

## Management of Marriage Guidance Programs in Enhancing the Readiness of Prospective Brides and Grooms

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### ABSTRACT

**Purpose** – The Marriage Guidance Program (Bimbingan Perkawinan/Bimwin) is a strategic initiative of the Ministry of Religious Affairs to enhance the readiness of prospective couples in building resilient families. The effectiveness of this program is closely related to the quality of management at the implementation level, particularly within the Office of Religious Affairs (Kantor Urusan Agama/KUA). This study aims to analyze the management of the Marriage Guidance Program at KUA Batang Kuis by examining planning, implementation, and evaluation functions, as well as identifying supporting and inhibiting factors.

**Method** – A descriptive qualitative approach was employed, with data collected through observation, in-depth interviews, and documentation. Informants were purposively selected, including the Head of KUA, religious counselors, and program participants.

**Findings** – The findings indicate that program planning and implementation have referred to official regulations and guidelines issued by the Ministry of Religious Affairs. However, program evaluation remains predominantly administrative and has not fully adopted an outcome-based approach. Supporting factors include the availability of official guidelines and facilitator competence, while inhibiting factors involve participants' time constraints and limited evaluation mechanisms. This study provides practical recommendations for strengthening the management of the Marriage Guidance Program at the KUA level to enhance its contextual adaptability.

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### INTRODUCTION

Marriage is a social and religious institution that plays an important role in shaping families and community life. In its process, the formation of marriage cannot be separated from the existence of developmental management, especially in preparing prospective husbands and wives to be ready to live a household life. However, in practice, various obstacles are still found, such as the low awareness of prospective brides and grooms regarding the importance of premarital counseling,

participant absenteeism, lack of discipline and focus during activities, and the delivery of material that tends to be monotonous. In fact, marriage counseling activities at the Office of Religious Affairs (KUA) of Gudo District have been proven to play a role in helping bring couples closer and shaping them toward a *sakinah, mawaddah, and warahmah* family (Firmansyah, 2025). These conditions indicate that many couples enter marriage without being equipped with adequate knowledge and skills, whether from psychological, social, or spiritual aspects..

The impact of weak marriage guidance management can be seen in the increasing divorce rate in Indonesia. In many cases, divorce is triggered by couples' lack of readiness to face the dynamics of household life, such as communication problems, division of roles, and family financial management. One study shows that the role of premarital marriage counseling in reducing divorce rates in Medan City has not been optimal. In fact, within one year during the pandemic period (2019–2020), the divorce rate in Medan City actually increased (Harahap, 2021).

These findings indicate that problems in marriage are not only caused by individual factors but are also related to how effectively the guidance system provided by relevant institutions is implemented. Therefore, preventive intervention is needed through structured, systematic, and sustainable premarital guidance programs so that prospective couples have better readiness in building household life.

In response to these challenges, the Ministry of Religious Affairs of the Republic of Indonesia organizes the Marriage Guidance Program (*Bimbingan Perkawinan / Bimwin*) as part of religious services and family development efforts. The implementation of this program is based on the Decree of the Director General of Islamic Community Guidance Number 379 of 2018 concerning Guidelines for Marriage Guidance for Prospective Brides and Grooms, which regulates counseling in the form of face-to-face sessions as well as independent guidance. This regulation is aimed at improving the understanding and knowledge of prospective couples regarding married life, so that they can establish *sakinah, mawaddah, and rahmah* families, while minimizing the potential for conflict, divorce, and domestic violence (Suryani & Sayehu, 2023). Thus, Bimwin functions not only as an administrative requirement before marriage but also as an educational medium and institutional da'wah instrument that plays an important role in building couples' readiness and preventing future family problems.

The success of the Marriage Guidance Program is not only determined by regulations and normative policies but is highly dependent on the quality of its management at the level of the Office of Religious Affairs (KUA) as the technical implementer in the field. From the perspective of da'wah management and public service, the application of management functions—planning, implementation, and evaluation—is a key factor in ensuring that the Bimwin program runs effectively, efficiently, and in accordance with the needs of the target community. Without systematic management, the implementation of Bimwin risks becoming merely formalistic and less impactful on the readiness of prospective couples.

Several previous studies show that structured and interactive Marriage Guidance implementation contributes *positively* to increasing the readiness of prospective couples in building household life (Rohman, 2020). Other research emphasizes that flexibility in planning and implementation methods of Bimwin affects participant participation levels and program effectiveness (Nurhayati, 2021). Most of these studies focus more on outcomes or general program effectiveness, while analyses specifically highlighting the management practices of Marriage Guidance at the KUA level, especially in social contexts where communities face time and resource constraints, are still relatively limited. Additionally, research by Wahyuningsih and Zubaedi (Wahyuningsih dan Zubaedi, 2020) shows that Marriage Guidance plays an important role in

forming *sakinah* families through providing understanding of family communication, division of roles between husband and wife, and conflict management within the household. Premarital guidance programs are seen as educational tools that help couples prepare for family life more thoroughly.

However, most of these studies still focus on general outcomes or effectiveness and have not examined in depth how the management process of the Marriage Guidance Program itself is carried out at the implementation level. Analyses that highlight the application of management functions—planning, implementation, and evaluation—at the level of the Office of Religious Affairs (KUA) as the technical implementer are still relatively limited. In addition, the evaluation aspect of the Marriage Guidance Program has not been widely analyzed based on outcomes, particularly in assessing the extent to which the program truly impacts family readiness and resilience after marriage. This indicates a research gap that needs further study, namely the importance of a comprehensive analysis of the management practices of the Marriage Guidance Program at the policy implementation level, taking into account the real conditions of the target community.

Allah, the Almighty, says:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

*“And let there be among you a group of people who call to goodness, enjoin what is right, and forbid what is wrong; and they are the successful ones.”*.(Kemenag, 2019).

The Office of Religious Affairs (KUA) of Batang Kuis District is one of the religious service units with a relatively high intensity of marriage services, and its prospective brides and grooms are predominantly from the industrial workforce. This condition presents its own challenges in managing the Marriage Guidance Program, particularly in terms of time arrangement, implementation methods, and program evaluation mechanisms. The selection of this location is based on several considerations. First, the high number of marriage services at the KUA of Batang Kuis District indicates that program management is quite complex, making it interesting to examine how management functions are applied under such conditions. Second, most prospective couples in this area are industrial sector workers who have limited time, thus requiring adjustments in the implementation of Marriage Guidance to ensure its effectiveness. Third, from the perspective of da’wah management studies, the success of a program is highly influenced by the suitability of its methods to community conditions; therefore, Batang Kuis is a relevant location to observe how the Marriage Guidance Program is implemented in accordance with existing social realities.

These conditions present particular challenges in managing the Marriage Guidance Program, especially regarding time management, implementation methods, and program evaluation mechanisms. On the other hand, this context also provides opportunities for the application of adaptive and contextual management strategies so that Bimwin can still be implemented optimally. This research was conducted at the Office of Religious Affairs (KUA) of Batang Kuis District, located at Jl. Perjuangan No.1, Bintang Meriah, Batang Kuis District, Deli Serdang Regency, North Sumatra.

Based on this background, this study focuses on analyzing the management of the Marriage Guidance Program at the KUA of Batang Kuis District by examining the application of planning, implementation, and evaluation functions, as well as identifying the supporting and inhibiting factors in its implementation. The novelty of this research lies in its analysis of the Marriage

Guidance Program management at the policy implementation level within the Office of Religious Affairs, highlighting the limitations of outcome-based evaluation and the adaptive strategies employed by program managers in responding to the socio-economic characteristics of prospective couples from the industrial sector. This focus enriches the study of da'wah management by providing empirical evidence of the management practices of state religious programs at the technical implementation level. Furthermore, this study strengthens the field of da'wah management by presenting empirical evidence of religious program management practices at the policy implementation level.

## METHOD

A qualitative approach with a descriptive design is considered relevant for examining the management practices of the Marriage Guidance Program, as it enables researchers to understand social phenomena in depth within their natural context. Creswell (2018) explains that qualitative research aims to interpret the meanings constructed by individuals or groups regarding a social event through direct interaction with research subjects. Meanwhile, a descriptive approach is used to present a factual and systematic account of empirical conditions without manipulating the object under study.

The purposive selection of the research location aligns with the view (2021) which states that site selection in qualitative research is based on considerations of the representativeness of the phenomenon and its relevance to the research focus. In this context, the Office of Religious Affairs (KUA) of Batang Kuis District was chosen because it has characteristics of intensive marriage services and diverse social dynamics among prospective brides and grooms, making it capable of providing rich information (*information-rich cases*), as proposed by Patton (2020).

Data collection techniques through observation, in-depth interviews, and documentation are common procedures in qualitative research. According to Lexy J. Moleong, (2012), the use of multiple data collection techniques aims to obtain a comprehensive understanding and enhance the validity of research findings. In-depth interviews allow researchers to explore the experiences, perspectives, and managerial practices of informants more deeply, while observation and documentation serve as supporting data sources to verify the information obtained.

Data analysis in qualitative research is conducted interactively and continuously. Miles, Huberman, dan Saldaña (2020) explain that qualitative data analysis includes three main flows of activities: data reduction, data display, and conclusion drawing, which occur simultaneously. Through this process, researchers can systematically interpret the data, resulting in a comprehensive understanding of the management practices of the Marriage Guidance Program as part of institutional da'wah management at the KUA of Batang Kuis District.

In addition, this study employs the management function framework proposed by Terry (2010), namely planning, organizing, implementation, and evaluation. Planning is examined through the preparation of Bimwin programs and schedules; organizing through task distribution and cross-sector collaboration; implementation through the process of delivering materials and participant involvement; and evaluation through program assessment mechanisms. This framework is used to analyze operationally how the management practices of Marriage Guidance are carried out in the field.

## RESULTS AND DISCUSSION

### 1. Planning of the Marriage Guidance Program

The planning of the Marriage Guidance Program (*Bimbingan Perkawinan / Bimwin*) at the Office of Religious Affairs (KUA) of Batang Kuis District is carried out by referring to the Annual Work Plan (*Rencana Kerja Tahunan / RKT*). Based on the results of an interview with the Head of the KUA of Batang Kuis District, Bimwin is scheduled regularly every Wednesday. This scheduling is intended to organize the implementation time so as not to interfere with other services and to align with the availability of existing human resources (Interview with the Head of KUA Batang Kuis District, 2025). This fixed scheduling pattern reflects planning that is oriented toward work efficiency as well as institutional awareness of limitations in human resources and workload.

The planning of Bimwin at the KUA of Batang Kuis District is not limited to scheduling but also includes the design of a service model that is flexible and responsive to the needs of prospective brides and grooms. In addition to group-based Bimwin sessions, the KUA provides independent Bimwin services for those who are unable to attend collective sessions, particularly individuals working in the industrial sector with limited time availability. This planning pattern reflects the principles of strategic planning, which emphasize the importance of aligning programs with environmental conditions, target characteristics, and resource constraints in order to achieve organizational goals optimally (Bryson, 2020). This finding is consistent with Nurhayati (2021), who states that flexibility in planning and implementing Bimwin contributes to increased participation and program effectiveness.

The planning of the Marriage Guidance Program at the KUA of Batang Kuis District also includes determining the content, delivery methods, and the appointment of facilitators involved in Bimwin activities. The guidance materials are prepared based on the official Marriage Guidance module issued by the Ministry of Religious Affairs, ensuring that the content delivered remains aligned with national policies and the objective of fostering *sakinah* families. Planning the content is a crucial aspect to ensure that prospective couples receive comprehensive knowledge covering religious, psychological, and social dimensions.

In addition to content-related aspects, Bimwin planning also considers the availability of supporting facilities and infrastructure, such as the implementation venue, learning media, and administrative support. Although the available facilities are still limited, the KUA of Batang Kuis District strives to maximize existing resources so that Bimwin implementation can continue effectively. This indicates that the planning carried out is not merely administrative but is directed toward maintaining the quality of marriage guidance services in a sustainable manner. From a management perspective, planning serves as the foundational stage that determines the direction and success of program implementation. Well-prepared planning enables organizations to systematically identify objectives, implementing actors, work mechanisms, and resource needs (Terry, 2010).

Based on the above description, it can be concluded that the planning of the Marriage Guidance Program at the KUA of Batang Kuis District has been conducted in a fairly structured manner through routine scheduling, the preparation of materials based on official modules, and the adjustment of services to the conditions of prospective couples, although there are still limitations in terms of facilities and infrastructure.

## 2. Implementation of Marriage Guidance

In practice, the implementation of Bimwin involves facilitators from various elements, such as marriage registrars (*penghulu*), religious counselors, and certified Bimwin facilitators. In addition, the KUA of Batang Kuis District collaborates with related institutions, such as community health centers (*Puskesmas*) and the National Population and Family Planning Agency (BKKBN), particularly in delivering materials on reproductive health and family planning. As explained by the Head of the KUA:

*“Bimwin is programmed as part of the KUA Batang Kuis work program and is carried out weekly, every Wednesday, and has been included in the Annual Work Plan. In one month, there can be up to 40 prospective couples, so it is divided into several sessions to ensure the room can accommodate participants.” (Interview with the Head of KUA, 2025).*

In practice, the implementation of Bimwin involves facilitators from various elements, such as marriage registrars (*penghulu*), religious counselors, and certified Bimwin facilitators. In addition, the KUA of Batang Kuis District collaborates with related institutions, such as community health centers (*Puskesmas*) and the National Population and Family Planning Agency (BKKBN), particularly in delivering materials on reproductive health and family planning. As explained by the Head of the KUA:

*“Bimwin facilitators are not formed on an ad hoc basis; they already exist, namely certified facilitators, along with marriage registrars and counselors. Indeed, the number of certified facilitators is still limited, so counselors also assist in the implementation.” (Interview with the Head of KUA, 2025).*

This cross-sectoral implementation pattern reflects a collaborative governance approach, where public services are delivered through inter-institutional cooperation to improve program quality and effectiveness (Ansell, Sørensen, & Torfing, 2020). Based on the research findings at the KUA of Batang Kuis District, the implementation of marriage guidance is carried out through two forms: mass (group-based) guidance and independent guidance. In this regard, a religious counselor stated:

*“There are no sudden marriages, because according to regulations, couples must register and complete the required documents at least two weeks before the ceremony. So everything is scheduled and recorded.” (Interview with Religious Counselor, 2025).*

Mass marriage guidance is usually conducted when there is a large number of registered prospective couples. These activities can be held approximately twice a week, depending on the number of couples planning to marry. In these sessions, participants receive various materials related to married life, such as understanding the purpose of marriage, fostering *sakinah* families, household communication, and the responsibilities of husbands and wives.

In addition to mass guidance, the KUA of Batang Kuis District also provides independent marriage guidance services. Independent guidance is offered to prospective couples who are unable to attend group sessions due to time constraints, particularly those with demanding work schedules. These sessions can be conducted up to four times a week, with a duration of approximately 30 to 60 minutes per session. In practice, prospective couples are

required to report and attend the KUA office directly to receive guidance prior to the marriage contract (*akad nikah*). The strengthening of reproductive health materials through the involvement of community health centers indicates that Marriage Guidance is not only oriented toward normative religious aspects but also adopts a preventive approach to family health. Education on contraception and family planning becomes a strategic component in forming quality families while supporting national programs for population control and improving family health.

Conceptually, marriage guidance plays an important role in preparing couples before marriage. Menurut Goode (2007) marriage is not merely a bond between two individuals but also a social institution that requires emotional, economic, and social readiness to function stably. Therefore, preparation through marriage guidance serves as a preventive effort to reduce potential conflicts within the household. Other studies also show that marriage guidance programs can enhance couples' readiness for married life and help minimize family conflicts (Ilhami, 2024).

BP4 provides counseling services to couples experiencing marital conflict and seeks to offer solutions through *dialogue* and mediation. In some cases, BP4 also functions as a mediator for couples intending to file for divorce at the Religious Court. Through this mediation process, BP4 attempts to reconcile both parties so that conflicts can be resolved amicably without resorting to legal proceedings.

The existence of *BP4* within the KUA environment plays a significant role in maintaining household stability and minimizing divorce rates. This is in line with Soekanto (2012), who states that social institutions function to maintain stability and order in society. In the family context, BP4 acts as a social institution that helps preserve harmony between spouses through guidance and mediation. Other studies also indicate that the presence of BP4 in KUA contributes significantly to providing family counseling services and reducing the potential for divorce in society. The implementation of marriage guidance at the KUA of Batang Kuis District does not focus solely on religious aspects but also involves collaboration with various related institutions, such as community health centers and BKKBN. This cross-sector collaboration aims to provide more comprehensive guidance for prospective couples, particularly in terms of reproductive health and family planning (Carsono, 2021).

The implementation of marriage guidance at the KUA of Batang Kuis District does not focus solely on religious aspects but also involves collaboration with various related institutions, such as community health centers and BKKBN. This cross-sector collaboration aims to provide more *comprehensive* guidance for prospective couples, particularly in terms of reproductive health and family planning.

Collaboration with community health centers is carried out to provide education on reproductive health and physical and mental readiness before entering married life. Health personnel deliver materials on reproductive health, the health of couples of reproductive age, and the importance of maintaining health before and after marriage. These materials also include maternal and child health as well as the importance of premarital health check-ups. Research shows that integrating reproductive health education into marriage guidance programs can improve couples' readiness for family life and pregnancy (Auliya et al., 2024).

Furthermore, BKKBN is involved by providing materials on family planning programs. In these sessions, *prospective* couples are given an understanding of the importance of planning the number of children, the use of contraceptives, and readiness for pregnancy. According to BKKBN (2020), family planning programs aim to create small, happy, and prosperous families

through birth planning and improved family health quality.

Through cross-sector collaboration between KUA, community health centers, and BKKBN, the *implementation* of marriage guidance is expected to provide more comprehensive preparation for prospective couples. Thus, they not only gain religious understanding of marriage but also develop readiness in terms of health, psychological, and social aspects in building *sakinah, mawaddah, and rahmah* families (Syafa et al., 2023).

The Marriage Guidance materials are delivered systematically based on the official Bimwin module issued by the Ministry of Religious Affairs. These materials include household management, fostering family harmony, reproductive health, and the psychological and spiritual readiness of prospective couples. To measure effectiveness, Bimwin activities are complemented with pre-tests and post-tests. The results indicate *an* increase in participants' understanding after attending Bimwin, suggesting that the implementation process is relatively effective. This finding is consistent with Rohman (2020), who states that structured and interactive Bimwin implementation contributes to improved readiness among prospective couples.

Bimwin implementation also applies participatory delivery methods, such as discussions, question-and-answer sessions, and case studies relevant to household life. This approach aims to enhance participant *engagement* and strengthen substantive understanding, in line with Hurlock (2019), who argues that adult learning is more effective when it involves participants' experiences and active interaction.

However, the implementation of Bimwin still faces challenges related to attendance levels, particularly among prospective couples working in the industrial sector with strict working hours. To address this issue, the KUA of Batang Kuis District implements independent Bimwin and online communication as alternatives. This *policy* ensures that all prospective couples still receive guidance before the marriage contract (*akad nikah*) takes place (Interview with the Head of KUA Batang Kuis District, 2025). This strategy reflects an adaptive management approach as proposed by Bryson (2020).

### 3. Evaluation of the Marriage Guidance Program

The evaluation of the Marriage Guidance Program (*Bimbingan Perkawinan / Bimwin*) at the Office of Religious Affairs (KUA) of Batang Kuis District is currently still focused on process evaluation and short-term outputs. The evaluation conducted includes participant attendance, activity reports, and the results of tests measuring participants' understanding of Bimwin materials. The Head of the KUA of Batang Kuis District stated that, to date, there is no specific mechanism for post-marriage monitoring of Bimwin participants (Interview with the Head of KUA Batang Kuis District, 2025).

However, based on further interviews, there have been informal monitoring efforts carried out by the KUA. This was expressed by a religious counselor:

“We record couples who have already married, then monitor them through phone calls to see how their *household* life is progressing. From there, we can assess whether the Bimwin we conducted was successful or not.” (Interview with Religious Counselor, 2025).

Although not yet systematically structured, this practice indicates an initial awareness among program implementers of the importance of continuous evaluation..

The evaluation results show an improvement in the mental readiness and conceptual understanding of prospective couples after participating in Bimwin. Informants from the religious counseling unit explained that participants' test scores improved compared to before attending Bimwin, indicating that the materials and methods used have contributed positively to their readiness. This is also emphasized in the following interview excerpt:

*“Before Bimwin was implemented, prospective couples had low understanding, but after Bimwin, their test scores increased and they better understood the purpose of marriage.”* (Interview with Religious Counselor, KUA Batang Kuis District, 2025).

In addition, indicators of success are also reflected in changes in the attitudes of prospective couples toward married life:

*“In terms of attitude changes, they become more mature in responding to marriage compared to before.”* (Interview with Religious Counselor, 2025).

These findings indicate that evaluation in both cognitive (knowledge) and affective (attitudinal) aspects has begun to be conducted, although it remains simple and not yet standardized.

However, the evaluation of the Marriage Guidance Program at the KUA of Batang Kuis District still has limitations, particularly in measuring long-term impacts on the quality of married life after the wedding. The evaluation has not systematically linked Bimwin outcomes with indicators of family resilience, such as household harmony and conflict resolution capacity.

From a public management perspective, this condition shows that the evaluation function of the Marriage Guidance Program has not yet been fully utilized as an instrument of organizational learning. Terry (2010) emphasizes that evaluation is an integral part of the management cycle, functioning to assess the alignment between planning, implementation, and achieved outcomes as a basis for program improvement.

In line with this, Patton (2020) highlights the importance of utilization-focused evaluation, which emphasizes the measurement of program outcomes and impacts on an ongoing basis. In the context of this study, the evaluation of Bimwin at the KUA of Batang Kuis District is still at an early stage, focusing on immediate outcomes such as increased knowledge and participant attendance, but has not yet addressed broader impacts on family resilience.

The findings of this study confirm Bryson's (2020) view that, in public sector organizations, limited resources often result in program evaluations being confined to administrative reporting. This condition is also evident in the implementation of Bimwin at the KUA of Batang Kuis District, reinforced by the characteristics of participants from the industrial sector who face time constraints.

From the perspective of da'wah management, the Marriage Guidance Program is not merely a pre-marital administrative service but also a form of institutional da'wah aimed at fostering awareness, attitudes, and behaviors that support the formation of *sakinah* families in a sustainable manner. Therefore, program evaluation should be directed toward measuring changes in attitudes, patterns of spousal relationships, and post-marriage conflict resolution abilities. Strengthening outcome-based evaluation becomes a strategic necessity to ensure that the Bimwin Program is not only administrative in nature but also produces tangible impacts on

family life.

Thus, strengthening outcome-based evaluation is a strategic necessity in managing the Marriage Guidance Program. More comprehensive evaluation can be carried out through the development of post-marriage monitoring systems, the use of family resilience indicators, and the utilization of data as a basis for policymaking. This step is important to ensure that the Bimwin Program not only fulfills administrative requirements but also delivers real impacts on the quality of family life in society.

#### 4. Supporting and Inhibiting Factors of the Program

The implementation of the Marriage Guidance Program at the KUA of Batang Kuis is influenced by several supporting and inhibiting factors that directly affect the effectiveness of program management. The main supporting factors include the availability of official regulations and modules from the Ministry of Religious Affairs, which serve as standard references in planning and implementing the program. In addition, the competence of human resources—particularly religious counselors and Bimwin facilitators—supports the sustainability of the program through educational and communicative approaches to prospective couples. As stated by the Head of the KUA:

*“The factors supporting the success of Bimwin are the attendance of prospective couples and the professionalism of facilitators, both counselors and marriage registrars, who have been equipped with basic materials.”* (Interview with the Head of KUA, 2025).

Furthermore, the availability of official modules and technical guidelines also serves as a reference in program implementation:

*“We see that technical guidelines and Bimwin manuals are already available, so in implementation we refer to the materials set by the government.”* (Interview with Religious Counselor, 2025).

However, several inhibiting factors affect the optimization of the program. Time constraints among participants, especially prospective couples working in the industrial sector, result in the guidance process not being carried out in depth. As expressed by an informant:

*“The main challenge is that prospective couples often do not have time due to work, so it is difficult for them to fully attend Bimwin activities.”* (Interview with Religious Counselor, 2025)

This was also emphasized by the Head of the KUA:

*“The biggest issue in Bimwin is attendance, because most participants work in factories and cannot easily obtain permission.”* (Interview with the Head of KUA, 2025).

In addition, the program’s evaluation mechanism still focuses on administrative aspects and participant attendance, and thus has not been able to comprehensively measure changes in knowledge, attitudes, and readiness of couples. This condition indicates that outcome-based evaluation has not yet been optimally implemented at the KUA level.

These findings are consistent with Bryson (2020), who emphasizes the importance of

strategic evaluation in public sector management, as well as Ansell, Sørensen, and Torfing (2020), who highlight the need for collaborative approaches in policy implementation to adapt programs to local contexts. Therefore, strengthening the management of the Bimwin Program at the KUA of Batang Kuis requires more adaptive and participatory evaluation strategies to enhance program impact sustainably.

## CONCLUSION

The results of this study indicate that the management of the Marriage Guidance Program at the KUA of Batang Kuis District has applied the principles of institutional da'wah management, particularly in the planning and implementation aspects. However, the evaluation aspect still requires strengthening so that it does not only focus on administrative reporting but is also able to measure the program's impact on the readiness of prospective couples. These findings emphasize the importance of strengthening outcome-based evaluation in the practice of da'wah management within state religious service institutions.

The implementation of Bimwin is conducted in a scheduled manner, involving competent facilitators and supported by cross-sector collaboration, such as with community health centers and BKKBN. The application of participatory methods, interactive discussions, and the use of pre-tests and post-tests indicate that the Bimwin Program contributes to improving the understanding and readiness of prospective couples in facing married life.

However, program evaluation is still focused on process aspects and short-term outputs, and therefore has not been able to measure the long-term impact of Bimwin on family resilience and the quality of post-marital life. This condition highlights the need for the development of a more structured and sustainable outcome-based evaluation system.

The findings of this study underscore the importance of strengthening the governance of the Bimwin Program at the KUA level through improving the quality of evaluation, developing more flexible guidance models, and utilizing collaborative approaches that are adaptive to the socio-economic conditions of the community. Practically, KUA is expected to develop post-marriage monitoring mechanisms as part of program evaluation to ensure the sustainability of Bimwin's impact in fostering *sakinah* families. Future research is recommended to examine the effectiveness of outcome-based evaluation and the relationship between Bimwin and long-term family resilience indicators.

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