

Strategies for Developing Harmonious (Sakinah) Families at the Office of Religious Affairs

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Abstract

This research aims to analyze the strategy of developing a sakinah family in the Office of Religious Affairs of Medan Tembung Subdistrict and identify the implementation of POACE-based da'wah management principles (Planning, Organizing, Actuating, Controlling, Evaluating) in the implementation of the program. This research used a descriptive qualitative approach with data collection techniques through observation, in-depth interviews, and documentation. The main informants consisted of the Head of the KUA, Functional Islamic Religious Instructor (PAIF), and two community members. Secondary data were obtained from relevant literature. Data validity was tested through triangulation of sources and techniques. Data analysis used Miles and Huberman's interactive model which includes data reduction, data presentation, and conclusion drawing. The results showed that the strategy of developing a sakinah family in the KUA of Medan Tembung Subdistrict is carried out through a combination of national programs from the Ministry of Religious Affairs such as Bimwin, BRUS, and BRUN, as well as an internal approach that emphasizes the value of worship, sharia legal consultation, and sustainable family assistance. The implementation of this strategy is managed with the principles of POACE (Planning, Organizing, Actuating, Controlling, Evaluating) da'wah management which proved to be effective, as seen from the low number of post-marriage complaints and the high appreciation of the community for the program which is considered to touch various important aspects of household life.

Keywords: Strategy, Religious Affairs Office, Sakinah Family, POACE Da'wah Management

Introduction

The sakinah family, defined as a peaceful, harmonious and prosperous family, is the ideal goal for every Muslim society. In the context of religious life, a sakinah family becomes the main foundation in forming a quality generation. A harmonious family is expected to create an environment that is conducive to the growth of children, both in terms of morals and spirituality (Siahaan, Friska, 2016). The sakinah family is a very ideal family that is formed based on the Qur'an and Sunnah to achieve happiness both in this world and in the hereafter (Sofyan, 2019). Allah SWT itself emphasizes in Q.S. Ar-Rum: 21 about the importance of a husband and wife relationship based on tranquility, affection, and love.

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

Meaning: "And among the signs of His greatness is that He has created for you mates of your own kind, that you may be inclined to them and feel secure in them, and He has made love and affection between you. Indeed, in such there are signs (of Allah's greatness) for those who think."

A sakinah family does not form automatically, but requires commitment, effort, and proper guidance, especially for prospective brides and grooms who are about to start married life. In this case, the Office of Religious Affairs as an institution under the

auspices of the Ministry of Religious Affairs of the Republic of Indonesia has a strategic role in supporting the formation of a *sakinah* family through various coaching programs. The KUA not only functions as an administrative institution but also as a community development center (Hasan, 2020).

One strategy that can be implemented is through religious education programmes. KUAs can organise educational classes that teach religious values and family ethics. This education is important to shape the character of family members, so that they can respect each other and understand their respective roles. Efforts to build family resilience and the formation of *sakinah* families have always been intensified by the government. The Ministry of Religious Affairs, which is in charge of the government, has taken initiatives and preventive measures, including the issuance of Minister of Religious Affairs Regulation No. 3 of 1999 on the Guidance of the *Sakinah* Family Movement (Kemenag, 1999). In 2020, prospective brides and grooms are required to take part in a premarital education programme before entering into a marriage (Kemenag, 2020b).

In practice, the development of a *sakinah* family in the KUA is carried out by providing guidance, counselling, and education to prospective brides and married couples, in order to achieve harmony in the household. This is in line with the principle of *da'wah* management, which involves planning, implementing, and evaluating effective *da'wah* programmes to achieve specific goals (Nugroho, 2023). The role of *da'wah* management in this case is to manage activities that support the formation of a *sakinah* family, such as seminars, training, and providing information to the community about the role of religion in family life.

The religious counselling programme at the KUA includes a holistic approach, not only on spiritual aspects but also social and economic aspects. In the spiritual aspect, the programme focuses on religious value education, faith strengthening, and worship practices, which aim to shape the character and integrity of individuals (Machrus et al., 2017). The social aspect includes family education that provides an understanding of roles and responsibilities within the household, as well as community strengthening to create a conducive environment for *sakinah* families (Cholil et al., 2024). On the economic side, counselling focuses on financial management, skills enhancement, and economic awareness to support household stability (Karyoto, 2016). With this holistic approach, KUA is expected to make a real contribution in building resilient and prosperous *sakinah* families.

The Office of Religious Affairs (Kantor Urusan Agama, KUA) also plays an important role in equipping communities with the necessary skills to effectively manage households. Through the organisation of training classes, the KUA conducts programmes that focus on practical skills such as financial management, cooking, and household maintenance. In addition, KUA also organises workshops and seminars involving expert resource persons, where participants are taught good household management techniques, including how to manage budgets and small investment strategies. Entrepreneurship education programmes are also provided for married couples who want to start a small business, covering how to plan and develop a business to increase family income. After the training, KUA provides assistance and mentoring to help participants apply the skills learnt in their daily lives. Through collaboration with relevant agencies, KUA can provide more diverse and relevant resources and

training materials. With this approach, KUA aims to create harmonious and prosperous families (Mahfudz et al., 2025).

These programmes have been implemented at KUA Medan Tembung, but the actual challenges faced indicate the need for a more systematic development strategy. Although there is no specific data on the number of divorces in Medan Tembung Sub-district, this area is an important part of Medan City which in the last three years has had the highest divorce rate in North Sumatra. Based on data from the North Sumatra Central Bureau of Statistics (BPS) for marriage and divorce data, the number of divorce cases was recorded at 3,289 cases in 2022, decreased to 3,034 cases in 2023, and decreased again to 2,842 cases in 2024. This high divorce rate reflects the existence of fundamental problems in the domestic life of urban communities, including in the Medan Tembung area.

This phenomenon suggests that the importance of improving family development should be assessed. This especially needs to be done through da'wah strategies and coaching programmes at the Office of Religious Affairs. Although the number has reduced, it is still alarming and shows how important more strategic interventions are. Therefore, a strategy for developing *sakinah* families in the KUA of Medan Tembung Sub-district needs to be designed to overcome these challenges (Jamil, 2022; Sajaruddin, 2022).

A number of previous studies have highlighted the role of the Religious Affairs Office (KUA) in fostering *sakinah* families through various approaches. Research Juningisih & Syamsu (2021) shows that the KUA's strategy in minimising divorce is carried out through preventive measures, especially through premarital guidance activities delivered in the form of information services, guidance, and socialisation to teenagers and prospective brides. Meanwhile, Jasman (2024) confirmed that the implementation of premarital guidance at the KUA of Lembah Gumanti District, Solok Regency, has made an important contribution in forming a *sakinah mawaddah warahmah* family. Akbarsyah Izzul Haq & Velayati (2024) found that the efforts of the KUA of Bungah District, Gresik Regency in realising a *sakinah* family were considered successful, marked by a decrease in the divorce rate through the implementation of premarital and post-marital guidance.

Although these studies show the effectiveness of the KUA's role in family development through guidance programmes, none has specifically discussed the strategy of developing *sakinah* families with the POACE principle (Planning, Organizing, Actuating, Controlling, Evaluating). In addition, the local context such as Medan Tembung Sub-district in Medan City has also not been touched in previous studies. Therefore, this research tries to bridge the gap by directly analysing how the POACE principles are applied in supporting the implementation of the family development programme.

This study also found that the implementation of the Bimwin (Marriage Guidance), BRUS (School-Age Adolescent Guidance), and BRUN (Marriage-Age Adolescent Guidance) programmes at the KUA of Medan Tembung Sub-district had a significant impact on prospective brides and adolescents in building family readiness. These three programmes are part of the Ministry of Religious Affairs' systematic efforts to require the participation of prospective brides and grooms as stipulated in Directorate General of Islamic Guidance Circular No. 2 of 2024. The Bimwin programme provides education on marriage law, reproductive health, family communication, and

household financial management. The BRUS programme focuses on coaching school-age youth on reproductive health and character education, while BRUN prepares marriage-age youth with insights similar to Bimwin, but is intended for those who are psychologically and socially ready to marry.

Based on this background, this research specifically aims to analyse the sakinah family development strategy in the POACE principle (Planning, Organizing, Actuating, Controlling, Evaluating) based on Islamic teachings. This research is also expected to provide scientific and practical contributions in the development of a structured da'wah-based sakinah family development strategy, as well as strengthening the role of the KUA as a centre for religious and social services at the sub-district level.

Method

The method used in this research is descriptive qualitative field research with the aim of obtaining an in-depth understanding of the strategy of developing sakinnah families in the Office of Religious Affairs (KUA) of Medan Tembung District. In line with the opinion of Lexy J. Moleong (2012) which explains that qualitative research is research that seeks to describe and analyse phenomena that occur in society with a descriptive and interpretative approach. This research prioritises the process and in-depth understanding of the social phenomena observed by means of observation, interviews and documentation.

The data collection techniques are observation, interview, and documentation. Observation was conducted by directly observing the environment of KUA Medan Tembung. The researcher systematically recorded various forms of behaviour, communication, and activities related to the implementation of the family program using an observation sheet. Meanwhile, interviews were conducted in a semi-structured manner with a pre-formulated question guide. The interviews lasted 30-45 minutes and were conducted with the Head of the KUA and the Functional Islamic Religious Instructor (PAIF) of Medan Tembung sub-district. The informants were selected through purposive sampling technique, based on the consideration that they have experience and active involvement in the sakinah family programme. The documentation technique was obtained from several relevant journals and books in accordance with the research study.

The data obtained were then analysed using the Miles and Huberman model (Hennink et al., 2010; Muthmainna & Siroj, 2025) which consists of data reduction or data breakdown, presentation, and data verification or conclusion drawing by providing a systematic framework. After the data were reduced by being selected to be relevant to the research objectives, the data were organised systematically in the form of narratives and thematic tables and then displayed in a way that allowed the researcher to see patterns and relationships between categories, including the types of strategies used, the success rate of the methods, and the difficulty of implementation. Conclusions were drawn gradually through an iterative process of reflection and verification. The researcher coded the data manually without the aid of software during the process of analysing the data. To ensure data validity, the researcher used triangulation strategies of sources, methods, and theories. Written documents and field observations were used to confirm data from interviews. In addition, the researcher conducted member checking with informants to ensure that the interpretation of the data met their intentions.

Results and Discussion

Based on the results of interviews with informants and field observations, the researcher found several main themes related to the strategies used by the KUA of Medan Tembung Sub-district after conducting the data reduction and coding process using the Miles and Huberman approach. Strategies for sakinah family development derived from the Ministry of Religious Affairs programme, specific strategies implemented by the KUA, and the POACE-based da'wah management approach are some examples of these themes. In addition, there are also problems encountered in the implementation of the programme, the solutions provided, and how the programme is perceived as effective by the community. The following coding table shows the results of this coding process.

Table 1. Table Themes, Sub Themes, and Coding

Themes	Sub Themes	Coding
Strategy for Developing a Sakinah Family	Program Kemenag	- Bimwin: Education for prospective brides and grooms about marriage, communication, finance, etc. - BRUS: Prevention of free association, character building. - BRUN: Provisions for teenagers before marriage.
	Strategy of the Medan Tembung KUA	- Marriage registration as initial legality - Guidance with a worship value approach. - Legal & sharia consultation. - Understanding of family fiqh. - Assistance so that the family is intact until the end of life.
POACE Based on Da'wah Management	Planning	The program is tailored to the developmental phase of teenagers and prospective brides and grooms.
	Organizing	Implementation of the program through KUA, schools, campuses, mosques, and community leaders
	Actuating Controlling Evaluating	Lectures, discussions, tests, mentoring Participant attendance is recorded. Measured by the minimum complaints and increasing harmony
Obstacles and Solutions	obstacles	- Catin is not present. - Domicile far from KUA.
	Solusitions	- The role of parents in early education. - Entrepreneurship & economic education. - Alignment of customs with religion. - Change of mindset through understanding religion.

Program Effectiveness	KUA society	- There were no post-marital complaints from Bimwin participants. - Considered effective because it is sustainable & touches many aspects.
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Based on the table above, an in-depth description of each theme will be explained in the following sub-chapters.

A. Sakinah Family Development Strategy

Strategy can generally be understood as a series of systematic and planned steps to achieve a desired goal. In the context of sakinah family development, this strategy is directed at helping married couples form a harmonious, stable family in accordance with the guidance of Islamic teachings. The approach is not only limited to religious aspects, but also includes psychological, social, and economic aspects, for example through premarital guidance, couple communication training, and family finance education.

The concept of a sakinah family itself refers to a household atmosphere full of tranquillity (sakinah), love (mawaddah) and grace (rahmah), as mentioned in QS. In a sakinah family, each family member carries out their roles and responsibilities with full awareness and love, and tries to create an environment that supports each other and is based on religious values ((Ismatullah, 2015; Nazaruddin, 2020).

The findings in the field show that the KUA of Medan Tembung Sub-district has a strategic role in supporting the realisation of a sakinah family. Structurally, the KUA is tasked with carrying out some of the functions of the Ministry of Religious Affairs at the sub-district level, especially in the field of Islamic religious affairs. However, the function of the KUA is not only limited to marriage registration. In practice, the KUA is also the centre of educative and consultative services for people who will be and have been married.

The Head of the Medan Tembung KUA revealed that there are several family development programmes being run, some of which are national programmes from the Ministry of Religious Affairs.

"The Ministry of Religious Affairs has made regulations, so we are obliged to implement programmes such as Bimwin, BRUS, and BRUN. It is already regulated in the Circular Letter of the Director General of Islamic Guidance Number 2 of 2024," (Interview, 2025).

Marriage Guidance (Bimwin) is an educational programme for prospective brides and grooms that is held before the wedding. The focus is not only on the laws and legal requirements of marriage in Islam, but also includes material on couple communication, conflict management, and household financial management. The aim is that the bride and groom do not enter into marriage only with love, but also with mental readiness and life skills. This was conveyed by the Head of KUA Medan Tembung as follows:

"Usually we give Bimwin at least 10 days before the contract. The material is also complete, ranging from marriage law, communication, how to resolve conflicts, to how to manage family finances," (Interview, 2025).

The next programme, Guidance for School-Age Youth (BRUS), targets junior high to high school students. The focus is more on character education, prevention of promiscuity, and awareness of the importance of protecting oneself from the risk of

early marriage or behavioural deviations. This was conveyed by the Head of KUA Medan Tembung as follows:

"BRUS is more for school youth, we usually give material about healthy relationships, moral responsibility, and the importance of taking care of ourselves. This is also to prevent stunting and child marriage" (Interview, 2025).

Meanwhile, the Guidance for Adolescents of Marriage Age (BRUN) programme is aimed at adolescents who are eligible for marriage but have not yet registered. This programme is usually conducted on campus or en masse at the KUA. This was conveyed by the Head of KUA Medan Tembung as follows:

"BRUN is more for school youth, we usually teach them about healthy relationships, moral responsibility, and the importance of taking care of themselves. This is also to prevent stunting and child marriage" (Interview, 2025).

Meanwhile, the Guidance for Adolescents of Marriage Age (BRUN) programme is aimed at adolescents who are eligible for marriage but have not yet registered. This programme is usually conducted on campus or en masse at the KUA. This was conveyed by the Head of the Medan Tembung KUA as follows:

"BRUN is usually for teenagers who are already eligible for marriage, but have not yet registered for marriage. So we train them first so that they understand responsibility and are not careless," (Interview, 2025).

These three programmes show that the KUA gradually builds a *sakinah* family, starting from teenagers to prospective brides. The researcher found that this approach has been used quite extensively and affects various aspects of family life. This method not only strengthens their religious side, but also serves to reduce the risk of divorce, domestic conflict, and domestic violence. This strategy reflects contextualised and applicable *da'wah* and is in line with the needs of the times.

This finding is also reinforced Reseqch Khaidar (2021) which shows that the Stabat KUA has actively implemented pre-marital guidance as part of religious services. Utami (2023) also found that the *da'wah* strategy of the KUA of Cimahi Selatan was carried out through various methods such as lectures, discussions, and questions and answers, with the use of extension workers' work programmes and guidance media. Meanwhile, Nursalim (2023) highlighted the important role of the KUA in helping the community form a harmonious and prosperous family. However, these studies have not specifically discussed the implementation of the Bimwin, BRUS, and BRUN programmes as run by the Medan Tembung KUA.

Furthermore, the results of interviews and field observations found that the KUA's strategy includes five main points that complement each other in order to form a harmonious family, according to Islamic values. Firstly, the marriage registration process is the initial stage that must be passed. This step is not only related to legality, but also serves as an entry point for further guidance. As stated by one informant:

"Usually we start from registration. That's important because from there we can direct the bride-to-be to follow the guidance. So it's not just about getting married." (Interview, 2025)

Second, the KUA provides pre-marital guidance (outside the Bimwin programme) by emphasising the understanding that marriage is an act of worship and a trust that must be undertaken with full awareness. This guidance provides a space for prospective couples to understand the sacred purpose of marriage. The Head of KUA Medan Tembung said:

"We emphasise that marriage is not just a matter of love, but also a responsibility for the hereafter. That's what we often say during the guidance." (Interview, 2025)

Third, the KUA opens consultation and question and answer services, which provide space for prospective brides and grooms to clearly understand the legal aspects, requirements, and pillars of marriage. This service is important to prevent misunderstandings and prepare couples mentally and spiritually. Fourthly, there are efforts to provide mental and spiritual strengthening for prospective brides and grooms so that they are ready to face the dynamics of the household in the future. The hope is that the marriage can run firmly until the end of life, not just run temporarily. Fifth, the KUA also equips prospective brides and grooms with an understanding of family fiqh, including the rights and obligations of husband and wife, conflict management, and other sharia issues such as maintenance, inheritance, and the potential for divorce.

The marriage guidance provided by the KUA focuses on understanding the purpose of marriage as an act of worship. This is crucial to ensure that the bride and groom realise the great responsibility they are about to undertake. This understanding supports the argument that marriage in Islam is not just a social transaction, but also a spiritual commitment that requires mental and emotional readiness. This is relevant to research by Machrus (2017), which emphasises the importance of premarital education to shape the character and values of a *sakinah* family. Another finding of this research is that the Deputy Chairperson of the Family Welfare Institute of the Nahdlatul Ulama Executive Board (LKK PBNU), Nyai Nur Rofiah, shares five pillars so that marriage remains strong and harmonious, as follows:

The first pillar is *Zawaj* or spouse. This means that husbands and wives must realise each other that in marriage, the position of both is a partner. The belief that husbands and wives in marriage are pairs so that they complement each other and can work together for the benefit. Second, *Mitsaqan ghalidzan*, which means a strong promise. Couples hold marital commitments as a firm promise of Allah swt. Third, *Mu'asyarah bil Ma'ruf* or treating each other well. The marital bond must of course also be maintained by the couple by treating each other well and between the two appropriately. There are three things that need to be practised to achieve *mu'asyarah bil ma'ruf*, namely *halalan*, *thoyyiban*, and *ma'rufan*. Fourth, *deliberation* is a healthy way to communicate, ask for input, respect the partner's views, and make the best decision. Fifth, *Taradhin* or mutual pleasure, namely husband and wife maintain each other's willingness in every action. The pleasure of Allah swt on husband and wife remains dependent on both of them. This means that Allah swt's pleasure is only in the common good. These five pillars can strengthen marital bonds and deepen mutual understanding. All of this will lead to the realisation of a harmonious family. With these five pillars, the bride-to-be will always be motivated to build a household according to divine mandate. Trying to keep the *billahi* mandate means also trying to be a pious person in the eyes of Allah.

B. Application of Da'wah Management in the POACE Principle (Planning, Organising, Actuating, Controlling, Evaluating) in the Development of Sakinah Families at the Religious Affairs Office

According to Andrew F. Sikukula, argues that management is generally associated with the activities of planning, organising, controlling, placing, directing, motivating, communicating and making decisions carried out by every organisation

with the aim of coordinating the resources owned by the company so that a product or service will be produced efficiently (Syamsuddin, 2017). Other experts say that Management is a work activity that involves coordinating and supervising the work of others so that the work can be completed effectively and efficiently (Moenir, 2020).

In the context of family, according to K.H. Hasan Basri, a *sakinah* family is a family that is blessed and blessed by Allah Swt., a dream since the beginning of marriage planning, and is the main goal of marriage itself (Basri, 1999). Therefore, it is an important process in realising a household full of peace, love and affection.

Good family management facilitates the process of household life, and for that the principles of management need to be maximally empowered. In the context of *da'wah*, *da'wah* management is a structured process of delivering religious teachings systematically and effectively, including in fostering families. In the context of the Religious Affairs Office (KUA), *da'wah* management can be used to develop *sakinah* families, which are harmonious families. *Da'wah* management in this case focuses on providing guidance to prospective brides, married couples, and the community in general to create stable and happy families (Kemenag, 2020a).

However, most of the previous studies have not linked the principles of *da'wah* management directly with the development of *sakinah* families, especially in the KUA environment. This research tries to fill the void by integrating the POACE principles (Planning, Organising, Actuating, Controlling, Evaluating) in the development of *sakinah* families in the KUA of Medan Tembung.

From the results of the interviews, it is known that the implementation of the marriage guidance programme at the KUA of Medan Tembung Sub-district is carried out in the morning or during working hours, namely on Monday to Friday which is held at the Religious Affairs Office, if the place is not adequate then it is held in the hall, sub-district or village head office. The material of marriage guidance will be delivered by extension workers and *penghulu* and participate in *puskesmas* personnel in providing material on reproductive health (Sudana et al., 2023). The marriage guidance materials delivered by the extension workers are: preparing a *sakinah* family, preparing a quality generation, meeting needs and managing family finances, family harmony, education and childcare, obligations of husband and wife's rights, reflection, evaluation, and understanding test of marriage guidance (Rafiah et al., 2022). The method used is face-to-face, namely giving directions with lectures, questions and answers, and discussions between prospective couples using infocus media. The results of this study can serve as a reference for policy-making at the KUA and other related institutions to improve the quality of the *sakinah* family development programme, as well as to adapt to the needs of local (Hidayat, 2020; Lestari et al., 2024).

The POACE management principles (Planning, Organising, Actuating, Controlling, and Evaluating) can be applied in the strategy of developing a *sakinah* family at the Religious Affairs Office. Interviews were conducted with informants in accordance with the interview guidelines that had been prepared. This research interview was conducted through several sections, namely with regard to *sakinah* family management, in which it discusses planning, organising, implementing, controlling and evaluating, namely;

- 1) **Planning:** In fostering a *sakinah* family, Allah has explained in Surah Ar-Rum verse 21 that He created men and women in pairs as a source of peace in the home and the basis for love and affection (*mawaddah warahmah*). In the planning

stage, the KUA designs programmes that aim to support the formation of a *sakinah* family. These programmes include premarital counselling, marriage guidance, and training on harmonious home life based on Islamic teachings. In planning, the KUA can also arrange the curriculum or material to be delivered to prospective brides and grooms, as well as determine the right time and place for counselling. This is done so that a family is easy to achieve the goal of the family itself, namely a household full of love and affection. But the most important thing in family planning itself is the primacy in learning religious values, planning in economic management and planning in educating children.

- 2) **Organizing:** This stage focuses on the formation of a team or organisational structure tasked with implementing the planned programme. In the KUA office, organising can involve religious instructors, resource persons, and health centre personnel who will assist in the implementation of guidance activities. Each party in the organisation has a clear role to ensure the programme runs according to plan. Organising can also be defined as determining the work to be done within the family. Organisation within the family consists of the father, mother and children, all of whom have their own duties within the household. As a husband, he must carry out his rights and obligations properly, as well as his wife and children (Wijaya, 2017).
- 3) **Actuating:** After planning and organising, the next stage is implementation. In the Religious Affairs Office, this means implementing the *sakinah* family guidance programme to prospective brides and grooms or married couples. This implementation can be in the form of face-to-face sessions, seminars, or other interactive activities that focus on conveying religious values about harmonious families, as well as addressing problems that often arise in households. So, this movement is actually a way to move family members to achieve the goals that have been set effectively and efficiently. Therefore, to be able to mobilise it requires a family leader who is capable and has the art of mobilising and motivating his family members.
- 4) **Controlling:** At this stage, the KUA needs to monitor the course of the programme to ensure that the implementation is in line with the set objectives. Controlling can be done by monitoring the attendance of participants, measuring their understanding of the material provided, and evaluating whether the material taught is effective enough to help them build a *sakinah* family. If problems or obstacles are found, the KUA can immediately adjust the approach or method used. This control is done to supervise the overall activities of family members so that all results are in accordance with what was planned.
- 5) **Evaluating:** Evaluation is conducted after the programme has been completed. KUA must assess the results of the guidance programme that has been implemented. This evaluation can be in the form of a question and answer survey by marriage guidance participants regarding the extent to which they have understood the material that has been delivered as well as a discussion to determine the level of success of the programme in helping prospective brides or married couples in building a *sakinah* family. The results of this evaluation will be used to improve and develop the next programme, so that it is more effective in achieving the desired goals.

From the results of research interviews with informants that the marriage guidance that has been carried out by the KUA of Medan Tembung District has positive results and is well received by the community or prospective brides because that is what is needed by prospective brides and grooms to prepare to build a *sakinah mawaddah warahmah* household. This research integrates the principles of *da'wah* management in the context of *sakinah* family development, using the POACE approach (Planning, Organizing, Actuating, Controlling, Evaluating) to systematically manage guidance programmes.

By integrating the POACE principle in the development of *sakinah* families, the KUA of Medan Tembung District can manage *da'wah* activities in a more structured and systematic manner, achieving the goal of forming a quality *sakinah* family, creating a harmonious family and in accordance with Islamic values (Fahmi, 2020).

The application of the POACE principle in *da'wah* management at the KUA shows a systematic approach that can increase programme effectiveness. Each element of POACE planning, organising, implementing, controlling, and evaluating serves to ensure that the guidance programme runs smoothly and meets the needs of the community. Good management in this *da'wah* context is highly relevant to modern management theory that emphasises the importance of strategic planning in achieving long-term goals (Syamsuddin, 2017).

C. Obstacles and Solutions to *Sakinah* Family Development

The Religious Affairs Office (KUA) of Medan Tembung Sub-district faces various challenges in implementing the *Sakinah* family development programme. These challenges include technical and non-technical challenges. The implementation of effective guidance and the process of internalising *sakinah* principles to the community, especially prospective brides and grooms, are affected by these obstacles.

One of the main obstacles faced by the Medan Tembung KUA is the non-attendance of prospective brides (*catin*) in the guidance programme. Many couples who have registered do not attend the day of the counselling programme for various reasons. Most of them reasoned that they were busy at work so they did not attend the guidance programme activities. This is as stated by the Head of the Medan Tembung KUA as follows:

"Often those who have registered do not attend, even up to two or three couples. We have arranged the schedule, but they don't come. Most of the time the reason is because of work, it is difficult to get permission from superiors." (Interview, 2025).

Another obstacle is the location of the domicile of the *catin* which is far from the Office of Religious Affairs. Many prospective brides and grooms live outside the administrative area of Medan Tembung, but organise their marriages at the KUA. This is as stated by the Head of the Medan Tembung KUA as follows:

"There are also those whose domicile is not in Medan Tembung, but they choose to come here. So, sometimes they can't come because it's too far. While we carry out the guidance here," (Interview, 2025).

Based on excerpts from the interviews, it appears that non-attendance and geographical difficulties indicate that some communities still do not realise the importance of premarital education for family building. These absences not only disrupt the technical implementation of the programme, but also indicate that a more flexible and adaptive approach to *da'wah* management is needed. In the context of POACE-based *da'wah* management, the challenge lies in the actuating and controlling phases,

where da'wah targets must be actively involved in the programme. Low participation hinders programme performance. In response to these obstacles, the Head of KUA Medan Tembung provided several solutions with a collaborative, educative, and contextual approach.

Firstly, involving the role of parents in the early education process of the meaning and responsibilities of marriage. The Head of KUA Medan Tembung said:

"The role of parents is very important actually, the aim is that children who want to become prospective brides are formed in their understanding of marriage." (Interview, 2025).

This is in line with the findings which state that the family is the most important in providing education to their sons and daughters (Taufiqurohman, 2021). The values of *sakinah*, *mawaddah*, and *rahmah* should have begun to be instilled early in the family environment, so that later it becomes the main provision in building a harmonious household.

Second, economic and entrepreneurial education. The Head of the Medan Tembung KUA revealed that the KUA also integrates economic education in the *sakinah* family guidance, especially for couples who are not yet financially established. They are given motivation and basic knowledge of simple entrepreneurship as a form of household economic readiness. This is as stated in the following interview:

"We give them an understanding that the household economy does not have to be luxurious. The important thing is to manage it so that family needs can be met. Even if it is small, it does not matter." (Interview, 2025).

Research by Abubakar (2023) found that poverty is the main cause of divorce. Therefore, financial education is an important part of the process of building a *sakinah* family. By equipping prospective brides and grooms with basic knowledge of financial management and entrepreneurship, the KUA seeks to prevent household conflicts stemming from economic instability.

Third, the alignment of customs and religious teachings. The head of the Medan Tembung KUA said that religious counsellors of the Medan Tembung KUA also address social situations where religious beliefs sometimes conflict with local customs, especially during the marriage process. In these cases, religious counsellors try to harmonise customary values with Islamic law so that the marriage remains valid and not burdensome. Fourth, religious understanding changes perspectives. Another important solution presented by the Head of the Medan Tembung KUA is that through the religious understanding approach, the KUA encourages young couples to change their perspective on marriage as an eternal act of worship that requires patience and commitment. They do this by providing guidance materials that discuss the rights and obligations of husband and wife. The following is the result of the interview:

"We emphasise to them, don't think that marriage is immediately happy. But this is a journey. If the mindset is not improved, then even in a year or two, I'm afraid it can be separated," (Interview, 2025).

This finding is supported by study by Nabila & Nurwati (2018) which revealed that households fail if couples do not have greater mental preparation than love.

D. Effectiveness of the Sakinah Family Development Programme

Based on the results of interviews and observations that researchers found in the field, the Sakinah family development programme implemented by the Office of Religious Affairs (KUA) of Medan Tembung Sub-district is considered quite effective by various parties, both from within the KUA institution itself and from the community who become participants. This effectiveness is seen from the sustainable impact and success of the programme in touching various aspects of household life.

From the KUA's perspective, the Head of the Medan Tembung KUA considers the programme to be effective due to the lack of reports or complaints from post-marriage guidance participants. This is as he stated in the following interview:

"It is proven that there are no more complaints that have a long impact, because the strategy must be sustainable." (Interview, 2025).

This statement shows that the training materials and techniques used can help brides-to-be deal with household dynamics. It also shows that the process of planning, implementing, and evaluating the programme applied with the POACE approach can run optimally and systematically.

Meanwhile, from the perspective of the community, especially those who have participated in the mentorship programme, they consider this activity to be very helpful and relevant to their needs. This was expressed by one of the mentorship participants in the following interview:

"I think it is very helpful. We are taught not only about the law of marriage, but also how to communicate with our spouse, how to manage finances, and how to raise children. So it's not just the theory." (Interview, 2025)

Another informant who was also a guidance participant also added:

"During the guidance process we were given a question and answer session, so we could ask questions that we might not be able to ask at home." (Interview, 2025)

The above statement shows that the guidance provided is not only theoretical, but touches on the reality of domestic life and prepares participants thoroughly to build a sakinah, mawaddah, wa rahmah family. This effectiveness is in line with the findings of Yusuf (2022) who found that marriage guidance refers to social, academic, and career aspects as coaching guidelines, and increases couples' awareness of their respective roles and forms a strong mentality to face domestic life. Similarly, Haq & Billah (2019) found that marriage guidance programmes showed that brides-to-be were more mentally and conceptually prepared for marriage by providing them with new knowledge about marriage materials. This programme shows that POACE-based da'wah management works in religious public services. The KUA of Medan Tembung consistently carries out the tasks of planning, implementation, and evaluation. In addition, the KUA has prioritised the needs of the community when creating the sakinah family development plan.

Conclusion

Based on the results of this study, the strategy of developing a sakinah family in the KUA of Medan Tembung Sub-district is carried out systematically through programmes from the Ministry of Religious Affairs such as Marriage Guidance (Bimwin), School-Age Youth Guidance (BRUS), and Marriage-Age Youth Guidance (BRUN), as well as internal KUA strategies that emphasise the worship approach, sharia law consultation, and long-term family assistance. The strategy is managed using the

POACE (Planning, Organizing, Actuating, Controlling, Evaluating) da'wah management principle, which is proven to increase the effectiveness of programme implementation, reflected in the lack of post-marriage complaints and the community's positive response to the benefits of a sustainable programme that touches on various aspects of household life.

However, some challenges still exist, such as non-attendance of prospective brides and distant domicile issues. However, KUA overcomes these problems by encouraging the role of parents in early education, providing education on household economics, changing customs with religion, and forming a more Islamic mindset through religious understanding.

One suggestion is that the sakinah family guidance programme at the KUA should be more widespread by working with local communities, schools, and campuses. To overcome the geographical and time constraints of participants, digitised guidance materials could also be an alternative. To get a more comprehensive picture, future research should cover more areas and participant segments.

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