

## STRATEGIC DA'WAH IN ISLAMIC MARRIAGE EDUCATION: REFRAMING THE ROLE OF RELIGIOUS COUNSELORS IN CONTEMPORARY MUSLIM SOCIETY

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*Received:* 2026-05-10 | *Revised:* 2026-05-14 | *Accepted:* 2026-05-24 | *Publish:* 2026-07-1

### **Abstract**

*The transformation of contemporary Muslim society has significantly affected family resilience, marital stability, and religious awareness within family life. Increasing divorce rates, digital cultural influences, and limited premarital preparedness indicate the urgent need for more adaptive Islamic marriage education. This study aims to analyze the strategic role of da'wah in Islamic marriage education through institutional religious counseling perspectives and to examine how strategic communication and counseling contribute to strengthening family resilience in contemporary Muslim society. The study employs a qualitative approach using a library research design. Data were collected through document analysis of scholarly books, peer-reviewed journal articles, and institutional publications related to strategic da'wah, Islamic counseling, communication strategies, and marriage education. The collected data were analyzed using thematic analysis to identify conceptual patterns and theoretical relationships within the scholarly discourse. The findings reveal that strategic da'wah has transformed Islamic marriage education from a merely normative religious activity into a preventive and transformative educational framework aimed at strengthening emotional maturity, communication ethics, and social responsibility among Muslim communities. The study also demonstrates that participatory communication, adaptive counseling approaches, and institutional educational management significantly influence the effectiveness of Islamic marriage education. Furthermore, digital communication technology encourages religious institutions to reconstruct traditional counseling methods into more innovative and socially responsive educational strategies. Theoretically, this study contributes to the development of Manajemen Da'wah scholarship by integrating communication, counseling, and institutional educational perspectives into a unified conceptual framework for Islamic marriage education.*

**Keywords:** *strategic da'wah; Islamic marriage education; religious counseling; family resilience; institutional da'wah.*

### **PUBLIC INTEREST STATEMENT**

Strong and resilient families are fundamental to building healthy and harmonious societies. However, many Muslim families today face challenges arising from rapid social change, digital lifestyles, and inadequate preparation for married life. This study highlights the importance of strategic Islamic da'wah in transforming marriage education from a procedural religious

requirement into a comprehensive educational process that strengthens emotional maturity, communication skills, religious values, and family resilience. The findings emphasize that religious counselors and Religious Affairs Offices (KUA) can play a more proactive role by adopting participatory, adaptive, and technology-supported counseling approaches. By improving the quality of Islamic marriage education, this study provides practical insights for policymakers, religious institutions, and community leaders seeking to reduce family conflict, strengthen marital stability, and promote sustainable social well-being in contemporary Muslim societies

## INTRODUCTION

The increasing complexity of contemporary social life has significantly affected the stability of Muslim family institutions in many parts of the world. Marriage, which in Islam is regarded as a sacred covenant designed to establish tranquility (*sakinah*), affection (*mawaddah*), and compassion (*rahmah*), is currently confronted with various social, cultural, and psychological challenges (Adriyani et al., 2024). The rapid transformation of communication patterns, digital lifestyles, economic pressures, and weakening religious awareness has contributed to the rising number of family conflicts and divorce cases within Muslim communities. In Indonesia, the issue of family resilience has become an urgent national concern due to the continuous increase in marital disputes and the growing number of couples entering marriage without sufficient emotional, spiritual, and educational preparation (Fitra et al., 2025). The Religious Courts of Indonesia consistently report that domestic conflict, economic instability, poor communication, and lack of understanding regarding marital responsibilities remain among the primary causes of divorce. Such phenomena indicate that marriage is frequently understood only as a formal legal institution rather than as a holistic spiritual and social commitment grounded in Islamic values (Ardi & Shuhufi, 2024). In this context, Islamic marriage education emerges as an essential preventive instrument for strengthening family resilience and improving social stability. Consequently, religious institutions, particularly the Kantor Urusan Agama (KUA), are expected not merely to provide administrative marriage services but also to function as strategic religious institutions responsible for guiding communities through systematic *da'wah* and educational approaches (Karim, 2020; Pimay & Savitri, 2021).

The issue of Islamic marriage education and religious counseling has attracted increasing scholarly attention in recent years. Previous studies have explored various aspects of *da'wah* communication, premarital guidance, and the role of religious counselors within Muslim societies. Himmawan and Hayati emphasized that religious counselors perform important social and educational functions in shaping public religious awareness through persuasive communication and interpersonal approaches (Hayati, 2024). Similarly, Suryana and Ismail argued that the effectiveness of religious counseling is strongly influenced by adaptive communication strategies capable of responding to community characteristics and social dynamics (Suryana & Ismail, 2023). Angriyanti et al. (2025) further found that premarital education significantly contributes to improving couples' readiness in areas such as conflict management, communication patterns, and understanding Islamic family ethics. In another study, Apriani et al. highlighted the transformation of Islamic counseling practices in the digital era, emphasizing the need for innovation in *da'wah* strategies through the integration of technology and modern communication media (Apriani et al., 2025). Karim also explained that the management of premarital guidance programs plays a significant role in strengthening harmonious Muslim families. Although these

studies provide valuable insights into religious counseling and family education, most previous research focuses primarily on counseling effectiveness, communication methods, or program implementation (Karim, 2020). Limited scholarly attention has been devoted to examining Islamic marriage education within a broader framework of strategic *da'wah* and institutional religious management. In addition, previous studies often discuss religious counselors merely as facilitators of religious information rather than as strategic actors in transformative community education.

Despite the growing body of literature concerning Islamic counseling and family education, several important gaps remain insufficiently explored. First, previous studies tend to emphasize practical and empirical aspects of counseling programs without sufficiently developing conceptual frameworks regarding strategic *da'wah* in institutional contexts. As a result, the integration between *da'wah* strategy, institutional management, and Islamic marriage education remains theoretically fragmented. Second, many studies focus heavily on program outcomes while neglecting the strategic processes through which religious counseling is designed, communicated, and institutionalized within Religious Affairs Offices (KUA). Third, the role of KUA as an institutional agent of transformative *da'wah* has not been comprehensively analyzed within the discourse of *Manajemen Da'wah*. Existing studies largely position KUA as an administrative institution responsible for marriage registration rather than as an educational institution engaged in preventive social transformation through Islamic marriage education. Furthermore, the existing literature rarely integrates perspectives of communication, counseling, educational management, and institutional *da'wah* into a unified analytical framework (Ali, 2014). Consequently, there remains limited scholarly understanding regarding how strategic *da'wah* approaches may contribute to strengthening Islamic marriage education and developing sustainable family resilience in contemporary Muslim societies. These gaps demonstrate the necessity of a conceptual study capable of reconstructing Islamic marriage education through the perspective of strategic institutional *da'wah*.

Based on these considerations, this study aims to analyze and conceptualize the role of strategic *da'wah* in Islamic marriage education through institutional religious counseling perspectives. Specifically, this study seeks to examine how strategic *da'wah* approaches can strengthen Islamic marriage education, how religious counselors function as transformative educational actors within Muslim communities, and how institutional religious counseling frameworks may contribute to family resilience and preventive social education. In line with these objectives, the study addresses several research questions: (1) how can strategic *da'wah* be conceptualized within the framework of Islamic marriage education?; (2) what strategic roles do religious counselors perform in strengthening marriage education within institutional religious settings?; and (3) how can institutional *da'wah* frameworks contribute to the development of adaptive and transformative Islamic family education in contemporary society? Through these objectives, the study positions Islamic marriage education not merely as a normative religious activity but as an integrated strategic process involving communication, counseling, education, and institutional engagement in responding to modern social challenges.

This study offers several important contributions to the development of *Manajemen Da'wah* and Islamic family studies. Theoretically, the study contributes by reconstructing Islamic marriage education within a strategic *da'wah* framework that integrates institutional management, religious communication, and counseling perspectives. Unlike previous studies that mainly

discuss counseling effectiveness or premarital guidance outcomes, this research conceptualizes religious counseling as a transformative institutional *da'wah* process aimed at strengthening religious awareness, social responsibility, and family resilience. Methodologically, this study employs a qualitative library research approach through the synthesis of contemporary scholarly discussions, institutional perspectives, and communication theories to formulate a more comprehensive understanding of Islamic marriage education. Practically, the study provides conceptual insights for Religious Affairs Offices (KUA), religious counselors, and Islamic educational institutions in designing more adaptive, communicative, and socially responsive marriage education strategies. In addition, the study contributes to broader academic discussions regarding the institutionalization of *da'wah* in addressing contemporary family-related social challenges. Therefore, this research not only enriches the discourse of strategic *da'wah* and institutional counseling but also expands the understanding of Islamic marriage education as a preventive and transformative instrument for sustainable social development within Muslim communities.

## LITERATURE REVIEW

This study is theoretically grounded in the interdisciplinary discourse of strategic *da'wah*, religious counseling, communication theory, and Islamic marriage education. The grand theory underlying this research is Manajemen *Da'wah* (*Da'wah* Management Theory), which conceptualizes *da'wah* not merely as a religious preaching activity but as a systematic managerial process involving planning, organizing, implementing, and evaluating Islamic communication and educational activities within society (Muslim, 2022). According to Munir and Ilaihi, strategic *da'wah* requires integrated management processes capable of aligning religious messages with social realities, institutional structures, and community needs (Munir dkk, 2021). Within this framework, Religious Affairs Offices (Kantor Urusan Agama or KUA) function not only as administrative institutions but also as institutional actors responsible for conducting transformative religious education through systematic counseling and communication strategies. In this study, strategic *da'wah* is conceptualized as a structured process through which religious counselors communicate Islamic marital values using adaptive educational approaches aimed at strengthening family resilience and religious awareness. The concept of religious counseling is understood as a communicative and educational activity that facilitates the internalization of Islamic values into individual and social behavior through persuasive, participatory, and contextual methods (As, 2009). Furthermore, Islamic marriage education is defined as a preventive and transformative educational process designed to prepare individuals for married life by strengthening spiritual understanding, communication ethics, conflict management skills, and family responsibilities in accordance with Islamic teachings (Karim, 2020). The relationship among these concepts is explained through communication and institutional theories asserting that effective educational transformation requires strategic interaction between communicators, institutional systems, communication media, and community participation. Thus, the theoretical framework of this study positions strategic *da'wah* as the primary mechanism through which institutional religious counseling contributes to the development of adaptive and sustainable Islamic marriage education in contemporary Muslim society (Hidayat & Pratiwi, 2020).

This qualitative library research develops several research propositions based on theoretical arguments and previous empirical findings regarding strategic *da'wah*, religious

counseling, and Islamic family education. Existing literature consistently demonstrates that effective religious counseling significantly influences public religious awareness and strengthens family-oriented educational practices (Sari et al., 2025). Himmawan and Hayati found that persuasive communication and interpersonal interaction constitute essential elements in enhancing the effectiveness of premarital guidance conducted by religious counselors (Himmawan & Hayati, 2021). Similarly, Suryana and Ismail argued that adaptive communication strategies based on community needs improve the effectiveness of institutional religious counseling within Muslim communities (Suryana & Ismail, 2023). Meanwhile, Angriyanti et al. emphasized that Islamic marriage education contributes positively to marital preparedness, particularly in areas such as communication patterns, emotional maturity, and conflict resolution (Angriyanti et al., 2025). However, Apriani et al. highlighted that contemporary social transformation and digital communication challenges require religious institutions to reconstruct conventional *da'wah* approaches into more innovative and contextual educational strategies (Apriani et al., 2025). Despite these findings, previous studies still predominantly focus on communication effectiveness or counseling outcomes without comprehensively integrating strategic *da'wah* management, institutional roles, and Islamic marriage education into a unified conceptual framework. Based on these theoretical and empirical considerations, this study formulates several research propositions. First, strategic *da'wah* conducted through institutional religious counseling contributes significantly to strengthening Islamic marriage education within Muslim communities. Second, the effectiveness of Islamic marriage education is influenced by the integration of communication strategies, educational management, and contextual religious counseling approaches. Third, Religious Affairs Offices (KUA) possess transformative potential as institutional agents capable of developing preventive and socially responsive family education through systematic *da'wah* frameworks. These propositions function as analytical guidelines for understanding how strategic institutional *da'wah* may contribute to strengthening family resilience and religious awareness in contemporary society.

This study proposes a conceptual research model that illustrates the relationship between strategic *da'wah*, institutional religious counseling, and Islamic marriage education within the framework of family resilience development (Jorge et al., 2018). In this model, strategic *da'wah* functions as the primary conceptual variable encompassing communication strategy, educational management, institutional engagement, and adaptive counseling approaches. Religious counselors act as transformative communicators responsible for implementing institutional *da'wah* through persuasive interaction, premarital guidance, and value-oriented educational activities (Kahfi et al., 2024). Islamic marriage education is positioned as the central educational process through which Islamic values, marital ethics, communication patterns, and family responsibilities are internalized within Muslim communities (Suryadi & Puspita, 2023). The model further assumes that the effectiveness of Islamic marriage education is strengthened when institutional religious counseling integrates adaptive communication strategies, participatory educational methods, and contextual understanding of contemporary social challenges. Consequently, institutional *da'wah* conducted by KUA becomes a strategic mechanism for promoting family resilience, religious awareness, and social stability (Jensen, 2016). Conceptually, the model demonstrates that strategic *da'wah* influences the effectiveness of Islamic marriage education through the mediating role of institutional religious counseling and communicative educational practices. This framework creates coherence between the study's

theoretical foundation, research propositions, and analytical direction while simultaneously strengthening the academic rigor of the research design. By systematically linking *da'wah* management theory, communication theory, and Islamic family education discourse, the proposed conceptual model contributes to a more comprehensive understanding of institutional *da'wah* as a transformative instrument for strengthening sustainable Muslim family development.

## METHOD

This study employs a qualitative research approach using a library research design to analyze the strategic role of *da'wah* in Islamic marriage education through institutional religious counseling perspectives. A qualitative approach is considered appropriate because the study aims to explore meanings, conceptual relationships, and theoretical interpretations related to strategic *da'wah*, Islamic counseling, and family-oriented religious education within contemporary Muslim society (Byrne et al., 2012). Unlike quantitative research, which focuses on numerical measurement and causal relationships, qualitative research emphasizes interpretative understanding and contextual analysis of social and religious phenomena (Creswell, 2013). The selection of library research as the primary research design is based on the nature of the research problem, which requires conceptual reconstruction and theoretical synthesis rather than direct field observation. Through this approach, the study critically examines academic literature, scholarly discussions, institutional documents, and theoretical frameworks related to *da'wah* management, Islamic communication, and marriage education. Furthermore, the qualitative library research design aligns with the theoretical orientation of *Manajemen Da'wah*, which conceptualizes *da'wah* as a systematic process involving planning, organizing, implementing, and evaluating religious educational activities within society (Munir dkk, 2021). By integrating theoretical interpretation and scholarly analysis, the study seeks to formulate a comprehensive understanding regarding how strategic *da'wah* contributes to strengthening Islamic marriage education in contemporary Muslim communities.

The context of this study is situated within the broader discourse of Islamic marriage education, strategic *da'wah*, and institutional religious counseling, particularly within the Indonesian religious institutional framework represented by the Kantor Urusan Agama (KUA). Rather than focusing on a single geographical setting, the study examines academic and institutional discussions related to the role of religious counselors in strengthening family resilience through Islamic educational approaches (Supriyadi et al., 2025). The primary data sources consist of peer-reviewed journal articles, scholarly books, institutional reports, government regulations, and academic publications discussing strategic *da'wah*, Islamic counseling, premarital guidance, religious communication, and family education. The study employs purposive sampling as a non-probability sampling technique to select scholarly sources considered conceptually relevant and academically credible for addressing the research objectives (Sugiyono, 2017). The selected literature primarily includes contemporary national and international publications published within the last ten years to ensure contextual relevance and academic significance. Particular emphasis is placed on sources discussing *da'wah* management, communication strategies, institutional religious education, and family resilience in Muslim societies. Through this purposive selection process, the study ensures analytical depth, conceptual richness, and transferability of findings while maintaining methodological transparency and scholarly rigor.

Data collection in this study was conducted through systematic document analysis as the primary method within the qualitative library research framework. Document analysis enables researchers to examine and interpret written materials in order to develop understanding, generate empirical meaning, and construct theoretical insight regarding the studied phenomenon (Bowen, 2011). In this study, the researcher utilized literature review guidelines, thematic classification procedures, and analytical note-taking techniques to organize and analyze the selected academic materials systematically. The data collection process began with identifying relevant scholarly sources from reputable academic databases, institutional repositories, scientific journals, and scholarly books discussing strategic *da'wah*, Islamic counseling, communication theory, and Islamic marriage education. After identifying the relevant literature, the selected sources were categorized according to thematic relevance, theoretical orientation, and conceptual contribution to the study (Qodir, 2019). Subsequently, the researcher conducted intensive reading and interpretative analysis to identify major themes, conceptual patterns, theoretical debates, and recurring scholarly arguments concerning institutional *da'wah* and family-oriented Islamic education. Important concepts and analytical findings derived from the literature were systematically documented and classified to facilitate the analytical process (Clegg, 2010). Through these systematic procedures, the study ensures methodological consistency, transparency, and analytical rigor in collecting and organizing qualitative data derived from scholarly and institutional sources.

Although this study does not employ quantitative measurement scales or statistical testing procedures, the operational clarification of key concepts remains essential to maintain conceptual consistency and analytical precision. In this study, strategic *da'wah* is operationally defined as a systematic process involving communication strategies, educational management, institutional engagement, and adaptive counseling approaches employed by religious institutions to communicate Islamic marital values and strengthen family resilience within society. Religious counseling is conceptualized as an educational and communicative activity conducted by religious counselors to facilitate public understanding and internalization of Islamic teachings concerning family life, marital ethics, emotional maturity, and social responsibility. Meanwhile, Islamic marriage education refers to a preventive and transformative educational process designed to prepare individuals for married life by strengthening spiritual awareness, communication ethics, conflict management skills, and understanding of family responsibilities based on Islamic values (Karim, 2020). These concepts function as analytical categories derived from established theoretical discussions within the fields of Manajemen *Da'wah*, Islamic communication, counseling studies, and family education. The indicators utilized in the analysis are reflective in nature, meaning that conceptual interpretations emerge from recurring themes and scholarly patterns identified throughout the literature review process (Munir dkk, 2021). By operationalizing these theoretical constructs systematically, the study ensures coherence between theoretical foundations and interpretative analysis while strengthening the conceptual rigor and reliability of the research design.

The analytical process in this study employs thematic analysis as the primary analytical technique for examining and interpreting the collected literature systematically. Thematic analysis is widely used in qualitative research because it enables researchers to identify recurring patterns, conceptual relationships, and interpretative themes within textual data (Braun et al.,

2023). The analytical process began with data reduction, during which the researcher selected and organized relevant scholarly materials according to their thematic connection with the research objectives. Following this stage, the selected literature was coded systematically to identify important concepts, theoretical arguments, and recurring scholarly discussions related to strategic *da'wah*, institutional counseling, communication strategies, and Islamic marriage education. The coded data were then categorized into broader analytical themes, including institutional *da'wah*, religious communication, Islamic counseling, family resilience, and transformative marriage education. Subsequently, the researcher conducted interpretative analysis by critically examining the relationships among these themes through the perspectives of Manajemen *Da'wah* and communication theory. To strengthen analytical credibility and validity, the study employed source triangulation by comparing arguments and findings across multiple scholarly publications, institutional documents, and theoretical references (Lincoln & Guba, 1985). Interpretative consistency was also maintained through continuous analytical review and critical comparison among the selected sources. Through the application of thematic analysis and systematic conceptual interpretation, the study ensures methodological rigor, analytical depth, and scholarly credibility consistent with the standards expected in reputable international academic research.

## RESULT

### **Strategic *Da'wah* as an Institutional Framework for Islamic Marriage Education**

The findings of this study reveal that strategic *da'wah* has increasingly evolved into an institutional framework for strengthening Islamic marriage education within contemporary Muslim society. In the context of Religious Affairs Offices (Kantor Urusan Agama or KUA), *da'wah* is no longer limited to conventional religious preaching but has transformed into a structured educational process aimed at preparing individuals and families for the social, emotional, and spiritual realities of married life (Baidowi & Salehudin, 2021). The analyzed literature demonstrates that Islamic marriage education functions as a preventive mechanism designed to reduce family conflict, strengthen marital ethics, and cultivate religious awareness among Muslim communities. Within this framework, religious counselors occupy a strategic role as institutional communicators responsible for translating Islamic teachings into contextual educational practices that are relevant to contemporary social challenges (Hamid, 2025). The transformation of *da'wah* into a systematic educational strategy reflects the broader institutional shift in Islamic religious services, where counseling and family education are increasingly emphasized alongside administrative responsibilities (Karim, 2020).

The findings further indicate that strategic *da'wah* in Islamic marriage education is strongly influenced by the principles of Manajemen *Da'wah*, which conceptualize *da'wah* as an integrated process involving planning, organizing, implementing, and evaluating religious educational activities. Through this perspective, KUA is positioned not merely as a governmental administrative institution but also as an institutional actor responsible for promoting social and moral development within Muslim communities (Fatahillah et al., 2025). The literature consistently highlights that effective marriage education requires structured institutional management capable of integrating educational planning, communication strategies, and sustainable counseling programs (Hasan, 2022; Munir dkk, 2021). This institutional approach enables religious counselors to conduct Islamic marriage education more systematically by

organizing premarital guidance sessions, family counseling activities, and educational communication programs aimed at strengthening family resilience (Hidayat & Pratiwi, 2020). Consequently, strategic *da'wah* becomes closely associated with institutional effectiveness, educational management, and the ability of religious institutions to respond adaptively to social transformation.

In addition, the findings demonstrate that communication strategy constitutes one of the most essential dimensions of strategic *da'wah* within Islamic marriage education. Previous studies emphasize that persuasive, participatory, and dialogical communication approaches significantly influence the effectiveness of religious counseling activities. Himmawan and Hayati argued that religious counselors who utilize interpersonal communication and contextual educational methods are more successful in strengthening public understanding regarding marital ethics and family responsibilities (Himmawan & Hayati, 2021). Similarly, Suryana and Ismail explained that adaptive communication strategies based on community needs and social characteristics contribute substantially to improving public participation in religious educational programs (Suryana & Ismail, 2023). These findings indicate that successful Islamic marriage education cannot rely solely on normative preaching approaches but requires interactive communication capable of fostering emotional engagement and social awareness among participants (Herlina et al., 2024). Therefore, strategic *da'wah* within institutional marriage education increasingly emphasizes communicative flexibility, empathy, and contextual understanding as essential components of effective religious counseling (Suryandari, 2025).

The study also reveals that Islamic marriage education functions as a transformative social strategy aimed at addressing broader family-related challenges within contemporary Muslim society. Several studies demonstrate that increasing divorce rates, domestic conflicts, and emotional instability among married couples are closely related to insufficient premarital preparation and limited understanding of Islamic marital values (Angriyanti et al., 2025). Consequently, institutional *da'wah* conducted through KUA serves not only religious purposes but also broader social objectives related to family stability and communal harmony. Religious counselors are expected to guide individuals in understanding marriage as a sacred religious commitment requiring emotional maturity, communication ethics, spiritual responsibility, and social accountability (Muslim, 2022; Tamimi et al., 2025). In this context, Islamic marriage education becomes an important preventive educational instrument intended to cultivate sustainable family resilience and minimize potential social problems resulting from unstable family structures. The literature therefore positions strategic *da'wah* as an essential mechanism for integrating religious education with preventive social transformation.

Furthermore, the findings indicate that the effectiveness of strategic *da'wah* in Islamic marriage education depends heavily on the ability of religious institutions to adapt to contemporary social and technological developments. The emergence of digital communication, changing family dynamics, and evolving social values has created new challenges for religious counselors in delivering educational messages effectively. Apriani et al. emphasized that Islamic counseling in the contemporary era requires innovative communication strategies capable of integrating traditional religious approaches with modern communication technologies (Apriani et al., 2025). Younger Muslim generations increasingly expect educational approaches that are interactive, practical, and contextually relevant to their daily experiences. As a result, strategic *da'wah* within Islamic marriage education must continuously evolve to maintain its social

relevance while preserving its normative Islamic foundations (Hajar, 2025). The findings suggest that institutional religious counseling possesses significant transformative potential when communication strategies, educational management, and adaptive *da'wah* approaches are integrated systematically within the broader framework of Islamic family education.

### **Transformative Religious Counseling and Digital Adaptation in Islamic Marriage Education**

The findings of this study demonstrate that transformative religious counseling has become a crucial component in strengthening Islamic marriage education within contemporary Muslim society. The rapid transformation of social interaction, communication technology, and cultural patterns has significantly influenced the ways Muslim communities understand marriage, family responsibility, and religious commitment (Haidir & Hizbullah, 2025). In many cases, contemporary family problems are not solely caused by economic factors but are also influenced by weak emotional maturity, ineffective communication patterns, limited religious understanding, and the inability to adapt to social changes (Goffar & Miftahussurur, 2025; Rozario, 2012). Consequently, Islamic marriage education increasingly functions as a preventive and transformative educational process intended to prepare individuals psychologically, spiritually, and socially before entering married life. Within this framework, religious counselors are expected to perform not only instructional functions but also transformative educational roles aimed at strengthening moral awareness, emotional intelligence, and family resilience among Muslim communities (Apriani et al., 2025).

The analyzed literature further reveals that the transformation of communication technology has fundamentally altered the implementation of institutional *da'wah* within Islamic marriage education (Qazi et al., 2021). Digital communication platforms, social media, and online educational resources increasingly shape how younger Muslim generations access religious knowledge and family-related information (Oloba & Blankenship, 2025). Traditional preaching methods that rely exclusively on formal face-to-face lectures are considered insufficient to address the communication preferences and educational expectations of contemporary audiences. Batubara and Sazali argued that digital-era *da'wah* requires adaptive communication strategies capable of integrating Islamic values with interactive communication technologies. In this regard, religious counselors are encouraged to utilize digital media not merely as information channels but as educational spaces for dialogue, counseling, and participatory learning (Batubara & Sazali, 2026). The integration of communication technology into Islamic marriage education therefore becomes essential for maintaining the social relevance and educational effectiveness of institutional religious counseling.

Another important finding concerns the increasing significance of participatory and humanistic counseling approaches within Islamic marriage education. The literature consistently demonstrates that younger Muslim communities respond more positively to educational models emphasizing empathy, practical relevance, and emotional engagement rather than rigid doctrinal instruction. Himmawan and Hayati explained that interpersonal communication and persuasive counseling approaches significantly influence participants' understanding of marital ethics and family responsibilities (Himmawan & Hayati, 2021). Similarly, Suryana and Ismail emphasized that contextual communication strategies based on community characteristics improve public participation and educational effectiveness within religious counseling programs. These findings

indicate that transformative religious counseling requires communication flexibility and contextual adaptation to contemporary social realities (Suryana & Ismail, 2023). Religious counselors are therefore expected to develop educational approaches capable of fostering trust, emotional openness, and participatory engagement among counseling participants. Through this process, Islamic marriage education evolves into a dialogical and socially responsive educational experience rather than merely a formal religious obligation (Supriyadi et al., 2025).

The findings also reveal that institutional challenges continue to influence the effectiveness of strategic *da'wah* within Islamic marriage education. Although Religious Affairs Offices (Kantor Urusan Agama) possess significant potential as institutional agents of social and religious transformation, several limitations remain apparent within counseling practices and educational management systems (Mu'awanah et al., 2023; Warda et al., 2024). The analyzed literature indicates that some premarital guidance programs are still conducted procedurally and administratively without sufficient emphasis on transformative educational outcomes. Limited communication innovation, inadequate counselor training, and insufficient integration of digital educational strategies often reduce the effectiveness of counseling programs in responding to contemporary family challenges (Apriani et al., 2025). In addition, institutional counseling practices frequently prioritize legal-administrative aspects of marriage while paying less attention to emotional readiness, psychological resilience, and communication ethics among prospective couples (Jarkawi, 2025; Zahrah et al., 2025). These conditions demonstrate the necessity of reconstructing institutional *da'wah* through more adaptive, communicative, and socially responsive educational strategies capable of strengthening family resilience in modern Muslim society.

Furthermore, the study demonstrates that transformative religious counseling contributes not only to individual marital preparedness but also to broader social stability and communal resilience. Family resilience is consistently identified within the literature as a crucial social foundation influencing moral development, emotional well-being, and community harmony. Angriyanti et al. emphasized that effective premarital education significantly contributes to reducing domestic conflict and improving family communication patterns among married couples. Consequently, Islamic marriage education conducted through strategic institutional *da'wah* serves preventive social functions extending beyond personal religious instruction (Angriyanti et al., 2025). Religious counselors increasingly function as strategic social actors responsible for cultivating ethical family values, emotional maturity, and social responsibility within Muslim communities. Through adaptive communication, participatory counseling, and institutionally supported educational programs, transformative religious counseling becomes an essential mechanism for strengthening sustainable family development and promoting social harmony within contemporary Muslim society.

**Table 1**  
**Transformative Challenges and Strategic Responses in Islamic Marriage Education**

No.	Contemporary Challenges	Impact on Muslim Families	Strategic Religious Counseling Response
1	Digital communication and social media influence	Declining interpersonal communication and increased family conflict	Integration of digital <i>da'wah</i> and interactive counseling approaches

2	Weak premarital preparedness	Emotional instability and marital dissatisfaction	Strengthening preventive premarital education programs
3	Conventional counseling approaches	Low participant engagement and ineffective communication	Development of participatory and dialogical counseling methods
4	Institutional administrative orientation	Counseling reduced to procedural formalities	Reconstruction of transformative institutional <i>da'wah</i> frameworks
5	Changing social and cultural dynamics	Shifting family values and weakened religious awareness	Contextual and adaptive communication strategies

The table above illustrates the major contemporary challenges influencing Islamic marriage education and the strategic responses proposed through transformative religious counseling. The findings indicate that social transformation and technological development have created new educational demands requiring religious institutions to reconstruct traditional counseling approaches into more adaptive and communicative models. Digital communication, changing family values, and shifting social interaction patterns increasingly influence how Muslim communities understand marital ethics and family responsibilities (Lubis, 2025). Consequently, strategic *da'wah* conducted through institutional counseling requires continuous adaptation to maintain social relevance and educational effectiveness within contemporary society.

The literature also demonstrates that preventive educational approaches remain essential for strengthening family resilience and reducing domestic conflict within Muslim communities. Through participatory communication, contextual counseling, and adaptive educational strategies, religious counselors contribute significantly to preparing individuals emotionally, socially, and spiritually before entering married life. These findings reinforce the argument that Islamic marriage education should be understood not merely as a formal religious requirement but as a transformative social process aimed at promoting sustainable family development and communal harmony.

## DISCUSS

The findings of this study demonstrate that strategic *da'wah* within Islamic marriage education has undergone a significant transformation from a conventional preaching activity into an integrated institutional educational framework aimed at strengthening family resilience and social stability within Muslim society. This transformation reflects broader changes in the orientation of contemporary *da'wah*, where religious communication is increasingly expected to address practical social realities rather than merely deliver normative theological messages (Aboelazm, 2022). Within the context of Islamic marriage education, Religious Affairs Offices (Kantor Urusan Agama or KUA) function not only as administrative institutions responsible for marriage registration but also as strategic agents of social and religious transformation (Rahmadhani et al., 2022). The role of religious counselors therefore expands beyond traditional preaching functions toward broader educational, communicative, and preventive social responsibilities. This finding supports the argument proposed by Munir and Ilaihi that *Manajemen Da'wah* requires systematic planning, institutional coordination, and adaptive communication strategies to ensure the effectiveness of religious educational activities within society. Through this perspective, Islamic marriage education becomes part of a broader strategic *da'wah* framework intended to cultivate ethical family values, emotional maturity, and sustainable social resilience among Muslim communities (Munir dkk, 2021).

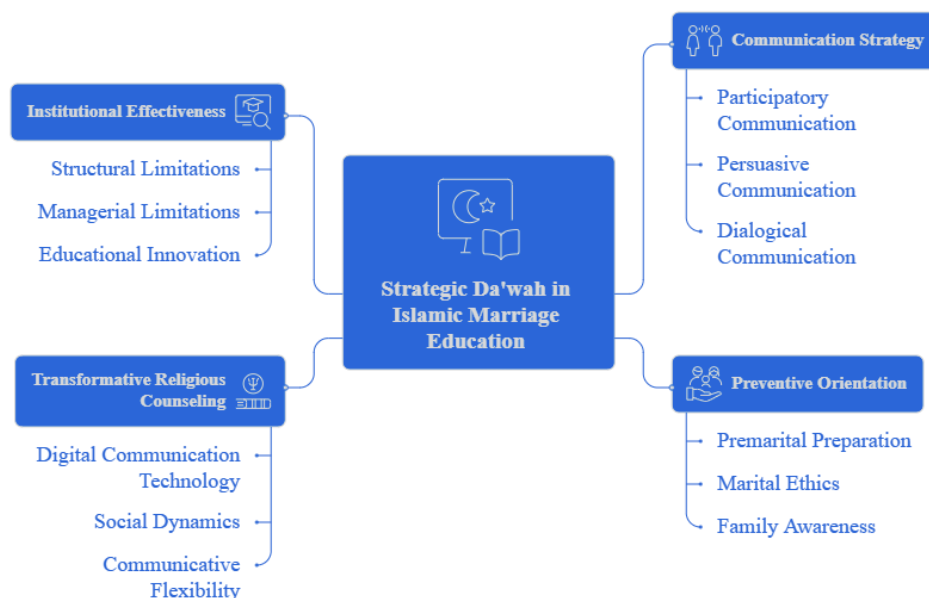
The study further reveals that communication strategy constitutes one of the most decisive dimensions influencing the effectiveness of institutional *da'wah* in Islamic marriage education. Contemporary Muslim society experiences rapid changes in communication patterns due to technological development, digital culture, and social transformation (Mairita et al., 2023). These changes significantly influence how individuals access religious knowledge, interpret marital values, and understand family responsibilities (Altarawneh, 2025). Consequently, traditional counseling approaches based solely on one-directional preaching are increasingly insufficient for responding to the educational needs of modern Muslim communities. The findings demonstrate that participatory, persuasive, and dialogical communication approaches significantly strengthen public engagement and educational effectiveness within premarital guidance programs. This result is consistent with the findings of Himmawan and Hayati, who argued that interpersonal communication and contextual counseling approaches improve participants' understanding of Islamic marital ethics and family responsibilities (Himmawan & Hayati, 2021). Similarly, Suryana and Ismail emphasized that adaptive communication strategies based on community characteristics enhance the effectiveness of institutional religious counseling activities (Suryana & Ismail, 2023). The discussion therefore suggests that strategic *da'wah* in Islamic marriage education must continuously evolve toward more communicative, participatory, and context-sensitive educational models capable of engaging contemporary Muslim audiences effectively.

Another important aspect emerging from this study concerns the preventive orientation of Islamic marriage education as a mechanism for addressing broader social problems within Muslim society (Jaffal et al., 2022). The analyzed literature consistently demonstrates that increasing divorce rates, domestic conflict, emotional instability, and weakened family resilience are closely related to inadequate premarital preparation and limited understanding of marital ethics. Consequently, Islamic marriage education is increasingly positioned not merely as a religious formality but as a preventive educational strategy designed to prepare individuals psychologically, emotionally, spiritually, and socially before entering married life (Haidir & Hizbullah, 2025; Hidayat & Pratiwi, 2020). This preventive orientation reflects a shift in institutional *da'wah* from reactive problem-solving approaches toward proactive social education and family development strategies. The findings align with Angriyanti et al., who emphasized that premarital education significantly contributes to strengthening communication patterns, emotional maturity, and conflict management among married couples. Through preventive educational programs, religious counselors play a strategic role in cultivating family awareness, social responsibility, and ethical communication within Muslim communities (Angriyanti et al., 2025). Therefore, institutional *da'wah* conducted through Islamic marriage education contributes not only to individual marital preparedness but also to broader social harmony and communal resilience.

The discussion also highlights the growing importance of transformative religious counseling within contemporary Islamic marriage education. The emergence of digital communication technology and changing social dynamics has created new challenges requiring religious institutions to reconstruct conventional counseling approaches into more adaptive and innovative educational models (Khan & Ahmed, 2025). Younger Muslim generations increasingly interact with religious information through digital platforms, social media, and

online communication networks rather than exclusively through traditional religious gatherings (Shuhufi et al., 2022). Consequently, religious counselors are expected to possess communicative flexibility and technological literacy enabling them to engage contemporary audiences effectively. Apriani et al. argued that Islamic counseling in the digital era requires innovative communication strategies integrating traditional Islamic values with contemporary communication technology (Apriani et al., 2025). Similarly, Batubara and Sazali emphasized that digital-era *da'wah* demands strategic utilization of interactive media and participatory communication methods to maintain educational relevance and effectiveness (Batubara & Sazali, 2026). The findings of this study therefore reinforce the argument that transformative religious counseling should not merely preserve normative Islamic teachings but also adapt educational methods and communication strategies to evolving social realities. Through this adaptation, institutional *da'wah* gains greater potential to function as a transformative social mechanism capable of strengthening family resilience within contemporary Muslim society (Bouras, 2024; Nurlaelawati, 2013).

Furthermore, the findings indicate that institutional effectiveness significantly influences the success of strategic *da'wah* within Islamic marriage education. Although KUA possesses substantial potential as an institutional agent of social and religious transformation, several structural and managerial limitations continue to affect the quality of religious counseling programs. Some premarital guidance activities remain heavily procedural and administrative in orientation, limiting their transformative educational impact on participants (Angriyanti et al., 2025). Inadequate counselor training, limited communication innovation, and insufficient integration of digital educational methods also reduce the effectiveness of institutional counseling in responding to contemporary family challenges (Kahfi et al., 2024). These findings suggest that strengthening Islamic marriage education requires broader institutional reform involving educational innovation, communication development, and strategic management improvement. From the perspective of *Manajemen Da'wah*, institutional effectiveness depends not only on organizational structure but also on the ability of religious institutions to integrate communication strategies, educational planning, and community engagement systematically (Munir dkk, 2021). Consequently, institutional *da'wah* requires continuous evaluation and reconstruction to ensure its social relevance and educational effectiveness within rapidly changing Muslim societies.



**Figure 1 Strategic Da'wah in Islamic Marriage Education**

Theoretically, this study contributes to the development of Manajemen *Da'wah* scholarship by reconstructing Islamic marriage education within a broader framework of strategic institutional *da'wah*. Previous studies generally focused on counseling effectiveness, communication techniques, or premarital program implementation without comprehensively integrating institutional management, communication strategy, and preventive family education into a unified conceptual framework. This study expands the discourse by conceptualizing religious counseling as a transformative institutional process aimed at strengthening family resilience and promoting sustainable social development. The findings also contribute to Islamic communication studies by emphasizing the importance of adaptive, dialogical, and participatory communication approaches within contemporary religious education. Practically, the study provides conceptual implications for Religious Affairs Offices (KUA), religious counselors, and Islamic educational institutions in developing more communicative, context-sensitive, and transformative marriage education programs. By integrating strategic communication, educational innovation, and preventive social approaches, institutional *da'wah* possesses substantial potential to strengthen Muslim family resilience and address contemporary social challenges within modern society.

## CONCLUSION

This study concludes that strategic *da'wah* plays a crucial role in strengthening Islamic marriage education within contemporary Muslim society through institutional religious counseling frameworks. Islamic marriage education is no longer positioned merely as a formal religious requirement preceding marriage but has evolved into a preventive and transformative educational process aimed at strengthening family resilience, emotional maturity, communication ethics, and religious awareness among Muslim communities. Within this framework, Religious Affairs Offices (Kantor Urusan Agama or KUA) function not only as

administrative institutions responsible for marriage registration but also as strategic institutional actors engaged in social and religious transformation through systematic educational and counseling activities. Consequently, religious counselors occupy an increasingly significant role as communicators, educators, facilitators, and agents of preventive social development within Muslim society. The findings further demonstrate that the effectiveness of Islamic marriage education is strongly influenced by the integration of strategic communication, institutional management, and adaptive counseling approaches. Participatory, dialogical, and contextual communication strategies significantly improve public engagement and educational effectiveness within premarital guidance programs. At the same time, the transformation of communication technology and digital culture has created new challenges requiring religious institutions to reconstruct traditional *da'wah* methods into more innovative and socially responsive educational approaches. Therefore, strategic *da'wah* within Islamic marriage education must continuously adapt to contemporary social realities while preserving the normative values and ethical foundations of Islamic teachings.

In addition, this study highlights that transformative religious counseling contributes not only to individual marital preparedness but also to broader social stability and sustainable family development within Muslim communities. Through preventive educational approaches, institutional *da'wah* serves as an important mechanism for reducing family conflict, strengthening communication ethics, and cultivating social responsibility among prospective couples. However, several institutional limitations remain apparent, including administrative-oriented counseling practices, limited communication innovation, and insufficient integration of digital educational strategies. These findings indicate the necessity of strengthening institutional capacity, improving counselor competencies, and developing more communicative and transformative educational models within Islamic marriage education programs. Theoretically, this study contributes to the development of Manajemen *Da'wah* scholarship by reconstructing Islamic marriage education within a broader framework of strategic institutional *da'wah* that integrates communication, counseling, and educational management perspectives. Practically, the study provides conceptual implications for Religious Affairs Offices (KUA), religious counselors, and Islamic educational institutions in designing adaptive, participatory, and socially responsive marriage education programs capable of addressing contemporary family challenges. Finally, this study recommends that future research further explore the implementation of strategic *da'wah* within diverse socio-cultural contexts and examine the effectiveness of digital-based religious counseling approaches in strengthening family resilience and sustainable Muslim social development.

### **Author Contributions**

Conceptualization, N.S. and E.P.; methodology, N.S.; software, N.S.; validation, N.S., D.P., and E.P.; formal analysis, N.S. and D.P.; investigation, N.S.; resources, N.S. and D.P.; data curation, N.S.; writing—original draft preparation, N.S.; writing—review and editing, D.P. and E.P.; visualization, D.P.; supervision, E.P.; project administration, E.P. All authors have read and agreed to the published version of the manuscript.

### **Funding**

This research received no external funding.

**Institutional Review Board Statement**

Not applicable. This study employed a qualitative library research design based exclusively on published literature and publicly available academic sources. Therefore, it did not involve human participants, animals, or any procedures requiring ethical approval.

**Informed Consent Statement**

Not applicable.

**Declaration of Generative AI and AI-assisted Technologies in the Writing Process**

During the preparation of this work, the authors used ChatGPT (OpenAI) to assist with language refinement, academic writing improvement, grammar checking, and manuscript organization. After using this tool, the authors carefully reviewed, revised, and edited all generated content and take full responsibility for the accuracy, originality, and integrity of the final published manuscript.

**Acknowledgments**

The authors would like to express their sincere gratitude to Universitas Islam Nusantara Al-Azhaar Lubuklinggau for providing academic support throughout this study. The authors also acknowledge the valuable contributions of previous scholars whose works served as important references in developing the theoretical framework and discussion presented in this manuscript.

**Conflicts of Interest**

The authors declare no conflicts of interest. The funders had no role in the design of the study; in the collection, analyses, or interpretation of data; in the writing of the manuscript; or in the decision to publish the results.

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