International Journal of Contemporary Islamic Law and Society
Vol. 8 No. 2 Tahun 2026

Pre-Marital Health Guidance from the Perspective of Maqāṣid al-Sharī'ah in Pasangkayu District

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ABSTRACT

The phenomenon of Domestic Violence (KDRT) itself is very contrary to the goals of Sharia, namely *Maqāṣid Al-Syarī`ah* and the principle of *mu'asyarah bil ma'ruf*, namely relations between husband and wife that are equal, harmonious and mutually respectful. Primarily, this research uses *maqāṣid Al-Syarī`Ah Jāsir ʿAudah* which is reoriented towards safeguarding, preserving and developing human resources, so it is important to optimize regulations and see their actualization, especially in the Women's Empowerment and Child Protection Department of Palu City. The aim of the research is to understand the optimization of the application of Law Number 23 of 2004 to legal protection efforts in the Palu City Women's Empowerment and Child Protection Service and analyze it using *Jāsir ʿAudah's maqāṣid al-syarī`ah* theory. In research using a qualitative approach, data collection techniques are through observation, interviews, and documentation, data analysis techniques used are data reduction, data presentation, and drawing conclusions. From the research results, it was found that the implementation of prevention, treatment and recovery measures carried out by the City Women's Empowerment and Child Protection Service was in accordance with Law Number 23 of 2004 which includes socialization strategies and legal protection. Even though the review of *maqāṣid al-syarī`ah* has been integrated in the implementation of this law, there is a need for more effective synergy between legal protection and fulfillment of the principles of *maqāṣid al-syarī`ah* to achieve optimal protection goals.

ARTICLE INFORMATION

Domestic Violence, Maqāṣid Al-Sharī`Ah, Jāsir ʿAudah, DP3A Palu City.

1. Introduction

The emergence of premarital health examinations (premarital checkups) as a new practice in society, which did not exist during the time of the Prophet, the Companions, or the Tābiʿīn, necessitates legal clarification from the perspective of Islamic jurisprudence. In this regard, the approach and methods of Maqāṣid al-Sharī'ah can be employed to examine the development of premarital health examinations alongside advances in technology. Furthermore, different procedures are applied by community health centers, clinics, and hospitals in conducting premarital medical examinations (Naldho, 2022; Tamrin, 2020).

The medical checkup procedure can be divided into four stages: (a) a medical history interview, which involves asking about the patient's general health, including previous illnesses, surgical procedures, and medications being taken; (b) a comprehensive physical examination to

e-ISSN: 2715-4580
p-ISSN: 2715-8268

assess the patient's overall health, including blood pressure, heart rate, and other relevant indicators; (c) supporting examinations, such as laboratory tests of blood and urine in addition to the physical examination; and (d) a final consultation, during which the doctor provides health recommendations based on the examination results (Centis et al., 2026; Nisa et al., 2024).

Premarital health examinations are also implemented through immunization administered at community health centers or hospitals, particularly Tetanus Toxoid (TT) immunization. Its implementation is based on Joint Instruction No. 02 of 1989 issued by the Director General of Islamic Community Guidance and Hajj Affairs of the Ministry of Religious Affairs and the Director General of Communicable Disease Control and Environmental Health of the Ministry of Health concerning Tetanus Toxoid Immunization for Prospective Brides. This instruction also serves as a basis for implementing Law No. 1 of 1974 concerning Marriage, Government Regulation No. 9 of 1975 on the implementation of Law No. 1 of 1974, and Presidential Instruction of the Republic of Indonesia No. 1 of 1991 concerning the Compilation of Islamic Law (Arianto & Ghufron, 2024; Hakim, 2021).

These regulations require only prospective brides to receive Tetanus Toxoid (TT) injections at the subdistrict community health center. The purpose is to provide immunity to the fetus and prevent health complications in the unborn child. Following the issuance of Joint Instruction No. 02 of 1989, prospective couples have been required to submit proof or a certificate of Tetanus Toxoid immunization, along with other required documents, to the Office of Religious Affairs (KUA). This requirement is intended to protect prospective couples and their future children from tetanus infection. Tetanus is a disease caused by the bacterium Clostridium tetani, which enters the body through open wounds and produces toxins that subsequently attack the central nervous system.

Premarital health guidance is essential because it involves assessing, observing, and examining the physical, mental, and medical conditions of prospective spouses to support the long-term well-being of their marriage. However, Tetanus Toxoid immunization provides immunity against tetanus rather than addressing the overall health conditions of prospective spouses, and its specific purpose is to prevent tetanus (Hakim, 2021; Nisa et al., 2024; Purnama Sari & Rosmiati, 2022).

As premarital health services have developed, examinations are no longer limited to Tetanus Toxoid injections. Hospitals and clinics now also offer dedicated packages for premarital health screening. Couples who undergo these examinations generally hope to identify any health conditions their prospective spouse may have before marriage. If a condition is detected, knowing about it before marriage is preferable to discovering it afterward. Early detection enables couples to take preventive measures to reduce the risk of disease transmission and prevent existing conditions from becoming more severe (Basri & Zulfadhli, 2023).

2. Literature Review

2.1 The Concept of Guidance and Health Examinations for Prospective Spouses

The Great Dictionary of the Indonesian Language (KBBI) explains that the term bimbingan (guidance) is derived from the root word bimbing (to guide). The term has several meanings, although these meanings share the same spelling and pronunciation but differ in meaning. As a noun, bimbingan refers to an instruction or explanation on how to do something. It can also mean direction or guidance. The term is additionally classified as archaic, referring to vocabulary that is no longer widely used (KBBI, 2023).

Guidance is a continuous process, meaning that it is not an activity carried out accidentally, incidentally, occasionally, unintentionally, or arbitrarily. Rather, it is conducted systematically, deliberately, and according to a plan, with continuity and a clear orientation toward specific objectives (Ubaedillah, 2021).

Although no specific legal provision explicitly mandates health examinations before marriage, several religious texts emphasize the importance of maintaining health. One example is the Qur'an, Surah Al-An'ām (6:145). Muslims are also encouraged to engage in beneficial activities that positively contribute to physical fitness as part of maintaining their health. A historical account recounts that ʿUmar ibn al-Khaṭṭāb, may Allah be pleased with him, one of the Rightly Guided Caliphs, instructed people through his military commanders to take measures related to this matter (Basri & Zulfadhli, 2023).

There are several types of health examinations for prospective brides and grooms, including blood glucose testing, Hepatitis B Surface Antigen (HBsAg) testing, and Venereal Disease Research Laboratory (VDRL) testing. Blood glucose testing is useful for detecting diabetes mellitus and certain metabolic disorders. Uncontrolled diabetes in pregnant women may lead to several complications, including fetal abnormalities or birth defects, hypertension, hydramnios, and an increased risk of premature birth, among others. HBsAg testing aims to determine the presence of hepatitis B virus infection, support the diagnosis of hepatitis B, facilitate pre-vaccination screening, and monitor viral clearance. Meanwhile, VDRL testing is intended to detect possible sexually transmitted infections in prospective spouses, particularly syphilis, and may be accompanied by other relevant examinations for infections such as herpes, chlamydia, gonorrhea, and hepatitis. These examinations help identify potential health problems so that appropriate treatment can be determined promptly if an infection or disease is detected.

The existing legal and religious arguments provide a strong foundation for emphasizing the importance of maintaining good health among all Muslims. This principle also applies to prospective brides and grooms who are preparing to establish a family. The Indonesian Government's strong commitment to public health is reflected in the enactment of various laws and regulations governing health-related matters, including the health of prospective brides and grooms (Saputri, 2018).

The government, in this case the Ministry of Health, facilitates prospective brides and grooms by conducting reproductive health examinations, providing examination rooms, and making counseling personnel available at community health centers (*puskesmas*) who are ready to provide services at any time as part of a government program. The objectives and benefits of such health guidance are as follows. According to the WHO (2015), stunting is a disorder of child growth and development caused by chronic malnutrition and recurrent infections, characterized by a child's length or height being below the standard for their age (Nugrahani et al., 2024).

This highlights the importance of premarital health guidance, which is primarily intended to provide information about the importance of living a healthy lifestyle and maintaining good health before marriage. It serves as an anticipatory and preventive measure to avoid potential health problems after marriage, both for the prospective spouses and for their future offspring (Alwi Arafat & Herman, 2023; Centis et al., 2026; Ubaedillah, 2021). This issue has therefore been chosen by the author as the title of the thesis: Premarital Health Guidance from the Perspective of *Maqāṣid al-Sharīʿah* in Pasangkayu District.

e-ISSN: 2715-4580
p-ISSN: 2715-8268

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2.2 The Concept of Marriage

According to Akhmad Munawar in his article entitled The Validity of Marriage under the Positive Law Applicable in Indonesia, marriage is a physical and spiritual bond between a man and a woman as husband and wife, aimed at establishing a happy and lasting family or household based on belief in the One and Only God. This definition indicates that marriage is not merely understood as a formal bond between two individuals but also as an emotional and spiritual commitment that entails the responsibility to build a harmonious and sustainable family life. Therefore, to achieve the objectives of marriage, its implementation must comply with the applicable legal requirements and provisions to ensure legal certainty regarding the validity of the marriage and to protect the rights of both parties (Munawar, 2015).

Marriage is part of Allah *Subhanahu wa Ta'ala's* decree for Allah creation on this earth, intended to perpetuate human life. Marriage is also a part of the prophetic path. Allah states in Surah Ar-Ra'd (13:38), as explained in the concise interpretation published by the Ministry of Religious Affairs of the Republic of Indonesia, that: "And if the disbelievers ask why you have wives, then know, O Prophet Muhammad, that We indeed sent several messengers to the communities before you from among humankind, and We granted some of them wives and offspring, just as other human beings have." (Ibrahim, 2019)

Marriage has several pillars and conditions that must be fulfilled. The pillars and conditions determine the legal status of an act, particularly whether it is valid or invalid under the law. Both terms share a similar meaning in that they refer to elements that must be present. In marriage, neither the pillars nor the conditions may be omitted. This means that a marriage is invalid if either is absent or incomplete. The difference between a pillar and a condition is that a pillar must be present in an act of worship or legal act and constitutes an essential and integral part of that act (Musyafah, 2020).

The majority of Islamic scholars agree that the pillars of marriage consist of the following: (1) the presence of the prospective husband and wife entering into the marriage; (2) the presence of two witnesses; and (3) the shighat (marriage offer and acceptance, or *ijab qabul*). The conditions of marriage constitute the basis for its validity. When these conditions are fulfilled, the marriage is considered valid and gives rise to all the rights and obligations of husband and wife (Muhammad Fahrol & Mhd Haikal, 2025).

The conditions for the prospective husband are as follows: (a) he must be a Muslim; (b) he must not be a mahram of the prospective wife, and the marriage between them must be legally permissible under Islamic law; (c) it must be clear that the prospective husband is male; (d) he must not already have four wives; (e) he must not have a wife whom he is prohibited from marrying concurrently with the prospective wife; (f) he must consent to the marriage without being coerced; (g) he must know the prospective wife and be certain that marrying her is permissible under Islamic law; and (h) he must not be in a state of *ihram* (Malik Adharsyah et al., 2024; Muhammad Fahrol & Mhd Haikal, 2025).

2.3 Theory of Maqasid al-Shari'ah

The theoretical study of Maqāṣid al-Sharīʿah in Islamic law is of great importance. This view is consistent with the opinions of Abdul Wahhab Khallaf and Wahbah al-Zuhaili, both of whom emphasize the significance of Maqāṣid al-Sharīʿah. According to Abdul Wahhab Khallaf, the texts of Islamic law cannot be properly understood without knowledge of *Maqāṣid al-Sharīʿah*. Wahbah al-Zuhaili likewise emphasizes that understanding *Maqāṣid al-Sharīʿah* is essential for mujtahids

e-ISSN: 2715-4580
p-ISSN: 2715-8268

when interpreting legal texts and deriving legal rulings through *istinbāṭ*, as well as for others seeking to understand the underlying wisdom and purposes of Islamic law (Jalili, 2021).

According to al-Shatibi, Allah SWT revealed the *Shariah* (legal provisions) to promote human welfare and prevent harm. Al-Shatibi emphasizes that the rules established by Allah are intended solely to realize benefits for humankind. In terms of their level of importance and priority, the interests to be safeguarded are classified by al-Shatibi and other Islamic scholars into three categories: *al-daruriyyat* (primary necessities), *al-hajiyyat* (secondary needs), and *al-tahsiniyyat* (complementary needs) (Afridawati, 2015; Fahmi, R., 2023).

Al-daruriyyat refers to necessities that must be fulfilled to sustain human welfare in both religious and worldly life. If these necessities are absent or inadequately protected, human life in this world and the hereafter will be disrupted. The second level in the hierarchy of universal objectives is *al-hajiyyat* (needs), which encompasses requirements that, although not essential to human existence, help alleviate hardship and difficulty in daily life. Failure to fulfill this category does not threaten the preservation of the five fundamental objectives of Islamic law but may cause difficulties for those bound by its provisions (*mukallaf*). This category is closely associated with rukhsah, or legal concessions in Islamic jurisprudence (Afridawati, 2015).

Al-tahsiniyyat refers to needs that enhance human dignity and status in society and in the sight of Allah SWT, while promoting propriety and moral excellence. Accordingly, *tahsiniyyat* is closely related to the cultivation of noble character, commendable habits, and the fulfillment of primary necessities (*al-daruriyyat*) in the most excellent manner. These complementary needs support the enhancement of human dignity in personal and social life, as well as in one's relationship with Allah SWT. Therefore, the legal provisions established to safeguard essential necessities (*al-daruriyyat*) take the highest priority, followed by those intended to protect secondary needs (*al-hajiyyat*), and finally by those that promote goodness, propriety, and perfection (*al-tahsiniyyat*). (Jalili, 2021; Munir, 2023)

3. Methodology

This study employed a qualitative field research design with a descriptive-analytical approach to examine premarital health guidance, including premarital medical check-ups, from the perspective of *maqāṣid al-sharīʿah* (Nurdin, 2017; Wijaya, 2020). The research was conducted at two community health centers in Pasangkayu, namely Puskesmas Pasangkayu 1 in Karya Bersama Village and Puskesmas Pasangkayu 2 in Martajaya Subdistrict. The researcher served as the primary research instrument, directly participating in data collection, recording, analysis, and interpretation. The study used both primary and secondary data. Primary data were obtained directly from informants and field observations, while secondary data were drawn from relevant books, scholarly articles, national and international journals, legislation, official government documents, and other relevant publications (Prastowo, 2012; Zikriadi et al., 2023).

Data were collected through observation, interviews, and documentation. Interviews were conducted using structured and semi-structured approaches, guided by prepared questions while allowing informants to provide detailed explanations relevant to the research objectives. Observation was used to examine activities and practices directly at the research sites, while documentation provided supporting evidence from relevant written and recorded materials. Data collection and analysis were treated as interconnected and iterative processes to develop a comprehensive

description and interpretation of the research findings in light of *maqāṣid al-sharī'ah*.

4. Results and Discussion

4.1 An Overview of the Implementation of Premarital Health Guidance in Pasangkayu District

The implementation of premarital health guidance in Pasangkayu District is intended for prospective brides and grooms (*calon pengantin* or *catin*) who have registered at the Pasangkayu Office of Religious Affairs (KUA). The program aims to provide them with essential knowledge and preparation before entering married life as husband and wife. This guidance is considered important because it enables prospective couples to understand the significance of undergoing health examinations and maintaining their health before marriage, particularly as they have reached or are approaching the legally prescribed age for marriage.

The implementation of premarital health guidance involves coordination between the Pasangkayu District Office of Religious Affairs (KUA) and the Pasangkayu 1 and Pasangkayu 2 Community Health Centers (UPT Puskesmas) in delivering guidance materials, as stipulated in their cooperation agreement. The primary material focuses on introducing female reproductive health. This is intended to emphasize that maintaining reproductive health is an initial step toward achieving one of the objectives of marriage, namely having children to preserve offspring and ensure generational continuity, which is referred to as hifẓ al-nasl (the preservation of progeny) in the perspective of maqāṣid al-sharī'ah. The female reproductive system plays a significant role in the beginning of human life; therefore, providing prospective brides and grooms with an understanding of this subject is considered essential.

The researcher's field findings reveal that the premarital health guidance materials were obtained from a reproductive health information brochure provided by the Pasangkayu 1 Community Health Center (UPT Puskesmas Pasangkayu 1). Meanwhile, based on information provided by an informant from the Pasangkayu 2 Community Health Center (UPT Puskesmas Pasangkayu 2), no such brochure was available at that facility.

The second component of the premarital health guidance materials is presented in a brochure entitled the Healthy Prospective Bride and Groom Card (*Kartu Calon Pengantin Sehat*), which is available at both the Pasangkayu 1 and Pasangkayu 2 Community Health Centers (UPT Puskesmas). The card serves as a monitoring and control tool containing a section for the prospective couple's personal information, including their names, ages, addresses, mobile phone numbers, and the name of the health service facility. The card also includes a section for recording examination results and a monitoring schedule for iron tablet (*Tablet Tambah Darah* or TTD) consumption by the prospective bride.

The implementation of premarital health guidance in Pasangkayu District is carried out through verbal and persuasive counseling using reproductive health information brochures and Healthy Prospective Bride and Groom Cards, which provide information on prospective spouses' health conditions, recommended solutions, and medical examination procedures. The examinations include HBsAg testing to detect hepatitis B, urinalysis to identify kidney and urinary tract disorders, screening for reproductive tract infections or sexually transmitted infections, and blood glucose testing, depending on the availability of facilities. Implementation remains uneven due to differences in facilities and examination services between Pasangkayu 1 and Pasangkayu 2 Community Health Centers. In addition, prospective brides are advised to consume iron-rich foods and iron supplements and to

e-ISSN: 2715-4580
p-ISSN: 2715-8268

receive treatment if they have anemia. Overall, these guidance and screening services aim to improve prospective spouses' knowledge of reproductive health, detect potential health risks at an early stage, and prepare couples for a healthy married life.

Semen analysis is intended to assess the fertility of prospective grooms by examining three main parameters: sperm count, motility, and morphology. A normal sperm concentration is generally at least 15 million sperm per milliliter of semen, while adequate motility is essential for sperm to reach and fertilize an egg. Unhealthy lifestyle habits, including smoking, alcohol consumption, drug abuse, and severe stress, may negatively affect sperm quality and quantity. Therefore, prospective grooms need education on reproductive health, healthy lifestyle practices, and the importance of seeking medical consultation when fertility concerns arise. However, based on the researcher's observations and interviews with health center staff, neither of the two community health centers in Pasangkayu District provides sperm analysis or specific reproductive health education for prospective grooms. This finding highlights the need to improve premarital health guidance by incorporating male reproductive health education and appropriate fertility assessments into premarital health services.

4.2 Implementation of Pre-marital Health Guidance in Pasangkayu District from the Perspective of Maqasid Syariah

The findings indicate that premarital health guidance in Pasangkayu District contributes to the protection of prospective spouses through reproductive health education, medical examinations, and preventive health measures. From the perspective of Imam al-Shatibi's Maqāṣid al-Sharī'ah, these services are relevant to five fundamental objectives of Islamic law: the protection of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*). In terms of protecting religion, reproductive health education provided by Pasangkayu 1 Community Health Center to school students raises awareness of reproductive health and the risks associated with unsafe sexual behavior. These efforts are consistent with Islamic teachings that prohibit adultery and encourage the preservation of personal dignity and moral conduct.

Regarding the protection of life (*hifz al-nafs*), premarital health examinations help identify infectious diseases and other health conditions that may endanger prospective spouses and their future children. The study found differences in service availability between the two community health centers. Pasangkayu 1 Community Health Center does not have the necessary equipment to conduct examinations for reproductive tract infections and sexually transmitted infections, whereas Pasangkayu 2 Community Health Center provides these services. According to the head of Pasangkayu 2 Community Health Center, cases involving prospective spouses with HIV/AIDS present a significant concern because of the potential risk of transmission to their children. These findings demonstrate the importance of adequate examination facilities and support the view that premarital health examinations serve as a means of protecting human life, particularly when serious or communicable diseases are involved.

Premarital health guidance also relates to the protection of intellect (*hifz al-'aql*) and lineage (*hifz al-nasl*). Substance abuse can impair cognitive function, judgment, and decision-making, potentially affecting individual well-being and family life. Meanwhile, screening for infectious diseases and providing reproductive health education can help reduce the risk of disease transmission between spouses and to their offspring. However, the limited availability

of examination facilities, particularly at Pasangkayu 1 Community Health Center, may reduce the effectiveness of these preventive measures. This situation highlights the need to strengthen premarital health services so that prospective couples can obtain more comprehensive information about their reproductive health and take appropriate measures to protect their future families.

In terms of protecting wealth (*hifz al-mal*), the study indicates that premarital health services provided by both community health centers are financially accessible to the community, with no complaints about the costs reported by the researcher. Health guidance also equips prospective spouses with knowledge that may help them prevent illness and reduce future medical expenses. Overall, premarital health guidance in Pasangkayu District is consistent with the objectives of *Maqāṣid al-Sharī'ah* because it promotes health, protects life and future generations, supports responsible family life, and helps preserve household financial resources. Nevertheless, differences in service availability and the absence of certain examination facilities remain important challenges that need to be addressed to improve the effectiveness of premarital health services.

5. Conclution

The essence of premarital health guidance is to prevent health problems that may affect prospective spouses and their offspring. From the perspective of *Maqāṣid al-Sharī'ah*, such guidance supports the protection of religion, life, intellect, lineage, and wealth. According to Imam al-Shatibi's framework, premarital health examinations generally fall under *hajiyyat* (secondary needs), but may become dharuriyyat (essential needs) when serious diseases, including sexually transmitted infections, are identified. The services provided by Pasangkayu 1 and Pasangkayu 2 Community Health Centers support these objectives; however, some important examinations remain unavailable due to limitations in facilities and infrastructure.

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