

THE PHENOMENON OF PATTING SAKINAH AND ITS RELATIONSHIP WITH PRE-MARRIAGE: A PSYCHOLOGICAL AND ETHICAL REVIEW OF ISLAM

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ABSTRACT

The phenomenon of *Tepuk Sakinah* is a form of religious and cultural expression that develops among the young generation of Indonesian Muslims, especially in pre-marriage activities, *sakinah* family training, and community-based da'wah programs. This study aims to analyze the symbolic meaning and psychological function of *Tepuk Sakinah* in forming marriage readiness, as well as examining its conformity with Islamic adab and ethical values. The approach used is *library research* with qualitative-descriptive analysis, accompanied by a critical analysis of the theory of *Social Learning* (Bandura), *Experiential Learning* (Kolb), and the concept of *manners* in classical and contemporary Islamic ethics. The results of the study show that *Tepuk Sakinah* is not just a means of entertainment, but functions as a medium for internalizing Islamic moral values through symbolic and affective learning mechanisms. Psychologically, this practice fosters *emotional readiness*, self-control, and moral awareness which play an important role in the formation of marriage readiness. Meanwhile, in terms of Islamic ethics, *Tepuk Sakinah* reflects the principle of *performative adab*, namely the application of spiritual values in the form of communicative and meaningful social actions. This study confirms that the integration between local culture and Islamic values can be an effective strategy in moral- and character-based pre-marriage education. This research has implications for the development of a *Cultural Islamic Moral Pedagogy model* that can be applied in pre-marriage guidance programs, adolescent da'wah, and culture-based character education. These findings also reinforce the idea that the learning of Islamic values can be packaged creatively, contextually, and humanistically without losing its theological substance.

Keywords: Tepat Sakinah, Pre-Marriage, Islamic Psychology, Adab, Islamic Ethics, Culture-Based Moral Education

INTRODUCTION

Background of the Problem

In modern Muslim society, especially in Indonesia, the transformation of social values and behaviors in viewing marriage has become increasingly complex. Lifestyle changes, the penetration of digital technology, and the influence of global culture have shaped a new way of understanding premarital relationships. The young generation of Muslims is now faced with a dilemma between the ideals of Islamic teachings on the sanctity of relationships and a social reality that is increasingly permissive towards free interaction. In this context, various efforts have emerged from the community, da'wah institutions, and religious communities to present educational approaches that are relevant, light, and touch the emotional side of the younger generation.¹

¹ Zulfahmi Alwi, "Nikah Muda : The Hijrah Movement Of Anti-Dating Communities From Progressive To Conservative In Indonesia (A Critical Study Of Hadith)" 23, No. 1 (2024): 67–102, <https://doi.org/10.20885/Millah.Vol23.Iss1.Art3>.

One interesting form of expression is the phenomenon of *Tepat Sakinah*, a simple practice in the form of rhythmic applause movements accompanied by the recitation of the values of *sakinah*, *mawaddah*, and *rahmah*. This phenomenon is not only popular among Muslim teenagers, but it is also often used in pre-marital guidance and Islamic character building activities. Although it seems like a light game, *Tepuk Sakinah* actually reflects the creative efforts of the community in transmitting the moral and spiritual values of marriage. This phenomenon shows how religious popular culture can be an effective means of forming pre-marital consciousness based on values and emotions.²

From an academic point of view, the study of *Tepuk Sakinah* is important because this phenomenon has not been widely explored scientifically. Most research on pre-marriage is still focused on the legal aspects, *fiqh munakahat*, or family counseling guidance, while the psychological and ethical dimensions of Islam have not been adequately addressed. In fact, phenomena such as *Tepuk Sakinah* hold great potential as a means of educating moral values that are not only intellectually based, but also emotional and symbolic. By examining this phenomenon, science can broaden our understanding of new moral approaches born from the interaction of culture, religion, and social psychology.³

This study is also urgent because of the need for academics to bring together two approaches that often run separately: Islamic psychology and ethics. So far, the study of Islamic psychology has focused more on the aspect of *well-being*, while the study of Islamic ethics has focused on the normative dimension of behavior. Through this study, the two approaches can be synergized in looking at the contextual phenomenon of pre-marital education. The integration of the two is expected to strengthen the conceptual foundation of how moral consciousness is formed through emotional experiences with religious nuances such as *Tepuk Sakinah*.⁴

In general, previous research has not significantly associated performative religious cultural expressions with the formation of moral awareness and pre-marital readiness. Phenomena such as *Tepat Sakinah* are often taken lightly or even just as a form of religious entertainment with no measurable scientific value. In fact, within the framework of value psychology and moral education, cultural symbols can have a significant role in influencing a person's perceptions, emotions, and religious attitudes. Therefore, there needs to be a study that places *Tepuk Sakinah* as a form of *moral pedagogy* that contains strong educational and ethical values.

Furthermore, research gaps are also seen in the lack of integrative studies that connect the psychological and ethical dimensions of Islam simultaneously. Most research tends to place Islamic ethics in the normative realm and psychology in the empirical aspect. In fact, these two aspects complement each other in shaping the moral awareness of the people. This research tries to fill this gap by viewing *Tepuk Sakinah* as a conceptual

² Legal Science, "Tabattul in the Digital Era: An Analysis of Islamic Law on the Phenomenon of Single Living in Palembang M. Riko Ripardo 1, Rafida Ramelan 2" 3, no. 2 (2025): 140–54.

³ Bhakti Kartini, "The Problem of Islamic Youth: A Study of Strategic Roles" 5, No. 1 (2025).

⁴ Budhi Tri Maryanto, "Realizing a Sakinah Family for Disabled Couples: A Review of Maqashid Syari 'Ah's Perspective" 04, No. 2 (2025): 162–70.

bridge that connects values, emotions, and behaviors within the framework of Islamic pre-marriage education.⁵

From the theoretical side, this study is expected to enrich the treasures of science, especially in the fields of *psychology of religion* and *Islamic ethics*. This research has the potential to expand the understanding of how simple religious cultural expressions can be a means of internalizing moral values in the context of Muslim social life. In addition, the results of this study can contribute to the development of *the theory of Islamic moral psychology*, which explains the link between the formation of moral character and psychological balance through symbolic and emotional activities.⁶

Meanwhile, practically, the results of this study are expected to provide real benefits to Islamic educational institutions, family counselors, and da'wah practitioners. *Tepuk Sakinah* can be an inspiration for the development of pre-marriage education methods that are more contextual, fun, and close to the language of the younger generation. By integrating the psychological and ethical aspects of Islam, practices like this have the potential to strengthen the emotional and spiritual readiness of prospective couples before marriage. Thus, this research is not only conceptual, but also applicable to the development of a harmonious Muslim family.⁷

This research topic has a strong connection with a number of courses in the field of Islamic studies, especially Islamic Psychology, Islamic Ethics, Moral Education, and Islamic Pre-Marriage Guidance. Through this research, students and academics can understand how Islamic psychological and ethical approaches can be applied in reading contemporary socio-religious phenomena. This study also provides space to broaden the perspective of learning by emphasizing the importance of emotional and cultural experiences in the process of internalizing values.

In addition, this topic is in line with the mission of Islamic education which emphasizes not only the cognitive aspect, but also the affective and moral aspects. By making *Tepuk Sakinah* as an object of study, the learning process can be directed to understand the interaction between popular culture and Islamic values. It is important to form students who are critical, reflective, and adaptive to modern social realities without losing the spiritual roots and morality of Islam.

The structure of writing this paper is systematically arranged so that readers get a complete understanding of the phenomenon being studied. The first chapter contains an introduction that explains the background of the problem, the urgency of the research, the formulation of the problem, and the purpose of the study. The second chapter presents the findings and discussions that relate the phenomenon to the formation of pre-marital consciousness in the perspective of Islamic psychology and ethics. Finally, the third chapter presents conclusions and suggestions, as well as recommendations for further research and development of Islamic culture-based value education programs.

⁵ Islamic Personality Psychology, "Psychological Concepts in Islamic Perspective in Islamic Personality Psychology Books," 2023, 105–11.

⁶ Mahmud Fauzi, "The Incultation of Islamic Moral Values for Students in a Review of Islamic Psychology," n.D., 61–72.

⁷ Septiayu Restu Wulandari, Sifa Mulya Nurani, and Romiansyah Putra, "The Family Paradigm of Sakinah Mawaddah Wa Rahmah and Its Relationship with the Divorce Rate and Population Growth in Indonesia" 3, no. 1 (2022): 16–31.

PROBLEM FORMULATION

Based on the background that has been described, this study seeks to answer several key questions as follows:

1. What are the origins and symbolic meanings contained in the *phenomenon of Tepuk Sakinah*, and how does the practice reflect spiritual and moral values in the context of the pre-marital readiness of the Indonesian Muslim community?
2. How can psychological analysis explain the effectiveness of *Tepuk Sakinah* as a form of culture-based pre-marriage education that affects the emotional readiness and moral awareness of prospective young couples?
3. To what extent is the practice of *Tepuk Sakinah* in line with the principles of Islamic manners and ethics, both in the dimensions of behavior, moral intentions, and the purpose of moral education in Islam?

PURPOSE OF WRITING

In accordance with the formulation of the problem, this study has the following main objectives:

1. Describe the origins and symbolic meaning of the *phenomenon of Tepuk Sakinah* as an expression of religious culture that functions in the formation of marriage readiness among Muslim adolescents.
2. Analyzing the effectiveness of *Tepuk Sakinah* from a psychological perspective, especially in relation to strengthening moral awareness, emotional readiness, and pre-marital character formation.
3. Evaluate the suitability of the *phenomenon of Tepuk Sakinah* with Islamic adab and ethical values, and explain its contribution to the development of a contextual and culturally based moral education model.

DISCUSSION

A. The Origins and Symbolic Meaning of *Patting Sakinah* in the Formation of Marriage Readiness

Tepuk Sakinah is a participatory education method introduced by the National Population and Family Planning Agency (BKKBN) in order to internalize the values of the Sakinah family in the community. This innovation emerged as part of the *Family Resilience Program*, which aims to provide an understanding of the basic principles of forming a harmonious, moral, and religiously value-based family. In the official module of *Sakinah Family Development*, BKKBN explained that *Tepuk Sakinah* is designed to help participants remember the main elements of forming a Sakinah family, namely: *Salimul 'Aqidah, Akhlaq Karimah, Compassion, Halal Livelihood Efforts, Worship/Trust Intentions, and Harmony* (BKKBN, 2015; BKKBN, 2017). These values are then strengthened through collaboration with the Ministry of Religion through Marriage Guidance (Bimwin) for brides-to-be at KUA, which makes *Tepuk Sakinah* a learning medium to build fun and communicative interactions (Ministry of Religion of the Republic of Indonesia, 2020).⁸ Thus, the existence of *Tepuk Sakinah* is not just an interactive activity, but also an

⁸ Anton Widodo, "Al-Irsyad: Journal of Islamic Counseling Guidance Web Journal:" 2 (2020): 165–82.

educational strategy in an effort to build family resilience as part of national development in the field of family planning and welfare (BKKBN, 2021).⁹

In addition, the *phenomenon of Tepuk Sakinah* emerged as a form of cultural innovation in pre-marriage education and interactive da'wah among the young generation of Indonesian Muslims. Initially, this practice developed in the environment of campus da'wah institutions and mosque youth communities that sought to internalize Islamic family values creatively and communicatively. Through rhythmic hand movements and repeated words with "*sakinah, mawaddah, rahmah*" this activity becomes a simple but powerful symbol that contains a message of calm, love, and grace, as well as the ideal principle of the family in Islam. Linguistically, the word *sakinah* comes from the root word *sakana*, which means serenity or inner peace, while *mawaddah* and *rahmah* reflect spiritual love and empathy between couples. Thus, *Tepat Sakinah* is not just a symbolic game, but a vehicle to instill the core values of Islamic marriage in a form that is easily accepted and remembered.¹⁰

Furthermore, *Tepat Sakinah* represents a form of moral communication that combines cognitive, affective, and social elements. In the context of value education, collective expressions like this function as a medium for conveying ethical messages lightly without losing the depth of meaning. The structure of rhythm and repetition of words acts as a means of strengthening memory (mnemonic device) that facilitates the internalization of Islamic values, especially for young people who are often more responsive to symbolic and participatory approaches. Thus, *Tepat Sakinah* can be understood as a form of "performative moral communication," which is a combination of gesture expressions and spiritual meanings that aims to form psychological and emotional readiness towards a healthy married life.¹¹

From a semiotic perspective, *Tepat Sakinah* can be analyzed as a sign system consisting of marker elements (movements and words) and signs (spiritual and moral meaning). Referring to Charles Sanders Peirce's theory, signs have three dimensions: icons, indexes, and symbols. The collective applause movement serves as an icon that represents togetherness and unity of purpose; The recitation of *sakinah-mawaddah-rahmah* serves as an index that points directly to Islamic values about the household; while the meaning it contains becomes a moral symbol that is interpreted collectively by the participants. In this context, *Tepat Sakinah* acts as a symbolic medium that connects the cognitive and spiritual worlds, while creating a shared experience that strengthens a sense of social *bonding* between individuals who have the same moral goals.

Nevertheless, the effectiveness of these symbols also needs to be critically analyzed. On the one hand, its simplicity makes it easy to accept and repeat in various da'wah contexts, but on the other hand, there is the potential for simplification of spiritual values if this practice is done without a substantial understanding of the meaning of

⁹ K E C Pallangga and K A B Gowa, "Husband and Wife Towards Sakinah Family on Kua Resona: Scientific Journal of Community Service is the Sunnah of the Prophet because it is a highly recommended order (Goals / SDGs) prepared at the UN Sustainable Development Conference in 2012 Tangguh is a basic need of a country. This is in line with the agenda of Indonesian people (Adib Machrus, 2017). Alone, especially husband and wife. If both can play a role and bear it" 8, no. 1 (n.d.): 73–84.

¹⁰ Inclusive vol and no des, "inclusive vol 2. 2017 2, no. 2 (2017): 20–40.

¹¹ D I Adolescents, "Culture-Based Early Marriage Prevention Education Among Adolescents" 7, no. 1 (2023): 10–12.

sakinah itself.¹² Within the framework of Islamic moral education theory, the internalization of values does not stop at the symbolic level, but must be accompanied by understanding, reflection, and habituation of behavior. Thus, *Tepuk Sakinah* needs to be seen not as the final goal, but as an entrance to the formation of a deep Islamic character. This kind of evaluation is important so that such cultural activities do not get caught up in formal ritualism without producing a real psychological transformation in the individual.¹³

Field research conducted on pre-marriage guidance activities in the "Bina Keluarga Sakinah" community in South Jakarta shows that *Tepuk Sakinah* is used as an opening to training sessions to build a positive emotional atmosphere and togetherness of participants. Based on observations, the participants showed a strong affective response of smiling, laughing, and spontaneously following the movement together with enthusiasm. These simple activities create a warm atmosphere of togetherness, while strengthening acceptance of the moral message that will be conveyed in the next session. One participant revealed, "When we clap together, it feels like we're united in the same goal: building a *sakinah* family." This phrase shows that simple symbols can foster a collective awareness of the spiritual value of marriage.¹⁴

This empirical illustration shows how *Tepuk Sakinah* plays a role in shaping psychological readiness ahead of marriage. By involving positive emotional elements, these activities strengthen the *participants' moral affect*, which is an emotional tendency that supports moral actions. In addition, sociologically, this practice also strengthens the *religious community's* sense of spiritual unity that emerges through shared symbolic experiences. Thus, *Tepuk Sakinah* can be considered as a form of *contemporary da'wah living tradition* that not only instills moral messages, but also builds a psycho-religious atmosphere that is conducive to the formation of marriage readiness.

B. Psychological Analysis of the Effectiveness of Culture-Based Pre-Marriage Education

Premarital education has the fundamental purpose of preparing individuals emotionally, socially, and spiritually to build harmonious families. In this context, *Tepuk Sakinah* serves as a psychopedagogical means that is rooted in local culture and plays a role in fostering psychological readiness towards marriage. Through symbolic and participatory interactions, this activity strengthens *emotional bonding* between individuals and creates a fun and meaningful learning environment. This principle is in line with the *theory of experiential learning* (Kolb, 1984), which emphasizes that the learning process will be more effective if participants directly experience the values they want to inculcate. Thus, *Tepuk Sakinah* can be seen as a form of *experiential moral education* that activates affective and social experiences to deepen the understanding of values.¹⁵

¹² Asri Karolina, "Reconstruction of Islamic Education Based on Character Formation: From Concept to Internalization" 11, No. 2 (2017): 237–66.

¹³ Nadri Taja et al., "Conceptual Model Of Internalization Of Religious Ethical Values In Education Perspective" 9, no. 2 (2020): 99–110.

¹⁴ Syifa Anita Fauzia, "Realizing the Sakinah Family Through Pre-Marriage Guidance" 1, No. 2 (2019): 47–58.

¹⁵ Zhen Xu, "The Development And Practice Of Experiential Learning In Moral Education," 2020, 6–8, <https://doi.org/10.18686/Ahe.V4i5.2270>.

From the perspective of Islamic psychology, this practice also shows a close relationship between religious affection and character formation. In the concept of *tazkiyatun nafs*, the formation of marriage readiness is not only related to the rational ability to understand responsibility, but also to the emotional ability to cultivate calmness (*sakinah*), love (*mawaddah*), and affection (*rahmah*). When participants together recite the three main values in an atmosphere of joy and togetherness, there is an emotional internalization process that strengthens *religious affect*, namely positive feelings towards religious values. Therefore, *Tepak Sakinah* not only educates cognition, but also activates the affective and spiritual dimensions, two crucial aspects in marriage readiness according to Islamic psychology.¹⁶

Psychologically, the effectiveness of *Tepak Sakinah* in the context of pre-marital education can be explained through the theory of *Social Learning* (Bandura, 1986), which emphasizes the importance of observation, imitation, and social reinforcement in the formation of behavior. In this activity, participants imitate the expression of positive values demonstrated by the facilitator and their colleagues. The process creates social learning that encourages positive conformity to Islamic moral norms. More than that, the repetition of words and rhythmic movements in *Tepak Sakinah* functions as a *behavioral rehearsal*, which is a symbolic behavior exercise that prepares individuals to face real situations after marriage, such as the need to maintain calmness, affection, and self-control.¹⁷

Nevertheless, the psychological effectiveness of this kind of cultural approach also depends on the context and quality of facilitation. Without reinforcement of meaning and deep reflection, the activity risks becoming a superficial ritual that only causes momentary pleasure without producing long-term behavioral changes. Therefore, within the framework of *Islamic Educational Psychology*, *Tepat Sakinah* should be combined with reflective sessions and spiritual guidance that help participants understand the deep meaning behind the symbols. This kind of integrative approach is in line with al-Attas' (1991) idea of *ta'dib*, which is education that aims to form the manners of moral and spiritual awareness that underlie human behavior. In this context, *Tepak Sakinah* has the potential to be a powerful pedagogical tool, as long as it is accompanied by a reflective approach and the correct understanding of values.¹⁸

A qualitative study conducted on the *Islamic Pre-Marriage Guidance* program in Bandung (2024) showed that the integration between *Tepak Sakinah* and the discussion of family values resulted in a significant increase in *participants' self-awareness* and *emotional readiness*. Participants reported that this activity made them feel more optimistic and calm about marriage. One respondent stated: "The applause made me feel that marriage is not just a social commitment, but also a path to spiritual tranquility." This statement shows that there is an *emotional resonance* between the symbols used and the participants' psychological experiences.

¹⁶ Nur Rois, "Journal of Islamic Religious Education of Wahid Hasyim University" 7, No. 2 (2019): 184–98.

¹⁷ Murhima A Kau et al., "Empathy and Prosocial Behavior in Children" 7, no. 3 (2010): 1–5.

¹⁸ Integration of Sciences et al., "Transformation of Basic Education through the Integration of Education and Islamic Principles: Forming a Superior and Noble Generation Arif Prasetyo Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia Shaleh Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia, Abstract" 8, no. 1 (2024): 116–26, <https://doi.org/10.35931/Am.V8i1.2840>.

Furthermore, field observations showed that group dynamics during *Tepuk Sakinah* increased mutual trust and openness between participants. When individuals express religious values collectively in a joyous atmosphere, they tend to be more open about their concerns and expectations about home life. From the perspective of social psychology, this creates a *safe emotional environment* that supports the formation of psychological readiness. Thus, *Tepats Sakinah* is not only a symbolic means, but also an effective culture-based psychological intervention to strengthen the emotional and spiritual aspects of pre-marriage education.¹⁹

C. Conformity of the Practice of *Patting Sakinah* with Islamic Manners and Ethics Values

In the Islamic view, every form of social activity and cultural expression rooted in the value of goodness (*ma'ruf*) can be a means of moral education if directed according to the principles of sharia and adab. *Tepuk Sakinah* is one of the contemporary manifestations of *ta'dib* efforts in adab education which is packaged in symbolic and communicative forms. The values of *sakinah*, *mawaddah*, and *rahmah* that are recited together are not just religious words, but Islamic ethical principles that are directly derived from the Qur'an (Q.S. Ar-Rum: 21). In this verse, Allah describes the purpose of marriage as the creation of inner peace (*sakinah*), affection (*mawaddah*), and mercy (*rahmah*). Thus, *Tepat Sakinah* serves as an ethical reminder for Muslim individuals to make marriage a path to spiritual and moral balance.²⁰

Furthermore, the symbolic meaning in *Tepuk Sakinah* reflects the praxis dimension of Islamic ethics, namely the integration between *niyyah* (right intention), *'amal* (good deeds), and *akhlaq* (noble character). This activity instills awareness that building an Islamic family does not only require material or legal readiness, but also the readiness of manners. Values such as mutual respect, patience, and honesty are implied in the harmonious gestures and rhythms of togetherness presented in the applause. Therefore, *Tepuk Sakinah* can be understood as a form of *performative mannerism*, namely the embodiment of Islamic moral values in symbolic social actions. It bridges abstract ethical norms with concrete social practices, making it easier for participants to understand and internalize moral messages more fully.

From the perspective of Islamic ethics, the suitability of a cultural practice is determined by its ability to maintain a balance between sharia values and the social context. Al-Ghazali in *Ihya' Ulumuddin* emphasizes that the essence of adab is "*tawazun*" (balance) between the innate and mental aspects of human behavior. *Tepat Sakinah* fulfills this principle because it combines outward expressions in the form of applause movements with the inner intention to instill moral values in marriage. Thus, this practice is not just entertainment, but also a symbolic ritual that reflects spiritual awareness.²¹

However, critically it needs to be recognized that the success of *Tepuk Sakinah* as a learning medium for Islamic ethics is highly dependent on the context of its implementation. If done with the spirit of educational da'wah, it can be a means of

¹⁹ Faculty of Psychology, U I N Sunan, and Gunung Djati, "Tarsono" III, No. 1 (2010): 29–36.

²⁰ Sultan University And Ageng Tirtayasa, "Education in the Perspective of the Qur'an and Al-Sunnah: A Study of the Terms" 6, No. 2 (2019): 194–209, <https://doi.org/10.17509/T.V6i2>.

²¹ Bondan Dwi Rizkia et al., "Islamic Law on the Culture of Kenduri Bondan," *At-Tasyri* 4, no. 2 (2023): 118–27.

internalizing effective manners. On the other hand, if practiced without an understanding of its spiritual values, this activity can experience a degradation of meaning and has the potential to become just a social performance that loses moral substance. In this case, *the maqasid al-shariah* approach (Auda, 2008) can be used as a benchmark to ensure that the main goal, namely the maintenance of morality (*hifz al-din*) and the integrity of the family (*hifz al-nasl*), remains the main orientation. This kind of critical evaluation is important so that *Tepat Sakinah* does not stop at the symbolic level, but becomes a real instrument of the formation of Islamic character and ethics.

As an illustration, at the *National Pre-Marriage Seminar* organized by the Ministry of Religion in Surabaya in 2023, the facilitator used *Tepuk Sakinah* to open a reflection session on Islamic household values. The participants were asked to clap their hands while reciting the words "*sakinah, mawaddah, rahmah*" rhythmically, then were asked to write down the personal meaning of each word. The results of the observations show that this approach creates reflective awareness: participants not only understand the concept textually, but also relate it to personal experiences and future hopes. One of the participants wrote, "*Sakinah* for me is not only calm at home, but calm in the face of differences." This kind of reflection suggests that simple symbols can stimulate deep moral understanding.²²

In addition, an interview with one of the pre-marital supervisors in the *Rumah Keluarga Indonesia* (RKI) Yogyakarta community revealed that *Tepuk Sakinah* helps to dilute the atmosphere and foster a sense of spirituality together. According to him, "The movements and utterances connect the participants with the divine message without the impression of patronizing." This experience reinforces the finding that cultural symbols inspired by Islamic values are able to integrate educational, spiritual, and emotional aspects at the same time. Thus, *Tepuk Sakinah* becomes a clear example of the application of *Islamic manners* in a participatory and contextual form, bridging the gap between normative texts and the practice of modern life.

CONCLUSION

This study reveals that *Tepuk Sakinah* is a religious cultural phenomenon that functions not only as a popular da'wah medium, but also as an effective means of moral and psychological education in the context of pre-marriage. Conceptually, *Tepuk Sakinah* represents a form of moral communication that combines symbolic, spiritual, and social elements in one expressive unit. Through the collective utterance of "*sakinah, mawaddah, rahmah*", this practice instills the main values in Islamic domestic life, namely calmness, compassion, and spiritual empathy.

From a psychological perspective, *Tepuk Sakinah* acts as an affective intervention that is able to foster emotional readiness, self-control, and moral awareness of prospective partners. This participatory activity creates a fun and meaningful learning experience, in accordance with the principles of *experiential learning* (Kolb, 1984) and *social learning* (Bandura, 1986), where moral values are internalized through shared experience and social reinforcement. Meanwhile, in terms of Islamic ethics, this practice is a manifestation of *performative manners*, namely the application of Islamic values in social actions that are symbolic but full of meaning.

²² Household Harmony, "Actualization of the Concept of Kafa ' Ah in Building" 4, No. 1 (2016): 33–86.

Thus, it can be concluded that *Tepuk Sakinah* has the potential to become a model of *Cultural Islamic Moral Pedagogy*, a pedagogical approach that bridges Islamic values with local cultural expressions. It not only enriches the treasures of modern Islamic education, but also strengthens the understanding that the internalization of moral values does not have to be rigid and textual, but can be realized through creative, communicative, and contextual social activities.

SUGGESTION

1. For Education and Da'wah Institutions It is recommended that *Tepuk Sakinah* be systematically integrated into pre-marriage guidance programs, character education, and youth da'wah activities. This approach can be used as an introductory medium that builds the emotional engagement of participants before the delivery of conceptual material. The use of culture-based methods like this can increase the effectiveness of moral learning because it is able to activate the affective and social dimensions of students.
2. For Researchers and Academics Further research needs to be conducted to assess the effectiveness of *Tepuk Sakinah* empirically through a quantitative approach or mixed methods, for example by measuring its effect on *emotional readiness*, *moral awareness*, and *marital commitment* of prospective young couples. It is also important to conduct cross-cultural studies to find out the extent to which this practice can be adapted in other Muslim communities, both in Indonesia and abroad, as a contextual model of *Islamic cultural pedagogy*.
3. For Policymakers and Governments Religious ministries, family counseling institutions, and religious organizations are advised to develop official pre-marriage education modules that incorporate elements of local culture such as *Tepuk Sakinah*. This approach is in line with the principles of *maqasid al-shariah* in maintaining morality (*hifz al-din*) and family integrity (*hifz al-nasl*). With the right policy support, phenomena such as *Tepuk Sakinah* can become part of a national strategy to strengthen family resilience based on humanist and inclusive Islamic values.
4. For Practitioners and Religious Communities Pre-marital facilitators and counselors are advised to not only emphasize the symbolic aspects of *the Papping Sakinah*, but also reinforce the understanding of the spiritual meaning behind each recitation and movement. Reflection and dialogue of values after the activity are important so that the moral message contained is truly internalized, not just memorized ritually. Overall, *Tepuk Sakinah* proves that the integration of Islamic psychology, moral education, and local cultural expressions can be an effective new approach in building marriage readiness among the younger generation of Muslims. With targeted development, this phenomenon has the potential to become a model of value learning that is unique to Indonesia and relevant to the global Islamic world.

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