

A HOLISTIC APPROACH TO POST-MARITAL GUIDANCE BASED ON ISLAMIC EDUCATION: A CASE STUDY IN PALI DISTRICT

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Abstract: This study aims to analyze the implementation of a holistic approach in an Islamic education-based post-marital guidance program and its effectiveness in preventing divorce in the Penukal Abab Lematang Ilir (PALI) District. The holistic approach integrates Islamic values with psychological, social, and economic perspectives in supporting married couples. This research employed a descriptive qualitative method, with data collected through in-depth interviews, observation, and documentation involving the head of the Office of Religious Affairs (KUA), village heads, religious counselors, and couples who had participated in the program. The findings indicate that the implementation of the holistic approach has improved communication quality, conflict management skills, and couples' understanding of their marital rights and responsibilities in accordance with Islamic educational principles. However, the program faces several challenges, including limited human resources, restricted implementation time, and low levels of active participation among couples in the guidance process. The contribution of this study lies in its presentation of a comprehensive post-marital guidance model grounded in Islamic values, which can serve as a reference for policy formulation aimed at strengthening family resilience at both local and national levels.

Keywords: Divorce Prevention; Islamic Education; Holistic Approach; Post-marital guidance.

INTRODUCTION

Marriage is one of the essential aspects of human life, as it not only unites two individuals but also lays the foundation for the formation of a family (Manuputty, Afdhal, & Makaruku, 2024). The family, as the smallest unit of society, plays a vital role in shaping individual character and promoting social welfare (Sugitanata, 2023). However, in the Penukal Abab Lematang Ilir Regency, the high rate of divorce has become a pressing social concern. This phenomenon requires serious attention, as the consequences of divorce are not only experienced by the separating couple but also deeply affect their children and the surrounding community.

According to data from the Muara Enim Regency Religious Court, the number of divorce cases in the region has seen a significant increase in recent years. The causes of divorce are varied, including economic hardship, poor communication, and a lack of mutual understanding regarding the commitment required in marriage (Ai Ilah, 2023). This rising divorce rate reflects underlying issues that threaten the harmony of household life in the Penukal Abab Lematang Ilir Regency.

One of the primary factors contributing to divorce is the lack of preparedness among couples in facing household conflicts (Matondang, 2014). Many enter marriage without a full understanding of the challenges and dynamics of married life. A lack of skills in managing conflicts whether related to communication, finances, or differences in perspectives often exacerbates existing problems and ultimately leads to separation. In many cases, couples feel overwhelmed and uncertain about how to resolve the issues they encounter.

In addition to internal problems, external factors such as economic pressures and social changes also influence couples' decisions to divorce (Iskandar, Hijab, Sugiyanto, & Nathalya, 2024). Unstable economic conditions often add to the burden of domestic life. Couples who face economic difficulties feel depressed and give up more easily when problems arise. In addition, shifting social and cultural values that increasingly lead to individualism make many couples prefer to solve problems with divorce rather than trying to find solutions together.

The Office of Religious Affairs (KUA) plays a strategic role in assisting couples who are experiencing difficulties in their marriages. One of the initiatives undertaken by the KUA to prevent divorce is the implementation of a post-marital guidance program (Purnamasari, 2019). This program is designed to provide couples with knowledge and support in managing their household life, with the ultimate goal of strengthening marital bonds and reducing the risk of separation.

The holistic approach applied in the post-marital guidance program at the KUA of Penukal Abab Lematang Ilir serves

as the central focus of this study. This approach addresses various dimensions of married life, including religious, psychological, social, and economic aspects. By viewing household problems from a comprehensive perspective, the holistic model is expected to offer more effective and sustainable solutions to improve marital quality and prevent divorce.

In practice, the post-marital guidance program not only offers religious instruction regarding the rights and responsibilities of spouses but also provides training in communication skills, conflict resolution, and financial management. The program includes counseling sessions to help couples identify and address personal and interpersonal challenges. In addition, participants receive social support that fosters stronger relationships with their surrounding community, thereby reinforcing the stability of the marriage.

Despite the proper implementation of the post-marital guidance program, several challenges remain. One major issue is the limited availability of human resources, particularly the insufficient number of religious counselors available to assist couples in need of guidance. In addition, time constraints also pose a problem, as many couples participating in the program have busy schedules that make it difficult for them to attend all the sessions offered.

Another challenge lies in the low level of active participation among couples during counseling sessions. Some couples are hesitant to engage in mentorship or believe they do not require further guidance, assuming they already possess adequate knowledge about married life.

This highlights the need for a more engaging and interactive approach to encourage greater involvement from participants.

Nevertheless, the holistic approach applied in the post-marital counseling program has demonstrated positive outcomes. Couples who participated in the program reported feeling more prepared to face the realities of marriage and better equipped to manage conflicts. They also expressed a greater sense of closeness with their partners and a deeper understanding of their respective roles and responsibilities within the marriage.

Several previous studies have explored divorce prevention efforts through premarital education, such as Marlinawati (2023), who emphasized the importance of psychological readiness, and Alwi and Matus (2023), who highlighted the role of post-marital guidance programs as part of KUA services. However, these studies have not specifically addressed the integration of a holistic approach encompassing religious, psychological, social, and economic dimensions, nor have they focused on the local context of PenukalAbabLematangIlir District. Therefore, this study seeks to fill that gap by examining how a holistic, Islamic education-based post-marital guidance program can be effectively applied to prevent divorce in this region.

METHODS

This research employed a qualitative approach with a descriptive method. The qualitative approach was chosen as it enables the researcher to explore in depth the various factors that influence the implementation of the holistic approach in the Islamic education-

based post-marital guidance program, as well as its effectiveness in preventing divorce in the PenukalAbabLematangIlir District. The study aimed to understand the experiences and perceptions of couples who participated in the program and to analyze its effectiveness in reducing divorce. A descriptive method was applied to thoroughly and clearly describe the phenomena observed, allowing the findings to present a comprehensive picture of the program's implementation and impact.

The study was conducted across several KUA offices in PenukalAbabLematangIlir Regency, with a particular focus on the KUA of TalangUbi, which serves as one of the key centers for the post-marital guidance program. This location was chosen based on the consideration that the KUA TalangUbi has implemented the program for a considerable period and is believed to have a potentially significant influence on reducing the local divorce rate. The research took place over six months, from January to June 2024.

The informants in this study consisted of the head of the KUA, the head of religious counselors, and married couples who had participated in the post-marital guidance program. Informants were selected using a purposive sampling technique, which involves selecting individuals deemed to have relevant knowledge, experience, and direct involvement in the program's implementation (Asrulla, Jailani, & Jeka, 2023). The head of the KUA was chosen to provide insights at the institutional level, while penghulu and religious counselors were selected due to their direct role in delivering guidance. Couples were

selected based on their experience attending post-marital counseling sessions.

Data collection was conducted using three primary techniques: in-depth interviews, observation, and documentation. In-depth interviews were carried out to gain detailed insights into the informants' experiences and perspectives regarding the implementation of the program (Arianto, 2024). These semi-structured interviews were guided by open-ended questions prepared in advance, while still allowing informants to elaborate freely and extensively. Interviews were conducted in person and in comfortable settings to maximize the quality of information obtained.

In addition to interviews, observation was also employed as a data collection technique. The observations were conducted to directly examine how the post-marital guidance process was carried out, including the interactions between religious counselors or the head of the family and the participating couples, as well as the materials presented during the sessions (Hasanah, 2017). The researcher observed several guidance sessions held at the KUA TalangUbi and recorded various relevant aspects during the process, such as the atmosphere of the sessions, the delivery of the material, and the responses of the participating couples.

Documentation was also utilized to complement the data obtained from interviews and observations (Fadilla&Wulandari, 2023). The documentation included administrative records related to the post-marital guidance program, such as the schedule of sessions, materials used, and evaluation reports from the KUA regarding the implementation and outcomes of the

program. This documentation provided important contextual information on how the program was formally carried out and how its effectiveness was assessed.

The data analysis technique used in this study was thematic analysis. Data obtained from interviews, observations, and documentation were analyzed by identifying key themes related to the implementation of the holistic approach in the post-marital guidance program (Rozali, 2022). The analysis was carried out by thoroughly reading and reviewing the collected data, then organizing it into categories based on relevant aspects, such as religious, psychological, social, and economic dimensions addressed in the guidance. Once the main themes were identified, the findings were interpreted in relation to relevant theories in the literature to better understand the effectiveness of the program.

To ensure data validity, this study employed a triangulation technique, which involved the combination of multiple data sources and collection methods. Triangulation was performed by comparing findings from interviews, observations, and documentation to ensure consistency and reliability of the information obtained. In addition, the accuracy of the data was verified through member checking with informants to confirm that the information provided was correct and reflected actual conditions. This process was essential in minimizing bias and enhancing the credibility of the research findings.

As a final step, the analyzed data were presented in the form of a detailed description of the implementation of the holistic post-marital guidance program and its impact on the quality of married life.

The researcher also provided recommendations based on the findings to improve the program's effectiveness, including suggestions related to the duration of guidance, methods employed, and potential collaborations with other relevant stakeholders. The outcomes of this study are expected to contribute positively to the development of post-marital guidance programs at the KUA and offer new insights in the field of Islamic education management related to family development.

RESULTS

Based on the analysis of data obtained through interviews, observations, and documentation, this study found that the holistic approach applied in the Islamic education-based post-marital guidance program in PenukalAbabLematangIlir District has made a tangible contribution to strengthening marital resilience and reducing the potential for divorce. The holistic model encompasses four key dimensions of family life: religious, psychological, social, and economic aspects.

First, the religious aspect serves as the foundational pillar of the program. Couples receive comprehensive guidance on the rights and responsibilities of husbands and wives according to Islamic teachings, as well as spiritual mentoring aimed at reinforcing values of faith and piety in married life. A sound religious understanding has proven to be a vital support system for resolving internal conflicts and strengthening the emotional bond and mutual responsibilities between spouses (Lubis&Muktarruddin, 2023).

Interviews with participants in the mentoring program (e.g., Couples A and

B) revealed that the sessions addressing the rights and responsibilities of spouses based on Islamic principles significantly helped them understand their respective roles within the household.

One wife stated, *"I used to think that all the burdens of the household should be borne by the husband, but after attending the guidance sessions, I realized that wives also have responsibilities to support and obey their husbands according to the Sharia"* (Interview, Couple A, 2025).

Observations conducted by the researcher during the religious mentoring sessions showed that the material was delivered interactively by religious counselors using a dialogical approach and case studies. The researcher noted that participants were highly engaged, particularly when discussing Qur'anic verses related to *sakinah* families and the prophetic traditions on building a harmonious household.

Second, from the psychological perspective, the mentoring program equips couples with healthy and productive interpersonal communication skills. Many participants previously experienced difficulties in expressing their emotions and resolving conflicts. Through the mentoring sessions, they were trained to communicate in an open, empathetic, and constructive manner. As a result, couples became better able to reduce the potential for conflict that could lead to divorce and were more prepared to manage marital dynamics with greater emotional maturity.

Interviews with key informants, including the Islamic religious instructor at KUA TalangUbi, revealed that many household conflicts stem from poor communication skills. Through the

program, couples were taught to apply assertive and empathetic communication techniques in daily interactions.

One participant shared, *"We were taught how to express our feelings without hurting each other. Now I feel calmer and no longer react emotionally to small problems"* (Interview, Couple C, 2025).

Observations during the training sessions showed that couples were actively involved in role-play activities designed to simulate healthy conflict resolution. The researcher observed increased engagement when participants practiced "non-blaming communication" techniques to address minor disputes, indicating that the method was both practical and effective.

Third, the social aspect of the holistic approach is implemented by encouraging couples to strengthen their social relationships and build supportive networks within the family and community. Through group discussion activities among couples, a space is created for sharing experiences and finding solutions to household challenges.

This social element is particularly evident in the group discussions facilitated between couples. According to interviews with program facilitators, these activities are designed to establish a social support system among participants and promote mutual encouragement.

One couple expressed, *"We learned that household problems are normal. Being able to share our experiences with other couples made us feel more at ease and supported"* (Interview, Couple D, 2025).

The researcher observed a strong sense of mutual support among participants, particularly when a couple shared their personal struggles. The

atmosphere became warm and open, indicating that this approach was effective in fostering solidarity and empathy among the group.

Fourth, the economic aspect was addressed through family financial management training. Couples were taught how to create budgets, manage expenses, and plan long-term financial goals. Economic pressure is widely recognized as one of the leading causes of divorce. By enhancing financial literacy, couples are better equipped to navigate financial challenges in a thoughtful and strategic manner.

During the financial management sessions, participants received training on how to prepare a family budget. One couple remarked, *"We just realized that small, unrecorded expenses can accumulate significantly. Now we've learned to save and set financial goals together"* (Interview, Couple E, 2025).

Observations from the session revealed a high level of enthusiasm from couples when learning to draft weekly budgets and discuss financial priorities. The facilitators employed a participatory approach and used real-life examples, making the session practical and engaging.

Despite its benefits, the effectiveness of the program still faces several challenges. One of the primary obstacles is the limited number of religious instructors, which affects both the intensity and duration of the guidance sessions. Some couples reported that the materials provided were too general and did not fully address the complex issues they were experiencing.

In addition, some couples were hesitant to participate in open sessions due to the personal nature of their problems or

because they believed they already possessed sufficient knowledge about married life. This low level of engagement has the potential to reduce the overall success of the program in preventing divorce.

Based on these findings, this study proposes several strategies for program enhancement. First, the duration of post-marital counseling should be extended to allow couples more time to engage deeply with the materials. Second, the delivery methods should be made more interactive, such as through the use of digital media, role-playing simulations, and online platforms that can be accessed flexibly by participants.

Third, cross-sector collaboration should be strengthened between the KUA and local social, economic, and community institutions to support the long-term sustainability of the program. Support from various stakeholders would expand the program's reach and ensure greater accessibility for couples in need.

Fourth, a systematic and periodic evaluation of the program's implementation should be conducted. Feedback from participants can serve as a valuable resource to improve the content, extension strategies, and methods for encouraging active participation from couples.

In general, the findings of this study indicate that a holistic approach grounded in Islamic education within post-marital guidance programs can effectively strengthen family resilience and prevent divorce. Couples who participated in the program reported improvements in communication skills, conflict resolution, spiritual understanding, and financial management. These outcomes demonstrate

that the integration of Islamic values in post-marital guidance is not only normatively relevant but also practically applicable in addressing contemporary marital challenges in the PenukalAbabLematangIlir District.

By optimizing its implementation and enhancing strategic support mechanisms, the holistic approach in Islamic education-based post-marital guidance programs holds significant potential as a preventive model to reduce divorce rates and promote the development of families founded on the principles of *sakinah*, *mawaddah*, and *rahmah*.

DISCUSSION

A. Social Context and Urgency of Post-Marital Guidance

Marriage in Islam is not merely an external contract, but a spiritual, moral, and social bond that requires continuous readiness and nurturing. Case studies in the PALI District reveal post-marital challenges such as frequent household conflicts, emotional unpreparedness, and a lack of parenting practices rooted in Islamic values. These issues highlight the need for post-marital guidance that moves beyond administrative formality and becomes part of an ongoing educational process.

According to Sheykhi (2020), the absence of structured educational support after marriage contributes to the rising divorce rates in several regions, including areas with a strong religious culture. This underscores the importance of holistic post-marital guidance as a necessary measure to ensure the sustainability of Islamic households.

B. Holistic Approach in the Perspective of Islamic Education

The holistic approach in Islamic education emphasizes the integration of physical, spiritual, intellectual, and social dimensions of human development (Hamami&Nuryana, 2022). In the context of post-marital guidance, this approach not only focuses on problem-solving but also on character formation, spiritual awareness, and the capacity to resolve conflicts in a mature and shar‘i-compliant manner.

In this context, “holistic” refers to the inclusion of multiple interrelated domains:

- a. Cognitive aspects such as knowledge of the rights and obligations of husband and wife
- b. Affective aspects including attitude, communication, empathy, and love
- c. Psychomotor aspects such as practical skills in parenting and household cooperation
- d. Spiritual-religious aspects including the reinforcement of worship and the values of *sakinah*, *mawaddah*, and *rahmah*

According to Mulyadi (2022), holistic Islamic education must be oriented toward the perfection of all human dimensions, rather than merely transmitting normative information. Therefore, post-marital guidance grounded in Islamic education should be designed as a sustainable developmental system that nurtures individuals comprehensively throughout their married life.

C. Implementation Reality in PALI District

Based on observations and interviews, the post-marital guidance

approach in PALI District remains incidental and unstructured. The KUA, as the official provider of religious services, generally focuses only on premarital guidance. However, it is during the post-marital phase that many couples face the most critical challenges in household dynamics.

A study by Yenyol (2022) indicates that the absence of religious institutions in accompanying young couples after marriage creates an educational vacuum that is vulnerable to being filled by misinformation or the negative influence of social media.

On the other hand, several local communities in PALI have initiated informal efforts through family-based religious gatherings (*pengajian*) and *majelistaklim*. However, these initiatives remain disconnected from the official guidance system. This situation presents a strategic opportunity to integrate mosque-based and Islamic community-oriented post-marital guidance programs into a more formal, structured approach.

D. Integrative Model: Institutional and Community Collaboration

The ideal model for post-marital guidance in PALI District is integrative in nature, involving collaboration among multiple stakeholders to address the multidimensional needs of married couples. The model includes:

- a. **KUA** as the main coordinator responsible for institutional and administrative leadership
- b. **Majelistaklim** as a platform for spiritual enrichment and social support
- c. **Religious counsellors** as facilitators who provide educational and values-based mentoring

d. Psychologists and family counsellors
as professional partners offering emotional and behavioral support

A study by Widyowati, Violitha, and Nurhidayah (2022) proposes the concept of *Maslahah Family Guidance*, which combines elements of family fiqh, Islamic psychology, and local wisdom. This approach aligns with the objectives of *maqāṣid al-syarī'ah*, particularly in protecting offspring (*hifz al-nasl*) and preserving dignity and honor (*hifz al-'ird*).

E. Theoretical and Practical Implications

Theoretically, the holistic approach broadens the role of Islamic education within the family context—from merely transferring knowledge to providing continuous mentorship. This reinforces the function of *tarbiyah* in social life, as emphasized by Ahmadi (2019), who stated that Islamic education is a process aimed at shaping morally upright human beings, not merely academically intelligent individuals.

Practically, the implementation of this guidance model has the potential to reduce household conflicts, strengthen Islamic values within the family, and contribute to the broader effort of building a civilized and value-based society.

F. Critical Analysis and Implementation Challenges

Although a holistic approach to post-marital guidance is conceptually ideal, several critical challenges remain in its practical implementation:

1. The limited number of religious instructors who are specifically trained in Islamic family counseling

2. The absence of formal regulatory frameworks regarding post-marital guidance within the Ministry of Religious Affairs
3. Budget constraints and inadequate facilities at the sub-district KUA level
4. The prevailing stigma that household issues are private matters and not appropriate for public or educational discourse

To overcome these challenges, affirmative policies are needed from both local and central governments. This includes capacity building programs for religious instructors and the development of sustainable collaborations between KUA, religious institutions, and Islamic non-governmental organizations. Such efforts would enhance the legitimacy, quality, and reach of post-marital guidance programs within the community.

CONCLUSION

This research demonstrates that a holistic approach in Islamic education-based post-marital guidance in Penukal Abab Lematang Ilir District is effective in enhancing family resilience and preventing divorce. The approach integrates religious, psychological, social, and economic dimensions that work in harmony to support married life. However, the implementation of the program still encounters several challenges, including a shortage of qualified instructors, limited duration of guidance sessions, and low levels of participant engagement. Therefore, it is recommended that the KUA extend the duration of the guidance, leverage digital technology, and involve a broader range of stakeholders to strengthen support for couples. With continuous evaluation and cross-sector collaboration,

this program has the potential to serve as a replicable model for divorce prevention across various regions.

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