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A COMPARATIVE MAZHAB APPROACH IN PREMARITAL EDUCATION: A PREVENTIVE SOLUTION TO MENTAL DISORDERS AND DIVORCE AMONG YOUNG COUPLES

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Abstract *The high rate of divorce and mental health disorders among young couples indicates a crisis of readiness for married life. Premarital education is a crucial preventive step in equipping prospective brides with a thorough understanding of the rights, obligations, and challenges of households. However, a single, normative educational approach is often unable to address the complex needs of modern couples. This study discusses the importance of a comparative mazhab approach in premarital education as an effort to shape the legal, emotional and spiritual readiness of young couples. By exploring the views of the four fiqh madhhabs (Hanafi, Maliki, Shafi'i and Hanbali) on marriage and couple readiness, it is found that each madhhab is distinctive in assessing aspects of marriage readiness such as the importance of guardianship, kafa'ah, ability to spend, and moral maturity. A comparative approach to the madhhabs not only broadens the horizons of prospective couples but also provides flexibility in addressing contextually appropriate differences in legal views. The integration of these values into premarital education programmes is believed to be a preventive solution in reducing divorce rates and maintaining the mental health of couples, as well as strengthening the resilience of Muslim families in the modern era.*

Keywords: Premarital education, comparative mazhab, divorce, mental health.

INTRODUCTION

Marriage is an important phase in a person's life that not only involves emotional and social aspects but also has a major impact on mental health. The goal of marriage is to form a happy and lasting family. To achieve this goal, husband and wife need to help and complement each other to develop their respective personalities and together achieve prosperity, both spiritually and materially. In practice, this requires

physical, mental, emotional and social readiness from both parties. However, reality shows that many couples enter marriage without sufficient understanding of the dynamics of married life. This unpreparedness often triggers conflicts and mental health disorders in marriage, such as stress, depression, and anxiety disorders. Therefore, comprehensive premarital education including psychological and mental health

aspects is very important to ensure that couples can undergo a healthy marriage (Santoso, 2016) (Santoso 2016).

Although it is often considered a happy moment, the reality is that many couples face various challenges after marriage, ranging from role adjustment, communication conflicts, to economic pressures and family expectations. Unpreparedness for these dynamics can lead to mental health disorders such as stress, anxiety, and even post-marriage depression. In addition to the importance of mental readiness in entering married life, it should also be noted that biologically, adolescence is the initial period of reproductive organ maturity.

During this phase, the body is ready to reproduce, but overall, adolescents do not yet have adequate psychological and emotional maturity. Pregnancy in adolescence has high health risks, such as increased chances of abortion, anaemia, malnutrition, preeclampsia and eclampsia. From a psychological perspective, early marriage often inhibits personal development, especially education, and increases the potential for household conflict. This is due to the lack of mental and emotional readiness of both partners who are not mature enough. Anxiety in dealing with various household problems can cause serious psychological distress. Adolescents who are in the transition phase from childhood to adulthood often do not yet have a stable self-identity, making them vulnerable to mental shocks when facing the reality of marriage and pregnancy. According to the World Health Organisation (WHO), pregnancy at too young an age is one of the major problems in adolescent health.

WHO defines 10-20 years old as the adolescent age range, with 10 years old as early adolescence and 20 years old as late adolescence. This condition

shows the urgency of the need for comprehensive premarital education, especially for adolescents and young couples, to prevent early marriage, prepare a healthy mentality, and reduce the risk of physical and mental health problems after marriage. This education is expected to be a preventive step in building a healthy, harmonious and quality family (SYALIS and Nurwati 2020).

Premarital education in the community is often limited to administrative, legal, and reproductive aspects. In fact, mental and emotional readiness is the main foundation in building a healthy household. Lack of understanding and skills in managing conflict, communicating effectively, and maintaining mental health can worsen the quality of marital relationships and increase the risk of divorce. Therefore, holistic and preventive premarital education is needed. This education should include psychological and emotional aspects so that prospective couples have strong mental readiness and effective strategies in facing household challenges. With the right approach, post-marital mental health disorders can be prevented, and couples can build a harmonious and psychologically healthy married life. In recent years, the divorce rate in Indonesia has shown an alarming trend. Many couples, especially young couples, experience marital failure shortly after marriage.

Divorce not only impacts the relationship between husband and wife, but also carries serious psychological consequences, both for the couple and the children who may be involved. One of the main factors contributing to the high divorce rate is the lack of mental and emotional readiness of couples before entering married life.

Many young couples' step into marriage without sufficient understanding of responsibility,

communication, conflict management and the dynamics of domestic relationships. This reinforces the urgency of the need for comprehensive and sustainable premarital education. Premarital education is not only important to equip couples with basic knowledge about married life, but also as a preventive effort in reducing divorce rates and psychological disorders after marriage (Rosita and Fendito 2023).

Therefore, re-discussing and strengthening the premarital education programme is a strategic step in building family resilience in the future. Premarital education has an important role as a preventive tool to equip prospective married couples with the basic knowledge and skills needed to build a household. Unfortunately, most premarital education programmes are still a formality, not yet touching on the spiritual and fiqh aspects in depth, let alone presenting the different views of the various madhhabs that can provide flexibility and a more comprehensive understanding. A comparative mazhab approach in premarital education is a potential solution, as it can present a diversity of complementary fiqh views. Each school of thought in Islam has a wealth of ideas in regulating aspects of marriage - from the legal requirements of marriage, the role of the guardian, the rights and obligations of husband and wife, to conflict resolution.

By understanding the differences and similarities in views between madhhabs, prospective couples can be wiser in making decisions and have a strong basis for solving household problems in a shar'i and proportional manner. By integrating a comparative mazhab approach into premarital education, it is hoped that young couples will not only be prepared legally, but also mentally, emotionally and spiritually. This will strengthen family resilience, minimise conflicts that lead to divorce,

and prevent post-marriage mental disorders.

METHODS

This study uses a qualitative approach with the aim of understanding in depth how premarital education is perceived by young couples and how it plays a role in preventing mental health disorders after marriage. This method was chosen because the problems studied are complex, contextual, and closely related to the subjective experiences of individuals, especially in terms of emotional readiness, relationship dynamics, and mental stress that arise after marriage. The type of research used is phenomenological study, because the focus of this research is to explore the meaning of the experiences experienced by young couples in living married life, and the extent to which premarital education helps them prepare mentally and emotionally. Phenomenological studies allow researchers to understand more deeply the psychological and social phenomena experienced by subjects based on their own perspectives. The subjects of this study are brides-to-be who have participated in a premarital education programme. Subjects will be selected purposively, which is based on certain criteria relevant to the focus of the research, such as age, educational background, experience in attending premarital education, and openness in sharing experiences.

DISCUSSION

1. The effect of premarital education on couples' mental readiness for married life

Marriage is not just the union of two individuals in a legal and religious bond, but also the beginning of a long and challenging journey. Many young couples' step into marriage with high hopes, but without adequate mental and emotional readiness. This often triggers conflict,

stress, and even divorce in the household. In this context, premarital education becomes very important as a form of early preparation before entering married life. Premarital education is a series of briefings given to prospective brides and grooms, covering various aspects of domestic life, such as couple communication, conflict management, emotional management, reproductive health, to spiritual understanding and marriage values. The aim is to equip couples to be able to live married life maturely, responsibly, and support each other. By participating in premarital education, couples are expected to understand the reality of marriage more fully, not only based on feelings of love, but also mental readiness in facing various problems that may arise. Therefore, premarital education has a strategic role in preventing mental health disorders after marriage and creating a harmonious household (Sugitanata 2022).

The material in premarital education is designed to equip prospective brides and grooms with a thorough understanding of domestic life. This includes emotional, spiritual, psychological and practical aspects that will be needed in marriage. One important topic is communication in marriage, where couples are taught how to communicate openly, honestly and effectively to avoid misunderstandings that can lead to conflict. In addition, conflict management is a key topic covered to help couples resolve disagreements or arguments in a healthy and constructive way. Emotion management is also an important material that aims to help couples control negative emotions, such as anger, jealousy, or frustration, which can damage the relationship if not handled wisely. From the spiritual side, the bride and groom are equipped with an understanding of religious values in

marriage, including the roles and responsibilities of husband and wife according to the teachings of their religion.

From the health aspect, premarital education also contains material on reproductive health, the importance of maintaining personal hygiene, and readiness in planning pregnancy. Equally important, couples are also given insight into household financial management, as economic issues are often a source of contention. Through this education, couples are expected to be able to work together in planning and managing family finances wisely. With this series of materials, premarital education aims to make couples not only administratively ready for marriage, but also emotionally and spiritually mature to build a harmonious household (Muallifah, Sa'diyah, and Muhayani 2023).

Premarital education in Indonesia is organised by various parties, both from government agencies, religious organisations, and private institutions that care about family resilience. One of the main organisers is the Office of Religious Affairs (KUA) under the auspices of the Ministry of Religious Affairs, which requires prospective couples to attend premarital guidance as one of the administrative requirements for marriage. In addition, many churches, mosques and other religious organisations also provide similar programmes to equip couples with the values of marriage based on religious teachings. Premarital education programmes take various forms. Some are held in the form of seminars or workshops, where participants receive material from resource people such as psychologists, family counsellors, religious leaders, and marriage practitioners. Some take the form of premarital counselling, which is a face-to-face session between prospective couples and a counsellor or mentor, to discuss

personal readiness, each other's character, and potential problems that may arise after marriage. In some religious communities, premarital education is also conducted in the form of spiritual guidance, which strengthens couples in the spiritual aspect so that they can face marriage not only as a worldly bond, but also as worship and a long-term commitment. With this varied approach, premarital education not only provides information, but also serves as a forum for reflection and mental preparation for couples before actually entering married life (Noor Justiatini and Zainal Mustofa 2020).

One of the main focuses in premarital education is to shape the emotional readiness of prospective couples before they enter married life. This readiness includes the ability to understand and manage one's own feelings, as well as the readiness to deal with the various changes and stresses that may arise after marriage. Emotionally mature couples will be more able to be mature, calm, and not easily provoked by emotions in dealing with household differences or problems. In the premarital education process, participants are also given an understanding of effective communication skills. Good communication is the foundation of a healthy relationship. Couples are taught how to express their opinions clearly without being hurt and listen with empathy. With healthy communication, conflicts can be prevented or resolved wisely. Related to that, conflict management is an important subject discussed. Every marriage is bound to experience differences of opinion, but what makes the difference is how couples address and resolve them.

Premarital education teaches constructive conflict resolution strategies, such as compromise, avoiding defensiveness, and finding solutions

together. Empathy is also an important value instilled in this education. By understanding one's partner's feelings and point of view, one can build a warmer, more understanding and respectful relationship. Empathy strengthens emotional bonds and prevents prolonged misunderstandings. Finally, couples are equipped with the ability to control stress. Economic pressures, role changes and social demands are often sources of stress in the household. Therefore, premarital education helps couples recognise the signs of stress and how to handle it, both individually and together. With this provision, couples are expected to be able to build an emotionally stable marriage, thus avoiding destructive conflicts and mental health disorders in the future (Adila and Kurniawan 2020).

In the implementation of premarital education, measuring the emotional readiness of prospective couples is an important part of ensuring that they are not only administratively, but also psychologically prepared for married life. This readiness is generally tested through various assessment methods, either in writing or through observation and counselling sessions. One method used is through questionnaires or psychological instruments designed to measure aspects such as emotional stability, ability to manage stress, how to deal with conflict, to the level of empathy and openness towards one's partner. The results of these questionnaires provide an overview of everyone's emotional state and the extent of their readiness to live a life together. In addition, in some premarital education programmes, individual and couple counselling sessions are also used to evaluate emotional readiness in more depth. In this session, the counsellor or mentor will explore the personal background, past

experiences, and hopes and fears that the prospective couple has towards marriage.

Through this approach, couples can better understand themselves and their partner, as well as realise areas that still need to be strengthened. Simulations or case studies are often conducted, where couples are asked to respond to certain situations that often occur in marriage. From the way they respond, the facilitator can assess how they communicate, solve problems, and maintain their emotions under pressure. With these various approaches, premarital education is not only informative, but also reflective, providing space for couples to recognise the extent of their emotional readiness before actually living life as husband and wife (Anindita and Adiyanti 2020).

Various studies and field experiences show that couples who participate in premarital education generally have a better level of mental readiness compared to those who do not participate. This can be seen from their ability to manage emotions, deal with differences of opinion, and adapt to the dynamics of household life. Premarital education provides a space for brides-to-be to understand the various challenges they may face after marriage. It also gives them the skills to deal with them maturely and wisely. Couples who have participated in premarital education tend to be more open in communication, have higher empathy for their partners, and are able to manage stress in a healthy way. They are also more psychologically prepared because they have undergone a process of self-reflection and in-depth discussions about expectations, values and responsibilities in marriage. In this context, premarital education is not just a formality before the wedding, but a real preventive measure to shape the mental resilience of couples from the beginning (Adani, n.d.). Marriage is not only about uniting two hearts, but also

uniting two personalities, two backgrounds, and two different perspectives in one long-term bond. Therefore, mental and emotional readiness is the main key in building a healthy household. In this context, premarital education should no longer be optional, but rather a mandatory part of every prospective couple's life before marriage. Making premarital education mandatory is not to complicate the marriage process, but rather as a form of protection and initial provision so that couples are ready to live a more mature home life. Through this programme, couples gain a broader understanding of effective communication, conflict resolution, emotional management, and spiritual and social responsibilities as husband or wife. It also helps prevent potential psychological disorders such as excessive stress, anxiety, or depression that often arise due to unpreparedness to face the realities of marriage. More than a formality, premarital education is a long-term investment in building a harmonious family (Anindita and Adiyanti 2020).

2. The Role of Premarital Education in Preventing Mental Health Disorders after Marriage

Mental readiness is one of the most crucial aspects that is often forgotten in wedding planning. Most couples focus on the physical, material, or ceremonial preparation of the wedding itself, but they often neglect the psychological readiness to face the challenges of living together. Marriage is not only about uniting two individuals in an official bond, but also uniting two personalities, two perspectives, and two expectations that can sometimes collide. In the face of these differences, mental readiness is key to maintaining harmony and household resilience. Couples who are not mentally prepared may face difficulties in

managing emotions, communicating effectively, or resolving conflicts that arise. Without mental preparedness, marriage can become a source of stress, anxiety and even depression, which can potentially compromise the quality of the relationship and the psychological health of the couple. For example, not being prepared to manage disagreements can lead to feelings of frustration, anger or disrespect, which if left unchecked can develop into major conflicts that are difficult to resolve. Conversely, couples with good mental readiness are more likely to be able to face household problems head on, communicate openly and constructively, and support each other in challenging situations. This readiness involves self-control, acceptance of differences, and readiness to work together to solve problems. Therefore, instilling mental readiness before marriage is very important so that couples can face all the dynamics of married life more healthily, maturely, and wisely (Sari and Sunarti 2013).

Premarital education plays a vital role in preparing couples for the challenges of married life. The materials provided in the programme are designed to equip couples with the emotional, social and practical skills needed in marriage. Some of the premarital education materials that are relevant and important to understand include communication in marriage, conflict management, emotional readiness, and financial management. Effective communication is one of the key ingredients in premarital education. The ability to communicate well, both in happy and conflict situations, is a very important skill in maintaining a harmonious relationship. Couples will be taught to speak openly and listen empathetically. Honest and open communication allows couples to resolve problems before they develop into major

conflicts that can damage the relationship. In addition, conflict management is a very relevant material. Every marriage is bound to face differences of opinion or disagreements. Premarital education teaches how to resolve conflicts in a constructive way, avoid destructive arguments, and learn to make peace with differences. Techniques such as compromise, finding mutual solutions and avoiding defensiveness will go a long way in maintaining a harmonious relationship. Emotional readiness is also an important part of premarital education. Couples will be guided to recognise their own and their partner's emotions and learn to manage feelings that arise in stressful or tense situations. By understanding how emotions can influence actions and decisions, couples will be better able to control themselves and act wisely in the face of marital challenges. Finally, financial management is also often included in premarital education materials. Financial problems are one of the main causes of conflict in households. Therefore, this education provides insights on how to plan and manage family finances wisely, including the management of income, expenses and planning for the future. By equipping couples with knowledge and skills in these areas, premarital education helps them not only be prepared for married life, but also mentally and emotionally prepared for the challenging journey together. These materials provide a strong foundation for building a harmonious relationship (Sulaiman and Ilyas 2025).

3. Married Couples' Views on the Effectiveness of Premarital Education in Shaping Emotional and Spiritual Readiness

Emotional readiness is an individual's ability to recognise, understand and manage their own emotions and build empathy for their

partner. This includes stability in the face of pressure, the ability to resolve conflicts maturely, and maintain healthy communication in the relationship. Meanwhile, spiritual readiness refers to a deep understanding of religious values, the meaning of marriage as an act of worship, and a commitment to live a household life according to spiritual teachings. Both forms of readiness play an important role in maintaining household harmony. Emotional readiness helps couples continue to appreciate and understand each other in various situations, while spiritual readiness strengthens inner bonds, fosters patience, and serves as a guide in facing the trials of life together. With a strong emotional and spiritual foundation, marriage will be stronger and able to withstand the dynamics of life (Saptoto 2010).

According to the views of many couples who have participated in premarital education programmes, there are several tangible benefits that are felt, both before and after entering married life. Premarital education helps them to get to know themselves and their partners in more depth, including understanding the differences in character, life values, and expectations of each in building a household. Through communication and conflict management sessions, couples learn how to convey feelings appropriately and resolve disagreements maturely without hurting each other. In addition, premarital education also provides spiritual provisions that strengthen the intention and meaning of marriage as an act of worship, not just a formal bond. Couples feel more prepared to face household challenges because they have been equipped with an understanding of the roles of husband and wife according to religious teachings and social ethics. Many couples admit that this education gives them peace of mind and confidence in stepping into marriage, because they

feel that they have sufficient emotional and spiritual provisions (Hidayah et al. 2023).

After attending premarital education, many couples report positive changes in the way they view their relationship and prepare for marriage. They became more open in their communication, were able to identify potential conflicts early, and learnt how to resolve them in a healthy way. Some couples stated that they felt more emotionally and mentally prepared to enter married life because the material provided not only touched on administrative and religious aspects, but also discussed psychological dynamics, the roles of husband and wife, and the importance of empathy and compromise. The education also provided space for couples to discuss life values, expectations of their partners, financial management, and family planning. They felt that it encouraged them to be more honest and open with each other before taking big steps. Many mentioned that the education session helped strengthen their conviction to continue their relationship to marriage, or even revisit the decision more wisely (Hasanah, n.d.).

4. Views of the Jurisprudence Schools on Marriage and Couple Readiness

In the Hanafi school, marriage (nikah) is seen as a contract that has religious, social and legal dimensions. Although it is an act of worship, marriage in the Hanafi perspective is more emphasised as a civil contract that is valid in sharia and can be cancelled or carried out according to the prescribed pillars and conditions. One of the hallmarks of the Hanafi school is its flexibility in terms of the conditions for the validity of marriage. For example, this madhab allows adult women (baligh and sensible) to marry without the consent of a guardian, in contrast to the Shafi'i Mazhab which requires the presence of a guardian.

This shows that the Hanafi Mazhab views maturity as the main indicator of readiness in marriage not only because of age, but also the ability to think and make decisions. The readiness of the couple in this madhab is closely related to the ability to carry out household responsibilities, especially in terms of maintenance, conjugal relations, and education of future children. Therefore, for men, the ability to make a living is seen as one of the important conditions of readiness for marriage. A man is not considered marriageable if he is not able to fulfil his partner's basic needs. Although psychological and emotional aspects are not explicitly mentioned in the classical books of the Hanafi school, the principles of *maslahah* (benefit) and *'urf* (community custom) can be the basis for assessing the mental readiness of couples today. Hanafi scholars also recognise the importance of *kafa'ah* (compatibility) between couples, both in terms of religion, social status, and ability to live a household life. This is in line with efforts to maintain harmony and prevent conflict after marriage. In terms of premarital education, the Hanafi Mazhab approach opens space for pre-marriage guidance, as it emphasises the importance of understanding each other's rights and obligations. In fact, it is recommended to conduct family deliberations and seek advice from scholars or trusted parties before undergoing a contract, even though it is not legally required (Rika Widianita, 2023).

The Maliki school views marriage as a noble contract and a means of protecting religion, offspring and honour. In this perspective, marriage is not just a contractual relationship between two individuals, but rather a sacred bond, which carries great moral and spiritual responsibilities. Therefore, the readiness of the couple in the Maliki Mazhab is not only assessed from the legal-formal

aspect, but also moral maturity and spiritual stability. One of the main emphases in the Maliki Mazhab is the importance of the role of the guardian. Unlike the Hanafi Mazhab, which allows adult women to marry without a guardian, the Maliki Mazhab requires a marriage guardian and even considers marriage without a guardian as invalid. This shows that marriage readiness in the Maliki view is not only a personal matter, but also a social and family matter, where the guardian plays a role as a protector and assessor of the readiness of the prospective bride, especially the woman. The readiness of the couple.

The Maliki school of thought is also closely related to the concept of *kafa'ah* (compatibility). Maliki scholars emphasise that the ideal marriage is between two people who are compatible with religion, morals and social status, to prevent incompatibility that could lead to conflict in the future. *Kafa'ah* here serves as a preventive measure against divorce and household disharmony. In addition, the Maliki Mazhab views the intention (*maqshad*) in marriage as an important aspect. If the intention of marriage is only to satisfy lust without readiness to undergo responsibility as a husband or wife, then it is considered not in line with the main purpose of marriage in Islam, which is to create *sakinah*, *mawaddah* and *rahmah*. Therefore, spiritual readiness and moral responsibility are important indicators in determining whether a person is suitable for marriage or not. Maliki scholars also pay special attention to education and guidance before marriage. Although not formalised like modern premarital education, in practice, families and communities in the Maliki tradition play an active role in providing advice and guidance to prospective brides and grooms. This reflects the realisation that marriage requires emotional and mental preparation, not just physical or

financial readiness (Jurnal khatulistiwa 2016).

The Shafi'i Mazhab views marriage as an act of worship that is worth *sunnah muakkadah*, which is worship that is highly recommended, especially if a person has biological needs and is physically and mentally capable of living a household life. In this view, marriage is understood to maintain honour, subdue the gaze, and form a family that is approved by Allah SWT. In terms of a couple's readiness for marriage, the Shafi'i Mazhab pays great attention to the fulfilment of the pillars and conditions of marriage, including the presence of a guardian, two male witnesses, *ijab qabul*, and the bride and groom. Unlike the Hanafi Mazhab, the Shafi'i Mazhab requires the existence of a marriage guardian. In fact, a marriage without a guardian is considered invalid, even if the bride and groom are both adults. This indicates that in the Shafi'i Mazhab, readiness for marriage is not only judged by biological or mental maturity but also involves family judgement and blessing as part of social and moral responsibility. In addition, the Shafi'i Mazhab also emphasises the importance of *kafa'ah* (compatibility) in terms of religion and morals, although it is not as strict as the Maliki Mazhab in terms of social status. What is more important according to the Shafi'is is the quality of religion and worship of each prospective spouse. A man who is not religiously observant is considered unfit to marry a pious woman, because it is feared that he will not be able to guide his family towards the pleasure of Allah. This means that spiritual and religious readiness is the main aspect of marriage readiness according to this school of thought. In the context of husband-wife relationships, the Shafi'i school of thought explains in detail the rights and obligations of each party, such as the obligation to provide for their spouse, respect their partner, and

maintain a fair and wise relationship. This shows that readiness for marriage also means understanding and being able to carry out the responsibilities of marriage, not just fulfilling the legal requirements of the contract.

Although the classical literature of the Shafi'i Mazhab does not explicitly discuss psychological readiness and mental health, the principles in its *fiqh* indicate that emotional stability, maturity, and the ability to fulfil social roles as a husband or wife are important parts inherent in the moral demands of marriage (M. Rizqa Hidayat 2010). The Hanbali school, founded by Imam Ahmad bin Hanbal, views marriage as a very noble bond and has an important position in the life of a Muslim. Within the framework of Hanbali *fiqh*, marriage is not just a contract between two individuals, but an act of worship and a social responsibility that requires physical and mental readiness. In the Hanbali school of thought, the legal status of marriage can vary depending on the individual's circumstances. Marriage can be obligatory for someone who is worried about falling into adultery, *sunnah* for those who are physically and financially capable, *makruh* for those who are not ready to take responsibility, and even *haram* if there is concern that it will cause harm, such as neglecting a partner. This shows that the Hanbali school is very concerned about personal readiness and the consequences of marriage, not just the validity of the contract. One of the most important principles in this madhhab is the existence of a guardian as a condition for the validity of marriage.

A woman, whether a girl or a widow, cannot marry without a guardian. This confirms that marriage according to Hanbali must be accompanied by family supervision and consideration, to ensure that the bride and groom are truly emotionally, socially and morally prepared to build a household. The

guardian acts not just as a complement to the contract, but as a protector who ensures the readiness and benefit of the bride and groom, especially the woman. In terms of economic readiness, the Hanbali Mazhab has a firm stance. A man who is unable to provide for his family is discouraged from marrying. In Al-Mughni, Ibn Qudamah asserts that a woman has the right to request the cancellation of a marriage (*fasakh*) if her husband is unable to provide for her. This reflects that financial capability is considered an important indicator of marriage readiness, as it concerns the welfare of the couple and the sustainability of the household. In addition to the legal and economic aspects, religious and moral readiness are also highly emphasised. The Hanbali Mazhab recommends that a person chooses a life partner who is religiously observant and has good character. This is based on the Prophet's words which are used as a strong guideline in this school: "If there comes to you a man whose religion and character you approve of, marry him." This means that the foundation of a solid marriage starts with the spiritual and moral qualities of everyone. Without this, marriages are prone to conflict and even divorce. Although the classical books of the Hanbali school do not explicitly discuss mental or psychological readiness, the spirit of its *fiqh* shows the importance of calmness, emotional stability, and inner responsibility in the household. Couples who are unable to control their emotions, lack empathy, or are immature in thinking and acting, are indirectly considered not ready for married life (Adly et al. 2025).

Premarital education is basically a preparatory stage before entering married life. However, its implementation should ideally be carried out early, either through formal, non-formal or informal education channels. The purpose of this education is not only limited to equipping individuals who are about to get married,

but also to provide adolescents with a broad understanding of the importance of protecting themselves from sexual behaviour outside of marriage. The lack of premarital education has been shown to contribute to the increase in cases of promiscuous sex and early marriage, including marriages that must go through dispensation. This phenomenon shows that premarital education is not just an optional need, but a necessity. Many marriages occur without fulfilling legal requirements, both in terms of state law and Islamic law. In positive law, violations often occur in the minimum age requirement for marriage. Meanwhile, from the perspective of Islamic law, many couples are not mentally and physically ready to live a household life, which actually causes various problems in the future (Minnuril Jannah and Halim 2022).

Checking physical readiness is an important and necessary thing to do, even though it seems to be quick or instant. However, in long-term preparation, maintaining physical condition should start since a person is single. This is so that when entering marriage, the individual is in optimal physical condition. Therefore, maintaining a healthy body should start from a young age, long before marriage plans arise. In addition, readiness in terms of physical ability and energy is also an important aspect. In married life, couples are expected to be able to undergo household responsibilities independently, without relying too much on others. Both husband and wife have their own roles and responsibilities in marriage. A husband is obliged to provide physical and emotional needs and has the right to advise his wife. Meanwhile, a wife has the right to receive physical and mental sustenance and is obliged to obey her husband (Sari, n.d.).

Post-marital mental health is a very important but often overlooked aspect of domestic life. After going through the happy moments of marriage,

couples are often faced with the challenging realities of a new life. Changing roles, responsibilities, expectations, and social and economic pressures can be a significant source of stress. If not managed properly, this can lead to mental health disorders such as prolonged stress, anxiety and even depression. The transition from single life to married life requires a lot of emotional adjustment. Many couples experience stress due to character differences, ineffective communication patterns, and difficulties in unifying visions and life habits. Demands to have children, fulfil economic needs, and maintain harmonious relationships with extended family can also be a burden that affects psychological stability. Impaired mental health after marriage not only affects the individual, but also the quality of the relationship between husband and wife. Unresolved conflicts, constant anxiety, or feeling unappreciated can create emotional distance and decrease marital satisfaction. Therefore, it is important for couples to have the skills to manage emotions, communicate openly, and support each other psychologically. It is also important to understand that taking care of your mental health is not a sign of weakness, but rather a form of responsibility towards yourself and your partner. If needed, couples can seek professional help such as marriage counsellors or psychologists for assistance. Building a mentally healthy marriage is not just about love, but also about being ready to grow and develop together in various situations (Rika Widianita, 2023)

CONCLUSION

Marriage in Islam is not only seen as a legal contract, but also as a form of worship that requires comprehensive readiness from the couple, both physically, mentally, spiritually, and

socially. In contemporary reality, the increasing number of divorces and mental health disorders among young couples shows that such readiness is still low. The ideal premarital education should not only emphasise the formal and administrative aspects but also provide a deep and relevant understanding of fiqh. Through a comparative madhhab approach, it was found that the four major madhhabs of Islam-Hanafi, Maliki, Shafi'i and Hanbali-have diverse yet complementary views on marriage and couple readiness. These views include the importance of guardian involvement, kafa'ah (compatibility), financial capability, emotional maturity, and religious quality as indicators of marriage readiness. The integration of the comparative madhhab approach into premarital education can provide young couples with a broader, more flexible and contextualised understanding. This can improve their readiness to face the dynamics of domestic life, prevent conflicts that lead to divorce, and reduce the risk of post-marriage mental disorders. Thus, this approach is a strategic preventive solution in strengthening Muslim family institutions in the modern era.

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