

Institutional Approaches to Divorce Prevention: A Comparative Study of Premarital Counseling in Indonesia, Malaysia, and Thailand

Nur Syafiqoh^{1*}, Muhammad Fikri Ramadhan², Abdulloh Sama-ae³

¹ International Islamic University Malaysia, Malaysia

² Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

³ Fatoni University, Thailand

*Email Korespondensi: nur.syafiqah@iium.edu.my

Abstract	<p><i>The increasing rate of divorce in Muslim societies has raised concerns about the effectiveness of preventive mechanisms designed to strengthen family resilience. One of the strategies widely promoted in Islamic family law is premarital counseling, which aims to prepare prospective couples with knowledge and skills necessary for building a stable marriage. This study aims to analyze the role of premarital counseling in preventing divorce through a comparative examination of Indonesia, Malaysia, and Thailand. The research employs a qualitative approach using comparative legal analysis combined with a socio-legal perspective. Data were obtained from primary sources, including reports and institutional practices related to premarital counseling in Indonesia, particularly through the Marriage Development and Preservation Advisory Body (BP4) and the Office of Religious Affairs (KUA) in Deli Serdang Regency, as well as secondary sources such as legal documents, academic literature, and policy reports concerning Islamic family law in the three countries. The findings reveal that each country adopts a different institutional approach to premarital counseling. Malaysia implements the most formalized system through mandatory premarital courses integrated into marriage registration under the supervision of religious authorities. Indonesia adopts a semi-institutionalized model where counseling programs are facilitated by BP4 and KUA but are not always strictly mandatory. Meanwhile, Thailand relies primarily on community-based religious initiatives due to the limited formal recognition of Islamic family law within the national legal framework. The comparative analysis indicates that stronger institutional regulation and standardized counseling programs contribute to more effective divorce prevention mechanisms. Strengthening premarital counseling policies and institutional coordination may therefore enhance family resilience and reduce divorce rates in Muslim societies.</i></p>
Keywords	<p><i>Premarital Counseling; Divorce Prevention; Islamic Family Law; Comparative Study; Southeast Asia</i></p>



Introduction

Marriage is a fundamental social institution that plays a crucial role in maintaining social stability and family resilience (Thomas, Liu and Umberson, 2017). In Islamic teachings, marriage is not merely a legal contract but also a sacred bond intended to create a harmonious family characterized by *sakinah*, *mawaddah*, and *rahmah*. However, in contemporary societies, the increasing number of divorce cases has become a significant social challenge (Picchi, 2020). Various factors such as economic pressure, lack of marital readiness, communication problems, and social change have contributed to the instability of marital relationships. As a result, many countries have introduced preventive mechanisms, including premarital counseling and mediation programs, to strengthen marital relationships and reduce the likelihood of divorce (Nurkhaerah and Hanafi, 2023).

In many Muslim societies, premarital counseling has been developed as an important strategy to prepare couples for married life. These programs aim to provide prospective spouses with knowledge about marital rights and obligations, conflict management, family communication, and psychological readiness. Through such initiatives, governments and religious institutions seek to prevent marital conflicts before they escalate into divorce. In the context of Islamic family law, premarital counseling is often integrated into institutional frameworks that involve religious authorities, legal institutions, and community organizations.

In Southeast Asia, the implementation of premarital counseling and divorce prevention policies varies across countries due to differences in legal systems, religious demographics, and institutional structures. Indonesia, Malaysia, and Thailand represent three distinctive models in the administration of Muslim family law. Indonesia has developed an institutional approach through the Office of Religious Affairs (KUA) and the Marriage Development and Preservation Advisory Body (BP4), which provides counseling, mediation, and premarital courses for prospective couples. These institutions function as preventive mechanisms designed to strengthen family resilience and reduce divorce cases before disputes reach the Religious Courts (Tarigan and Irwan, 2024).

Malaysia, on the other hand, has established a more structured and centralized system of premarital education under the supervision of the Department of Islamic Development Malaysia (JAKIM) and state religious authorities. In Malaysia, premarital courses are mandatory for Muslim couples before marriage registration, and the program is systematically integrated into the administration of Islamic family law (Salleh, Omar and Embong, 2019). The Malaysian model emphasizes formal legal regulation, structured educational modules, and institutional supervision, which collectively aim to enhance marital preparedness and promote family stability.

Unlike Indonesia and Malaysia, Thailand is not a Muslim-majority country, and its national legal system is primarily based on civil law influenced by Western legal traditions. Nevertheless, Islamic family law is partially recognized in the southern provinces of Pattani, Yala, Narathiwat, and Satun (Woodward and Scupin, 2021), where Muslim communities constitute a significant portion of the population. Under the Act on the Application of Islamic Law of 1946, matters related to marriage, divorce, and inheritance among Muslims in these regions may be decided based on Islamic legal principles. However, the institutional mechanisms for premarital counseling and divorce prevention in Thailand remain relatively limited and are often conducted through community-based religious authorities (Samah, Abdullah and Ferdousi, 2017).



Previous studies have extensively examined premarital counseling programs and their role in preventing divorce in various contexts. Research conducted in Indonesia highlights the importance of premarital counseling in preparing couples for marital life and strengthening family resilience (Widodo and Manara, 2024). Other studies emphasize the role of communication strategies, psychological readiness, and reproductive health education in premarital programs. In Malaysia, several scholars have analyzed the effectiveness of compulsory premarital courses in strengthening Islamic family institutions and reducing marital conflicts (Salleh, Omar and Embong, 2019). Meanwhile, studies related to Muslim family law in Thailand generally focus on the application of Islamic law in minority contexts and the role of local religious authorities in resolving family disputes (Agustar and Nurcahaya, 2024).

Although previous studies have explored premarital counseling and divorce prevention mechanisms in individual countries, comparative studies examining these systems across Southeast Asian countries remain relatively limited. In particular, there is still a lack of comprehensive analysis comparing the institutional structures, implementation strategies, and effectiveness of premarital counseling programs in Indonesia, Malaysia, and Thailand. Such comparative analysis is important to understand how different legal and social contexts influence the effectiveness of policies aimed at strengthening family institutions.

Based on this background, this research aims to analyze the implementation and effectiveness of premarital counseling programs as a strategy for preventing divorce in Indonesia, Malaysia, and Thailand. By adopting a comparative legal approach, this study seeks to examine the institutional frameworks, policy mechanisms, and practical implementation of premarital counseling in these three countries. The findings of this research are expected to contribute to the development of more effective policies for strengthening family resilience and preventing divorce within the broader framework of Islamic family law in Southeast Asia.

Method

This study employs a comparative legal research approach combined with a qualitative literature-based method to examine the implementation and effectiveness of premarital counseling programs in preventing divorce in three Southeast Asian countries: Indonesia, Malaysia, and Thailand. Comparative legal research is used to identify similarities and differences in legal frameworks, institutional arrangements, and policy implementation related to premarital counseling and marital dispute prevention within different socio-legal contexts.

The research is based on the systematic analysis of 20 academic articles published in reputable national and international journals discussing premarital counseling, family resilience, and divorce prevention in Southeast Asia. These articles were selected through a purposive sampling technique based on several criteria, including relevance to the research topic, publication in peer-reviewed journals, and discussion of premarital counseling policies or practices in Indonesia, Malaysia, and Thailand. The literature selection process involved identifying relevant publications through academic databases such as Google Scholar, Scopus-indexed journals, and other scholarly repositories.

The data used in this study therefore consist entirely of secondary data sources, including academic journal articles, books, legal regulations, policy documents, and official institutional reports related to Islamic family law and premarital counseling programs in the three countries. Among these sources, the 30 selected scholarly articles serve as the



primary analytical material for understanding how premarital counseling systems operate within different legal and institutional contexts.

Data collection was conducted through systematic literature review and document analysis. The selected articles were carefully examined to identify key themes, including regulatory frameworks governing premarital counseling, institutional roles in marital guidance programs, the scope and implementation of counseling activities, and the reported impact of such programs on divorce prevention. Additional supporting documents, such as national regulations, institutional guidelines, and policy reports, were also analyzed to strengthen the contextual understanding of premarital counseling systems in each country.

The data were analyzed using a comparative qualitative analytical method. First, the researcher categorized the literature based on the country context to examine the regulatory and institutional structures governing premarital counseling programs in Indonesia, Malaysia, and Thailand. Second, thematic analysis was conducted to identify recurring patterns related to program implementation, institutional roles, and strategies for strengthening family resilience. Third, the findings from the three countries were systematically compared to highlight similarities, differences, strengths, and limitations of each premarital counseling system.

Through this comparative analysis of scholarly literature, the study aims to provide a broader understanding of how different legal frameworks and institutional models influence the effectiveness of premarital counseling programs in preventing divorce. The results are expected to contribute to the development of more effective premarital education policies and family resilience strategies within the broader framework of Islamic family law in Southeast Asia.

Results and Discussion

Premarital Counseling and Divorce Prevention in Indonesia

Indonesia has developed a relatively structured institutional framework to support marriage preparation and prevent divorce among Muslim communities. One of the key institutions involved in this effort is the Marriage Development and Preservation Advisory Body (Badan Penasihat Pembinaan dan Pelestarian Perkawinan—BP4), which operates in collaboration with the Office of Religious Affairs (Kantor Urusan Agama—KUA) under the Ministry of Religious Affairs. BP4 functions as a counseling, mediation, and educational institution aimed at strengthening marital relationships and preventing marital disputes that may lead to divorce (Kamarusdiana *et al.*, 2022). In addition, the government has introduced premarital education programs commonly known as the prospective bride and groom course (kursus calon pengantin), which provides prospective couples with knowledge regarding marital responsibilities, family communication, conflict management, and Islamic family values (Miqat *et al.*, 2023).

The implementation of premarital counseling programs in Indonesia reflects a preventive approach within the broader framework of Islamic family law. The program is designed not only to provide legal knowledge about marriage but also to strengthen psychological readiness and social responsibility among prospective spouses (Blitar, Wahyuni and Wicaksono, 2024). Through these programs, couples are expected to gain a deeper understanding of the rights and obligations of husband and wife, the importance of mutual respect and communication, and strategies for resolving conflicts within the household. In practice, premarital counseling is conducted through lectures, group



discussions, and guidance sessions facilitated by religious leaders, marriage counselors, and other professionals involved in family development programs.

Empirical data obtained from BP4 and the Lubuk Pakam Religious Court in Deli Serdang Regency provide insight into the effectiveness of these programs. Between 2021 and 2023, the number of divorce cases decided by the Religious Court showed significant fluctuations. In 2021, there were 3,287 marital disputes submitted to the court, while in 2022 the number decreased slightly to 3,107 cases, and further declined to 2,956 cases in 2023 (Nasution, Tanjung and Siregar, 2024). Although the decline cannot be attributed solely to premarital counseling programs, the presence of BP4 mediation and counseling services plays an important role in encouraging couples to seek reconciliation before initiating formal legal proceedings.

Data also show that only a small proportion of couples involved in marital disputes seek assistance from BP4 before filing their cases in the Religious Court. In 2021, only 33 cases out of 3,287 disputes were consulted with BP4, representing approximately 1.00% of the total cases. In 2022, the number increased to 46 consultations out of 3,107 disputes, or around 1.48%. Meanwhile, in 2023 the number declined to 28 consultations out of 2,956 disputes, representing approximately 0.95% of the total cases (Nasution, Tanjung and Siregar, 2024). These figures indicate that community participation in mediation services provided by BP4 remains relatively low.

Despite the limited level of participation, the success rate of mediation conducted by BP4 demonstrates promising potential. In 2021, BP4 successfully reconciled 11 out of the 33 cases consulted, resulting in a mediation success rate of approximately 33.33%. In 2022, the success rate declined to 17.39%, with 8 successful reconciliations out of 46 cases. However, in 2023 the success rate increased again to approximately 32.14%, with 9 reconciled cases out of 28 consultations (Nasution, Tanjung and Siregar, 2024). These findings suggest that although the number of couples seeking BP4 assistance remains limited, mediation efforts conducted by BP4 have a relatively significant impact on resolving marital disputes before they reach formal court proceedings.

The findings indicate that premarital counseling and mediation programs in Indonesia have considerable potential as preventive mechanisms for reducing divorce rates. However, the effectiveness of these programs is influenced by several factors, including public awareness, accessibility of counseling services, and the level of institutional support. Many couples still prefer to bring their disputes directly to the Religious Courts rather than seeking mediation through BP4. This situation highlights the need for stronger public education, improved program promotion, and enhanced institutional capacity to ensure that premarital counseling and mediation programs can play a more significant role in strengthening family resilience and preventing divorce in Indonesian society.

Premarital Counseling System and Divorce Prevention in Malaysia

Malaysia has developed one of the most structured premarital counseling systems in Southeast Asia. The administration of Islamic family law in Malaysia is carried out through a well-established institutional framework involving the Department of Islamic Development Malaysia (Jabatan Kemajuan Islam Malaysia—JAKIM) and various state-level Islamic religious authorities. One of the important components of this system is the mandatory premarital course for Muslim couples before the registration of marriage (Bidayati, Jahar and Yasin, 2020). This requirement reflects the Malaysian government's



commitment to strengthening family institutions and preventing marital conflicts from the early stages of marriage preparation.

The premarital course in Malaysia is designed to equip prospective spouses with comprehensive knowledge and practical skills related to married life. The curriculum typically covers various topics, including the rights and responsibilities of husband and wife, financial management within the family, communication and conflict resolution strategies, reproductive health, and Islamic ethical values in family life. Unlike some countries where premarital counseling remains voluntary, Malaysia strictly requires couples to obtain a premarital course certificate before they are allowed to register their marriage at the state religious office. This administrative requirement ensures that most Muslim couples receive at least basic education regarding marital responsibilities before entering into marriage (Abu Bakar *et al.*, 2023).

In addition to premarital courses, Malaysia also provides structured mediation mechanisms through the Syariah Court system and family counseling units under state religious departments. Couples experiencing marital conflict are encouraged to undergo counseling or mediation before divorce proceedings are finalized (Kamarusdiana *et al.*, 2022). The integration between premarital education, counseling services, and the Syariah judicial system forms a comprehensive framework aimed at maintaining family stability and reducing divorce rates. This institutional integration distinguishes Malaysia from several other countries where premarital counseling programs operate with limited coordination between religious institutions and judicial authorities.

Studies on Islamic family law administration in Malaysia indicate that the mandatory nature of premarital courses has contributed to improving marital awareness among Muslim couples. Although divorce cases still occur, the structured educational approach helps prospective spouses better understand the challenges of married life and encourages them to develop constructive communication patterns within the household (Salleh, Omar and Embong, 2019). The Malaysian experience therefore provides an important example of how formal institutional policies can strengthen preventive mechanisms in Islamic family law.

To better understand the differences in premarital counseling systems and divorce prevention mechanisms in Southeast Asia, the institutional characteristics of Indonesia and Malaysia can be compared as follows.

Table 1. Comparison of Premarital Counseling Systems in Indonesia and Malaysia

Aspect	Indonesia	Malaysia
Main Institution	BP4 and Office of Religious Affairs (KUA)	JAKIM and State Islamic Religious Departments
Premarital Course Status	Recommended / partially implemented	Mandatory before marriage registration
Counseling Structure	Conducted through BP4 and KUA programs	Structured national modules supervised by religious authorities



Mediation Institution	BP4 mediation before Religious Court	Counseling units and mediation through Syariah Courts
Legal Framework	Law No. 1 of 1974 and Ministry of Religious Affairs regulations	Islamic Family Law Enactments and federal coordination through JAKIM
Administrative Requirement	Certificate recommended but not always mandatory	Premarital course certificate required for marriage registration

The comparison above illustrates that while Indonesia and Malaysia both recognize the importance of premarital counseling in strengthening family institutions, the level of institutionalization differs significantly. Malaysia adopts a more formal and mandatory approach, while Indonesia relies more on voluntary participation and institutional encouragement through BP4 and KUA programs. These differences demonstrate how legal and administrative frameworks influence the effectiveness of divorce prevention strategies in each country.

Islamic Family Law Practice and Divorce Prevention in Thailand

Unlike Indonesia and Malaysia, Thailand does not implement Islamic law as a national legal system. The country applies a civil law system for marriage and family matters. However, in the southern provinces of Thailand—particularly Pattani, Yala, Narathiwat, and Satun—where the Muslim population is significant, Islamic family law is recognized in a limited form through the application of Muslim family law within certain community and judicial contexts (Hamat *et al.*, 2017). This recognition is primarily regulated through the Islamic Family and Inheritance Law Act of 1946, which allows Muslim communities in these provinces to resolve certain family disputes according to Islamic principles (Dorloh, 2009).

In practice, the implementation of Islamic family law in Thailand differs significantly from that of Indonesia and Malaysia because it is not supported by a fully institutionalized religious court system (Dorloh, 2015). Instead, Muslim family disputes may involve local Islamic committees or religious leaders who provide consultation, mediation, and guidance for couples experiencing marital problems (Agustar and Nurcahaya, 2024). These religious figures often play an important role in advising couples and attempting reconciliation before divorce cases are brought before the civil courts. Although their authority is largely advisory rather than legally binding, their role is socially influential within Muslim communities (Abd Mutalib and Karim, 2025).

Premarital counseling in Thailand is generally less formalized compared to Indonesia and Malaysia. There is no nationwide policy requiring Muslim couples to participate in premarital education before marriage registration. However, in many Muslim communities in southern Thailand, mosques and Islamic organizations voluntarily conduct premarital guidance sessions for prospective couples (Puteh and Jehwae, 2022). These sessions usually focus on basic Islamic teachings regarding marriage, family responsibilities, and moral values. Despite the absence of formal regulations, such community-based counseling initiatives contribute to raising awareness



among Muslim couples about the importance of maintaining family harmony (Samah, Abdullah and Ferdousi, 2017).

Another important characteristic of the Thai context is the coexistence of religious norms and state civil law. Divorce cases involving Muslim couples may eventually be handled within the civil court system, although religious leaders often attempt reconciliation beforehand. As a result, the divorce prevention mechanism in Thailand relies heavily on social and religious influence rather than formal legal obligations (Mohamad, Machae and Khareng, 2016). This situation contrasts with the more structured institutional frameworks found in Indonesia and Malaysia, where religious authorities and courts play a more direct role in regulating marital relationships.

The Thai experience illustrates how minority Muslim communities adapt Islamic family law principles within a broader secular legal framework. Although premarital counseling programs are not formally regulated by the state, local religious initiatives continue to play an important role in guiding Muslim families and promoting marital stability.

Table 2. Comparative Analysis of Premarital Counseling and Divorce Prevention Systems in Indonesia, Malaysia, and Thailand

Aspect	Indonesia	Malaysia	Thailand
Legal System	Dual system with Religious Courts for Muslims	Syariah Court system integrated within state religious administration	Civil law system with limited recognition of Islamic family law in southern provinces
Main Institutions	BP4, Office of Religious Affairs (KUA), Religious Courts	JAKIM, State Islamic Religious Departments, Syariah Courts	Local Islamic Committees, religious leaders, civil courts
Premarital Counseling Status	Encouraged through BP4 and KUA programs	Mandatory premarital course before marriage registration	Generally voluntary and community-based
Institutional Structure	Moderately institutionalized	Highly institutionalized with standardized modules	Informal and community driven
Divorce Prevention Mechanism	Mediation through BP4 and Religious Court procedures	Counseling units and mediation through Syariah Courts	Informal mediation by religious leaders before civil court proceedings

The comparative findings demonstrate that although Indonesia, Malaysia, and Thailand share common Islamic values regarding the importance of family stability, the



institutional approaches to premarital counseling and divorce prevention vary considerably. Malaysia adopts the most formal and mandatory framework, integrating premarital education within the administrative requirements of marriage registration. Indonesia implements a semi-institutionalized model through BP4 and the Office of Religious Affairs, although participation in premarital counseling is not always strictly enforced. In contrast, Thailand relies largely on community-based religious initiatives due to the limited formal recognition of Islamic family law within the national legal system.

These differences highlight how variations in legal structures, institutional authority, and state involvement influence the effectiveness of divorce prevention strategies. The comparative perspective therefore provides valuable insights for strengthening premarital counseling programs, particularly in Indonesia, where further institutional reinforcement and policy development may enhance the effectiveness of family resilience initiatives.

Conclusion

This study demonstrates that premarital counseling plays an important role as a preventive mechanism in reducing divorce and strengthening family resilience within Muslim communities. Through a comparative analysis of Indonesia, Malaysia, and Thailand, the findings reveal significant differences in the institutionalization, regulation, and implementation of premarital counseling programs. Although all three countries recognize the importance of family stability within Islamic values, the legal frameworks and administrative structures that support premarital counseling vary considerably.

Malaysia represents the most institutionalized model, where premarital courses are mandatory and integrated into the marriage registration system under the supervision of JAKIM and state religious authorities. This structured approach ensures that prospective couples receive formal education about marital responsibilities, conflict management, and family ethics before entering marriage. Indonesia adopts a moderately institutionalized system through the role of the Marriage Development and Preservation Advisory Body (BP4) and the Office of Religious Affairs (KUA). While premarital counseling programs exist and are widely promoted, their implementation is not always strictly mandatory, which may limit their effectiveness in preventing marital conflicts. In contrast, Thailand reflects a community-based model in which premarital guidance and marital mediation are primarily conducted by local religious leaders within Muslim minority communities, with limited formal regulation from the state.

The comparative findings suggest that stronger institutional support, standardized counseling modules, and mandatory participation can enhance the effectiveness of premarital counseling as a strategy for divorce prevention. Therefore, Indonesia may benefit from strengthening the regulatory framework and expanding the institutional capacity of premarital counseling programs, particularly through improved coordination between BP4, KUA, and religious courts. By integrating educational, social, and legal approaches, premarital counseling can serve as an important instrument for promoting marital harmony and sustaining family stability in Muslim societies.

References

- Abd Mutalib, A. and Karim, F. (2025) 'Causes of Divorce in Yala Province, Thailand: Impacts and Suitable Solutions', *International Journal of Fiqh and Usul al-Fiqh Studies*, 9(1), pp. 46–62. doi: 10.31436/ijfus.v9i1.359.



- Abu Bakar, M. *et al.* (2023) 'AN EXPLORATORY LITERATURE REVIEW OF MARRIAGE COURSE & DIVORCE IN MALAYSIA: AN APERTURE TO FUTURE STUDIES', *International Journal of Advanced Research*, 11(09), pp. 431–449. doi: 10.21474/IJAR01/17547.
- Agustar, A. and Nurcahaya (2024) 'APPLICATION OF ISLAMIC FAMILY LAW TO THE MUSLIM MINORITY OF SOUTH PATANI THAILAND', *Jurnal Akademika Kajian Ilmu-Ilmu Sosial, Humaniora Dan Agama*, 5(1 SE-Artikel), pp. 43–52. Available at: <https://jurnal.wu-institute.com/index.php/jak/article/view/132>.
- Bidayati, K., Jahar, A. S. and Yasin, Y. (2020) 'Strengthening Family Institution through Pre-Marital Course: Comparative Study between Indonesia and Malaysia', *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan*, 20(2), pp. 147–161. doi: 10.30631/al-risalah.v20i2.600.
- Blitar, K. B., Wahyuni, E. D. and Wicaksono, A. P. (2024) 'The Meaning Of Pre Marriage Counseling In Marriage Law In Indonesia', *Metafora: Education, Social Sciences and Humanities Journal*, 08(01), pp. 2407–1757.
- Dorloh, S. (2009) 'The Code of Muslim Family Law and Law of Inheritance (1941) As Applicable in the Provincial Courts of Southern Four Border Provinces of Thailand: Issues and Prospects', *Jurnal Fiqh*, 6(1), pp. 125–148. doi: 10.22452/fiqh.vol6no1.7.
- Dorloh, S. (2015) 'Shari'ah Court in Thailand: Between Inspiration and Challenge', 2 No 3, pp. 224–242.
- Hamat, M. *et al.* (2017) 'Talaq (Divorce) Procedure in the Provisions of Muslim Family and Inheritance Law of Patani Province, Southern Thailand', *IOSR Journal of Humanities and Social Science*, 22(2), pp. 98–103. doi: 10.9790/0837-22020198103.
- Kamarusdiana, K. *et al.* (2022) 'Pre-Marital Education: Concepts and Regulations in Indonesia and Malaysia', *Al-Ahkam*, 32(1), pp. 41–64. doi: 10.21580/ahkam.2022.32.1.10709.
- Miqat, N. *et al.* (2023) 'The Development of Indonesian Marriage Law in Contemporary Era', *De Jure: Jurnal Hukum dan Syar'iah*, 15(1), pp. 54–66. doi: 10.18860/j-fsh.v15i1.17461.
- Mohamad, A. B., Machae, R. and Khareng, M. (2016) 'Children's Protection in the Issue of Hadhanah Based on Islamic Family Law and the Law of Thailand', *Asian Social Science*, 12(10), p. 18. doi: 10.5539/ass.v12n10p18.
- Nasution, A. A., Tanjung, D. and Siregar, R. S. (2024) 'Effectiveness of Badan Penasihat Pembinaan dan Pelestarian Perkawinan in the Prospective Bride Course Program as an Effort to Anticipate Divorce', *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, 11(1), p. 194. doi: 10.29300/mzn.v11i1.4759.
- Nurkhaerah, S. and Hanafi, S. (2023) 'Divorce Mediation in Islamic Religious Court in the



- Era of Covid-19 Pandemic', *Global Journal of Politics and Law Research*, 11(4), pp. 1–19. doi: 10.37745/gjplr.2013/vol11n4119.
- Picchi, M. (2020) 'Muslim Marriage and Contemporary Challenges', in *Handbook of Contemporary Islam and Muslim Lives*. Cham: Springer International Publishing, pp. 1–21. doi: 10.1007/978-3-319-73653-2_55-1.
- Puteh, M. O. and Jehwae, P. (2022) 'Family Law Enforcement Problems and Islamic Heritage in Thailand', *Al Hurriyah: Jurnal Hukum Islam*, 6(2), p. 91. doi: 10.30983/alhurriyah.v6i2.5053.
- Salleh, S. M., Omar, N. and Embong, R. (2019) 'A Comprehensive Review on the Implementation of Islamic Pre-Marital Course in Malaysia', *International Journal of Academic Research in Business and Social Sciences*, 9(11). doi: 10.6007/IJARBSS/v9-i11/6555.
- Samah, M., Abdullah, R. and Ferdousi, N. (2017) 'Muslim Family Law in Southern Thailand: A Historical Overview', *Journal of Muslim Minority Affairs*, 37(3), pp. 357–370. doi: 10.1080/13602004.2017.1379694.
- Tarigan, A. and Irwan, I. (2024) 'Effectiveness of BP4 in Preventing Early Marriage in 2023 (Case Study at the Religious Affairs Office of Labuhan Deli District)', *Indonesian Interdisciplinary Journal of Sharia Economics (IJSE)*, 7(3 SE-Articles). doi: 10.31538/ijse.v7i3.5785.
- Thomas, P. A., Liu, H. and Umberson, D. (2017) 'Family Relationships and Well-Being', *Innovation in Aging*, 1(3). doi: 10.1093/geroni/igx025.
- Widodo, R. W. and Manara, M. U. (2024) 'Effectiveness of Premarital Counseling in Indonesia: Literature Review', *KONSELI: Jurnal Bimbingan dan Konseling (E-Journal)*, 11(1), pp. 77–86. doi: 10.24042/kons.v11i1.19196.
- Woodward, M. and Scupin, R. (2021) 'Muslims in Thailand and Burma', in *Handbook of Contemporary Islam and Muslim Lives*. Cham: Springer International Publishing, pp. 595–617. doi: 10.1007/978-3-030-32626-5_26.

