



Implementation of the Family Guidance Program as an Effort to Realize Households Based on Islamic Values in Majakerta Village

Abdul Haris¹, Dadang Komara^{2*}, Sandi Nurcahya³, Seli Oktaviani⁴, Eliawati⁵, Rindam Mawarti⁶, Ihsan Faturrahman⁷

STAI Bhakti Persada Majalaya Bandung

Corresponding Author: Dadang Komara dadang@staibhaper.ac.id

ARTICLE INFO

Keywords: Guidance for Harmonious Families, Islamic Values, Household Harmony, Majakerta Village

Received : 5 June

Revised : 23 July

Accepted: 23 August

©2025 Haris, Komara, Nurcahya, Oktaviani, Eliawati, Mawarti, Faturrahman: This is an open-access article distributed under the terms of the [Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

The family is the main foundation in shaping a strong and characterful society, thus requiring directed development through the Family Sakinah Guidance program. This research aims to describe the implementation of the program in Majakerta Village and assess its contribution to enhancing the understanding and skills of husband and wife couples in managing a household. Using a descriptive qualitative method with observation, interviews, and documentation, the activities conducted on August 6, 2025, were attended by 30 participants and discussed the values of sakinah, mawaddah, rahmah, effective communication, the roles of husband and wife, child education, and Islamic conflict resolution. Participants responded positively with active engagement in discussions, and the success of the activities was supported by the competency of the resource persons, support from the village government, and the diverse backgrounds of the participants. Research results indicate that this program can enhance awareness and skills among participants in creating harmonious households with Islamic values, with recommendations for regular implementation, the establishment of a village family forum, and the utilization of digital media for the sustainability of guidance

INTRODUCTION

The family is the most basic social unit that plays a fundamental role in the formation of character, emotional stability, and the social and economic development of society. From an Islamic perspective, the ideal family is embodied in the concept of *sakinah, mawaddah, wa rahmah*, which emphasizes tranquility, affection, and compassion among family members. However, in modern life reality, various challenges such as economic pressures, weak communication among family members, and a lack of understanding in household management often become obstacles to achieving a harmonious family. Therefore, family counseling-based interventions are seen as one strategic step to strengthen resilience and the quality of familial relationships (Aisyah, 2022; Rahmawati, 2021).

In practice, a number of institutions play a vital role in providing family guidance, both preventive and curative. The Office of Religious Affairs (KUA), family service centers, and community institutions such as *majelis taklim* have initiated programs such as premarital guidance, family counseling, and household counseling. These programs aim to equip couples with an understanding of the values of a harmonious family as well as practical skills in communication, conflict management, and child-rearing. Empirical research shows that the implementation of structured guidance can enhance couples' readiness for family life and contribute to reducing the potential for household conflict (Suryani, 2023; Pratama, 2024).

Although these programs yield positive results, their effectiveness is highly dependent on the local social and cultural context. The level of community participation, the methods used, and access to services are determining factors for success. Some field studies show significant variations: there are areas that can implement the programs effectively, while in other regions, there are obstacles such as low participant attendance, limited resources, and a lack of approaches tailored to the local cultural character. This indicates the importance of research linking the effectiveness of family guidance with the real conditions of communities at the grassroots level (Ilhami, 2020; Setiawan, 2021).

Majakerta Village, which is the location of this research, represents the typology of many villages in Indonesia in terms of social structure and household dynamics. Although there are local initiatives in the form of religious counseling and activities for women's groups, there has not been much research that systematically documents how family guidance programs at the village level are implemented and to what extent they are effective. This situation indicates a research gap regarding the implementation of family guidance programs at the village level, particularly in their role in forming a harmonious family. Therefore, this research is important to fill the gap in empirical knowledge while providing a real picture of the potential and challenges present in Majakerta Village (Pratama, 2024).

LITERATURE REVIEW

The Concept of Family in Islam

Family in Islam is viewed as a basic institution in society that has a strategic function in producing a generation that is faithful and has noble

character. Marriage, as the initial gateway to the formation of a family, is not only aimed at fulfilling biological needs but also at realizing a household life filled with tranquility (*sakinah*), affection (*mawaddah*), and mercy (*rahmah*). This is emphasized in the Qur'an, Surah Ar-Rum, verse 21, which explains that Allah created partners so that humans could live in peace and love each other (Qur'an, 30:21).

In addition, the family in Islam serves as the primary and foremost center of education for children. All values of faith, morals, and good habits are instilled from an early age within the family environment. The husband has the obligation as a leader and provider, while the wife plays a role in child-rearing and household management. With this division of roles, the family can become a vessel for strengthening the morals, character, and moral resilience of each member (Nasution, 2019).

The welfare of a society greatly depends on the resilience of the families within it. An Islamic family not only fosters internal peace but also generates good social contributions to the wider community. Thus, the family becomes a solid foundation for building a harmonious society based on Islamic values (Hidayat, 2020).

The Concept of Family Guidance

Family guidance is a process of providing directed, systematic, and continuous assistance to help family members optimally perform their roles and functions. In the context of science, family guidance includes efforts to build healthy communication, resolve conflicts, and create a harmonious household atmosphere. With guidance, families can face life's challenges with a more mature and wise attitude (Prayitno, 2018). In Islam, family guidance also encompasses a spiritual dimension. Each family member is directed to make the Qur'an and Sunnah their guides in living family life. Family guidance is not limited to psychological or social aspects, but also strengthens faith and obedience to Allah Swt. This aims for families to avoid domestic rifts and remain on a path that is pleasing to Allah (Syafii, 2021).

In addition to being an internal process, family guidance can also be obtained through formal institutions, such as family counselors, religious instructors, or community leaders. With this external support, families can more easily find solutions to complex household problems, whether in economic, social, or emotional aspects. Therefore, family guidance becomes one of the important factors in building a healthy and quality household (Wahyuni, 2020). *Sakinah Family Program in Indonesia.*

The *Sakinah Family Program* is a government initiative through the Ministry of Religious Affairs aimed at improving the quality of Muslim households in Indonesia. This program is generally implemented by the Office of Religious Affairs (KUA) with various activities, such as premarital courses (*suscatin*), marriage counseling, and post-marriage family coaching. Through this program, married couples are equipped with knowledge about their rights and obligations in the household, as well as ways to handle potential family conflicts (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

The legal foundation of this program includes Law Number 1 of 1974 on Marriage, as well as Presidential Instructions and Minister of Religious Affairs Regulations related to family development. These regulations emphasize the importance of strengthening family institutions to prevent social problems such as divorce, domestic violence, and parenting patterns that are not aligned with Islamic values. Thus, the peaceful family program becomes a form of the state's responsibility in fostering strong families (Law No. 1 of 1974).

The implementation of this program has had a positive impact, especially in rural communities. Couples participating in the counseling program are better prepared to face household issues and have a better religious awareness. This indicates that the Sakinah Family program is a preventive strategy in achieving a harmonious, religious, and resilient society (Rohman, 2021).¹

Theoretical Framework Used

The theoretical framework in this research serves as a conceptual foundation for understanding and analyzing the implementation of the family guidance program for a harmonious family. Firstly, the family theory in Islam establishes that an ideal household is one that is based on the values of *sakinah*, *mawaddah*, and *rahmah*. These values are not only normative but also serve as practical guidelines in everyday life (Al-Qur'an, 30:21).

Second, the family guidance theory provides an illustration that the process of family development must be carried out systematically, both in psychological and spiritual aspects. This theory reinforces the view that support for families is necessary so that they can fulfill their social, economic, and religious functions well. Thus, family guidance can be a solution to the challenges of modernization and rapid social change (Prayitno, 2018). Third, the implementation theory of the Sakinah Family program provides a framework for assessing the extent to which government policies through the Ministry of Religion have succeeded in society. By combining Islamic family theory, family guidance theory, and government programs, this research has a strong foundation to evaluate the success of the program in realizing Islamic households in Majakerta Village (Rohman, 2021).

Previous Research

a. Rohman (2021)

This research is titled the Implementation of the Sakinah Family Program in Rural Communities. The focus of the research is to analyze the implementation of the Sakinah Family program carried out by the Office of Religious Affairs (KUA) in a village in Central Java. The results of the study indicate that the Sakinah Family program is able to enhance the understanding of husband and wife about rights and obligations, as well as reduce the divorce rate. Supporting factors include the active role of religious counselors, while obstacles include limited funding and low community participation (Rohman, 2021).

b. Hidayat (2020)

The research titled 'Family Resilience from an Islamic Perspective' aims to examine the concept of family resilience based on Islamic values and its application in daily life. Hidayat found that families applying the principles of *sakinah*, *mawaddah*, and *rahmah* have a higher level of resilience in facing internal conflicts and external pressures. This study also emphasizes the important role of the father as the leader of the family and the mother as the primary educator in instilling moral values (Hidayat, 2020).

c. Syafii (2021)

Research titled "Islamic Family Guidance: Theory and Practice" emphasizes on family guidance methods based on Islamic values conducted by counselors and religious facilitators. The results of the study show that Islamic family guidance is effective in preventing marital conflict, especially among young couples. This research emphasizes the integration between modern counseling theory and Islamic teachings as a comprehensive family development strategy (Syafii, 2021).

This PKM research has several advantages that make it different from previous studies. The focus of the study directed at the implementation of the family guidance program in Majakerta Village provides contextual empirical contributions, as it presents a real picture of how the program is run at the community level. From a theoretical standpoint, this research also enriches the knowledge of Islamic family resilience studies by integrating religious, social, and government policy perspectives simultaneously, making the resulting analysis more comprehensive.

In addition, this study has a high practical value, as its results can be used as evaluation material as well as recommendations for the KUA (Office of Religious Affairs) and religious motivators in improving the quality and effectiveness of the family *sakinah* program in the field. Another advantage lies in the novelty of the research, namely the emphasis on supporting and inhibiting factors in the implementation of the program at the village level. This represents an important finding that has not been widely addressed by previous studies, thus providing a substantial contribution to the development of Islamic family coaching programs in Indonesia.

METHODOLOGY

This research uses a qualitative descriptive approach aimed at providing a comprehensive overview of the implementation of the Family Guidance Program in *Sakinah* Village, Majakerta. This approach was chosen because it can reveal phenomena in depth through descriptions that are rich in context and meaning (Sugiyono, 2021). The research location was established in Majakerta Village, Majalaya District, Bandung Regency, which was purposively selected as it is one of the areas where the Family Guidance Program is implemented by the PKK KKN-M STAI Bhakti Persada Majalaya. The research was conducted in August 2025, coinciding with the guidance program activities held in the village hall, allowing the researcher to directly observe the dynamics of the program's implementation in the field.

The research subjects consisted of 30 participants from the Sakinah Family Guidance program, including married couples with over five years of marriage and young couples with less than five years of marriage. The selection of participants was carried out using purposive sampling techniques, that is, determining research subjects based on specific criteria relevant to the research objectives. The main consideration in determining the subjects was their direct involvement in the guidance activities, so the information obtained could be more accurate and in accordance with the research context (Moleong, 2018).

Data collection was conducted using three main techniques, namely observation, interviews, and documentation. Observation was carried out by directly observing the process of program implementation, including the delivery of materials by speakers, participants' responses, and the dynamics of discussions that occurred. Interviews were conducted in-depth with a semi-structured approach to participants and speakers, allowing the researchers to explore their views on the benefits, challenges, and expectations of the program. Meanwhile, the documentation technique was used to complement the data through photos, videos, and activity notes, so that the research results have visual evidence that can enhance the validity of the obtained data (Creswell, 2018).

RESULTS

The implementation of Family Guidance for a Blessed Family in Majakerta Village took place on Wednesday, August 6, 2025, in the Majakerta Village Hall. This activity was initiated by the PKK field of the Student Community Service Program (KKN-M) from STAI Bhakti Persada Majalaya Bandung in collaboration with the village government. The total number of participants was 30 people, consisting of married couples with over five years of marriage and young couples with less than five years of marriage. The event started with an opening by the KKN-M committee, a speech from the village government, followed by the delivery of the main material by the speaker, Mrs. Imas Herawati, S.Pd.I., S.H. The material was presented using an interactive lecture method that combined conceptual explanations, question and answer sessions, as well as real-life case studies in household life.

The main material presented includes the concept of a harmonious family in Islam, principles of household harmony, the roles and responsibilities of husbands and wives, child education, and strategies for facing household challenges. The presentation of the material is further strengthened by supporting visual presentations, quotations from the Qur'an and hadith, as well as inspiring stories that help participants better understand the values being conveyed. Observation results show that participants engage in the activities with full enthusiasm, evident from their active note-taking, asking questions, and sharing personal experiences regarding household problems, ranging from differences in parenting styles, division of domestic roles, to emotional control in facing conflicts.

Participants assessed that this activity was very beneficial as it helped them to understand their roles and responsibilities in the household better and provided practical solutions that can be applied in daily life. This forum also

serves as a medium for mutual learning among couples. Factors supporting the success of the activity include the competence of the resource persons who master the material and interact warmly, full support from the village government in providing facilities, and an interactive delivery method that enhances participant engagement. This is in line with research by Putri (2023) which states that interactive learning can significantly improve material retention, and is supported by findings from Suryadi (2022) that local stakeholder involvement is an important factor for the success of community development programs.

The findings of this study indicate an increase in knowledge, skills, and awareness among participants in building a harmonious household. This is relevant to the concept of family resilience, which is the ability of families to manage internal and external resources to maintain the physical, emotional, and spiritual well-being of their members (Yuliani, 2022). The material presented is very much in line with the needs of the Majakerta Village community. Fitriani (2021) emphasizes that families that consistently internalize Islamic values in their daily lives have a higher level of harmony, thus the relevance of the material becomes a key factor in the success of the program.

One important achievement is the increased awareness of participants regarding healthy communication. The technique of active listening and the use of positive language have become practical strategies appreciated by participants. This supports Sari's (2021) research, which emphasizes that open and empathetic communication can prevent misunderstandings and strengthen household harmony. In addition, the awareness of parents regarding their role as primary educators of their children has also increased. Ilhami (2020) emphasizes the importance of education in faith, morals, and worship from an early age in shaping children's character, while Hidayat (2023) adds that supervision of digital technology usage is an important factor in preventing the negative effects of media on children's behavior.

The Islamic value-based conflict resolution approach is also an important point of this activity. Participants gained new understanding about the significance of deliberation, forgiveness, and maintaining good relations as solutions to face household conflicts. This supports Rahmawati's (2021) findings that the application of Islamic values in conflict resolution can reduce problem escalation and encourage the creation of a more harmonious household.

Although it yields positive results, this activity still faces several challenges, such as time constraints that prevent not all participant questions from being thoroughly discussed, and the absence of a structured follow-up program. To ensure sustainability, it is necessary to schedule regular guidance at least twice a year, establish a family consultation forum in the village as a center for consultation and discussion, and utilize digital media to share materials and strengthen communication among participants. If these steps are implemented, Majakerta Village has the potential to become a model program for family coaching based on Islamic values that not only strengthens household harmony but also enhances the overall quality of community social life.

CONCLUSIONS AND RECOMMENDATIONS

The implementation of the Family Guidance Program in Majakerta Village has had a positive impact on participants by enhancing their knowledge, skills, and awareness of the importance of building a harmonious household based on Islamic values. The materials presented, such as the concepts of *sakinah*, *mawaddah*, *rahmah*, effective communication, child education, the roles of husband and wife, and conflict resolution strategies, have proven relevant to the needs of the community. This has enabled participants to understand and internalize these values in their daily family lives.

This activity also raises participants' awareness about the importance of healthy communication patterns, education for children as an investment for the future, and the application of Islamic values in resolving household conflicts. The main supporting factors for the success of the activity include the competence of the resource persons, interactive methods, and full support from the village government. However, this activity still faces limitations, particularly in terms of time and the absence of structured follow-up programs. Thus, Family Guidance *Sakinah* in Majakerta Village can be seen as a strategic program in fostering family resilience and strengthening the role of families as the smallest unit of society. If implemented continuously with ongoing support from various parties, this program has the potential to become a model for family development based on Islamic values at the village level.

FURTHER STUDY

This research still has delays, so it is necessary to conduct further research related to the topic Implementation of the Family Guidance Program as an Effort to Realize Households Based on Islamic Values in Majakerta Village in order to improve this research and add insight for readers.

ACKNOWLEDGMENT

Penulis mengucapkan terima kasih kepada Pemerintah Desa Majakerta yang telah providing full support in the implementation of the Family Guidance *Sakinah* activities, as well as to the PKK KKN-M STAI Bhakti Persada Majalaya Bandung which is the main executor of this activity. Special thanks are also conveyed to Mrs. Imas Herawati, S.Pd.I., S.H. as a resource person who has shared valuable knowledge and experience, as well as to all participants who have actively participated so that this research could be successfully carried out. Finally, the authors express their gratitude to all parties who have directly or indirectly provided assistance, support, and motivation in the preparation of this article. May all the kindness bestowed be rewarded by Allah SWT.

REFERENCES

- Aisyah, N. (2022). *Komunikasi Efektif dalam Membina Keharmonisan Rumah Tangga*. Jakarta: Pustaka Mulia. Al-Qur'an. (n.d.). Surat Ar-Rum ayat 21.
- Amalia, R. (2021). *Strategi Pembinaan Keluarga Islami di Masyarakat Pedesaan*. Jurnal Dakwah

- Anwar, S. (2023). Peran Tokoh Agama dalam Mewujudkan Keluarga Harmonis. *Jurnal Pendidikan dan Sosial Keagamaan*, 12(1), 45-56.
- Azizah, L. (2020). Pengaruh Pendidikan Pra-Nikah terhadap Keharmonisan Rumah Tangga. *Jurnal Bandung: Al-Ma'arif Press. Bimbingan Islami*, 6(1), 15-28.
- Creswell, J. W. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Thousand Oaks, CA: Sage Publications.
- Fitriani, R. (2021). Implementasi Nilai Sakinah, Mawaddah, dan Rahmah dalam Keluarga Muslim.
- Hidayat, A. (2020). *Ketahanan Keluarga dalam Perspektif Islam*. Yogyakarta: Pustaka Ilmu.
- Ilhami, A. (2020). *Pendidikan Anak dalam Perspektif Islam: Pendekatan Pembinaan Akidah, Akhlak, dan Ibadah*. Yogyakarta: Bina Ilmu.
- Iskandar, Z. (2022). Hubungan Pola Asuh Islami dengan Perilaku Sosial Anak. *Jurnal Pendidikan Jurnal Konseling Keluarga*, 7(1), 45-59. *Jurnal Pendidikan Islam*, 9(1), 25-39. *Jurnal Sosiologi Keluarga*, 4(3), 210-224. <https://doi.org/10.xxxx/jsk.2021.04.003> *Kajian Islam dan Sosial*, 8(1), 56-69. *Karakter*, 8(2), 154-166.
- Kementerian Agama Republik Indonesia. (2019). *Pedoman Pembinaan Keluarga Sakinah*. Jakarta: Direktorat Jenderal Bimbingan Masyarakat Islam.
- Kementerian Agama Republik Indonesia. (2019). *Pedoman Pembinaan Keluarga Sakinah*. Jakarta: Direktorat Jenderal Bimbingan Masyarakat Islam.
- Kusnadi, A. (2020). *Ketahanan Keluarga di Era Modern: Tantangan dan Solusi Islami*. Jakarta: Pustaka Ilmu.
- Mardiah, S. (2021). Pengaruh Media Digital terhadap Pola Asuh Anak dalam Keluarga Muslim.
- Moleong, L. J. (2018). *Metodologi Penelitian Kualitatif (Edisi Revisi)*. Bandung: Remaja Rosdakarya. Muslim. *Jurnal Psikologi Islami*, 9(2), 134-145.
- Mutmainah, N. (2023). *Pembinaan Keluarga Berbasis Masjid: Studi Kasus di Desa Binaan*. *Jurnal Pengembangan Masyarakat*, 5(2), 77-89. <https://doi.org/10.xxxx/jdpm.2021.05.002>
- Prayitno. (2018). *Bimbingan dan Konseling Keluarga*. Bandung: Remaja Rosdakarya. *Psikologi Keluarga*, 4(1), 34-48
- Rahmawati, E. (2021). *Keseimbangan Peran Suami-Istri dalam Mewujudkan Keluarga Harmonis*.
- Rohman, A. (2021). Implementasi program keluarga sakinah di masyarakat pedesaan. *Jurnal Bimbingan dan Penyuluhan Islam*, 6(2), 112-124.
- Rosyid, A. (2022). Pengaruh Pembinaan Keagamaan terhadap Keharmonisan Rumah Tangga. *Jurnal*

- Sari, D. P. (2021). Pengaruh Kualitas Komunikasi terhadap Kepuasan Pernikahan pada Pasangan Sosial dan Humaniora, 5(2), 87-98.
- Sugiyono. (2021). Metode Penelitian Kualitatif, Kuantitatif, dan R&D. Bandung: Alfabeta.
- Suryadi, L. (2022). Keluarga Sakinah sebagai Basis Ketahanan Sosial Masyarakat Muslim. *Jurnal*
- Syafii, M. (2021). Bimbingan Keluarga Islami: Teori dan Praktik. Surabaya: UINSA Press.
- Syafii, M. (2021). Bimbingan Keluarga Islami: Teori dan Praktik. Surabaya: UINSA Press.
- Undang-Undang Republik Indonesia Nomor 1 Tahun 1974 tentang Perkawinan.
- Undang-Undang Republik Indonesia Nomor 1 Tahun 1974 tentang Perkawinan.
- Wahyuni, L. (2020). Psikologi Keluarga: Teori dan Aplikasi. Malang: UMM Press.
- Wardani, F. (2020). Pengaruh Nilai Religius terhadap Ketahanan Keluarga Muslim. *Jurnal Ilmu*
- Yuliani, H. (2022). Resolusi Konflik Berbasis Nilai Agama dalam Rumah Tangga. *Jurnal Bimbingan dan Penyuluhan Islam*, 6(2), 88-102.
- Zahra, S. (2023). Peran PKK dalam Peningkatan Kualitas Keluarga di Pedesaan. *Jurnal Pengabdian dan Pemberdayaan Masyarakat*, 4(1), 58-71. <https://doi.org/10.xxxx/jppm.2023.04.001>