al-Qur'an," *Jurnal Bimas Islam* 17, no. 1 (2024): 75–100, <https://doi.org/10.37302/jbi.v17i1.1279>.
12. Ministry of Religious Affairs of the Republic of Indonesia, "Decree of the Director General of Islamic Community Guidance No. 172 of 2022," 2022.
 13. Agustin, Khaerudin, and Tarjiah, "Prinsip Toleransi Layanan Umat; Blended Learning Bimbingan Pranikah Sebagai Model Pembelajaran Aplikatif"; Ahmad et al., "Revitalisasi Peran Kantor Urusan Agama (KUA) Dalam Mewujudkan Keluarga Sakinah Di Kabupaten Bone Dengan Perspektif Maqāṣid Al-Syarī'ah"; D. R. Bakti and S. Sugiono, "Pengendalian Pelaksanaan Pelayanan Nikah Pada Masa Pandemi Covid-19: Studi Pada Kanwil Kementerian Agama Provinsi Jambi," *Jurnal Bimas Islam* 14, no. 1 (2021): 185–212, <https://doi.org/10.37302/jbi.v14i1.322>.
 14. Alfarisi et al., "Urgensi Bimbingan Perkawinan Bagi Calon Pengantin Dalam Mewujudkan Keluarga Harmonis," 1206–20; Asa'diah and Syarifuddin, "Peran Bimbingan Perkawinan Kantor Urusan Agama Kecamatan Sumbersari Jember Dalam Mencegah Perceraian Dan Membangun Kebahagiaan Keluarga," 1–22; Dewi, Ulfah, and Gayatri, "Persepsi Remaja Generasi Z Tentang Kesiapan Menikah Dan Keselarasan Kebijakan Pernikahan," 27–36.
 15. Djawas et al., "Creating family resilience in Indonesia: A study of marriage guidance program in Aceh and South Sumatera," 299–324.
 16. Ahmad et al., "Revitalisasi Peran Kantor Urusan Agama (KUA) Dalam Mewujudkan Keluarga Sakinah Di Kabupaten Bone Dengan Perspektif Maqāṣid Al-Syarī'ah," 34–40.
 17. Widyaningrum et al., "Islamic socio-religious reflections on early marriage, family resilience, and stunting in Sirampog, Brebes," 251–66.

18. Agustin, Khaerudin, and Tarjiah, "Prinsip Toleransi Layanan Umat; Blended Learning Bimbingan Pranikah Sebagai Model Pembelajaran Aplikatif," 32–35; Bakti and Sugiono, "Pengendalian Pelaksanaan Pelayanan Nikah Pada Masa Pandemi Covid-19: Studi Pada Kanwil Kementerian Agama Provinsi Jambi," 39.
19. Dewi, Ulfah, and Gayatri, "Persepsi Remaja Generasi Z Tentang Kesiapan Menikah Dan Keselarasan Kebijakan Pernikahan," 27–36.
20. Z. Zulkarnaen et al., "Formulasi Pembekalan Pra Nikah Bagi Generasi Z: Pendekatan Konseptual Untuk Penguatan Ketahanan Keluarga Di Era Digital," *Sulawesi Tenggara Educational Journal* 5, no. 1 (2025): 148–59, <https://doi.org/10.54297/seduj.v5i1.936>; M. I. Zainuri et al., "Marital interaction value-based counseling as a strategy to build muslim family resilience," *Jurnal Konseling dan Pendidikan* 13, no. 2 (2025): 379–90, <https://doi.org/10.29210/1157000>.
21. Agustin, Khaerudin, and Tarjiah, "Prinsip Toleransi Layanan Umat; Blended Learning Bimbingan Pranikah Sebagai Model Pembelajaran Aplikatif," 103–30.
22. D. Husein et al., "Analisis Kualitas Sistem, Kualitas Informasi, Dan Kualitas Layanan Terhadap Kepuasan Pengguna SIMKAH Web Pada KUA Kecamatan Kembangan Kota Jakarta Barat," *Jurnal Bimas Islam* 15, no. 1 (2022): 33–64, <https://doi.org/10.37302/jbi.v15i1.588>; Bakti and Sugiono, "Pengendalian Pelaksanaan Pelayanan Nikah Pada Masa Pandemi Covid-19: Studi Pada Kanwil Kementerian Agama Provinsi Jambi," 185–212; R. Alam et al., "Memetakan Tingkat Literasi Digital Penyuluh Agama," *Jurnal Bimas Islam* 17, no. 1 (2024): 185–214, <https://doi.org/10.37302/jbi.v17i1.677>.
23. Ahmad et al., "Revitalisasi Peran Kantor Urusan Agama (KUA) Dalam Mewujudkan Keluarga Sakinah Di Kabupaten Bone Dengan Perspektif Maqāsid Al-Syarī'ah," 181–202.
24. Husein et al., "Analisis Kualitas Sistem, Kualitas Informasi, Dan

- Kualitas Layanan Terhadap Kepuasan Pengguna SIMKAH Web Pada KUA Kecamatan Kembangan Kota Jakarta Barat,” 33–64; B. Rohman, “Meneguhkan Toleransi Dalam Masyarakat Plural Melalui Kompetensi Penyuluh Agama Dalam Pelayanan Umat,” *Jurnal Bimas Islam* 15, no. 1 (2022): 65–102, <https://doi.org/10.37302/jbi.v15i1.530>; Bakti and Sugiono, “Pengendalian Pelaksanaan Pelayanan Nikah Pada Masa Pandemi Covid-19: Studi Pada Kanwil Kementerian Agama Provinsi Jambi,” 185–212.
25. Saadi, “Manajemen Konflik Perkawinan Dalam Perspektif Al-Qur’an,” 75–100; Fitriyani, Basir, and Budiman, “Building family resilience among early marriage practitioners in North Bogor, Indonesia,” 34–43; Zainuri et al., “Marital interaction value-based counseling as a strategy to build muslim family resilience,” 379–90.
26. Dewi, Ulfah, and Gayatri, “Persepsi Remaja Generasi Z Tentang Kesiapan Menikah Dan Keselarasan Kebijakan Pernikahan,” 27–36.
27. Bakti and Sugiono, “Pengendalian Pelaksanaan Pelayanan Nikah Pada Masa Pandemi Covid-19: Studi Pada Kanwil Kementerian Agama Provinsi Jambi,” 185–212.
28. Djawas et al., “The government’s role in decreasing divorce rates in Indonesia: The case of Aceh and South Sulawesi,” 163–88; Zainuddin, Mansari, and Filzah, “Divorce problems and community social capital in realizing family resilience in Aceh,” 914–33; Fitriyani, Basir, and Budiman, “Building family resilience among early marriage practitioners in North Bogor, Indonesia,” 23.
29. Amin and Islamiyah, “Ketahanan Keluarga Di Era Stigma Digital Perspektif Al-Qur’an,” 360–75; H. Hunainah et al., “Enhancing resilience in Indonesian Muslim families through logotherapy counseling,” *Bulletin of Counseling and Psychotherapy* 6, no. 3 (2024): 40, <https://doi.org/10.51214/002024061092000>; Widyaningrum et al., “Islamic socio-religious reflections on early marriage, family resilience, and stunting in Sirampog, Brebes,” 251–66.

30. Ahmad et al., "Revitalisasi Peran Kantor Urusan Agama (KUA) Dalam Mewujudkan Keluarga Sakinah Di Kabupaten Bone Dengan Perspektif Maqāsid Al-Syarī'ah," 21; Alam et al., "Memetakan Tingkat Literasi Digital Penyuluh Agama," 33.
31. D. Fitriani Sari, N. Falikhah, and R. Y. Gusriani, "Strategi Kantor Urusan Agama Anjir Pasar Menekan Angka Perkawinan Anak Dalam Mencapai SDGs 5," *Jurnal Bimas Islam* 17, no. 1 (2024): 50–74, <https://doi.org/10.37302/jbi.v17i1.1116>; Kholilurrohman and Anwar, "Penguatan Ketahanan Keluarga Melalui Bimbingan Perkawinan Calon Pengantin (Studi Kasus Di Kantor Urusan Agama Kecamatan Pesantren Kota Kediri)," 129–42.