



DIFI

معهد الدوحة الدولي للأسرة
Doha International Family Institut
عضو في مؤسسة قطر
Member of Qatar Foundation



The effectiveness of the
**ISLAMIC
PRE-MARRIAGE
COURSES**

From the perspective of those who are still married:
A Malaysian Experience

November 2025



Acknowledgement

The effectiveness of the Islamic pre-marriage courses from the perspective of those who are still married: A Malaysian Experience

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Executive Summary

The effectiveness of the Islamic pre-marriage courses from the perspective of those who are still married: A Malaysian Experience

EXECUTIVE SUMMARY

This study examines the effectiveness of Islamic Pre-Marriage Courses (MBKPI) in Malaysia from the perspective of couples who remain married. It explores three central questions: whether respondents perceive the course as effective, why they hold these views, and how the course content has supported them throughout their marital journey. To address these questions, the study employed a mixed-method approach, combining a quantitative survey with open-ended questions. The survey captured measurable patterns and statistical trends, while the open-ended responses provided deeper insights into personal reflections and lived marital experiences. This approach ensured both breadth and depth in understanding the long-term influence of the course.

The findings demonstrate that 97% of the respondents reported that the course was beneficial for their marriage, and 98% confirmed that their spouse also attended, indicating strong mutual exposure to premarital education. This shared participation suggests that the program plays a critical role in aligning couples' expectations and values from the outset. Understanding the perceived benefits of the course from the perspective of those who remain married offers valuable insights into its long-term relevance and effectiveness. Respondents were invited to reflect on whether the course content influenced their readiness to assume marital roles, facilitated smoother transitions into married life, or contributed to the longevity of their marital relationships.

Key messages emerging from the study highlight that MBKPI effectively prepares couples by embedding Islamic values alongside everyday coping strategies.

It fosters mutual respect, understanding, and shared responsibility—all of which are essential for sustaining marital harmony. However, respondents also recommended that the program be updated to include more interactive teaching methods, real-life case studies, and expanded coverage of contemporary challenges such as work-life balance, digital communication, and mental health.

Beyond Malaysia, the findings hold strong relevance for Qatar and the wider Gulf region. Marriage and family stability are cornerstones of the region's cultural and religious identity, and the Malaysian model provides actionable lessons. Structured premarital education can reinforce family cohesion, aligning with the aspirations of Qatar National Vision 2030. Given the youthful demographic across the Gulf, such courses can equip young couples with tools to manage expectations and reduce rising divorce rates. Moreover, the study illustrates how state-supported Islamic premarital programs can be integrated into national social development strategies, offering policymakers a practical roadmap for strengthening family institutions amid rapid societal change.

While the Malaysian experience provides useful insights, the implementation of such programs in Qatar and the broader Gulf must be carefully adapted to the regional context. Cultural norms, family structures, and local expectations differ across societies, and premarital courses must reflect these realities to remain effective and credible. Tailoring modules to address region-specific challenges—such as shifting gender roles, economic transitions, and the influence of extended family dynamics—will be crucial to ensuring their success and long-term impact.

In conclusion, Islamic Pre-Marriage Courses in Malaysia have proven effective in preparing couples for the challenges of married life. Their demonstrated success, high levels of participation, and long-term benefits suggest strong potential for adaptation across the Gulf region.

With context-sensitive adjustments, these programs can strengthen family cohesion and contribute to sustainable social development, ensuring they remain both relevant and impactful in the societies they serve.



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Introduction

- 1.1 Introduction
- 1.2 Background of the Study
- 1.3 Problem Statement
- 1.4 Research Questions and Objectives
- 1.5 Scope and Delimitations of the Study
- 1.6 Significance of the Study

The effectiveness of the Islamic pre-marriage courses from the perspective of those who are still married: A Malaysian Experience

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INTRODUCTION

This chapter provides a comprehensive overview of the research by first presenting the contextual foundation that underpins the study. The introduction outlines the central theme and situates the research within a broader scholarly and practical context. It begins with a reflection on the reality of marriage and divorce globally as well as in Malaysia. Globally, divorce rates have risen in many societies, influenced by socioeconomic, cultural, and demographic shifts.

In Malaysia, official statistics show a sharp increase in divorce cases in recent years. The number of divorces rose from 43,936 in 2021 to 62,890 in 2022, an increase of 43.1% (DOSM, 2023). Meanwhile, the number of Muslim divorces increased from 31,650 in 2021 to 46,138 in 2022, reflecting the particular challenges faced by Muslim families (DOSM, 2023). These statistics highlight a growing concern regarding the stability of marital relationships and the wider implications for family institutions.

Against this backdrop, the importance of pre-marriage education becomes especially significant. Rising divorce rates underscore the urgency of preparing couples for marital responsibilities through structured and meaningful premarital programs. In Malaysia, Islamic pre-marriage education has been institutionalized and, in many jurisdictions, made compulsory by law, reflecting its policy-level importance in promoting family stability (DOSM, 2023). Premarital courses not only convey religious teachings but also equip couples with practical skills such as communication, conflict resolution, and financial management—all of which are essential in sustaining marriage.

This study is therefore motivated by a clear rationale: to evaluate how effective these pre-marriage courses are from the perspective of couples who remain married. It seeks to provide evidence, both statistical and experiential, to assess whether course content influences readiness to assume marital roles, facilitates smoother transitions into married life, and contributes to the sustainability of marriages over time. In doing so, it addresses an important gap in evaluating how premarital education translates into long-term marital outcomes.

The background of the study elaborates on the historical, theoretical, and empirical developments that have led to the identification of the research gap, emphasizing the relevance of the topic in contemporary discourse. The problem statement highlights the core issue or deficiency in existing knowledge or practice that this study aims to address, justifying the need for focused investigation. Subsequently, the research objectives and research questions are clearly articulated to guide the inquiry, establishing the specific aims and the questions the study intends to answer.

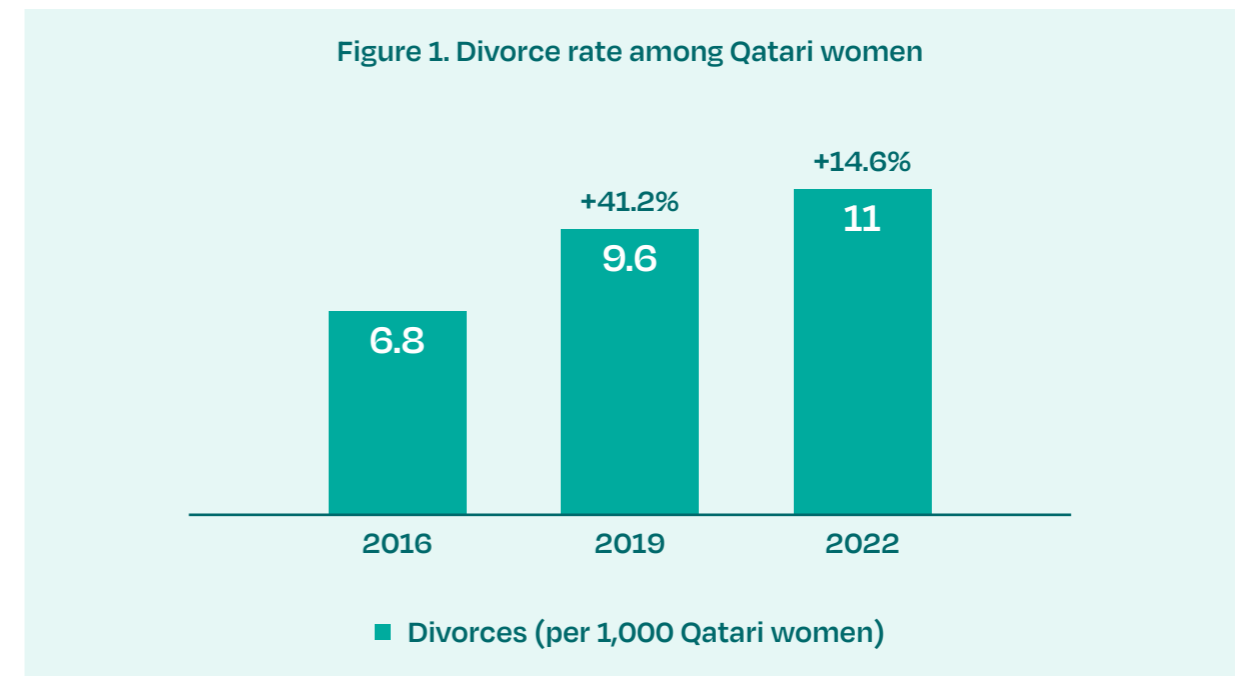
The scope and delimitation section delineates the boundaries of the research, specifying the thematic, methodological, and geographical limitations to maintain analytical focus and feasibility. Finally, the significance of the study underscores the expected contributions to academic knowledge, policy formulation, and practical implementation, demonstrating the study's potential value to various stakeholders. Together, these components establish a coherent foundation for the ensuing chapters and provide clarity on the study's direction and purpose.

1.2

BACKGROUND OF THE STUDY

The rate of divorce in the Gulf Cooperation Council (GCC) countries has been increasing steadily across the region. As of 2021, countries like Kuwait, Qatar and Bahrain reported a high rate of divorce (Izki, 2022). A report by the Federal Competitiveness and Statistics Authority in the UAE (2020) recorded a total

of 4,213 divorce cases across all nationalities, including both Emirati and non-Emirati individuals. Of these, 1,333 were early divorces for example occurred within the first five years of marriage, with 751 of these cases appeared in Abu Dhabi (Al Gharaibeh & Al Ali, 2022).



In Qatar, as shown in Figure (1) above, the general divorce rate refers to the number of divorces per 1,000 individuals aged 15 years and above within a given year. The divorce rate among Qatari nationals from 2016 to 2019, rising from 6.8 divorces per 1,000 Qatari women in 2016 to 9.6 in 2019. This trend continued into the period from 2019 to 2022, with the divorce rate reaching approximately 11 divorces per 1,000 Qatari women (Qatar Statistical, Population, Marriages Divorces, 2022).

The alarming divorce trend calls for effective preventive measures, such as the implementation of mandatory pre-marriage education programs. A report on Mapping Marital and Relationship Education Programs: Current Evidence and Future Directions by the Doha International Family Institute (DIFI) in 2022 revealed that only two out of twenty-four (or 8%) Marital and Relationship Education (MRE) programs in the Arab Region are mandatory, which underscores the potential value of such programs in reducing divorce cases (Doha International Family Institute, 2022). A study to gauge the effectiveness of an Islamic Pre-Marriage Course in a country like Malaysia, which has implemented it as a mandatory program for over three decades is timely and highly valuable (Mohd Kusrin & Sha'ari, 2020). The Islamic pre-marriage course was discussed in the Integrated Module for Islamic Pre-Marriage Courses (MBKPI). Table (1) lists all the topics discussed in the MBKPI.

An upward trend of divorce reflects the societal changes that are taking place in the GCC, which include lifestyle changes, increased financial pressures and evolving gender roles (Izki, 2022). Generally, inadequate knowledge and poor communication skills are primary causes of divorce alongside other factors such as differences in educational levels, arranged marriage, marriage at a young age and low marital awareness (Lari & Al-Thani, 2021).

Table 1. Topics discussed in MBKPI

| No. | Topics | Description |
|-----|--|--|
| 1. | <i>Aqidah</i> (عَقِيدَة) | This topic discusses the fundamental beliefs in Islam, specifically focusing on adherence to the teachings of <i>Ahli Sunnah wal Jamaah</i> (ASWJ). It emphasizes the importance of strong faith as the foundation for marriage and life. |
| 2. | <i>Ibadah</i> (عِبَادَة) | This section provides guidance on daily religious practices such as prayer, fasting, almsgiving (<i>zakat</i>), and pilgrimage (<i>hajj</i>). The focus is on the correct performance of these acts of worship within the family and the roles of spouses in educating children about worship. |
| 3. | <i>Akhlaq</i> (خُلُق / أَخْلَاق) | Good character is central to marital life. This module discusses the significance of cultivating good morals, ethics in relationships, and the attitudes that should be maintained within marriage. |
| 4. | Marriage and Procedures | This topic covers the legal rulings and procedures related to marriage according to Islamic law and regulations in Malaysia. It includes guidance on marriage contracts, guardianship (<i>wali</i>), witnesses, and the legal conditions for a valid marriage. |
| 5. | Husband and Wife Communication | Emphasizing the importance of effective communication in marriage, this module teaches techniques for strengthening marital bonds and preventing misunderstandings. |
| 6. | Family Relationships | This section covers the roles of the husband, wife, and children within the family. It provides guidance on managing familial relationships and building a harmonious family based on Islamic values. |
| 7. | Financial and Time Management | The topic addresses the importance of proper financial management within marriage. Spouses are taught how to budget, plan finances, and manage time effectively to ensure family financial stability. |
| 8. | Family Health Management | This module educates spouses about physical and mental health within the family. It stresses the importance of good health practices and maintaining the well-being of the family. |
| 9. | Stress and Conflict Management | This section provides guidance on identifying the causes of stress and conflict within marriage and techniques for managing and resolving conflicts in a positive manner. |
| 10. | Family Consultation Services at the State Islamic Religious Department | This topic introduces the counseling services provided by the State Islamic Religious Departments (JAIN) for couples facing marital problems. It also guides respondents' on how to seek assistance if needed. |
| 11. | Marriage Dissolution | This module covers the legal rulings and procedures of divorce in Islam. It explains the rights and responsibilities of spouses in the event of a divorce, including the processes of reconciliation and divorce (<i>talaq</i>). |

(Source: JAKIM, 2016)

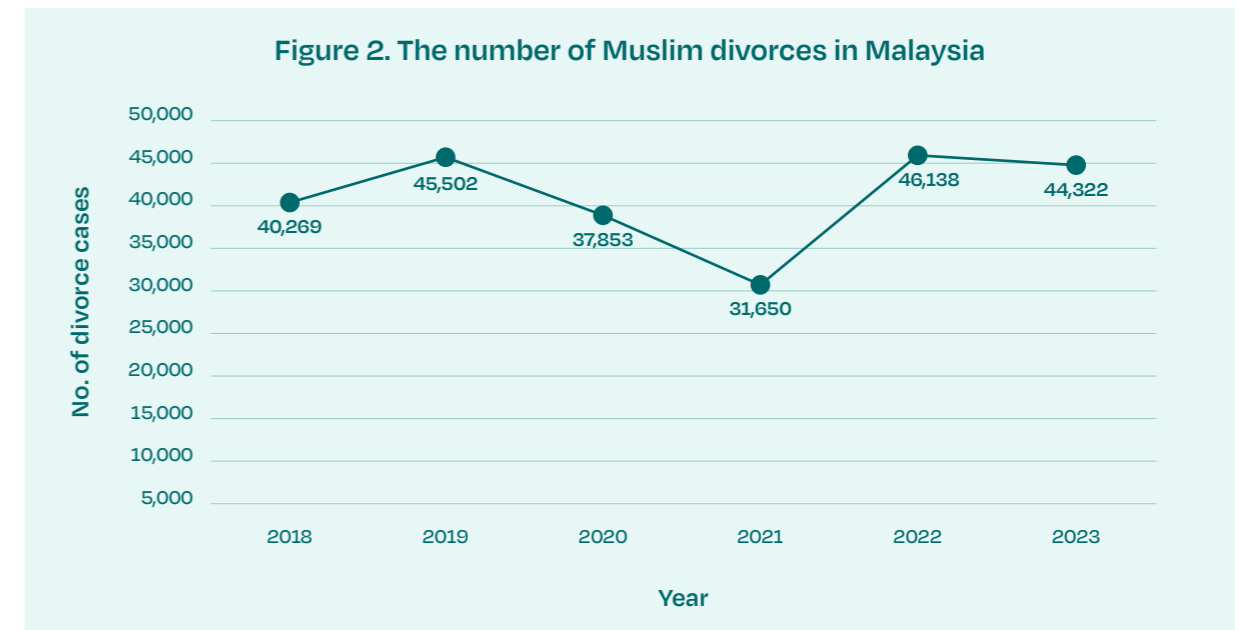
1.3

PROBLEM STATEMENT

To support Muslims' marital longevity, the Malaysian government, through religious authorities, has made Islamic pre-marriage courses a mandatory requirement for Muslim couples intending to marry. These courses are designed to equip individuals with essential knowledge of rights, responsibilities, communication, financial management, and conflict resolution within the Islamic framework (JAKIM, 2016).

However, despite the widespread implementation of pre-marriage courses, Malaysia continues to witness notable divorce rates among Muslim couples. According to data from the Department of Statistics Malaysia (DOSM), the

number of Muslim divorce cases recorded annually has fluctuated over the past five years. In 2018, there were 40,269 cases, which rose to 45,502 cases in 2019. This was followed by a significant decline to 37,853 cases in 2020 and 31,650 cases in 2021, possibly due to the COVID-19 pandemic, when families spent extended periods together during quarantine. However, in 2022, the number rose sharply to 46,138 cases—a 45.8% increase from the previous year—before falling slightly to 44,322 cases in 2023 (Department of Statistics Malaysia [DOSM], 2023). The figure (2) below shows the number of Muslim divorce cases in Malaysia from 2018 to 2023.



This phenomenon raises critical questions about the effectiveness and real-world impact of the Islamic pre-marriage courses, particularly in terms of preparing couples for the practical realities of married life. While prior studies have evaluated the course content, delivery, and respondents' satisfaction at the point of attendance (Salleh et al., 2019), there remains a significant gap in understanding its long-term effectiveness from the perspective of those who have experienced marriage over time. Such a perspective is vital, as it allows for a reflective assessment of how the course has influenced marital preparedness, adaptation to marital challenges, and the overall sustainability of the relationship.

Moreover, most existing evaluations focus primarily on short-term knowledge acquisition or are limited to newlyweds, without considering the insights of couples who have remained married for a more extended period. As marriage is a dynamic institution that evolves with time, the effectiveness of any preparatory intervention must be assessed through the lens of lived marital experience. Therefore, this study seeks to fill this critical gap by examining the effectiveness of Islamic pre-marriage courses from the perspectives of those who are still married, offering deeper insight into the course's relevance, applicability, and areas requiring improvement.

1.4

RESEARCH QUESTIONS AND OBJECTIVES

The main purpose of mandatory participation in Islamic pre-marriage courses in Malaysia is to equip married couples with knowledge and understanding of their roles, rights, and responsibilities within the Islamic marriage framework. This research aims to provide insights into the Malaysian experience with an evidence-based and culturally tailored pre-marriage education program. The study seeks to answer several key questions:

1. Do married individuals who attended the pre-marriage course find it effective?
2. What makes them say it was effective?
3. How does the content of the Islamic pre-marriage course help them throughout their marriage?

By addressing these questions, the objectives of the study are:

1. to evaluate the effectiveness of the Islamic pre-marriage course from the perspective of those who are still married;
2. to assess how the course content helps couples navigate their married life; and
3. to gather suggestions on how to enhance the course.

The study has provided valuable feedback on the effectiveness of the course, offering insights into how it helps couples maintain successful marriages and how the course module can be improved. The findings could influence policy decisions in Muslim-majority countries such as Qatar.

1.5

SCOPE AND DELIMITATIONS OF THE STUDY

This study is subject to several limitations that may affect the generalizability and depth of its findings. First and foremost, the research is geographically limited to the Klang Valley region, which encompasses urban and semi-urban settings such as Kuala Lumpur, Selangor, and Putrajaya. As such, the experiences of respondents may not reflect the realities of Muslim couples residing in rural or less developed areas of Malaysia, where cultural practices, socioeconomic backgrounds, and access to religious education may differ significantly.

Secondly, the study only involves individuals who are currently within a legally recognized marital relationship. It does not include perspectives from those who are separated, divorced, or widowed. This limits the study's ability to explore whether the Islamic pre-marriage courses might have had an impact on marital breakdowns or post-marital coping mechanisms. Consequently, the findings are centred on potentially more positive or sustained marital experiences, which may introduce an element of survivorship bias.

Another limitation lies in the reliance on self-reported data from husbands and wives who may consciously or unconsciously provide socially desirable responses. Given the sensitive and religious nature of the topic, respondents might hesitate to express negative views about the pre-marriage courses or their marital challenges, especially if they perceive such views as contradicting Islamic values or public expectations.

In addition, the study does not evaluate the specific content, teaching quality, or delivery methods of the various Islamic pre-marriage courses attended by respondents. Since the structure and emphasis of these courses may vary between different states and institutions, the study cannot account for how such differences might influence marital outcomes. Furthermore, the time elapsed between attending the course and the current stage of marriage may affect respondents' memory and accuracy in assessing its long-term effectiveness.

Lastly, the study excludes non-Muslim couples and interfaith marriages, which may face different marital dynamics and legal requirements in Malaysia. While this exclusion allows for a focused analysis within the Islamic framework, it also narrows the scope of the findings. Despite these limitations, the study provides valuable insights into how Islamic pre-marriage courses are perceived by Muslim couples in the Klang Valley who have remained in marriage, contributing to ongoing discussions on the relevance and impact of religious marital preparation programs.

1.6

SIGNIFICANCE OF THE STUDY

The study addresses a crucial aspect of marital preparation among Malaysian Muslims by evaluating the long-term effectiveness of Islamic pre-marriage courses from the perspective of couples who are still within marriage. While such courses are mandatory in Malaysia, limited empirical research has explored whether the knowledge and skills imparted genuinely support marital success and resilience over time. By focusing on those who have remained married, the study highlights the practical outcomes of these programs in sustaining marital relationships.

From a policy perspective, the study offers valuable insights to government agencies such as the Department of Islamic Development Malaysia (JAKIM) and state Islamic religious councils in the Klang Valley. The findings can help policymakers assess the relevance, content, and delivery methods of current pre-marital training modules. This study can serve as a foundation for revising and enhancing the curriculum to better address the contemporary challenges faced by married Muslim couples.

For marriage counselors, educators, and course facilitators, this research provides a feedback mechanism from the very individuals the courses aim to prepare.

Understanding how respondents have applied (or failed to apply) what they learned allows facilitators to improve pedagogical strategies, offer more practical examples, and create more interactive sessions tailored to real marital issues rather than abstract ideals.

Academically, the study contributes to the growing body of literature on Islamic family institutions, marital education, and socio-religious interventions in Malaysia. It offers a localized, experience-based evaluation of Islamic pre-marriage courses, filling a gap in research that often focuses only on divorcees or newlyweds. It enriches discourse on preventive strategies in Islamic marriage sustainability and provides a basis for comparative studies in other Muslim-majority countries.

Finally, this study is beneficial for future brides and grooms who seek guidance on the usefulness of pre-marriage programs. By understanding the perspectives of long-term married individuals, prospective couples can approach these courses with more realistic expectations and a deeper appreciation of their potential benefits. This awareness may encourage more active participation, ultimately supporting the broader goal of nurturing stable and harmonious Muslim families in Malaysia.



Literature Review

- 2.1 Introduction
- 2.2 The Concept of Marriage in Islam
- 2.3 The Purpose and Importance of Pre-Marriage Education in Islam
- 2.4 Historical Development of Pre-Marriage Courses in Malaysia
- 2.5 The Effectiveness of Pre-Marriage Courses on Marital Longevity
- 2.6 Theoretical Framework
- 2.7 Research Gap

The effectiveness of the Islamic pre-marriage courses from the perspective of those who are still married: A Malaysian Experience

2.1

INTRODUCTION

This chapter begins by introducing the thematic focus on marriage and pre-marital education within the Islamic context, providing the intellectual foundation for the study. It explores the concept of marriage in Islam, emphasizing its status as a sacred covenant rooted in mutual rights, responsibilities, and spiritual harmony. The discussion then moves to the purpose and importance of pre-marriage education in Islam, highlighting its role in preparing individuals for a stable, compassionate, and God-conscious marital life.

The historical development of pre-marriage courses in Malaysia is traced to show how religious, cultural, and institutional influences have shaped their implementation, particularly under the auspices of state Islamic authorities.

A review of previous studies on pre-marriage courses identifies varying perspectives on their structure, content, and outcomes, while the section on effectiveness in the context of marital longevity and satisfaction considers empirical findings that assess their impact on reducing divorce rates and enhancing relationship quality.

The theoretical framework outlines the guiding concepts and models that inform the study's analytical lens. Finally, the chapter concludes by identifying a research gap, pointing to the limited integration of religious and empirical assessments of program effectiveness, thereby justifying the need for further inquiry into the relevance and long-term impact of such courses in Malaysia's contemporary marital landscape.

2.2

THE CONCEPT OF MARRIAGE IN ISLAM

Marriage in Islam is regarded not merely as a social contract but as a divinely ordained institution that fulfils both spiritual and societal purposes. Referred to in the Qur'an as a *mīthāqan ghalīẓan* (solemn covenant) (Qur'an, 4:21), marriage symbolizes a profound bond of responsibility, love, and compassion between a man and a woman. The Qur'an outlines the primary objectives of marriage as providing tranquillity (*sakinah*), love (*mawaddah*), and mercy (*rahmah*) (Qur'an, 30:21). These elements reflect the emotional and spiritual dimensions of marriage, demonstrating that it is not merely about fulfilling physical needs but about building a nurturing partnership that promotes mutual growth and stability (Kamali, 2008).

Islamic jurists have interpreted marriage as a *mu'āmalah* (transaction) with legal implications, including rights and obligations for both parties, such as financial maintenance (*nafaqah*), mutual respect, and fidelity (Al-Qaradawi, 1997).

These rights are established to protect the dignity and well-being of both spouses and to ensure that the family unit remains a strong foundation of the Muslim community.

In addition to being a personal and familial matter, marriage in Islam also serves broader social and ethical purposes. It functions as a mechanism for legalizing intimate relations, safeguarding lineage (*nasab*), and contributing to social cohesion by promoting cooperation and shared responsibility within the family structure (Nasir, 2009). Islamic teachings stress the compatibility (*kafā'ah*) of the spouses in terms of religion, character, and values, ensuring that the union supports not only individual happiness but also the collective moral fabric of society. Thus, the concept of marriage in Islam is holistic, encompassing legal, emotional, spiritual, and communal dimensions.

2.3

THE PURPOSE AND IMPORTANCE OF PRE-MARRIAGE EDUCATION IN ISLAM

To safeguard the sanctity and harmony of marriage, Islamic teachings emphasize adequate preparation before entering this lifelong union. Pre-marriage education, therefore, emerges as a significant preventive mechanism aimed at instilling essential knowledge about marital roles, communication, conflict resolution, and spiritual maturity (Alhabib, 2012). These courses help bridge the gap between religious ideals and contemporary marital realities.

In Malaysia, the development of pre-marriage courses was introduced as an institutional response to the rising rates of marital discord and divorce, especially in the late 1990s and early 2000s (JAKIM, 2014). These courses, mandated for Muslim couples intending to marry, are designed to provide a structured and holistic platform combining Islamic teachings with essential practical skills necessary for sustaining a healthy marriage. Rooted in Islamic moral, legal, and ethical frameworks, the course curriculum encompasses critical topics such as marital rights and responsibilities, spousal communication, financial planning, family health, and stress management.

Pre-marriage education in Islam plays a vital role in preparing individuals for the spiritual, emotional, and social responsibilities of married life. Islam emphasizes that marriage is not solely a personal matter but a religious and moral duty that must be approached with knowledge and maturity. The Qur'an encourages believers to acquire knowledge and act wisely in all aspects of life, including relationships (Qur'an, 58:11). Accordingly, pre-marriage education equips prospective spouses with essential understanding of their rights and obligations, interpersonal communication, and conflict resolution, all of which are central to building a harmonious marital relationship (Rahman & Zakaria, 2017).

The Prophet Muhammad (ﷺ) stressed the importance of making informed decisions in marriage, advising Muslims to choose spouses based on religion and character (Al-Bukhari, 1987):

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "تُنكِحُ الْمَرْأَةَ لِأَرْبَعٍ لِبَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا فَاظْفَرُ بِدَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ"

"Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: A woman may be married for four reasons: for her property, her status, her beauty, and her religion. So try to get one who is religious, may your hand be besmeared with dust."

This guidance highlights the necessity of evaluating compatibility beyond physical attraction or social status. Pre-marriage education provides a structured setting where individuals can explore topics such as emotional intelligence, financial management, reproductive health, and Islamic rulings on family life. Such preparation aligns with the Islamic principle of *al-dharar yuzal* (harm must be eliminated), as it helps reduce potential marital disputes and divorce by fostering realistic expectations and mutual understanding (Ibrahim & Hassan, 2020).

Furthermore, pre-marriage education supports the Islamic objective of preserving family institutions, which are foundational to societal stability. As part of the *maqāṣid al-sharīah* (higher objectives of Islamic law), the protection of lineage (*ḥifz al-nasl*) and harmony within the family are essential goals. By promoting awareness, patience, and shared responsibilities, pre-marriage education contributes to the fulfilment of these objectives and strengthens the ethical fabric of Muslim societies (Al-Qaradawi, 1997). Therefore, pre-marriage education is not merely a modern intervention but a practice deeply rooted in Islamic teachings, aiming to foster resilient marriages and morally conscious families.

2.4

HISTORICAL DEVELOPMENT OF PRE-MARRIAGE COURSES IN MALAYSIA

The formal implementation of pre-marriage courses in Malaysia is a response to social and religious concerns over increasing divorce rates and the lack of preparedness among Muslim couples entering marriage. In the early 1990s, the Department of Islamic Development Malaysia (JAKIM) initiated efforts to standardize and institutionalize pre-marital education across the states, particularly through collaboration with state Islamic religious councils. These efforts culminated in the formulation of a standardized Islamic Pre-Marriage Course (KPPI), which became a mandatory requirement for Muslim couples intending to marry (JAKIM, 2014). Initially, these courses focused heavily on religious jurisprudence (*fiqh mu-nakahat*) and basic marital obligations, serving more as a form of religious compliance than comprehensive preparation for married life.

Over the years, however, the course content evolved significantly in response to socio-cultural changes and the findings of marital studies. By the early 2000s, JAKIM revised the course modules to include a more holistic curriculum that addressed emotional intelligence, communication skills, reproductive health, financial planning, and psychological well-being. These enhancements reflected the recognition that religious knowledge alone was insufficient to sustain marital harmony without practical life skills and emotional maturity (Rahman & Zakaria, 2017).

The integration of professional input from counselors, healthcare experts, and psychologists also broadened the pedagogical approach of the course, making it more relevant to contemporary challenges faced by young couples.

The historical development of pre-marriage courses in Malaysia also reflects broader policy and legal shifts. For instance, under the jurisdiction of Shariah law, several state Islamic authorities made the completion of the course a legal prerequisite for registering a marriage (Abu Bakar et al., 2023). The introduction of evaluation mechanisms, such as feedback surveys and post-course assessments, further institutionalized these programs as preventive tools in family development.

Despite such progress, critics argue that the courses still face challenges in standardization across states, updating modules, and measuring their long-term impact on marital satisfaction (Rafeah Saidon et al., 2016). Nevertheless, the historical trajectory of these courses underscores their significance as a proactive initiative rooted in both Islamic principles and modern societal needs. Continuous refinements ensure the module remains relevant to current societal contexts and intellectual development. Table (2) summarizes the key contents and changes of the module.

Table 2. Evolution of KPPI module content

| Year | Contents & Key Changes |
|----------------|---|
| 1996 Version 1 | <p>Foundational Introduction</p> <ul style="list-style-type: none"> - Focused on theory - Key content: <ul style="list-style-type: none"> • <i>Fiqh al-Munakahat</i>: Legal rulings on marriage. • Marital responsibilities for husband and wife. |
| 2002 Version 2 | <p>Inclusion of Practical Elements</p> <ul style="list-style-type: none"> - Introduced practical life skills. - New components: <ul style="list-style-type: none"> • Financial Management: Budgeting and planning. • Couple Communication: Enhancing spousal communication. - Aimed to equip couples for real-life marital challenges. |
| 2013 Version 3 | <p>Comprehensive and Holistic Approach</p> <ul style="list-style-type: none"> - Addressed contemporary marital issues. - New components: <ul style="list-style-type: none"> - Psychology of Relationships. <ul style="list-style-type: none"> • Conflict Resolution. • Islamic Parenting. - Featured interactive activities for deeper participant engagement. |
| 2018 Version 4 | <p>Problem-Solving and Tech-Based Approach</p> <ul style="list-style-type: none"> - Emphasized the use of technology and current social issues. - New components: <ul style="list-style-type: none"> • Technology in Marriage. • Mental Health Awareness. • Solution-Focused Techniques. - Integrated digital media and interactive learning tools. |

(Source: JAKIM, 2018)

2.5

THE EFFECTIVENESS OF PRE-MARRIAGE COURSES ON MARITAL LONGEVITY

A growing body of research underscores the effectiveness of pre-marriage education in enhancing marital quality and longevity. These programs are generally designed to equip couples with essential emotional, interpersonal, and religious competencies that foster long-term relationship stability (Carroll & Doherty, 2003). In the Malaysian context, Islamic pre-marriage courses (*Kursus Pra-Perkahwinan Islam*) are mandatory for Muslim couples and rooted in Islamic principles such as *rahmah* (compassion), *mawaddah* (affection), and *mas'uliyah* (responsibility), all of which are deemed fundamental for a harmonious marital life (JAKIM, 2018). Empirical studies in Malaysia support the view that these structured programs positively influence respondents' marital preparedness. For instance, Rahman and Zakaria (2017) found that course attendees reported greater awareness of spousal rights and responsibilities, while Ibrahim and Hassan (2020) observed improved emotional readiness and understanding of Islamic marital obligations. Similarly, Zainul Abidin et al. (2018) noted that respondents exhibited better communication and conflict management skills, which contribute to marital satisfaction and a reduced risk of early breakdowns.

International studies echo these findings across cultural and religious contexts. Markman et al. (1993), for example, found that couples in the United States who underwent structured pre-marital training experienced higher levels of marital satisfaction and lower divorce rates. In Iran, Hedayati et al. (2014) demonstrated that Islamic-based pre-marital

counseling significantly enhanced emotional resilience and marital expectations among couples. These studies affirm that while cultural and religious values shape program content and delivery, universal elements such as communication skills, conflict resolution, and expectation management remain central to effective pre-marriage education.

Despite promising outcomes, scholars have raised critical concerns regarding the limitations of these programs. In Malaysia, the one-time and short-duration format of pre-marriage courses may restrict their long-term impact, particularly in addressing deeper psychological preparedness and ongoing marital challenges (Hamzah, 2019). Moreover, there is a notable lack of longitudinal studies tracking respondents beyond the initial years of marriage. Comparative studies across Malaysian states or between religious and secular modules are also limited. While Western contexts offer substantial data on the long-term effectiveness of such programs, there remains a research gap in evaluating Islamic-specific modules, especially in non-Muslim-majority settings.

Overall, while Islamic pre-marriage education in Malaysia contributes positively to early marital adjustment and satisfaction, its long-term effectiveness in sustaining marriages remains underexplored. To enhance its impact, future efforts should emphasize continuous curriculum development, longitudinal research designs, and interdisciplinary integration that includes psychological, sociocultural, and legal perspectives.

2.6

THEORETICAL FRAMEWORK

To assess the long-term effectiveness of Malaysia's Islamic pre-marriage course (KPPI), this study adopts Transformative Learning Theory (TLT) as its guiding theoretical framework. Developed by Jack Mezirow (1978), TLT explains how adult learners revise and reconstruct their meaning perspectives through critical reflection, particularly when confronted with disorienting experiences that challenge prior assumptions.

Mezirow's theory begins with a "disorienting dilemma"—a life event that disrupts an individual's worldview and prompts critical reevaluation of assumptions. In the marital context, such dilemmas are frequent and varied, ranging from financial stress and infidelity to parenting disagreements and shifts in personal values. While these experiences can be destabilizing, they also present powerful opportunities for growth.

Life events such as conflict, parenting challenges, economic stress, and relational shifts act as disorienting dilemmas, prompting individuals to reassess their roles, expectations, and values. Mezirow (1991) asserts that perspective transformation involves not only acquiring new information but also reinterpreting one's worldview and behavior through reflective learning. As he explains:

"Transformative learning is the process by which we transform our taken-for-granted frames of reference... to make them more inclusive, discriminating, open, emotionally capable of change, and reflective" (Mezirow, 1997, p. 5).

Pre-marriage education may not prevent such dilemmas, but it can equip respondents with the tools to respond to them in transformative rather than destructive ways. Instead of reacting with frustration or blame, couples who have undergone effective pre-marriage education may be better prepared to view these challenges as shared problems to be solved. This shift in perspective—from "my problem" to "our problem"—is a key component of transformative learning and a crucial predictor of long-term marital success.

A core tenet of TLT is critical reflection, which involves questioning the origins and validity of one's beliefs and assumptions. In marriage, these assumptions are often deeply ingrained, shaped by family of origin, cultural norms, and personal experiences. For instance, one partner may assume that household responsibilities should mirror their parents' marriage, while the other holds a different view. Without critical reflection, such differing expectations can become sources of persistent conflict.

Effective pre-marriage education facilitates this process by creating a safe space for couples to explore and challenge their preconceived notions about marriage. Through guided discussions and structured exercises, respondents are encouraged to identify and articulate their implicit expectations. This process of externalizing and examining their "taken-for-granted frames of reference" marks the first step toward perspective transformation.

Empirical studies support TLT's relevance to marriage and family development. Kucukaydin and Cranton (2012) found that transformative learning occurs more readily when adult learners engage in meaningful reflection and discourse rooted in lived experience—an important consideration for religious or value-based programs like the Islamic Pre-Marriage Courses (*Kursus Pra-Perkahwinan Islam* or KPPI). Similarly, Taylor and Cranton (2013) emphasized that adult learners in emotionally charged life roles, such as marriage, benefit from structured opportunities for guided reflection, which help internalize behavioral changes.

Research by Stanley et al. (2006) indicates that couples who participated in pre-marriage education demonstrated greater willingness to seek help and engage in constructive dialogue when facing relationship difficulties. This aligns with the transformative learning process, wherein individuals move from critical self-examination to exploring new options for action. By framing conflict as an opportunity for growth, pre-marriage programs empower couples to build more resilient and adaptable relationships, directly contributing to marital longevity.

Carroll and Doherty (2003) showed that pre-marriage programs focusing on emotional regulation and communication skills significantly enhance marital satisfaction and stability. These programs do more than convey information—they enable couples to internalize new ways of relating to each other. This transformation, rooted in critical reflection and the adoption of more inclusive perspectives, strengthens marriages against the pressures of time.

In Muslim contexts, Dillman Taylor et al. (2014) observed that spiritual and cultural framing of adult learning reinforces moral consciousness and long-term behavior change. This complements the Islamic concepts of *tarbiyyah* (personal nurturing) and *tazkiyyah* (spiritual purification), making TLT particularly suited to assess Islamic pre-marital education outcomes. As Yusof and Zabidi (2020) note:

“Transformative learning in Islamic education occurs when learners critically engage with values through self-inquiry, guided reflection, and religiously meaningful dialogue.”

By applying TLT, this study explores how KPPI influences not only short-term knowledge acquisition but also long-term marital resilience, emotional maturity, and ethical conduct. The theory enables researchers to trace how individuals internalize, reflect upon, and implement course teachings in real marital settings. TLT thus provides a robust foundation for this study, which focuses on individuals who remain married. It offers a deeper understanding of how Islamic pre-marriage education supports sustainable marital well-being—not merely through information dissemination but through transformational impact on beliefs, attitudes, and behaviors over time.

The relationship between pre-marriage education and marriage longevity is more profound than a simple correlation between attending a class and staying married.

Viewed through the lens of Transformative Learning Theory, the true value of pre-marriage education lies in its potential to facilitate deep personal change. These pre-marriage programs serve as catalysts for critical reflection and perspective transformation, helping individuals and couples develop the emotional intelligence, communication skills, and adaptive mindsets required to navigate life’s inevitable challenges. They do not merely inform; they empower couples to become more self-aware, resilient, and collaborative, creating a strong foundation for lasting marital partnership.

Despite its strengths, several scholars have raised critiques of TLT that warrant consideration. Mezirow’s rationalist orientation has been critiqued for marginalizing emotional, intuitive, and spiritual dimensions of transformation—elements central to Islamic education (Dirkx, 2006; Taylor, 2017). The theory’s conceptual ambiguity and expansive application have led to concerns about definitional clarity and empirical rigor (Newman, 2010). In collectivist societies like Malaysia, transformation is often socially mediated, yet TLT underemphasizes communal learning and relational ethics (Hoggan & Kloubert, 2023). Moreover, the subjective nature of transformative experiences poses challenges for reliable assessment, particularly in policy-oriented studies (Brookfield, 2000).

To address these limitations, this study adopts a contextualized approach, integrating Islamic frameworks such as *maqāṣid al-sharīah*, *tarbiyyah*, and *tazkiyyah* to enrich the understanding of transformation in pre-marriage education. These frameworks allow for a more holistic conception of change, encompassing moral awakening, spiritual refinement, and community engagement aligned with the ethical and relational goals of Islamic marital preparation.

2.7

RESEARCH GAP

While numerous studies affirm the value of pre-marriage education in enhancing marital preparedness and satisfaction, there remains a significant research gap concerning its long-term impact and contextual adaptation. In Malaysia, the Islamic Pre-Marriage Course has been widely implemented as a mandatory requirement for Muslim couples; however, most evaluations focus on immediate post-course feedback or short-term knowledge acquisition (Rahman & Zakaria, 2017). There is a noticeable lack of longitudinal studies that examine the effectiveness of these courses in reducing divorce rates or improving relationship quality over time. Moreover, current literature does not sufficiently explore whether course content is aligned with evolving social realities, such as delayed marriages, changing gender roles, or psychological readiness for long-term commitment.

Few studies have critically analyzed the pedagogical approach and delivery methods of pre-marriage courses in Malaysia. While the integration of modules on communication, reproductive health, and financial literacy is a positive development, there is limited empirical evidence on which specific components most significantly contribute to marital resilience (Hamzah, 2019).

The one-size-fits-all nature of the course also raises concerns regarding its adaptability to different age groups, educational backgrounds, or cultural contexts. Furthermore, existing research often lacks comparative analyses between Malaysian programs and international models, particularly in other Muslim-majority countries, which could offer valuable insights into best practices and areas for reform.

Another underexplored area involves gender-specific experiences and expectations regarding pre-marital education. Studies rarely distinguish how men and women perceive the relevance and applicability of course content, or how their learning needs may differ based on upbringing, education, and social pressures (Jasmi & Tamuri, 2017). In addition, the integration of interdisciplinary theoretical frameworks combining Islamic principles with psychology and sociology has yet to be fully utilized in assessing course outcomes.

Therefore, this study seeks to address these gaps by evaluating the long-term effectiveness of Islamic pre-marriage education through a holistic framework that considers religious, emotional, and social dimensions.



Research Methodology

- 3.1 Introduction
- 3.2 Research Design
- 3.3 Population and Sampling Technique
- 3.4 Instrument and Data Collection
- 3.5 Data Analysis Procedures
- 3.6 Validity and Reliability

The effectiveness of the Islamic pre-marriage courses from the perspective of those who are still married: A Malaysian Experience

3.1

INTRODUCTION

The research methodology adopted to examine the effectiveness of pre-marriage courses on marital longevity was grounded in a quantitative approach, utilizing a questionnaire as the primary instrument of data collection. The questionnaire was designed to include both closed-ended items, which facilitated the generation of measurable and comparable data, and open-ended items, which allowed participants to elaborate on their experiences and provide contextual insights. This mixed structure enabled the study to capture both statistical trends and nuanced perspectives, thereby strengthening the overall validity and comprehensiveness of the findings.

The research design employed in this study is clearly articulated to align with the research objectives and questions, providing a logical framework for data collection and analysis. The chapter describes the population and sampling technique, detailing the criteria for selecting respondents, the sampling method,

whether probabilistic or non-probabilistic-and the rationale for its application in ensuring representativeness and relevance. The data analysis procedures are then explained, indicating the statistical or thematic techniques used to interpret the collected data, with an emphasis on how these methods address the research objectives. Issues of validity and reliability are carefully considered to ensure the trustworthiness of the instruments and consistency of findings, including steps taken to minimize bias and measurement errors. Furthermore, the chapter acknowledges the limitations of the study, such as constraints related to sample size, scope or generalizability and how these may affect the interpretation of results. Lastly, operational definitions of key terms are provided to establish conceptual clarity and ensure consistent understanding of central constructs throughout the research. Collectively, these methodological components form the backbone of the empirical investigation and ensure the study's rigor and coherence.

3.2

RESEARCH DESIGN

This study adopts a quantitative research design utilizing a cross-sectional survey approach to examine the perceived effectiveness of Islamic pre-marriage courses among individuals who are currently married in Malaysia. The target population consists of Muslim individuals who have been married and have previously attended a certified Islamic pre-marriage course. Using stratified simple random sampling, the study ensures representation across different age groups and lengths of marriage. Responses will be measured using a five-point Likert scale ranging from strong disagreement to strong agreement. Quantitative data analysis was conducted using SPSS, employing descriptive statistics, Pearson correlation coefficients and multiple regression analyses to determine the strength and direction of relationships between variables. This design enables the researcher to empirically assess the long-term impact of pre-marriage courses and what factors contribute to sustained marital success among Malaysian Muslims.

For this study, several key terms are defined to ensure clarity and consistency:

1. Effectiveness is defined as the degree to which these courses enhance respondents' preparedness for marriage, ability to navigate marital challenges and capacity to maintain a stable relationship.
2. Still Married applies to Muslim individuals who, at the time of the study, are legally and religiously married and have continuously sustained their union since completing the course, excluding those who are divorced, separated, widowed.
3. The Klang Valley, the study's geographical focus, encompasses Kuala Lumpur and areas in Selangor such as Shah Alam, Petaling Jaya, Gombak, Klang, and Putrajaya, known for their urban and semi-urban characteristics, demographic diversity and varied socio-economic profiles.

3.3

POPULATION AND SAMPLING TECHNIQUE

The population of this study comprises Muslim married individuals who have attended the compulsory Islamic pre-marriage course offered by the Department of Islamic Development Malaysia (JAKIM) or its accredited state religious departments. This population includes both male and female respondents from diverse ethnic and socio-economic backgrounds who stayed or worked in Klang Valley, Malaysia. Considering its diverse population and accessibility, this area in Malaysia was selected on account of a representative sample of respondents from various demographic backgrounds.

A stratified simple random sampling technique is employed to select information-rich respondents' who meet specific inclusion criteria relevant to the research objectives. These criteria include: (1) having completed the Islamic pre-marriage course and still married; (2) being legally married under Islamic law; and (3) being willing to share personal experiences in a confidential setting. A minimum sample size of 30 respondents is sufficient to assess the reliability of a questionnaire (Bujang et al., 2024). For the pilot survey, a stratified simple random sampling of 50 respondents was collected. Table (3) shows the respondents' marriage length for pilot survey.

Table 3. Stratified simple random sampling for the pilot survey

| Marriage Length (Years) | Male | Female | Total |
|-------------------------|-----------|-----------|-----------|
| < 5 | 5 | 5 | 10 |
| 5 < 10 | 5 | 5 | 10 |
| 10 < 15 | 5 | 5 | 10 |
| 15 < 20 | 5 | 5 | 10 |
| > 20 | 5 | 5 | 10 |
| Total | 25 | 25 | 50 |

3.4

INSTRUMENT AND DATA COLLECTION

A questionnaire was designed to collect the data which include the respondents:

1. demographic data;
2. course attendance patterns;
3. perceived benefits of attending the course; and
4. suggestions on how to improve the Islamic pre-marriage course module.

The questionnaire contains eleven closed-ended and seven open-ended items. A Likert-scale with the score of one to five was used to measure respondents' level of agreement or disagreement to the benefit of the pre-marriage course content. This method is widely accepted for its simplicity, ease of understanding for respondents, and ability to quantify subjective data into measurable terms. The Likert scale is effective for capturing nuances in respondents' attitudes, making it one of the most frequently used tools in social science research (Boone & Boone, 2012).

The inclusion of open-ended items in the questionnaire served to explore respondents' experiences in greater depth, thereby complementing the data gathered from the closed-ended questions. These items allowed participants to articulate their views on various aspects of the course, including the relevance and adequacy of its content, the effectiveness of the delivery methods employed, and potential areas requiring improvement.

By providing space for unrestricted responses, the open-ended items facilitated the collection of nuanced feedback that could not be fully captured through predetermined response options. This inputs not only offered valuable insights into the strengths and weaknesses of the course but also highlighted areas for refinement and innovation, thereby contributing to a more comprehensive understanding of participants' perceptions and experiences.

An online questionnaire using the Google Form was distributed to potential respondents who live in the Klang Valley. To ensure reliability and validity, the questionnaire is pre-tested with a pilot group of 50 respondents with similar profiles to the actual sample. This pilot test is important to assess the flow and coherence of the Likert's-scale and opened-ended questions, allowing for adjustments before the main data collection phase. Feedback from the pilot study is used to refine the instrument's wording, clarity and structure. Instrument was also reviewed for Islamic ethical compliance, particularly in addressing sensitive issues around marriage, communication and conflict. The instrument was administered in Malay language, the respondents' native language and checked through back-translation to ensure conceptual accuracy and consistency. The pilot survey was conducted for about one-month, i.e. on 11th July to 9th August 2024.

3.5

DATA ANALYSIS PROCEDURES

The data collected from the questionnaires were analysed using Statistical Package for Social Sciences (SPSS) version 27.0 software. Descriptive statistics, such as frequencies, percentages and mean scores were calculated to summarise respondents' demographic profiles based on their responses to the Likert's scale items.

For open-ended responses, the data were analysed using thematic analysis. The respondents' responses were coded to identify recurring themes and patterns. This process involved several stages, including familiarization with the data, generating initial codes, searching for themes, reviewing the themes, and defining and labelling the themes.

3.6

VALIDITY AND RELIABILITY

Ensuring the validity and reliability of the research instruments is crucial to maintaining the scientific rigour and trustworthiness of this study. For the quantitative component, content validity is established through a thorough review of the questionnaire by subject matter experts in Islamic family studies, marriage counseling and social science research. Additionally, face validity is ensured by conducting

a pilot test with a small group of 50 respondents who match the characteristics of the main study population. Their feedback helps to refine the language, clarity and cultural appropriateness of the items (Creswell & Creswell, 2018). The actual survey was conducted by using a stratified simple random sampling of 400 respondents. Table (4) shows the respondents' marriage length for actual survey.

Table 4. Stratified simple random sampling for the actual survey

| Marriage Length (Years) | Male | Female | Total |
|-------------------------|------------|------------|------------|
| Less than 5 | 50 | 50 | 100 |
| 6 < 10 | 50 | 50 | 100 |
| 11 < 15 | 50 | 50 | 100 |
| 16 and more | 50 | 50 | 100 |
| Total | 200 | 200 | 400 |

An online questionnaire was administered using Google Forms and distributed to potential respondents residing in the Klang Valley. This region was selected due to its demographic diversity and accessibility, making it a suitable representation of Malaysia's broader population. To enhance the reach and inclusivity of the data collection process, trained enumerators were also engaged to distribute the questionnaire in person. The data collection period spanned approximately four months, from 4th October 2023 to 3rd February 2024.

This difficulty in engaging male respondents required additional time, repeated reminders, and more targeted outreach to achieve the intended sample size.

The data collection process encountered several challenges that affected implementation. First, distributing the survey link via email and WhatsApp yielded a low response rate, as many potential respondents perceived messages containing links as potential scams and were reluctant to click on them due to data security concerns. Second, participation from male respondents was significantly lower than expected. Men were generally less responsive to survey invitations and often perceived such activities as less relevant or a lower priority, leading to delayed or non-responses.

To address these issues, in addition to email and WhatsApp distribution, a QR code was provided during IKIM programs to foster trust, reduce security concerns, and facilitate participation. Furthermore, a male enumerator was engaged specifically to approach and recruit male respondents, which improved male representation in the final sample.

Although a total of 410 responses were initially collected, only 400 were retained for the final analysis. Among the respondents, 110 individuals had been married for sixteen years or more, comprising 60 males and 50 females. Recruiting participants within this category proved relatively challenging due to difficulties in obtaining complete and reliable responses. Consequently, a slightly larger pool was initially included to serve as a buffer, ensuring the availability of sufficient usable data for analysis.

The exclusion of 10 cases was undertaken to achieve a balanced distribution across gender and marriage-length categories. Disparities in group sizes could have introduced bias or analytical complications, particularly in comparative assessments across categories.

By standardizing the sample to 400 respondents—comprising 100 individuals in each marriage-length category with equal gender representation—the study enhanced consistency, comparability, and methodological rigor in its analysis.



Findings and Analysis

- 4.1 Introduction
- 4.2 Demographic Profile of Respondents
- 4.3 Respondents' Recollection of Course Content
- 4.4 Perceived Benefits of the Course Content
- 4.5 Suggestions for Course Enhancement
- 4.6 Alternative Sources of Marital Guidance
- 4.7 Summary of Key Findings

The effectiveness of the Islamic pre-marriage courses from the perspective of those who are still married: A Malaysian Experience

4.1

INTRODUCTION

This chapter begins by outlining its purpose, followed by a detailed description of the demographic profile of the respondents, including age, gender, marital status, education level, length of marriage and household income. These characteristics provide essential context for interpreting the responses. The analysis then focuses on the aspects of the course content that respondents' recall, which commonly include topics related to conflict resolution, spousal responsibilities, and Islamic principles in marriage. Furthermore, the chapter examines the perceived benefits of the course, where respondents reported increased emotional preparedness, improved communication, and a better understanding of marital roles and responsibilities.

The study also gathered suggestions for enhancing the course, such as extending its duration, incorporating more interactive elements, and offering post-marital support. In addition, the chapter explores alternative sources of marital guidance identified by respondents, including family advice, religious lectures, online platforms, and social media. The chapter concludes with a summary of the key findings, highlighting both the positive outcomes and areas for improvement to strengthen the relevance and effectiveness of pre-marriage education programs.

4.2

DEMOGRAPHIC PROFILE OF RESPONDENTS

By analysing these demographic details, the study aims to identify patterns or correlations between respondents' personal backgrounds and their perceptions of the pre-marriage course. For instance, factors such as age and length of marriage may influence the depth of marital experience, while education and employment status may affect the interpretation and application of course content. Additionally, the inclusion of gender-based data enables comparative insights that may reveal differing needs, expectations or outcomes from the course between husbands and wives. This demographic overview not only offers context to the quantitative and qualitative findings that follow but also contributes to a more comprehensive and balanced analysis of the effective-

ness of pre-marriage education from the perspective of those who continue to uphold their marital commitments.

The demographic data of the 400 respondents provides valuable context for understanding the perspectives presented in this study. In terms of age distribution, the majority of respondents fall within the 30-39-year age group (43.3%), followed by those aged 40-49 (35.3%). A smaller proportion is made up of individuals aged 50 and above (10.4%) and those between 20-29 years (11.0%), indicating that most respondents are in their mature adulthood, potentially with several years of marital experience. Table (5) shows the respondents' age distribution in this study.

Table 5. The respondents' age distribution

| Age range (years) | Percentage (%) |
|-------------------|----------------|
| 20-29 | 11.0 |
| 30-39 | 43.3 |
| 40-49 | 35.3 |
| 50 and above | 10.4 |

Regarding the length of current marriage, the respondents are evenly distributed: 25.0% have been married for less than five years, 25.0% for five to nine years, another 25.0% for ten to fourteen years, and 25.0% for fif-

teen years or more. This balanced distribution provides meaningful insights across different stages of marital life. Table (6) below shows the respondents' length of marriages.

Table 6. Distribution of respondents by marital duration

| Length of marriage (years) | Female | Male | Total | Percentage (%) |
|----------------------------|--------|------|-------|----------------|
| less than 5 | 50 | 50 | 100 | 25.0 |
| 5 - 9 | 50 | 50 | 100 | 25.0 |
| 10 - 14 | 50 | 50 | 100 | 25.0 |
| 15 and more | 50 | 50 | 100 | 25.0 |

In terms of household income, the largest group of respondents reported a combined monthly income between RM6,000–RM7,999 (23.5%), followed by RM4,000–RM5,999 (21.8%), RM2,000–RM3,999 (18.5%), and RM10,000 or more (17.0%). Meanwhile, 16.2% reported an income between RM8,000–RM9,999, and a

small portion (3.0%) earned less than RM2,000 monthly. These income brackets indicate that the majority of respondents belong to middle-income households, with a notable proportion also coming from higher-income backgrounds. The Table (7) shows the respondents households income.

Table 7. The respondents' household income

| Household income (MYR) | Percentage (%) |
|----------------------------|----------------|
| < 1,999 (USD472) | 3.0 |
| 2,000 – 3,999 (USD944) | 18.5 |
| 4,000 – 5,999 (USD1,417) | 21.8 |
| 6,000 – 7,999 (USD1,889) | 23.5 |
| 8,000 – 9,999 (USD2,361) | 16.2 |
| 10,000 (USD2,362) and more | 17.0 |

Note: MYR – USD exchange rate on 10 August 2025 (Central Bank of Malaysia)

Most respondents attended the Islamic pre-marriage course between 2010–2014 (24.0%), followed by 2015–2019 (22.8%) and 2005–2009 (19.8%). A smaller number attended in more recent years, 2020–2024 (16.5%), while

fewer respondents attended in earlier periods, 2000–2004 (12.0%) and 1996–1999 (5.0%). Table (8) shows the respondents' year of course attendance.

Table 8. Year of course attendance

| Year of course attendance | Frequency | Percentage (%) |
|---------------------------|------------|----------------|
| 1996-1999 | 20 | 5.00 |
| 2000-2004 | 48 | 12.00 |
| 2005-2009 | 79 | 19.75 |
| 2010-2014 | 96 | 24.00 |
| 2015-2019 | 91 | 22.75 |
| 2020-2024 | 66 | 16.50 |
| Total | 400 | 100 |

4.3

RESPONDENTS' RECOLLECTION OF COURSE CONTENT

A majority of respondents (85.0%) stated that they still remember some of the content taught during the course, indicating the lasting cognitive impact of the program—even among those

who attended it more than a decade ago. Table (9) shows the percentage of the respondents' recollection of course content.

Table 9. Recall of course content by respondents

| Still remember | Frequency | Percentage (%) |
|----------------|------------|----------------|
| Yes | 340 | 85.0 |
| No | 60 | 15.0 |
| Total | 400 | 100 |

Based on the respondents' topics of recollection, the course content on *Legal Rulings on Marriage and Family Life* was well retained, particularly the rulings relating to marriage, divorce, reconciliation (*ruju'*), waiting period (*'iddah*), and conditional divorce (*ta'liq*), alongside the understanding of the pillars and conditions for a valid marriage, the *akad nikah* contract, and its procedural requirements. They also recalled the legal provisions governing spousal relations before, during, and after marriage.

In the area of *Responsibilities and Roles of Husband and Wife*, respondents demonstrated awareness of the distinct roles and responsibilities of each spouse, the rights and obligations within the Islamic family institution, and the importance of nurturing marital harmony.

Regarding *Maintenance and Financial Management*, many respondents remembered the principles of material and emotional/spiritual maintenance (*nafaqah*), ensuring the welfare of wives and children, managing family finances effectively, and implementing sound household economic planning.

The topic of *Communication and Domestic Harmony* was also well retained through their understanding of the importance of spousal

communication, diplomatic conflict resolution, tolerance, mutual understanding, and adherence to Islamic ethics in the treatment of one's partner. Similarly, in *Etiquette and Morality in Marriage*, respondents recalled the values of mutual respect, Islamic morals in family life, and the Sunnah practices that guide marital interaction.

Knowledge of *Marriage Procedures and Documentation* was also retained, particularly the application process, correct execution of the marriage contract (*akad nikah*), and the management of official records.

In *Religious Education and Understanding*, respondents remembered the foundational knowledge of *Fiqh* and *Tawhid*, comprehension of *'ibādah* and *'aqīdah*, and the role of religious learning—including pre-marital and motivational programs—in building a *sakinah* (tranquil) family. Finally, within the area of *Health and Psychology in Family Life*, respondents retained key concepts related to emotional and psychological well-being, physical health, healthy eating, and a balanced lifestyle as essential components of a strong family institution. Table (10) below shows the responses on course content that respondents can remember.

Table 10. Retention of course content

| No. | Respondents recall of course content |
|-----|--|
| 1. | Legal Rulings on Marriage and Family Life <ul style="list-style-type: none"> Legal rulings pertaining to marriage, divorce, reconciliation (<i>ruju'</i>), waiting period (<i>'iddah</i>), and conditional divorce (<i>ta'liq</i>) Pillars and conditions for a valid marriage Marriage contract (<i>akad nikah</i>) and marriage procedures Legal provisions concerning spousal relations before, during, and after marriage |
| 2. | Responsibilities and Roles of Husband and Wife <ul style="list-style-type: none"> Roles and responsibilities of the husband Roles and responsibilities of the wife Rights and obligations within the Islamic family institution The importance of nurturing the spousal relationship |
| 3. | Maintenance and Financial Management <ul style="list-style-type: none"> Material and emotional/spiritual maintenance (<i>nafaqah</i>) Maintenance of the wife and children Family financial management Household economic planning |
| 4. | Communication and Domestic Harmony <ul style="list-style-type: none"> The significance of communication between spouses Diplomacy in conflict resolution Tolerance and mutual understanding Treating one's spouse with Islamic ethics |
| 5. | Etiquette and Morality in Marriage <ul style="list-style-type: none"> Etiquette between husband and wife Mutual respect between spouses Islamic morals in family life Prophetic traditions (<i>Sunnah</i>) in marital life |
| 6. | Marriage Procedures and Documentation <ul style="list-style-type: none"> Application process for marriage Proper conduct and procedure of the marriage contract (<i>akad nikah</i>) Management of official marriage documentation and procedures |
| 7. | Religious Education and Understanding <ul style="list-style-type: none"> Basic knowledge of Fiqh and Tawhid Understanding of acts of worship (<i>'ibādah</i>) and creed (<i>'aqīdah</i>) The importance of religious knowledge in building a harmonious family (<i>sakinah</i>) Pre-marital courses and family motivation seminars |
| 8. | Health and Psychology in Family Life <ul style="list-style-type: none"> Emotional and psychological management of spouses Physical and mental health within the family institution Healthy diet and balanced lifestyle |

Collectively, these eight categories reflect a comprehensive curriculum that integrates religious obligations, practical life skills, and emotional intelligence, positioning the course as a vital preparatory tool for prospective Muslim spouses in Malaysia.

While the breadth of content offered in the Islamic pre-marriage course demonstrates a commendable effort to prepare individuals for various dimensions of married life, critical reflections from respondents reveal both strengths and areas requiring improvement. Many respondents appreciated the emphasis on Islamic jurisprudence and family ethics, as these reinforced the sanctity of marriage and clarified religious duties (Salleh et al., 2019).

The inclusion of financial management and communication strategies was also regarded as highly relevant, particularly among those who had experienced challenges in navigating economic pressures and interpersonal conflict within marriage (Hanifah & Daud, 2021).

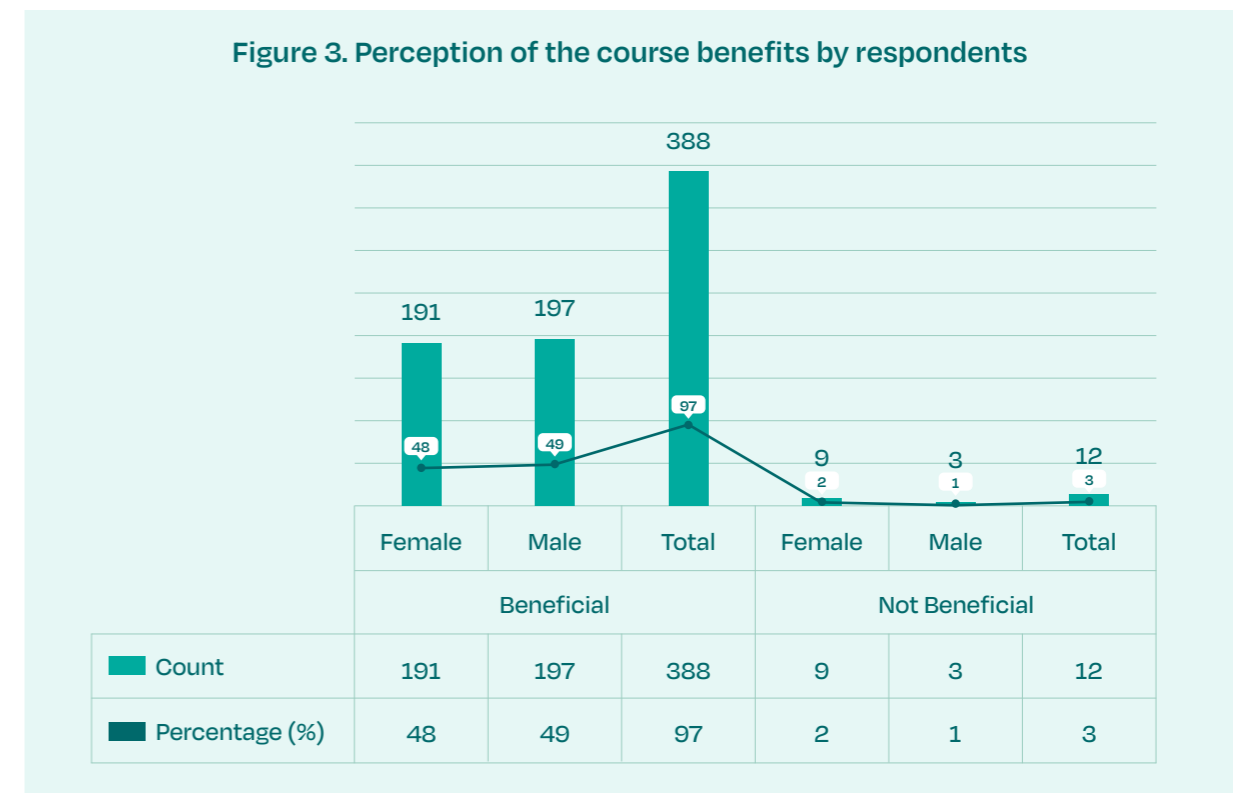
Respondents' reflections were analyzed to determine the perceived strengths and shortcomings of the modules taught, as well as the pedagogical strategies employed during course delivery. Attention was given to how well the content addressed real-world marital challenges, balanced theoretical knowledge with practical guidance, and catered to the diverse backgrounds and needs of attendees.

4.4

PERCEIVED BENEFITS OF THE COURSE CONTENT

This section examines the extent to which the Islamic pre-marriage course has contributed to respondents' preparedness for marriage, particularly in terms of knowledge acquisition, emotional readiness, and the development of essential life skills. Marital preparedness refers to an individual's cognitive, psychological, spiritual, and practical readiness to enter and sustain a marital relationship, especially in the face of evolving challenges and responsibilities (Salleh et al., 2019).

The Islamic pre-marriage course, as implemented by religious authorities in Malaysia, is intended to equip prospective spouses with foundational knowledge and values grounded in Shariah, while also promoting interpersonal skills, conflict management strategies, and a balanced understanding of gender roles within the household (Rahim, 2018). Figure (3) presents the percentage of respondents who perceived the course as beneficial for their marriage.



Most respondents (97%) found the course beneficial for their marriage, and 98% reported that their spouse also attended, indicating strong mutual exposure to premarital education. Understanding the perceived benefits of this course from the perspective of those who are still married provides valuable insight into its long-term relevance and effectiveness. Respondents were invited to reflect on whether the course content influenced their readiness to assume marital roles, facilitated smoother transitions into married life, or contributed to the sustainability of their marital relationships. This section also considers how respondents

assessed their emotional and spiritual preparation, decision-making capacity, and confidence in navigating the early stages of marriage following their course attendance.

From the respondents' perspectives, the course content provided significant benefits in preparing individuals for married life. Under the theme of *Early Exposure and Preparation for Married Life*, respondents valued the initial overview it offered for post-marital realities, including rights, responsibilities, and the emotional, physical, and mental readiness needed for marriage.

The segment on *Knowledge and Understanding of Marriage* was perceived as instrumental in enhancing new knowledge and reinforcing prior understanding, particularly on legal rulings, etiquette, marital responsibilities, and effective household management. It also offered valuable insights into communication, financial planning, and marital relations from an Islamic framework.

In the area of *Guidance for Post-Marriage Life*, respondents found the course a practical reference for navigating marital challenges, building a harmonious family, and applying family tips and advice to daily life. The discussion on *Roles, Rights, and Responsibilities of Husband and Wife* was highlighted as clarifying mutual obligations, affirming the rights of both spouses, and equipping them with skills for conflict management and constructive communication.

The *Practical Benefits of Pre-Marital Courses* were also emphasized, with respondents noting that the sessions served as a foundational and enduring reference, improved interpersonal and social skills within the family context, and reinforced Islamic values in family life.

Finally, *the Legal Requirement for Pre-Marital Course Certification* was recognized as a necessary compliance measure, ensuring that respondents met the prerequisites for marriage applications while gaining essential marital knowledge. Table (11) summarizes the perceived benefits of the course content.

Table 11. Perceived benefits of the course content

| No. | Perceived benefits by respondents |
|-----|---|
| 1. | Early Exposure and Preparation for Married Life <ul style="list-style-type: none"> • Providing an initial overview of life after marriage • Exposure to the rights, responsibilities, and realities of marital life • Assisting in physical, emotional, and mental preparation |
| 2. | Knowledge and Understanding of Marriage <ul style="list-style-type: none"> • Enhancing new knowledge and reinforcing existing understanding • Learning about legal rulings, etiquette, responsibilities, and household management • Gaining insights into communication, financial matters, and marital relations from an Islamic perspective |
| 3. | Guidance for Post-Marriage Life <ul style="list-style-type: none"> • Practical guidance for navigating married life • A reference for building a harmonious family • Family tips and advice for life as a couple |
| 4. | Roles, Rights, and Responsibilities of Husband and Wife <ul style="list-style-type: none"> • Clarification of mutual obligations within the household • Understanding the rights of both husband and wife • Conflict management and effective communication in relationships |
| 5. | Practical Benefits of Pre-Marital Courses <ul style="list-style-type: none"> • Serving as a foundational and long-term reference • Courses as a platform for improving understanding and social skills within the family • Supporting the development of a family grounded in Islamic values |
| 6. | Legal Requirement for Pre-Marital Course Certification <ul style="list-style-type: none"> • Compliance with legal requirements such as mandatory certification for marriage application |

Respondents in this study generally perceived the Islamic pre-marriage course as a meaningful preparatory platform that contributed positively to their readiness for married life. One of the core benefits highlighted was the early exposure to the realities of marital life, which offered respondents a preliminary understanding of the responsibilities, challenges, and emotional transitions that follow the solemnization of marriage. This early insight allowed individuals to make more informed physical, emotional, and mental preparations before entering matrimony.

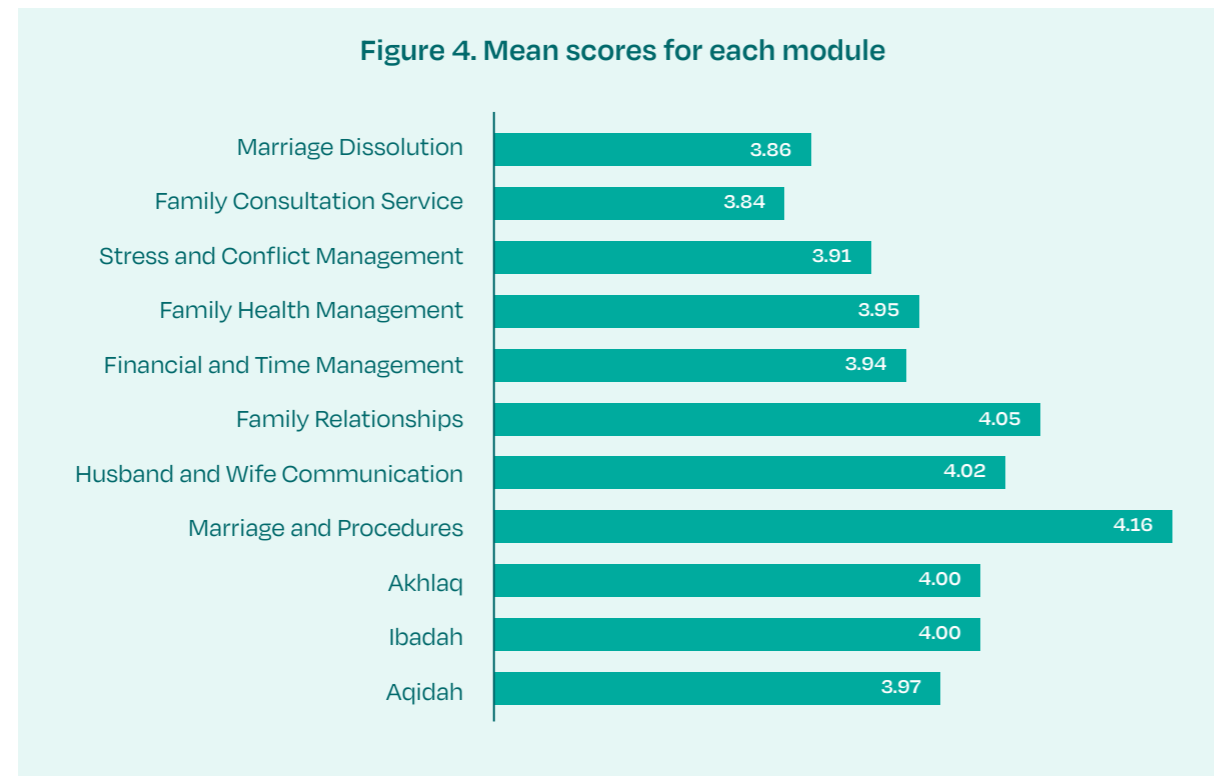
The course was also commended for enhancing religious and practical knowledge related to marriage, including the Islamic legal rulings (*hukum hakam*), etiquette (*adab*), financial management, and the responsibilities of both spouses, thereby strengthening pre-existing knowledge and introducing new perspectives aligned with Islamic teachings.

Another significant area of impact was the guidance provided for post-marriage life, where respondents found the course content useful in navigating daily interactions, maintaining harmony, and managing common familial issues. The advice and practical tips shared during the sessions were regarded not merely as theoretical, but as applicable resources for building and sustaining a harmonious Islamic household. Moreover, the course's focus on clarifying the roles, rights, and obligations of husbands and wives was seen as instrumental in promoting mutual respect and accountability, especially in managing conflicts and

improving communication within the marriage. Beyond the informational content, many respondents viewed the course as a long-term reference point, offering practical and spiritual guidance that continued to shape their conduct and decision-making well into married life. It also served as a platform to enhance social and relational skills, supporting respondents in fostering empathy, patience, and cooperation. Lastly, some respondents acknowledged the course's legal utility, especially its requirement as part of the marriage registration process in Malaysia, which ensured compliance with state religious authorities.

Understanding the varied reception of different modules within the Islamic pre-marriage course offers valuable insights into respondents' perceived needs and priorities as they prepare for married life. While the course is generally well-received, respondents' evaluations reveal important distinctions between foundational religious content, applied life skills, and practical marital guidance. These comparative differences help clarify which aspects of the curriculum resonate most with future spouses and which areas may require pedagogical refinement or contextual enhancement.

Examining these patterns not only reflects the lived realities of married individuals, but also offers a constructive lens through which the curriculum's relevance, accessibility, and long-term effectiveness can be critically assessed. The Figure (4) shows respondents evaluation on module contents that benefits them the most.



The Marriage and Procedures module ($M = 4.16$) emerged as the most valued, likely due to its practical guidance on legal processes and Islamic principles relevant to married life in Malaysia's Syariah system. Core Islamic content on *Aqidah*, *Ibadah*, and *Akhlaq* received moderately high scores (3.97–4.00), suggesting appreciation but perhaps perceived as familiar knowledge rather than directly applicable to marital situations. Modules on Spousal Communication ($M = 4.02$) and Family Relationships ($M = 4.05$) were also rated highly, underlining the importance of interpersonal skills in preventing issues such as poor communication—a leading cause of marital breakdowns.

Life skills modules—covering financial, time, health, stress, and conflict management—scored slightly lower (3.91–3.95), indicating room for more applied and interactive approaches. The lowest ratings were for State Islamic Religious Department (JAIN) Family Counseling Services ($M = 3.84$) and Dissolution of Marriage ($M = 3.86$), possibly due to unfamiliarity, discomfort, or lower perceived relevance at the pre-marriage stage.

Overall, the perceived benefits of the course were multifaceted, extending from religious understanding to interpersonal growth and contributing to a marriage foundation that is not only compliant with Islamic law but also responsive to the realities of contemporary Muslim family life.

4.5

SUGGESTIONS FOR COURSE ENHANCEMENT

This section explores respondents' views on the extent to which the Islamic pre-marriage course reflects the actual challenges and lived experiences faced in marital life. While the course is designed to provide essential knowledge and guidance based on Islamic teachings, the ultimate measure of its success lies in how effectively it equips couples to navigate the complexities of real-world marital dynamics.

As marriage in contemporary Malaysian society is increasingly influenced by socio-economic pressures, digital communication patterns, shifting gender roles, and evolving family structures, it is imperative that the course content remains contextually relevant and practically applicable (Ahmad & Mohamad, 2020; Sulaiman et al., 2021).

The analysis in this section focuses on whether the course content resonates with the realities encountered by couples during their marriage, such as conflict management, emotional intimacy, financial stress, child-rearing, and communication breakdowns. It also considers respondents' feedback on the course's ability to address sensitive yet common issues, including mental health, sexual rights, and in-law relationships, which are often underrepresented in formal marital education.

By examining how well the course content aligns with the day-to-day experiences of married life, this section offers insight into the practical limitations and strengths of the current curriculum. Understanding this alignment is crucial not only for evaluating the course's effectiveness but also for informing future curriculum reform that supports the *maqasid al-shariah* of protecting the family (*hifz al-nasl*) and promoting marital stability.

The findings presented here aim to contribute to an ongoing dialogue between policy-makers, religious educators, and the broader Muslim community regarding the continuous improvement of premarital education in Malaysia.

Respondents' feedback suggests that the Islamic pre-marriage course has varying degrees of relevance to real-life marital experiences. One of the main strengths identified is the course's role in providing early exposure and preparation for married life, whereby respondents reported gaining a clearer understanding of post-marital responsibilities, expectations, and emotional transitions. This foundational knowledge was instrumental in fostering physical, emotional, and psychological preparedness as couples entered their new roles.

Furthermore, the course was valued for offering religious and practical knowledge related to marriage, including Islamic legal rulings (*hukum hakam*), household management, communication, and financial planning—core areas deemed essential for sustaining a functional and harmonious marriage.

In addition to theoretical instruction, the course provided practical guidance for navigating life after marriage, serving as a reference for dealing with challenges and building a nurturing family environment. Respondents highlighted that the inclusion of family tips and marital advice helped bridge the gap between premarital ideals and the everyday realities of marriage. The course also addressed the distinct roles, rights, and responsibilities of husbands and wives, equipping respondents with a balanced understanding of spousal duties and the importance of effective communication and conflict resolution. These aspects were particularly relevant in supporting equitable marital dynamics and reducing misunderstandings. Table (12) summarizes the suggestions to improve the course.

Table 12. The respondents' suggestions for improvement

| No. | Suggestions for course improvement |
|-----|--|
| 1. | Enhancement of Teaching Methods <ul style="list-style-type: none"> Employing diverse teaching approaches (avoiding one-way delivery and encouraging interactivity) Improving delivery methods to foster engagement and retention Facilitating discussions with respondents to assess levels of understanding Increasing participant involvement during the course Incorporating discussion and Q&A sessions |
| 2. | Course Content <ul style="list-style-type: none"> Emphasizing the roles of husband and wife (e.g., responsibilities for financial support, managing pregnancy-related matters) Educating respondents on personal health and reproductive knowledge Providing tips and advice for sustaining marital happiness and harmony Including modules on domestic violence as preventive awareness for spouses Updating module topics in line with contemporary developments Inviting nutritionists to discuss the effects of food and lifestyle habits on health |
| 3. | Qualifications and Quality of Instructors <ul style="list-style-type: none"> Screening course facilitators carefully Ensuring speakers maintain professionalism and do not trivialize serious topics Selecting qualified and engaging instructors who can effectively capture respondents' interest |
| 4. | Integration with School Education <ul style="list-style-type: none"> Introducing the course at the secondary school level, particularly after SPM (Malaysian Certificate of Education) |
| 5. | Offering Post-Marriage Courses <ul style="list-style-type: none"> Offering follow-up courses after marriage Organizing periodic courses, including post-marital programs within the first five years of marriage |

From a practical standpoint, many respondents viewed the course as a long-term resource, one that not only fulfilled its legal requirement for marriage registration but also served as a platform for enhancing religious understanding and social competence within the household. The legal necessity of obtaining a course certificate prior to marriage registration was perceived as a positive enforcement mechanism to ensure that all Muslim couples received at least a basic level of marital education.

However, some respondents noted that while the course provides a solid introduction to marital life, its depth and contextual responsiveness could be improved to better reflect contemporary marital challenges, such as mental health issues, digital communication conflicts, and shifting societal norms.

While the majority of respondents perceived the premarital course as beneficial, a small proportion expressed reservations concerning its relevance and long-term impact. As presented in Table 13, these respondents cited several reasons for considering the course as unbeneficial.

Table 13. Respondents' reasons for the course's perceived ineffectiveness

| No. | Reasons | Total Respondents |
|-----|--|-------------------|
| 1. | Dissatisfaction with the course organization, which was perceived as profit-oriented. | 2 |
| 2. | Content considered too general or lacking in depth. | 6 |
| 3. | Course perceived to have limited long-term impact (e.g., inability to recall content). | 3 |
| 4. | Attendance motivated primarily by the need to obtain a certificate. | 1 |

Although only 3% of respondents reported finding the premarital course to be of little or no benefit to their married life, their feedback nonetheless provides important insights for course evaluation and enhancement. Criticism largely centred on the perceived commercialization of course delivery, with some respondents regarding the organization as profit-driven rather than genuinely educational. In addition, concerns were raised regarding the lack of authoritative experts as facilitators,

which may undermine both the credibility and depth of the sessions. Furthermore, the content was frequently described as overly general and insufficiently detailed, thereby limiting its capacity to generate a lasting impact, as participants often failed to recall the material after marriage. Finally, it was observed that some individuals participated primarily to obtain the required certification rather than to acquire meaningful knowledge or practical skills.

4.6

ALTERNATIVE SOURCES OF MARITAL GUIDANCE

This section explores the alternative sources of marital guidance used by respondents in applying the teachings and knowledge gained from the Islamic pre-marriage course to their actual marital lives. Alternative sources of marital guidance encompass a wide range of references beyond formal instruction, offering couples diverse avenues to strengthen their understanding and practice of marital life. These sources integrate both religious and contemporary perspectives, blending the timeless wisdom of the Qur'an, Sunnah, and classical Islamic scholarship with the accessibility of modern platforms such as seminars, books, online resources, and social media.

They also include personal networks, where advice from family members, friends, and community elders provides valuable experiential insights. Such variety ensures that marital guidance is not limited to structured courses but is continuously reinforced through everyday interactions, religious engagement, and accessible knowledge-sharing channels. By drawing from multiple sources, couples can enhance their preparedness for marriage, address challenges with informed strategies, and cultivate a harmonious relationship grounded in Islamic values while remaining responsive to contemporary realities. Table (14) lists the respondents' alternative sources of marital guidance.

Table 14. The alternative sources of marital guidance

| No. | Other sources of reference |
|-----|--|
| 1. | Primary Islamic Sources <ul style="list-style-type: none"> • The Qur'an and its exegesis (<i>tafsīr</i>) • Prophetic traditions (<i>ḥadīth</i>) of the Prophet Muhammad (SAW) • Classical Islamic texts such as <i>Iḥyā' 'Ulūm al-Dīn</i> and <i>'Umdat al-Sālik</i> • Islamic jurisprudence on marriage (<i>Fiqh al-Munākahāt</i>) • Supplications (<i>du'ā</i>) and remembrances (<i>dhikr</i>) related to family life |
| 2. | Religious Speakers and Scholars <ul style="list-style-type: none"> • Lectures by prominent Islamic preachers (e.g., Ustaz Kazim, Dr. Robiah) • Religious talks delivered at mosques, prayer halls, and on YouTube • Motivational marriage talks and religious reminders (<i>tadhkirah</i>) • Certified marriage or family counsellors |
| 3. | Motivational books on parenting and family life <ul style="list-style-type: none"> • Scholarly books on Islamic marriage • Authenticated online articles • Pamphlets issued by religious departments |
| 4. | Formal Courses and Programs <ul style="list-style-type: none"> • Pre-marital and marital courses • Parenting seminars • Study circles (<i>usrah</i>) and motivational workshops • Lectures organized by religious authorities, NGOs, or institutions |
| 5. | Social Media and Technology <ul style="list-style-type: none"> • YouTube videos (religious lectures, family motivation content) • Educational content on Instagram, Facebook, and TikTok • Official websites of religious institutions such as JAKIM or JAIS • Google searches (with emphasis on reliable and authentic sources) |
| 6. | Personal Experience and Advice from Others <ul style="list-style-type: none"> • Parents and in-laws • Experienced family members • Trusted friends, neighbours, and elders • Personal experiences of oneself and one's spouse • Observations and lessons from the marriages of others |

Marital guidance in the Islamic context is derived from a variety of credible and diverse sources that collectively provide both spiritual and practical direction. Foremost among these are the *primary Islamic sources*, which include the Qur'an and its exegesis (*tafsīr*), the *ḥadīth* of the Prophet Muhammad (SAW), classical works such as *Iḥyā' 'Ulūm al-Dīn* and *'Umdat al-Sālik*, jurisprudential texts on marriage (*Fiqh al-Munākahāt*), and recommended supplications (*du'ā'*) and remembrances (*dhikr*) related to family life, which scholars emphasize as the foundation of a successful marital institution (Al-Qaradawi, 2010). Complementing these textual references are insights from *religious speakers and scholars*, delivered through mosque lectures, public talks, online platforms such as YouTube, and sessions with certified marriage and family counselors, which have been shown to enhance marital knowledge and preparedness (Ahmad & Rahman, 2018). Written resources, including *motivational books on parenting and family life*, scholarly works on Islamic marriage, authenticated online articles, and pamphlets from religious departments, serve as accessible and authoritative reading materials that reinforce values and practical skills (Ismail et al., 2015).

In addition, *formal courses and programs*—such as pre-marital courses, parenting seminars, *usrah* study circles, and workshops organized by religious authorities, NGOs, and educational institutions—offer structured learning opportunities that correlate with higher marital satisfaction and reduced conflict (Zakaria & Yusof, 2017). The use of *social media and technology* has further expanded access to guidance

through religious video content on YouTube, educational posts on Instagram, Facebook, and TikTok, as well as the official websites of religious institutions like JAKIM or JAIS (Selangor Islamic Religious Department), with an emphasis on verifying authenticity to avoid misinformation (Hassan & Omar, 2019). Finally, *personal experiences and advice from others*, including guidance from parents, in-laws, experienced family members, trusted friends, and lessons drawn from one's own marriage or the experiences of others, provide a relational and experiential dimension to marital preparation and sustainability, which complements formal and textual learning (Abdullah S., 2015).

Overall, the findings suggest that the Islamic Pre-Marriage Course is generally well received by respondents, especially in modules that are practical and directly related to marital life. However, to enhance its impact and relevance, the following recommendations by respondents are proposed:

1. Strengthen applied modules with real-life case studies and expert involvement, particularly in areas of finance, health, and stress management.
2. Raise awareness about support services, such as family counseling provided by JAIN, through practical demonstrations or testimonials.
3. Reevaluate the pedagogical approach of foundational Islamic content to ensure continued engagement and relevance, possibly through contextualization to marriage and parenting.

4.7

SUMMARY OF KEY FINDINGS

97% of respondents believed the pre-marriage course was beneficial to their marriage, citing gains in essential marital knowledge, role clarity, and tips for household management. This high level of perceived utility corroborates findings in the Malaysian context that mandating premarital courses offers preparatory value, though it may not singularly reduce divorce rates (Shukri N., 2023).

Retention of course knowledge appears robust: 78% of respondents reported they still remember what they learned, with many able to recall specific topics such as spousal responsibilities, Islamic marriage law (*hukum nikah*), and effective communication strategies. This suggests that the course content was memorable and had sufficient impact to remain salient over time, aligning with educational principles of spaced repetition and recall-based learning techniques associated with long-term knowledge retention.

Further quantitative analysis showed high mean scores across all course modules, indicating uniform appreciation and perceived utility of each topic covered.

This suggests that the curriculum is comprehensive and is perceived to effectively address respondents' expectations across different thematic areas.

Respondents also recommended improvements in several areas, such as enhancing course content (e.g., including modules on domestic violence, reproductive health, and contemporary marital challenges), improving instructor recruitment and qualification, adopting more interactive and learner-centred teaching methods, integrating some content into secondary school education, and introducing a post-marriage course to reinforce learning in early marital years.

Lastly, respondents reported that they did not rely solely on the official premarital course. They also acquired knowledge through informal sources such as reading, seminars, and advice from parents, extended family, and friends. This underscores that while formal education plays a significant role, sustained marital preparedness is shaped by multiple, overlapping sources of guidance within wider familial and social networks.



Conclusions and Recommendations

- 5.1 Introduction
- 5.2 Pre-Marriage Course Effectiveness on Marital Longevity
- 5.3 Contributions to Knowledge
- 5.4 Practical Recommendations
- 5.5 Suggestions for Future Research
- 5.6 Conclusions

The effectiveness of the Islamic pre-marriage courses from the perspective of those who are still married: A Malaysian Experience

5.1

INTRODUCTION

This section encapsulates the essence of the research by summarizing its key findings, highlighting its scholarly contributions, and translating these insights into practical applications. It serves to consolidate the knowledge gained, offering clear and actionable recommendations for relevant stakeholders while also identifying avenues for further inquiry.

By integrating both theoretical and practical perspectives, this section not only reflects on the study's overall significance and implications but also aims to guide future efforts in advancing understanding and improving practices within the field.

5.2

PRE-MARRIAGE COURSE EFFECTIVENESS ON MARITAL LONGEVITY

This study explores the effectiveness of the Islamic Pre-Marriage Course in Malaysia from the perspectives of individuals who are currently still married. Recognizing the increasing rates of divorce and marital conflict, the research aimed to evaluate whether the existing course content and delivery adequately prepare Muslim couples for the realities and challenges of marriage. The research employed a quantitative approach, involving 400 married Muslim respondents within Klang Valley. The majority (60%) of respondents were aged 30–39 and belonged to middle to upper-middle income brackets. More than half of the respondents (62%) had attended the course during its second decade of implementation (2010–2024).

A significant proportion (78%) of the respondents indicated that they could still recall the contents of the course, with topics such as spousal responsibilities, Islamic legal rulings on marriage, and communication frequently recalled. This memory retention suggests a lasting cognitive impact of the course on respondents. Furthermore, 97% of respondents perceived the course as beneficial to their married lives, as it provided foundational knowledge on marital duties, domestic management, and emotional preparedness.

Respondents' evaluation of the benefits of each module revealed high mean scores across all topics, particularly in the "Marriage and Procedures" module ($M = 4.16$), followed by modules on family relationships ($M = 4.05$), communication ($M = 4.02$), and Islamic worship ($M = 4.00$). Even modules considered more technical or institutional—such as family counseling services and marriage dissolution—received relatively positive mean scores (3.84 and 3.86, respectively). These findings indicate that respondents consistently value both the religious and practical components of the course.

Respondents also made constructive recommendations for enhancing the course's effectiveness. Key suggestions include improving course content to better reflect real marital challenges; enhancing the quality and selection criteria of instructors; adopting more interactive and relatable teaching methods; integrating marriage education into the secondary school syllabus; and introducing a follow-up post-marriage course. These proposals align with broader trends in marriage education, which emphasize the need for continuity of support beyond the pre-marriage stage (Siti Nubailah et al., 2019).

In addition, the study found that respondents supplemented their marital knowledge through various means, including religious readings, seminars, and informal support from family and friends. This suggests that while the pre-marriage course plays an important foundational role, continuous learning and social support systems are crucial for sustaining healthy marriages. This observation is consistent with prior research suggesting that marital success is influenced by a combination of pre-marital preparation and ongoing social learning (JAKIM, 2016; Department of Statistics Malaysia, 2023).

This study affirms the relevance and positive impact of the Islamic Pre-Marriage Course among married Muslim individuals in Malaysia. However, the findings also highlight the need for further curriculum refinement and the introduction of follow-up programs to better address contemporary marital realities. By doing so, the course could contribute more effectively to building resilient and harmonious Muslim families in Malaysia.

5.3

CONTRIBUTIONS TO KNOWLEDGE

This study provides several significant contributions to the existing body of knowledge concerning Islamic premarital education, particularly in the Malaysian context. First and foremost, it offers an empirical examination of the Islamic Pre-Marriage Course (*Kursus Pra-Perkahwinan Islam* or KPPI) from the perspective of individuals who remain married. While many prior studies have focused on divorcees or young couples preparing for marriage (Zainah et al., 2024), this research uniquely centres on sustained marital relationships, thus offering long-term value of the course.

Secondly, the study contributes a validated data set that captures respondents' long-term recollection and perceived usefulness of course content. With 78% of respondents affirming memory retention and 97% expressing that the course was beneficial, this research underscores the course's cognitive and affective resonance over time. This adds to the literature by demonstrating that structured religious education in the form of the Islamic Pre-Marriage Course can have durable educational outcomes and influence marital behavior well beyond the early years of marriage (Siti Nubailah et al., 2019).

Thirdly, the research brings to light critical suggestions from married respondents for improving the structure and delivery of premarital education, including the integration of post-marriage modules, enhancement of pedagogical methods, and alignment with contemporary marital challenges. These participant-informed insights contribute to policy development and course restructuring discussions currently underway within the Department of Islamic Development Malaysia (JAKIM). The findings thus bridge the gap between policy intent and real-world application, enabling religious authorities to fine-tune interventions in response to societal feedback.

In addition, the study highlights the complementary role of informal sources—such as family, friends, and community wisdom—in sustaining marital knowledge.

This contributes to the growing discourse on the significance of blended learning approaches in lifelong marital education, especially within collectivist cultures like Malaysia (Noor et al., 2022). Furthermore, by employing a module-based effectiveness analysis with quantitative analysis (e.g., high mean scores across modules on communication, family relations, and financial management), the study introduces a practical evaluative framework for future assessments of Islamic marriage education programs, which could be replicated or adapted for different cultural or regional settings.

This study expands Transformative Learning Theory (TLT) by demonstrating how Islamic pre-marriage education, when delivered within a faith-based framework, can proactively foster long-term perspective transformation among married Muslim individuals. Unlike TLT's traditional emphasis on reactive reflection triggered by disorienting dilemmas, the findings show that structured religious instruction equips individuals with reflective tools that support emotional maturity, role clarity, and conflict management throughout marriage. By integrating Islamic concepts such as *tarbiyyah*, *tazkiyyah*, and *maqasid al-shariah*, the study enriches TLT with spiritual, moral, and communal dimensions often absent in secular models. It also introduces a module-based evaluative framework linking specific course components to transformative outcomes, offering a basis for comparative research across Muslim-majority contexts. Focusing on those who remain married, the study provides a longitudinal lens on transformation, affirming that early exposure to Islamic marital principles can shape enduring relational attitudes and behaviors. Ultimately, it positions TLT as a relevant and adaptable theory for lifelong learning within Islamic marital education.

Overall, this research enriches the discourse on Islamic marital education by offering evidence-based recommendations grounded in the lived experiences of married individuals, filling a gap in longitudinal and policy-relevant scholarship on the topic.

5.4

PRACTICAL RECOMMENDATIONS

Based on the findings of this study, several practical recommendations are proposed to enhance the effectiveness and long-term impact of the Islamic Pre-Marriage Courses (*Kursus Pra-Perkahwinan Islam* or KPPI) in Malaysia:

1. Regularly Review and Update Course Content

While the core teachings of Islam remain timeless, the realities of marriage continue to evolve. Therefore, the course content should be reviewed periodically to reflect contemporary marital challenges, such as digital communication, mental health, dual-income family dynamics, and parenting in a digital era. Including modules on conflict resolution, emotional intelligence, and work-life balance would increase the relevance of the Islamic Pre-Marriage Course (Noor N.M. et al., 2022; JAKIM, 2016).

2. Enhance Instructor Recruitment and Pedagogical Training

The effectiveness of any educational program is highly dependent on the quality of its delivery. The study found that respondents desired improvements in instructor recruitment and pedagogy. Thus, JAKIM and state religious authorities should establish stringent selection criteria, provide mandatory pedagogical training, and evaluate instructors based on feedback and engagement metrics (Siti Nubailah et al., 2019).

3. Introduce Post-Marriage Follow-Up Programs

Given that marriage is a lifelong journey, the implementation of optional Post-Marriage Courses would provide continued support to couples. These follow-up sessions could be held at intervals (e.g., one year, five years) to

help couples reflect, re-evaluate, and strengthen their marital bonds, as recommended by the majority of respondents (Noor N.M. et al., 2022).

4. Integrate Elements of KPPI into Secondary School Curriculum

Introducing foundational concepts of marital life, gender roles, and family responsibilities at the secondary school level would prepare youths mentally and spiritually for future commitments. This aligns with the Ministry of Education's push for holistic education and complements the National Family Policy (*Kementerian Pembangunan Wanita, Keluarga dan Masyarakat* [KPWK], 2023).

5. Facilitate Peer Learning and Community-Based Mentorship

Married individuals in this study noted the importance of learning from peers, family, and community figures. Therefore, community-based mentoring programs, especially those led by experienced married couples or Islamic family counselors, can complement formal training and provide grassroots support systems for newlyweds (Zainah et al., 2024).

6. Implement Feedback and Monitoring Mechanisms

To ensure continuous improvement, systematic post-course evaluations and long-term impact assessments should be institutionalized. Respondents could be contacted after one to three years to assess how the course impacted their marital lives. This data-driven approach would allow JAKIM and related agencies to tailor content and delivery accordingly (JAKIM, 2016).

Policy Recommendations for Qatar and the Gulf Context

This study advances a set of evidence-based recommendations aimed at policymakers and practitioners to enhance the effectiveness of the Islamic Pre-Marriage Courses in Malaysia, while also offering tailored guidance for the Qatari context, specifically to:

1. Introduce and Develop Pre-Marital Education Programs in Qatar

Qatar already has programs like Wifaq's Pre-Marital Education Programme, evaluated by Doha International Family Institute (DIFI). The evaluation found that successful completion of such programs is associated with a 30% reduction in the likelihood of divorce among participants (Qatar Tribune, 2018). Drawing on this, Qatar could further expand or standardize Islamic pre-marital education to integrate religious teachings with practical life skills such as communication, conflict resolution, and financial planning. Such a program would support Qatar National Vision 2030's pillar of social development and family cohesion.

Similarly, in Malaysia, where rising divorce rates are a growing social concern, policymakers could consider making Islamic pre-marital education compulsory. By mandating participation, the program would not only strengthen couples' readiness for marriage but also ensure a consistent standard of knowledge and skills nationwide, aligning with Malaysia's broader objectives of family stability and social harmony.

2. Localize Content to Reflect Gulf Family Structures and Norms

While lessons from Malaysia are valuable, Qatar's program must be tailored to its own cultural context. Research shows that Gulf family life is influenced by extended family expectations, gender role norms, and rapid modernization.

For example, qualitative assessments of Wifaq's programme emphasized the need to contextualize pre-marital education so that it addresses local cultural norms, extended family involvement, and expectations around gender roles.

In adapting Malaysia's Islamic Pre-Marriage modules, certain content could be enhanced for greater local relevance. For instance, the health module could go beyond general well-being to include issues of HIV awareness, blood compatibility, and genetic screening related to consanguineous marriages, which are increasingly important for preventive family health. Similarly, a conflict management module could integrate discussions on tribal marriage practices and inter-family negotiations common in Gulf societies, helping couples navigate disputes in ways that respect cultural sensitivities.

Modules should also address modern issues such as dual-income households, balancing work and family, and the use of digital communication tools, all of which are increasingly relevant in Qatar. By blending proven approaches from Malaysia with context-specific content, Qatar can design a more holistic and culturally grounded pre-marital education program.

3. Leverage Existing Institutions and Policies

Embedding pre-marital education in legal or policy frameworks is supported by research calling for *"premarital intervention as a means to consider the changing impact of marital interactions and to mitigate the incidence of divorce in the Arab Gulf"* through legislation and educational differentials (Lari & Al-Thani, 2021). Qatar may partner with the Ministry of Awqaf and Islamic Affairs, Supreme Council for Family Affairs, universities, and family institutes like DIFI to institutionalize pre-marital courses, possibly linking them to marriage registration processes or family court procedures.

4. Incorporate Evidence and Regional Statistics

A study conducted in Qatar by Al-Shafai et al. (2022) on premarital screening revealed that, despite the existence of mandatory screening programs, awareness and engagement among young people remain relatively low. This highlights a clear gap in knowledge that structured pre-marital education could help address. At the same time, the rising divorce rates in Qatar—from 6.8 per 1,000 Qatari women in 2016 to approximately 11 per 1,000 in 2022—underscore the urgency of preventive measures. Well-designed pre-marriage education programs, informed by data-driven insights and supported by systematic monitoring and evaluation, could serve as an effective intervention.

Lessons from Malaysia's approach demonstrate the value of such initiatives in strengthening marital resilience and promoting long-term family stability.

5. Pilot Programs with Community and Religious Leaders

The Wifaq programme in Qatar already engages community figures and religious advisers as part of its design, and its evaluation recommends more experiential learning and skills-based training delivered in culturally resonant ways. Piloting new and enhanced modules with religious leaders, imams, family counselors, or community mentors will help tailor content for local acceptance, legitimacy, and effectiveness.

5.5

SUGGESTIONS FOR FUTURE RESEARCH

In light of the findings and limitations of the current study, several directions are proposed for future research to enrich and broaden the understanding of the effectiveness of Islamic pre-marriage courses in Malaysia:

1. Conduct Longitudinal Impacts through Mixed-Method Studies

Future studies should consider longitudinal designs to trace the long-term effects of pre-marriage course content on marital stability, satisfaction, and conflict management over time. A combination of qualitative and quantitative approaches would enable researchers to assess not only statistical trends but also nuanced emotional and psychological shifts in married life (Abdullah & Ismail, 2020).

2. Examine the Experiences of Divorced Individuals

This study focused on couples who remain married. To gain a more balanced view, future research should include the perspectives of divorced individuals who had previously attended the course. Their insights could reveal gaps in the current course content and delivery that may not be evident from the experiences of still-married respondents (Rahman et al., 2022).

3. Compare Effectiveness Across States and Cultural Subgroups

Given Malaysia's cultural and ethnic diversity, further research could explore whether the effectiveness of Islamic pre-marriage courses varies by state, ethnicity (Malay, Indian Muslim, etc.), or urban-rural differences. Comparative analysis can highlight region-specific strengths or weaknesses in course implementation (Zainah et al., 2024).

4. Assess the Role of Course Facilitators in Learning Outcomes

Future research should evaluate how the qualifications, gender, age, and teaching style of course facilitators influence respondents' retention and application of the content. A facilitator's ability to engage the audience and contextualize the teachings may significantly affect the perceived usefulness of the course (Siti Nubailah M.Y., Zuria Mahmud, & Salleh Amat, 2019).

5. Investigate Post-Course Support and Reinforcement Mechanisms

It is recommended that future studies explore the effectiveness of follow-up support mechanisms such as post-marriage counseling, refresher courses, and peer group mentoring. Understanding how continued education or support influences marital well-being would contribute to designing more comprehensive marital preparation systems (Noor et al., 2022).

6. Develop and Evaluate Digital and Hybrid Models of Delivery

As digital platforms become integral to education, future research could investigate the effectiveness of hybrid or online models of Islamic pre-marriage education. Evaluating digital delivery modes in terms of accessibility, engagement, and knowledge retention would be beneficial, especially in post-pandemic contexts or rural areas with limited access to face-to-face courses.

5.6

CONCLUSIONS

Based on survey data from 400 married Muslim respondents, the study affirms that the majority of respondents perceive the course as beneficial to their marital journey, particularly in instilling foundational knowledge regarding marital roles, communication, religious obligations, and family responsibilities.

Almost all respondents (97%) agreed that the course helped them prepare for marriage, with many recalling specific topics that had practical value in their daily lives. This finding aligns with previous studies, which suggest that premarital education can contribute to marital satisfaction and longevity by enhancing emotional preparedness and setting realistic expectations (Siti Nubailah et al., 2019; Noor et al., 2022). Furthermore, the respondents' ability to retain key knowledge years after attending the course indicates the program's lasting cognitive and emotional impact.

However, the findings also indicate areas that warrant attention. Respondents voiced the need for curriculum enhancement to better reflect current marital challenges, such as financial stress, conflict resolution, and mental health. Recommendations included improving instructional quality, updating pedagogical approaches, and offering post-marriage education to reinforce and build upon earlier teachings.

These suggestions echo critiques that current pre-marriage courses may lack sufficient depth or contextual relevance to contemporary issues faced by couples (The Star, 2024; JAKIM, 2016).

The study reveals that while the pre-marriage course plays a central educational role, sustained marital knowledge is often derived from multiple sources—including religious readings, social networks, and the wisdom of older family members. This underscores the importance of complementing formal education with informal social learning, community support, and ongoing guidance (JAKIM, 2024).

In conclusion, while the Islamic Pre-Marriage Course in Malaysia is generally effective and valued by its respondents, its long-term impact can be further enhanced through periodic review, pedagogical innovation, and supplementary programs. As Muslims continue to grapple with rising divorce rates and shifting societal norms, enhancing premarital education through evidence-based, user-informed reforms will be vital to nurturing sustainable, harmonious Muslim marriages.



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The effectiveness of the Islamic pre-marriage courses from the perspective of those who are still married: A Malaysian Experience

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Appendix

The effectiveness of the Islamic pre-marriage courses from the perspective of those who are still married: A Malaysian Experience

QUESTIONNAIRE

THE EFFECTIVENESS OF THE ISLAMIC PRE-MARRIAGE COURSES FROM THE PERSPECTIVE OF THOSE WHO ARE STILL MARRIED: A MALAYSIAN EXPERIENCE

This questionnaire aims to examine the effectiveness of the Islamic Pre-Marriage Course from the perspective of individuals who are still married and living around the Klang Valley. Please do not include your name or any other information that may identify you. All information provided will be kept strictly confidential and used only for research purposes. You may withdraw from completing the questionnaire at any time, and your data will be disregarded and securely destroyed.

Participation in this questionnaire is voluntary.
Thank you in advance for your participation!

Instructions:

For multiple-choice questions, choose one answer only.
For open-ended questions, type your answer.
Answer all questions as thoughtfully and honestly as possible.
If no answer fits exactly, choose the option that comes closest.

Do you agree to take part in this questionnaire?

 Yes No

(Respondent who answered "Yes", proceed to Q1)

(For those who answered "No", proceed to the "Thank you" page)

1. Have you attended the Islamic Pre-Marriage Course? Yes No

(Respondent who answered "Yes" proceed to Q3)
 (For those who answered "No", proceed to Q2)

2. Why didn't you attend the Islamic Pre-Marriage Course?

(Proceed to "Thank You" page)

3. Marital status: Married Single Widow/Widower Divorced

(Respondent who answered "Married" proceed to Q4)
 (For other answers, proceed to the "Thank you" page)

4. Do you live in Klang Valley? Yes No

(Respondent who answered "Yes" proceed to Q5)
 (For those who answered "No", proceed to the "Thank you" page)

5. Gender: Female Male

(Proceed to Q6)

6. Age: 20 – 29 30 – 39 40 – 49 50 – 59 60 years old and above

(Proceed to Q7)

7. Length of the current marriage: Less than 5 years 5 – 9 years 10 – 14 years 15 – 19 years 20 years and more

(Proceed to Q8)

8. Household Income (Combination of the husband-and-wife income): Less than MYR2000 MYR2000 – MYR3999 MYR4000 - MYR5999 MYR6000 – MYR7999 MYR8000 – MYR9999 MYR10,000 and above

(Proceed to Q9)

9. In what year did you attend the Islamic Pre-Marriage Course?

(Proceed to Q10)

10. Did your partner attend the Islamic Pre-Marriage Course?

Yes No

(Proceed to Q11)

11. Do you still remember what was being taught during the Islamic Pre-Marriage Course?

Yes No

(Respondent who answered "Yes", proceed to Q12)
 (Respondent who answered "No", proceed to Q13)

12. If you answered "Yes" to Question 11, please list down among the things that were taught during the Islamic Pre-Marriage Course. (Minimum 1, Maximum 3)

1. -----
 2. -----
 3. -----

(Proceed to Q13)

13. Is the Islamic Pre-Marriage Course beneficial to your marriage?

Yes No

(Respondent who answered "Yes" will proceed to Q14)
 (Respondent who answered "No" will proceed to Q15)

14. If you answered "Yes" to Question 13, please tell us why.

The Islamic Pre-Marriage Course was beneficial to my marriage because:

(Proceed to Q16)

15. If you answered "No" to Question 13, please tell us why.

The Islamic Pre-Marriage Course was not beneficial to my marriage because:

(Proceed to Q16)

16. The Islamic Pre-Marriage Course is based on the Islamic Pre-Marriage Course Integrated Module (IPCIM). Do you find the content of this module beneficial?

Please answer according to the scale below:

| Scale 1 | Scale 2 | Scale 3 | Scale 4 | Scale 5 |
|-------------------------|----------------|----------|------------|---------------------|
| Strongly Not Beneficial | Not Beneficial | Not Sure | Beneficial | Strongly Beneficial |

| | | 1 | 2 | 3 | 4 | 5 |
|-----|--|---|---|---|---|---|
| 1. | <i>Aqidah</i> | | | | | |
| 2. | <i>Ibadah</i> | | | | | |
| 3. | <i>Akhlaq</i> | | | | | |
| 4. | Marriage & Procedures | | | | | |
| 5. | Husband and Wife Communication | | | | | |
| 6. | Family Relationships | | | | | |
| 7. | Financial and Time Management | | | | | |
| 8. | Family Health Management | | | | | |
| 9. | Stress and Conflict Management | | | | | |
| 10. | Family Consultation Services at the State Islamic Religious Department | | | | | |
| 11. | Marriage Dissolution | | | | | |

17. Do you have any suggestions on how to improve the Islamic Pre-Marriage Course Module?

(Proceed to Q18)

18. Other than the content of the Islamic Pre-Marriage Course, what other references or sources of guidance do you use to make your marriage work?

(Proceed to the "Thank you" page)



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عضو في مؤسسة قطر
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The effectiveness of the

ISLAMIC PRE-MARRIAGE COURSES

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