

Modernization of Marriage Guidance (Bimwin) from a Maslahah Perspective at the Kua, Tinambung District, Polewali Mandar Regency

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Abstract

This study examines the modernization of Marriage Guidance (Bimbingan Perkawinan/Bimwin) from the perspective of *maṣlahah* at the Office of Religious Affairs (KUA) of Tinambung District, Polewali Mandar Regency. The research focuses on three objectives: (1) to analyze the implementation of Bimwin modernization, (2) to identify the supporting and inhibiting factors, and (3) to examine the modernization process from the perspective of *maṣlahah*. The study was motivated by the increasing divorce rate and rapid social changes that require marriage guidance services to become more adaptive, innovative, and responsive to the needs of prospective couples. This field research employed normative Islamic theological and sociological approaches. Primary data were collected through observation, interviews, and documentation involving the Head of KUA, religious counselors, SIMKAH operators, and Bimwin participants, while secondary data were obtained from books, scientific journals, regulations, and official documents. The findings reveal that Bimwin modernization has been implemented through SIMKAH Web and E-Bimwin services, digital learning media, participatory teaching methods, contextual learning materials, and flexible guidance approaches. Supporting factors include government policies, adequate facilities, competent counselors, and increased public awareness, whereas budget limitations, technological infrastructure, digital literacy, and participant adaptation remain the main challenges. From the *maṣlahah* perspective, the modernization of Bimwin reflects *maṣlahah mursalah* by enhancing service quality, strengthening marriage preparedness, and promoting resilient and harmonious families while preserving Islamic values and local Mandar wisdom.

Keywords

Modernization, Marriage Guidance, *Maṣlahah*, Office of Religious Affairs (KUA), Family Resilience.



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INTRODUCTION

Marriage is highly encouraged in Islam as a sacred institution that serves not only to fulfill natural human needs but also to preserve faith, lineage, and social stability. Islamic law defines marriage as a legal contract (*akad*) that legitimizes the

relationship between a man and a woman with the purpose of establishing a peaceful, loving, and compassionate family (*sakinah, mawaddah, wa rahmah*). This objective is explicitly reflected in the Qur'an, where Allah states:

"And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them, and He placed between you affection and mercy. Indeed, in that are signs for people who reflect." (Qur'an 30:21).¹

This verse illustrates that marriage is intended to create mutual affection, compassion, and emotional stability between husband and wife. Consequently, Islam regards marriage not merely as a legal or biological relationship but as an act of worship that carries moral, spiritual, and social responsibilities. A harmonious family can only be achieved when both spouses understand their respective rights and obligations and are adequately prepared for married life.

However, contemporary family life presents increasingly complex challenges. Many marriages encounter difficulties arising from poor communication, economic hardship, domestic violence, infidelity, and inadequate emotional maturity, all of which contribute to rising divorce rates. These realities indicate that many couples enter marriage without sufficient knowledge, psychological readiness, or practical skills to manage family life effectively. Therefore, comprehensive premarital preparation has become an essential strategy for strengthening family resilience and preventing marital breakdown.

In Indonesia, the Ministry of Religious Affairs addresses this need through the Marriage Guidance Program (Bimbingan Perkawinan/Bimwin), a premarital educational program designed to equip prospective brides and grooms with knowledge, values, and practical skills before marriage. Bimwin covers various aspects of family life, including marital rights and responsibilities, family communication, conflict resolution, reproductive health, financial management, and psychological readiness. Consequently, the program serves not only as an administrative requirement before marriage registration but also as a preventive effort to establish resilient, harmonious, and sustainable families.²

As society continues to evolve, the implementation of Bimwin must also adapt to emerging social realities. Digital transformation, changing family structures, technological advancement, and the influence of social media have created new challenges that require more contextual and innovative approaches to premarital education. Accordingly, the modernization of Bimwin has become increasingly important. This modernization includes the integration of digital administrative services, interactive learning methods, problem-based instruction, contextual

educational materials, and technology-assisted learning platforms to improve the effectiveness of premarital guidance.

From the perspective of Islamic jurisprudence, this modernization aligns with the concept of *maṣlaḥah* (public benefit), particularly *maṣlaḥah mursalah*, which permits innovations that promote public welfare provided they do not contradict Islamic principles. Modernizing Bimwin represents a strategic effort to enhance the quality of religious services while preserving the fundamental objectives of Islamic marriage. This issue is particularly relevant in Polewali Mandar Regency, one of the regions in West Sulawesi experiencing relatively high divorce rates. The situation indicates the necessity of strengthening premarital preparation through more effective and adaptive guidance programs. Consequently, this study investigates the Modernization of Marriage Guidance (Bimwin) from the Perspective of *Maṣlaḥah* at the Office of Religious Affairs (KUA) of Tinambung District, Polewali Mandar Regency, to examine how modernization contributes to improving family preparedness and promoting the realization of *sakinah*, *mawaddah*, and *rahmah* families.

METHODS

This study employed a qualitative field research design to examine the modernization of Marriage Guidance (Bimbingan Perkawinan/Bimwin) from the perspective of *maṣlaḥah* at the Office of Religious Affairs (KUA) of Tinambung District, Polewali Mandar Regency, West Sulawesi, Indonesia. A qualitative approach was selected because it enables an in-depth exploration of social phenomena, participants' experiences, and institutional practices related to the implementation of marriage guidance programs.

The research was conducted by adhering to established research ethics. Prior to data collection, official permission was obtained from the KUA of Tinambung District, and all participants were informed about the objectives and procedures of the study. Participation was voluntary, and informed consent was obtained from every informant. Confidentiality and anonymity were maintained throughout the research process, and all collected information was used solely for academic purposes. The researcher also respected local cultural and religious values while ensuring scientific integrity by presenting findings objectively and avoiding data manipulation.

This research adopted two complementary approaches: a normative Islamic theological approach and a sociological approach. The normative approach was used to analyze the implementation of marriage guidance based on the Qur'an, Hadith,

and Islamic legal principles concerning marriage and family life. Meanwhile, the sociological approach was employed to understand how modernization influences the implementation of Bimwin within the context of changing social conditions, technological developments, and community needs.

Primary data were obtained through direct observation, in-depth interviews, and documentation. The key informant was the Head of the Office of Religious Affairs (KUA), while additional informants included religious counselors, the SIMKAH (Marriage Management Information System) operator, and participants of the marriage guidance program. Secondary data were collected from books, scientific journals, government regulations, official reports, and institutional documents related to marriage guidance and family development.

Data collection techniques consisted of participant observation, semi-structured interviews, and document analysis. Observations were conducted during the implementation of marriage guidance sessions to understand learning activities and participant interactions. Interviews explored participants' perceptions, experiences, supporting factors, and challenges in implementing modernized Bimwin. Documentation included administrative records, guidance materials, photographs, and other official documents relevant to the study.

Data analysis followed the interactive model proposed by Miles and Huberman, consisting of three stages: data reduction, data display, and conclusion drawing and verification. During data reduction, irrelevant information was eliminated while significant findings were categorized according to the research objectives. The organized data were then presented narratively to facilitate interpretation. Finally, conclusions were drawn by comparing empirical findings with relevant theoretical perspectives, particularly the concept of *maṣ laḥ ah*. To ensure the trustworthiness of the findings, data validity was established through source and method triangulation by comparing information obtained from different informants, observations, interviews, and documentary evidence.

FINDINGS AND DISCUSSION

The Implementation of the Modernization of Marriage Guidance (Bimwin) at the Office of Religious Affairs (KUA) of Tinambung District

The implementation of Marriage Guidance (Bimbingan Perkawinan/Bimwin) at the Office of Religious Affairs (KUA) of Tinambung District, Polewali Mandar Regency, has undergone significant transformation in recent years. The findings of this study indicate that modernization extends beyond the adoption of digital technology and encompasses improvements in administrative services, instructional

methods, learning materials, communication patterns between religious counselors and participants, and the overall orientation of marriage guidance. These developments represent the Ministry of Religious Affairs' commitment to enhancing the quality of premarital education in response to changing social conditions and the increasing complexity of family life.

The implementation of Bimwin modernization is guided by the Decree of the Director General of Islamic Community Guidance No. 379 of 2018 concerning Guidelines for Premarital Marriage Guidance for Prospective Brides and Grooms. The regulation emphasizes that Bimwin aims to equip prospective couples with the knowledge, understanding, and practical skills required to establish harmonious (*sakinah*), loving (*mawaddah*), and compassionate (*rahmah*) families. Consequently, modernization seeks to improve the effectiveness of this educational mission without altering its fundamental objectives.

Before modernization, the implementation of Bimwin was largely administrative in nature. Registration procedures were conducted manually, instructional activities relied heavily on one-way lectures, and educational materials focused primarily on marriage law and administrative requirements. Such conventional practices limited participant engagement and provided insufficient preparation for the diverse challenges of contemporary married life. The findings reveal that these limitations prompted KUA Tinambung to adopt a more comprehensive and technology-oriented approach to marriage guidance.

One of the most significant changes is the digitalization of administrative services through the implementation of the Marriage Management Information System (SIMKAH Web) and E-Bimwin. These digital platforms have transformed the registration, documentation, and management of prospective couples by improving efficiency, data accuracy, transparency, and accessibility. According to the interview findings, KUA Tinambung, which has achieved Category C institutional status, is required to implement digital public services, distinguishing it from lower-category offices that continue to rely on manual administrative procedures. The adoption of SIMKAH Web therefore represents both an institutional requirement and a strategic effort to improve service quality.

Modernization is also reflected in the transformation of instructional methods. Traditional teacher-centered lectures have gradually been replaced by communicative and participatory learning approaches that encourage discussions, question-and-answer sessions, and the analysis of real-life family cases. Religious counselors no longer function merely as lecturers but actively facilitate dialogue and

critical reflection among participants. This interactive approach enhances participant engagement and enables prospective couples to relate theoretical concepts to practical family situations, thereby improving learning outcomes.

The utilization of digital learning media further strengthens the modernization process. Religious counselors increasingly employ multimedia presentations, educational videos, laptops, and LCD projectors to deliver educational content. Although the availability of technological equipment remains limited in some cases, participants acknowledged that visual and audiovisual materials significantly improve comprehension and sustain their attention throughout the learning sessions. The integration of digital media demonstrates the transition from conventional instruction toward technology-enhanced learning that better accommodates contemporary educational practices.

Another important dimension of modernization involves the development of more contextual learning materials. While previous Bimwin programs primarily addressed legal aspects of marriage and administrative procedures, the revised curriculum incorporates family communication, household financial management, reproductive and family health, emotional preparedness, parenting, and conflict resolution. Religious counselors also connect theoretical discussions with actual family issues experienced within the Tinambung community, making the learning process more relevant and applicable. This contextualization enables participants to understand not only their legal responsibilities but also the practical competencies required for maintaining stable and harmonious families.

Furthermore, modernization has introduced a more flexible and human-centered counseling approach. Rather than maintaining formal relationships with participants, counselors now emphasize empathy, dialogue, and personalized guidance. This supportive environment encourages prospective couples to express their concerns, ask questions, and discuss sensitive family issues more openly. Such an approach strengthens participant confidence and contributes to more meaningful learning experiences.

The study also found that educational materials have been adapted to reflect the social realities of the local community. Topics such as increasing divorce rates, family communication problems, social media influences, household economic challenges, and other contemporary family issues are integrated into the curriculum. By aligning instructional content with local social conditions, Bimwin becomes more responsive to participants' actual needs and better prepares them for the realities of married life.

Overall, the findings demonstrate that the modernization of Marriage Guidance at the KUA of Tinambung District encompasses seven major dimensions: (1) digitalization of administrative services through SIMKAH Web and E-Bimwin; (2) integration of digital learning technologies; (3) transformation of instructional methods into communicative and participatory approaches; (4) development of contextual learning materials; (5) adoption of flexible and humanistic counseling practices; (6) adaptation of educational content to local social conditions; and (7) a paradigm shift from viewing Bimwin as merely an administrative requirement toward recognizing it as a comprehensive educational and preventive program for family development.

In conclusion, the modernization of Bimwin at the KUA of Tinambung District represents a comprehensive institutional transformation rather than a simple technological upgrade. By integrating digital innovation, learner-centered pedagogy, contextual curriculum development, and responsive public services, the program has become more effective in preparing prospective couples to establish resilient, harmonious, and sustainable families while remaining aligned with the objectives of the Ministry of Religious Affairs and the broader goals of Islamic family development.

Supporting Factors for the Implementation of the Modernization of Marriage Guidance (Bimwin) at the Office of Religious Affairs (KUA) of Tinambung District

The modernization of Marriage Guidance (Bimbingan Perkawinan/Bimwin) at the Office of Religious Affairs (KUA) of Tinambung District has been supported by several interrelated factors that have facilitated the successful implementation of service transformation. The findings of this study indicate that the effectiveness of Bimwin modernization is not solely determined by technological innovation but also by institutional policies, human resource capacity, participant readiness, and the continuous development of learning materials. Together, these factors have enabled the transition from conventional premarital guidance to a more adaptive, efficient, and learner-centered system.

The first and most fundamental supporting factor is the policy of the Ministry of Religious Affairs of the Republic of Indonesia. National policies promoting digital public services and strengthening family development have provided the legal and administrative foundation for implementing modernization at the district level. According to the findings, the introduction of SIMKAH Web, E-Bimwin, improved learning methods, and updated educational materials reflects the Ministry's

commitment to enhancing the quality of religious services. These policies have offered clear guidance for local KUA offices in transforming administrative procedures and educational practices to meet contemporary societal needs. Therefore, modernization should be understood not merely as a local initiative but as the practical implementation of national policy aimed at improving public service delivery.

The second supporting factor is the availability of administrative service facilities and digital infrastructure. The implementation of SIMKAH Web and E-Bimwin has significantly transformed marriage administration from a manual system into an integrated digital platform. This digital transformation has accelerated document processing, improved data accuracy, enhanced transparency, and simplified administrative procedures for prospective couples. Furthermore, integrated digital systems facilitate coordination among KUA personnel and improve the efficiency of marriage guidance implementation. Consequently, digital administration serves as a critical foundation for broader institutional modernization by creating more organized, accountable, and accessible public services.

Another important factor contributing to modernization is the competence of religious counselors. The success of Bimwin modernization depends not only on technological facilities but also on counselors' ability to adapt to changing educational approaches. The findings reveal that counselors have gradually shifted from traditional lecture-based instruction toward more communicative, participatory, and interactive learning methods. They employ multimedia presentations, educational videos, group discussions, simulations, and case studies to create a more engaging learning environment. Moreover, counselors adjust instructional strategies according to participants' educational backgrounds, social conditions, and practical family concerns. Such professional adaptability enables marriage guidance to become more relevant, effective, and responsive to the diverse needs of prospective couples.

The increasing awareness of prospective brides and grooms also plays a significant role in supporting modernization. Participants no longer perceive Bimwin merely as an administrative requirement before marriage but increasingly recognize it as an important opportunity to acquire practical knowledge for building harmonious families. The study found that participants appreciated learning materials related to family communication, financial management, emotional regulation, and conflict resolution in addition to Islamic marriage law. Their openness to new teaching methods and digital learning media has facilitated the

successful implementation of modernization initiatives. This growing awareness demonstrates that the effectiveness of educational reform depends not only on institutional readiness but also on the willingness of service recipients to embrace change.

The development of contextual learning materials and innovative instructional media constitutes another major supporting factor. Modernized Bimwin has expanded its curriculum beyond legal and administrative aspects of marriage to include topics directly relevant to contemporary family life, such as reproductive health, parenting, mental well-being, communication skills, household financial planning, and conflict management. These materials are delivered through multimedia presentations, educational videos, and interactive discussions that enhance participant engagement and comprehension. By addressing real-life family challenges, the updated curriculum equips prospective couples with practical competencies necessary for sustaining healthy and resilient marriages.

Overall, this study demonstrates that the modernization of Marriage Guidance at the KUA of Tinambung District is supported by five interconnected factors: supportive government policies, digital administrative services, competent and adaptive religious counselors, increased awareness among prospective couples, and the continuous development of contextual learning materials and instructional media. These elements collectively establish a comprehensive modernization framework that transforms marriage guidance from a conventional administrative program into a dynamic educational service.

The findings further suggest that the most influential factor is not technology itself but the synergy among government policy, institutional capacity, and community acceptance. Digital technology functions primarily as an enabling instrument, while the sustainability of modernization depends on effective policy implementation, professional human resources, and active participant engagement. Consequently, the modernization of Bimwin represents a comprehensive transformation of religious public services that enhances educational quality, promotes family preparedness, and contributes to the development of resilient, harmonious, and sustainable Muslim families.

Inhibiting Factors in the Implementation of the Modernization of Marriage Guidance (Bimwin) at the Office of Religious Affairs (KUA) of Tinambung District

The modernization of Marriage Guidance (Bimbingan Perkawinan/Bimwin) at the Office of Religious Affairs (KUA) of Tinambung District has demonstrated

significant progress in improving the quality of premarital education. However, the implementation process continues to encounter several technical and operational challenges that influence the optimization of modernization initiatives. These obstacles do not undermine the fundamental objectives of Bimwin but rather affect the effectiveness of innovation and service delivery. The study identified five major inhibiting factors: limited financial resources, inadequate technological infrastructure, limited implementation time, insufficient digital literacy, and participants' adaptation to modern learning approaches.

One of the primary challenges is the limited budget allocated for implementing Bimwin modernization. Financial constraints reduce opportunities to procure modern learning facilities, improve technological infrastructure, organize professional development programs for religious counselors, and expand the use of digital learning resources. Although these limitations do not prevent the implementation of Bimwin itself, they restrict the realization of planned innovations that could further enhance service quality. Therefore, sustainable financial support from the Ministry of Religious Affairs is essential to strengthen the modernization process.

Another significant obstacle is the limited availability of technological infrastructure. Effective implementation of SIMKAH Web, E-Bimwin, multimedia presentations, and other digital learning tools depends heavily on adequate facilities, including computers, projectors, internet access, and supporting equipment. Participants acknowledged that digital media made learning more engaging and understandable; however, outdated projectors and unstable internet connectivity frequently disrupted the learning process. Consequently, technological limitations reduce the effectiveness of interactive learning without affecting the core objectives of marriage guidance.

The limited duration of marriage guidance sessions also represents a considerable challenge. Bimwin activities are generally conducted only a few times each month, with each session lasting approximately two to three hours. Such limited time forces counselors to present extensive materials within a short period, leaving insufficient opportunities for in-depth discussions, simulations, group activities, and case studies. As a result, participants may not fully comprehend important topics related to family communication, conflict resolution, and household responsibilities. The findings indicate that extending the duration of training or developing more flexible learning models would significantly improve the effectiveness of modernization.

Digital literacy constitutes another important barrier to modernization. The successful implementation of digital services and technology-based learning requires both counselors and participants to possess adequate digital competencies. The study found that some participants experienced difficulties in operating digital applications or following technology-assisted presentations because of limited technological experience. These differences in digital skills require counselors to continuously adjust instructional methods to accommodate participants with varying levels of digital competence. Therefore, strengthening digital literacy should become an integral component of future Bimwin development.

Finally, participant adaptation to modern learning methods remains a challenge. Modernized Bimwin emphasizes interactive, communicative, and participatory learning rather than traditional lecture-based instruction. Nevertheless, several participants were initially reluctant to express opinions, participate in discussions, or engage in simulations because they were accustomed to passive learning environments. Religious counselors addressed this challenge by creating a more relaxed and supportive learning atmosphere that gradually encouraged active participation. This finding indicates that participant adaptation is a natural process that requires continuous guidance rather than representing resistance to modernization.

Overall, this study concludes that the obstacles encountered in the modernization of Bimwin are predominantly technical and operational rather than substantive. Budget limitations, inadequate technological facilities, restricted implementation time, varying levels of digital literacy, and participants' adaptation to innovative learning methods affect the optimization of modernization but do not diminish the essential objectives of the program. Consequently, strengthening financial support, improving technological infrastructure, enhancing digital competencies, and expanding professional capacity-building for religious counselors are necessary to ensure that the modernization of Bimwin becomes more effective, adaptive, and sustainable while continuing to prepare prospective couples for harmonious and resilient family life.

The *Maṣlahah* Perspective on the Modernization of Marriage Guidance (Bimwin) at the Office of Religious Affairs (KUA) of Tinambung District

The modernization of Marriage Guidance (Bimbingan Perkawinan/Bimwin) at the Office of Religious Affairs (KUA) of Tinambung District represents an important transformation in the delivery of religious services aimed at improving the quality of premarital education for prospective couples. This modernization extends beyond

the digitalization of administrative services to include the adoption of technology-based learning media, participatory instructional methods, contextual learning materials, and a more flexible and human-centered guidance approach. These innovations reflect the Ministry of Religious Affairs' commitment to providing marriage guidance that is more responsive to contemporary social challenges while remaining consistent with Islamic values.

From the perspective of *maṣ laḥ ah*, the modernization of Bimwin can be understood as an effort to achieve greater public benefit (*jalb al-maṣ ālih*) and to prevent harm (*dar' al-mafāsīd*). The implementation of SIMKAH Web and E-Bimwin has significantly improved the efficiency, transparency, and accountability of administrative services. Digitalization reduces bureaucratic complexity, minimizes recording errors, and facilitates access to marriage administration for prospective couples. Such improvements embody the Islamic legal principle of removing hardship (*raf' al-ḥ araj*), thereby enhancing the quality of public services without altering their religious substance.

The integration of digital technology into the learning process further illustrates the practical application of *maṣ laḥ ah*. Religious counselors now utilize laptops, LCD projectors, educational videos, and multimedia presentations to deliver marriage guidance materials more effectively. Technology functions as a means (*wasīlah*) rather than an end, enabling participants to better understand family life, marital responsibilities, conflict resolution, and communication skills. Consequently, the use of digital media may be classified as *maṣ laḥ ah mursalah* because it introduces beneficial innovations that are compatible with the objectives of Islamic law.

Another significant aspect of modernization is the transformation of teaching methods. Traditional one-way lectures have gradually been replaced with interactive, communicative, and participatory learning through discussions, question-and-answer sessions, simulations, and case studies. This learner-centered approach encourages active participation, allowing prospective couples to share experiences, express concerns, and seek practical solutions to family-related issues. As a result, marriage guidance becomes not merely a process of knowledge transfer but also an opportunity to develop critical thinking, mutual understanding, and practical life skills. From the *maṣ laḥ ah* perspective, this methodological shift enhances the effectiveness of religious education by ensuring that participants are better prepared for married life.

The modernization of Bimwin is also reflected in the development of more contextual learning materials. While previous programs primarily emphasized

marriage law and administrative procedures, the current curriculum incorporates family communication, household financial management, reproductive health, mental well-being, parenting, and conflict management. These additional topics respond to the increasingly complex realities of modern family life. By addressing the practical needs of prospective couples, the program promotes comprehensive marital preparedness that encompasses legal, psychological, social, and economic dimensions. Such curriculum development demonstrates the realization of *maṣlahah* through educational content that is directly relevant to contemporary societal conditions.

Furthermore, the modernization process has transformed the role of religious counselors. Rather than functioning solely as instructors, counselors now act as facilitators, mentors, and dialogue partners who encourage open communication and mutual trust. This humanistic approach creates a supportive learning environment in which participants feel comfortable discussing sensitive family issues. Such interpersonal relationships strengthen the counseling process and contribute to the emotional and psychological readiness of future spouses. Within the framework of *maṣlahah*, this approach enhances the overall effectiveness of marriage guidance by fostering meaningful engagement between counselors and participants.

An equally important finding is the adaptation of Bimwin materials to the social and cultural context of the Mandar community. Although modernization follows national policies issued by the Ministry of Religious Affairs, its implementation remains closely connected to local realities, including the increasing divorce rate, changing communication patterns influenced by digital technology, and socioeconomic challenges experienced by families. Religious counselors also integrate Mandar cultural values such as *sibaliparriq* (shared responsibility and cooperation), *sipakatau* (mutual respect), *sipakala'biq* (mutual appreciation and honor), and *sipakainga'* (mutual advice and moral guidance). These indigenous values reinforce Islamic teachings concerning cooperation, respect, and family responsibility, demonstrating that modernization does not eliminate local identity but rather harmonizes cultural wisdom with Islamic principles.

Overall, the findings indicate that the modernization of Marriage Guidance at the KUA of Tinambung District constitutes an implementation of *maṣlahah mursalah*. The innovations introduced—including administrative digitalization, technology-enhanced learning, participatory instructional methods, contextual curriculum development, humanistic counseling, and the integration of local wisdom—provide tangible benefits for both service providers and prospective couples. These reforms

improve service quality, strengthen marriage preparedness, and enhance the preventive role of Bimwin in reducing marital conflict and divorce. Therefore, the modernization of Bimwin should be regarded not as a departure from Islamic tradition but as a legitimate form of administrative *ijtihād* that realizes the objectives (*maqāṣ id al-sharī'ah*) of promoting family welfare, preserving social harmony, and supporting sustainable family resilience in contemporary society.

CONCLUSION

The findings of this study demonstrate that the modernization of Marriage Guidance (Bimbingan Perkawinan/Bimwin) at the Office of Religious Affairs (KUA) of Tinambung District has been successfully implemented through improvements in service delivery, the utilization of SIMKAH Web and E-Bimwin, the integration of digital learning media, the application of more communicative and participatory instructional methods, and the development of contextual learning materials that address the needs of contemporary society. As a result, Bimwin has evolved beyond its administrative function into a comprehensive educational program that prepares prospective couples to build harmonious and resilient families. The implementation of Bimwin modernization is supported by several factors, including the Ministry of Religious Affairs' policies, adequate service facilities, competent religious counselors, increased awareness among prospective brides and grooms, active participant engagement, and the continuous improvement of learning materials. However, several challenges remain, such as limited funding, insufficient technological infrastructure, restricted implementation time, varying levels of digital literacy, and the adaptation of participants to modern learning approaches. These obstacles are primarily technical and do not diminish the effectiveness or substance of the marriage guidance program.

From the perspective of *maṣ laḥ ah*, the modernization of Bimwin represents an application of *maṣlahah mursalah* because it promotes public benefit by improving service quality, strengthening marriage preparedness, and supporting the establishment of harmonious, resilient, and sustainable families in accordance with the objectives of Islamic law. The findings imply that Bimwin modernization should be continuously strengthened through policy support, improved infrastructure, enhanced counselor competencies, and the wider adoption of digital technology. Furthermore, greater public awareness is needed so that marriage guidance is recognized not merely as an administrative requirement but as an essential preparation for creating *sakinah*, *mawaddah*, and *rah mah* families while preventing marital conflict and divorce.

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