

Marriage Guidance: A Cross-Cultural Counseling Analysis in the Context of Minangkabau Matrilineal Society

Syamsul Bahri¹, Y Sonafist^{2*}

¹Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Indonesia

²Institut Agama Islam Negeri Kerinci, Indonesia

*Correspondence: sonafistmag@gmail.com

Abstract

Marriage guidance (*Bimbingan Perkawinan* or Bimwin) is a national program designed to prepare prospective couples for family life through standardized educational and counseling materials. However, applying standardized guidance in culturally diverse communities raises questions about the compatibility between nationally formulated materials and locally embedded family structures. This issue is particularly significant in Minangkabau society, where matrilineal kinship, the authority of *mamak*, and the position of the husband as *urang sumando* shape family relations and marital expectations. This study aims to analyze the relevance of cross-cultural counseling as an analytical framework for evaluating marriage guidance in a matrilineal cultural context and to identify tensions between standardized Bimwin materials and Minangkabau family structures. The study employs qualitative normative research using a conceptual approach and library research. Data were obtained from regulations and policy documents concerning marriage guidance, scholarly literature on cross-cultural counseling, and anthropological and socio-legal studies of Minangkabau kinship and marriage. The findings indicate that standardized marriage guidance tends to prioritize the prospective husband–wife relationship while giving limited conceptual attention to extended kinship structures and culturally specific forms of family authority. In the Minangkabau context, this may create cultural mismatches when guidance is delivered without sufficient contextual adaptation. The study argues that integrating cultural awareness, cultural knowledge, cultural skills, cultural empathy, and cultural congruence can strengthen the contextual relevance of Bimwin. The study contributes a culturally responsive framework for developing marriage guidance that maintains Islamic normative principles while recognizing the social and cultural diversity of Indonesian families.

Keywords: Cross-Cultural Counseling, Cultural Competence, Marriage Guidance, Matrilineal Kinship, Minangkabau

Introduction

Marriage guidance (*Bimbingan Perkawinan* or Bimwin) constitutes an important component of Indonesia's family resilience policy because it seeks to prepare prospective couples to understand marital responsibilities, communication, conflict management, and family life. As a nationally implemented program, Bimwin necessarily operates within a society characterized by substantial cultural, social, and kinship diversity. Indonesian families do not develop exclusively within a single model of household organization, because marriage and family relations are also shaped by local traditions, customary

institutions, religious values, and extended kinship networks. Consequently, the effectiveness of marriage guidance cannot be assessed only from the perspective of standardized normative content but also requires attention to the cultural context in which the guidance is delivered (Prayogi & Jauhari, 2021; Syahraeni, 2014). This issue becomes particularly relevant in Minangkabau society, where matrilineal kinship structures influence family identity, authority, inheritance, and marital relations.

The challenge is not necessarily that standardized marriage guidance is inherently inappropriate, but that uniform materials may require contextual interpretation when they are implemented among communities with distinctive social structures. Minangkabau society organizes kinship through the maternal line, while social authority is distributed among spouses, parents, *mamak*, and broader kinship groups. Marriage therefore has implications beyond the relationship between two individuals because it connects families and kinship groups within an established customary structure (Diradjo, 2009; Samin, 1996). The role of *niniak mamak* remains socially significant in various aspects of communal life, including marriage and family affairs, although the extent of such authority may differ between communities and contemporary social settings. Research on Minangkabau marriage has similarly demonstrated that customary actors can continue to influence marital processes and social expectations (Siregar et al., 2024). These characteristics indicate that marriage guidance delivered in Minangkabau communities requires sensitivity to the relationship between individual marital responsibilities and collective kinship structures.

Cross-cultural counseling provides an appropriate conceptual framework for addressing this challenge because counseling is not culturally neutral. Counselors and clients enter the counseling process with particular cultural experiences, assumptions, values, communication patterns, and understandings of family relationships. Cultural differences may therefore influence how clients understand problems, authority, gender roles, communication, and appropriate solutions (Kirmayer, 2012; Widodo et al., 2023). Cultural competence requires counselors to develop awareness of their own assumptions, knowledge of the client's cultural background, and skills for responding appropriately to cultural differences. Cultural sensitivity and cultural empathy are similarly important because they enable counseling practitioners to understand clients within their own cultural contexts rather than interpreting culturally specific practices exclusively through dominant assumptions (Asbi et al., 2024; Deliati et al., 2024).

Previous studies have examined marriage guidance as an instrument for strengthening family resilience and preparing prospective couples for marital life (Prayogi & Jauhari, 2021; Yusuf et al., 2022). Other studies have explored cross-cultural counseling and the importance of cultural competence in counseling relationships (Kurniawati & Sa'adah, 2022; Widodo et al., 2023). Research concerning Minangkabau family relations has also highlighted the continuing relevance of *mamak*, customary institutions, and matrilineal structures in marriage and family affairs (Nofiardi, 2018; Siregar et al., 2024). Nevertheless, these strands of scholarship have rarely been integrated into a single analytical framework that examines standardized marriage guidance through the perspective of cross-cultural counseling and specifically relates it to the matrilineal structure of Minangkabau society. The research gap therefore lies in

the limited conceptual integration between marriage guidance policy, cross-cultural counseling theory, and Minangkabau customary family structures.

This study aims to analyze marriage guidance through a cross-cultural counseling perspective by positioning cultural plurality as a significant factor in evaluating the relevance of Bimwin. The study specifically examines the Minangkabau matrilineal context to identify potential tensions between standardized marriage guidance and local structures of kinship, authority, gender roles, and marital expectations. It addresses three questions: first, how can cross-cultural counseling provide a conceptual framework for understanding marriage guidance in culturally diverse communities; second, what forms of tension may emerge between standardized Bimwin and the matrilineal structure of Minangkabau society; and third, how can cultural competence be integrated into marriage guidance without undermining the fundamental principles of Islamic family law? The study contributes to Islamic family law and counseling scholarship by proposing a culturally responsive perspective for understanding and developing marriage guidance in Indonesia's plural social environment.

Method

This study focuses on marriage guidance in the context of Minangkabau matrilineal society because the effectiveness of counseling-oriented family programs is closely related to the cultural structures within which marriage is understood and practiced. The issue was selected because standardized marriage guidance may encounter different patterns of family authority, kinship relations, gender expectations, and social responsibilities across Indonesian communities. The study employs qualitative normative research with a conceptual approach and library research. The data consist of legal and policy documents concerning marriage guidance, scholarly literature on cross-cultural counseling, Islamic family law literature, and anthropological and socio-legal studies concerning Minangkabau kinship and marriage. This research design was selected because the study does not seek to measure the empirical effectiveness of Bimwin through surveys or interviews but to examine the compatibility of its conceptual assumptions with a specific cultural structure. The normative and conceptual orientation allows the study to connect marriage guidance policy with theories of cultural competence and the social organization of Minangkabau family life. The approach also enables the identification of conceptual tensions between standardized guidance and culturally embedded forms of marital and family relations.

The data sources were selected purposively according to their relevance to the research questions and their ability to explain the relationship between marriage guidance, cross-cultural counseling, and Minangkabau family structures. Primary materials consisted of relevant Indonesian legal and policy documents governing marriage and marriage guidance, while secondary materials included peer-reviewed journal articles, academic books, dissertations, and scholarly studies on cross-cultural counseling, Islamic family law, Minangkabau customary law, matrilineal kinship, and marriage practices. Sources were included when they directly addressed one or more of the study's analytical dimensions, namely marriage guidance, cultural competence,

family counseling, matrilineal kinship, customary authority, or Islamic family relations. Materials with insufficient relevance to these themes were excluded from the analytical corpus. Data were collected through systematic library research by identifying relevant publications, examining their titles and abstracts, reading substantive sections, recording concepts and arguments relevant to the research questions, and organizing the materials according to analytical themes. Particular attention was given to sources that could explain both the normative assumptions of marriage guidance and the culturally specific characteristics of Minangkabau family relations.

The analysis was conducted through qualitative descriptive and conceptual analysis in several stages. First, the researchers classified the collected materials according to their source, subject, and relevance to the research questions. Second, the materials were subjected to close reading to identify recurring concepts concerning cultural competence, family authority, marital roles, kinship, and counseling relationships. Third, comparative analysis was conducted by juxtaposing the assumptions reflected in standardized marriage guidance with the characteristics of Minangkabau matrilineal family structures. Fourth, the identified similarities, differences, and potential tensions were interpreted using cross-cultural counseling concepts, particularly cultural awareness, cultural knowledge, cultural skills, cultural empathy, and cultural congruence. Fifth, the findings were synthesized to formulate the conceptual implications of culturally responsive marriage guidance within the framework of Islamic family law. The analysis was iterative, meaning that interpretations emerging from the literature were continuously compared and refined in relation to the research questions. Through this process, the study developed a contextual framework for understanding how marriage guidance can remain normatively grounded while becoming more responsive to Indonesia's cultural plurality.

Result

Cross-Cultural Counseling and Cultural Competence in Marriage Guidance

Cross-cultural counseling is based on the recognition that counseling takes place within cultural contexts and that neither counselors nor clients are culturally neutral. Each participant brings particular values, experiences, communication patterns, moral assumptions, and understandings of interpersonal relationships into the counseling process. Differences between counselor and client can influence the interpretation of problems, expectations concerning counseling, and perceptions of appropriate solutions. Consequently, counseling that overlooks cultural differences may unintentionally privilege the assumptions of the dominant culture. Cultural competence is therefore important for preventing cultural misunderstanding and reducing the risk of interpreting culturally specific behavior through inappropriate normative frameworks (Kirmayer, 2012; Widodo et al., 2023).

Culture also influences how individuals understand family relationships, authority, conflict, responsibility, and gender roles. A family conflict cannot always be understood exclusively as an interpersonal problem between two individuals because the conflict may also reflect broader cultural expectations and social structures. In communities where extended kinship plays a significant role, for example, decisions concerning

marriage may involve parents, relatives, customary leaders, or other socially recognized authorities. Cross-cultural counseling consequently requires practitioners to examine the social environment surrounding clients rather than isolating marital problems from their cultural context (Asbi et al., 2024; Deliati et al., 2024).

Cultural sensitivity constitutes an important dimension of this approach. It refers to the capacity to recognize and respect cultural differences without immediately judging them according to the counselor's own cultural assumptions. Cultural competence extends this principle through awareness, knowledge, and skills that enable practitioners to communicate and intervene appropriately across cultural boundaries. These dimensions are particularly important when counseling concerns family roles because assumptions about the ideal relationship between husband and wife may differ across cultural settings. A culturally competent counselor therefore needs to distinguish between Islamic normative principles and culturally specific interpretations of family roles rather than automatically treating one particular social arrangement as universally applicable.

Cultural empathy further strengthens cross-cultural counseling by requiring counselors to understand the client's experience from the client's cultural perspective. Empathy in this context does not mean accepting every cultural practice uncritically. Rather, it involves understanding the meaning that a particular practice has within the client's social world before evaluating its implications. Cultural congruence complements this approach by encouraging the adaptation of communication and counseling strategies to the cultural expectations of clients. Such adaptation is particularly relevant for marriage guidance because prospective couples may interpret marital responsibility, family authority, and conflict differently according to their cultural background (Kurniawati & Sa'adah, 2022; Sari et al., 2024).

These principles provide an analytical basis for evaluating standardized marriage guidance. The objective is not to reject national standards or replace Islamic family principles with customary norms. Instead, cross-cultural counseling offers a framework through which standardized principles can be communicated in culturally intelligible ways. In this sense, cultural adaptation concerns the method, communication, contextual examples, and recognition of family structures rather than the abandonment of the normative objectives of marriage guidance. This distinction is important in Indonesia because cultural diversity requires programs to maintain common normative foundations while allowing sufficient contextual sensitivity in their implementation.

Standardization and Cultural Adaptation in Marriage Guidance

Marriage guidance or Bimwin is designed as an educational and preparatory program for prospective Muslim couples. Its objectives include strengthening knowledge concerning marriage, rights and responsibilities, communication, conflict management, family health, and the development of a harmonious family. The program reflects the state's preventive approach to family development by providing prospective couples with knowledge and skills before or around the commencement of married life (Prayogi & Jauhari, 2021; Yusuf et al., 2022).

The standardization of Bimwin provides several institutional advantages. Nationally formulated materials can establish minimum learning objectives, ensure consistency in the delivery of core information, and facilitate implementation across different regions. Standardization can also ensure that prospective couples receive fundamental information concerning marital responsibilities and family resilience. However, standardization does not necessarily mean that the same material will have the same social meaning for all participants. The cultural interpretation of concepts such as family authority, gender roles, communication, and conflict management may vary significantly between communities.

This issue becomes important when marriage guidance is delivered within customary societies. Materials focusing primarily on the prospective husband and wife may not sufficiently address situations in which extended family members possess meaningful social authority. Such a limitation does not mean that Bimwin necessarily excludes extended family structures, but rather that the standard framework may require additional cultural contextualization when implemented in communities where family relations extend beyond the nuclear household. Studies concerning local wisdom in marriage guidance similarly indicate the importance of incorporating culturally embedded values into family education (Nurjaya et al., 2024).

A culturally uniform approach may also create a gap between administrative participation and substantive understanding. Prospective couples may complete the program while finding some examples, assumptions, or communication strategies less relevant to their actual social environment. The problem is therefore not simply whether participants receive the information, but whether they can translate the information into meaningful practices within their family and community context. Cross-cultural counseling provides a way of addressing this issue by emphasizing the adaptation of communication and intervention strategies to clients' cultural backgrounds.

Accordingly, marriage guidance should be understood as a program that requires both normative consistency and contextual flexibility. The core principles of Islamic family law and national family policy can remain stable, while examples, communication strategies, case discussions, and counseling techniques can be adapted to local cultural realities. Such an approach would allow Bimwin to function not merely as a standardized educational program but also as a culturally responsive form of preventive family counseling.

Discussion

The findings demonstrate that the relevance of *Bimbingan Perkawinan* (Bimwin) in Minangkabau society depends on the extent to which standardized marriage guidance recognizes local family structures. The results identify five interconnected dimensions of culturally responsive counseling: cultural awareness, cultural knowledge, cultural skills, cultural empathy, and cultural congruence. These dimensions are important because marriage in Minangkabau society is situated within a matrilineal kinship system involving *mamak*, extended family, customary authority, and the husband's position as *urang sumando*. Previous research confirms that *niniak mamak* may have a recognized role in

marriage-related decision-making, including the requirement for permission in particular customary contexts (Ahmed Siregar et al., 2024). At the same time, Bimwin remains important for preparing prospective couples to develop communication, responsibility, conflict-management, and family resilience (Ainun & Sunuwati, 2023). The findings therefore indicate that the problem is not the standardized objectives of Bimwin but the possibility of cultural disconnection in its implementation. Marriage guidance requires contextual delivery so that nationally formulated objectives can be understood through the social realities and family relationships experienced by Minangkabau couples.

The cultural gap identified in the findings can be explained by differences between standardized assumptions about marital relationships and the collective organization of Minangkabau family life. Bimwin materials may implicitly place the husband and wife at the center of family decision-making, whereas Minangkabau kinship recognizes wider relationships involving *mamak* and other maternal relatives. The authority of *niniak mamak* is historically connected with customary responsibilities and social regulation, including matters concerning marriage and family relationships (Ahmed Siregar et al., 2024; Diradjo, 2009). Communication within customary structures may also operate through deliberation and culturally established forms of authority, rather than exclusively through direct individual negotiation (Andri Noviar & Nurjanah, 2017). Consequently, counselors who lack cultural awareness may interpret extended-family participation as interference rather than as a culturally meaningful form of responsibility. Cultural knowledge is therefore necessary for distinguishing legitimate customary support from intervention that threatens spousal autonomy. This condition supports the argument that cultural competence requires more than awareness of cultural differences; counselors must understand how cultural meanings influence interpersonal relationships and professional interactions (Kirmayer, 2012). The causes of cultural mismatch thus involve both standardized program assumptions and insufficient cultural preparation among counselors.

The consequences of this cultural mismatch concern the effectiveness and practical relevance of marriage guidance for prospective Minangkabau couples. When counselors fail to recognize extended kinship structures, couples may not receive adequate preparation for negotiating expectations concerning *mamak*, *urang sumando*, residence, inheritance, and family decision-making. Such omissions can produce misunderstanding because the same behavior may carry different meanings within different cultural frameworks. For example, involvement by a *mamak* may be understood by a counselor as excessive family intervention, while the couple may perceive it as legitimate social protection and customary responsibility. Research on cross-cultural counseling demonstrates that cultural values influence communication, counseling relationships, and the process through which clients adapt to culturally diverse environments (Asbi et al., 2024; Delianti et al., 2024). Cultural empathy is consequently important because counselors need to understand the meaning that clients attach to family practices before facilitating negotiation. Cultural congruence further allows counseling strategies to be adapted to those meanings. The implication is that contextual adaptation can strengthen rather than weaken Bimwin. By connecting Islamic family guidance with culturally familiar social situations, counselors can help couples negotiate boundaries between

marital autonomy and extended-family responsibilities without automatically positioning customary relationships as incompatible with Islamic family principles.

The findings are consistent with previous studies emphasizing the importance of cultural competence and culturally sensitive counseling. Kurniawati and Sa'adah (2022), for example, demonstrate the relevance of cross-cultural counseling in addressing family-related issues, particularly by considering cultural differences in preventive interventions. Similarly, Asri et al. (2024) emphasize self-awareness and cultural understanding as important elements in cross-cultural counseling, while Asbi et al. (2024) highlight the role of cultural values in counseling communication. Deliaty et al. (2024) further show that culture can influence the client–counselor relationship and the process of adaptation. However, the present findings extend these studies by placing cross-cultural counseling within the specific institutional context of Bimwin and the matrilineal organization of Minangkabau marriage. Earlier studies concerning Minangkabau marriage have primarily emphasized customary authority, kinship, and communication among *niniak mamak* (Ahmed Siregar et al., 2024; Andri Noviar & Nurjanah, 2017). The present analysis connects these cultural structures with the competencies required in marriage counseling. Thus, the contribution lies in demonstrating that cultural competence should address not only individual cultural identity but also institutionalized kinship relations, customary authority, and the interaction between Islamic family norms and local social structures.

Based on these findings, Bimwin should be developed through a culturally responsive approach that preserves national objectives while allowing contextual adaptation in implementation. Conceptually, cultural awareness, cultural knowledge, cultural skills, cultural empathy, and cultural congruence should become integrated dimensions of marriage guidance rather than supplementary considerations. Methodologically, Bimwin materials should incorporate culturally relevant cases involving *mamak*, *urang sumando*, extended-family participation, customary deliberation, household residence, inheritance, and the boundaries of family authority. Facilitators should also receive systematic training concerning local kinship systems and culturally appropriate communication strategies. This recommendation is consistent with research emphasizing the importance of cultural understanding and self-awareness in effective cross-cultural counseling (Asri et al., 2024; Kirmayer, 2012). At the policy level, national Bimwin guidelines could provide space for regional contextualization while maintaining consistent Islamic and national objectives. Such adaptation should not replace Islamic family law with customary law; rather, it should improve the manner in which Islamic family principles are communicated and applied within culturally diverse communities. Future empirical research should examine the effectiveness of culturally adapted Bimwin through interviews, observations, and comparative studies across Indonesian kinship systems. This approach can strengthen Bimwin as a nationally coherent yet culturally responsive marriage-preparation program.

Conclusion

This study concludes that marriage guidance requires greater attention to cultural context when implemented in communities with distinctive kinship structures. In Minangkabau society, matrilineal descent, the social role of *mamak*, the position of *urang sumando*, extended family relationships, and customary expectations influence the way marriage and family responsibilities are understood. These characteristics do not invalidate the national objectives of Bimwin, but they demonstrate that standardized guidance may require contextual adaptation to achieve substantive relevance. The central finding is therefore that the effectiveness of marriage guidance depends not only on the availability of standardized materials but also on the capacity of counselors to interpret and communicate those materials within the cultural realities of prospective couples. A culturally responsive approach can help reduce potential misunderstanding between standardized marital guidance and locally embedded family structures.

Conceptually, this study contributes to Islamic family law and cross-cultural counseling scholarship by integrating cultural competence into the analysis of marriage guidance. The proposed framework emphasizes cultural awareness, cultural knowledge, cultural skills, cultural empathy, and cultural congruence as complementary dimensions of culturally responsive Bimwin. The contribution of this framework is not to replace Islamic normative principles with customary values, but to establish a contextual mechanism through which Islamic family guidance can be communicated and implemented within culturally diverse communities. Methodologically, the study demonstrates the usefulness of a conceptual and normative approach for connecting legal norms, counseling theory, and anthropological understandings of family organization. The framework may therefore serve as a basis for developing marriage guidance that combines normative consistency with sociological and cultural responsiveness.

This study has limitations that should be addressed by future research. First, the analysis is based primarily on literature and normative materials and therefore does not provide direct empirical evidence concerning how prospective couples, counselors, *mamak*, and other family actors experience Bimwin in practice. Second, the study focuses specifically on the Minangkabau matrilineal context, meaning that its conclusions cannot automatically be generalized to other Indonesian communities with different kinship systems. Third, the proposed culturally responsive model requires empirical testing to determine whether cultural adaptation actually improves participants' understanding, satisfaction, communication, and family preparedness. Future studies should therefore employ qualitative interviews, participant observation, surveys, or mixed-method approaches involving prospective couples, Bimwin facilitators, religious officials, and customary actors. Comparative research across different Indonesian cultural communities would also be valuable for determining how culturally responsive marriage guidance can be developed while maintaining consistency with Islamic family law, national policy, gender justice, and the protection of family members' rights.

Credit Authorship Contribution Statement

Syamsul Bahri contributed to Conceptualization, Methodology, Investigation, Data Curation, Formal Analysis, Writing – Original Draft, and Writing – Review & Editing. Y Sonafist contributed to Conceptualization, Methodology, Supervision, Validation, Formal Analysis, Writing – Review & Editing, and Project Administration. Both authors approved the final version of the manuscript and agreed to be accountable for all aspects of the work.

Declaration of Competing Interests

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Funding

This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

Ethics Approval and Consent to Participate

Ethics approval was not required for this study because the research relied exclusively on publicly available legal materials, judicial decisions, and published academic literature and did not involve human participants or the collection of personal data.

Data Availability Statement

The data supporting the findings of this study are derived from publicly available legal documents, judicial decisions, and published scholarly sources. All materials used in the analysis can be accessed through the relevant legal databases, court publications, and academic databases.

Declaration of Generative AI and AI-Assisted Technologies in the Writing Process

During the preparation of this work, the authors used ChatGPT (OpenAI) to assist with language editing, grammatical improvement, and the organization of the manuscript. After using this tool, the authors reviewed and edited the content as needed and take full responsibility for the content of the publication.

Acknowledgments

The authors would like to express their appreciation to the colleagues and institutions that provided academic support and constructive feedback during the preparation of this manuscript.

References

- Ahmed Siregar, I., Amar, R., & Yuni, S. (2024). Niniak mamak's permission in Minangkabau community marriage perspective of 'urf (Case study in Kenagarian Panampuang, West Sumatra). *PERADA*, 7(2), 1–15. <https://doi.org/10.35961/perada.v7i2.1629>
- Ainun, N., & Sunuwati, S. (2023). *The importance of pre-marriage counseling programs (Bimwin) for prospective couples before marriage*.
- Andri Noviar, & Nurjanah. (2017). Strategi komunikasi niniak mamak persukuan dalam penyelesaian sengketa harta warisan di Suku Piliang Soni Desa Tanjung Bonai Kecamatan Lintau Buo Utara Kabupaten Tanah Datar. *Jurnal Online Mahasiswa (JOM) Bidang Ilmu Sosial dan Ilmu Politik*, 4(2).
- Asbi, A., et al. (2024). Peran nilai budaya dalam komunikasi konseling lintas budaya. *Edu Society: Jurnal Pendidikan, Ilmu Sosial dan Pengabdian kepada Masyarakat*, 4(1), 1284–1291. <https://doi.org/10.56832/edu.v4i1.470>
- Asri, R., Sukur, Y., & Amora, R. (2024). Developing self-awareness and cultural understanding in cross-cultural counseling. *Diplomasi: Jurnal Demokrasi, Pemerintahan dan Pemberdayaan Masyarakat*, 2(4), 123–137.
- Deliati, D., Firman, F., & Sukur, Y. (2024). The influence of culture on client–counselor relationships in cultural diversity adaptation counseling. *Diplomasi: Jurnal Demokrasi, Pemerintahan dan Pemberdayaan Masyarakat*, 2(4), 138–145. <https://doi.org/10.58355/dpl.v2i4.41>
- Diradjo, I. D. S. (2009). *Tambo alam Minangkabau: Tatanan adat warisan nenek moyang orang Minang*. Kristal Multimedia.
- Hoerudin, H. (2019). *Bimbingan perkawinan (BIMWIN) bagi calon pengantin: Studi atas model dan materi bimbingan pada BP4 di Kantor Urusan Agama Kecamatan Cileunyi Kabupaten Bandung* [Doctoral dissertation, UIN Sunan Gunung Djati Bandung].
- Hotimah, N. (2021). Implementasi program bimbingan perkawinan dalam meminimalisir perceraian (Studi kasus KUA Kecamatan Kota Kabupaten Pamekasan). *SYIAR: Jurnal Komunikasi dan Penyiaran Islam*, 1(1).
- Kirmayer, L. J. (2012). Rethinking cultural competence. *Transcultural Psychiatry*, 49(2), 149–164.
- Kurniawati, R., & Sa'adah, N. (2022). Konseling lintas budaya sebagai upaya preventif pernikahan dini. *Islamic Counseling: Jurnal Bimbingan Konseling Islam*, 6(1), 51–74. <https://doi.org/10.29240/jbk.v6i1.3418>
- Lembaga Kerapatan Adat Alam Minangkabau Sumatera Barat. (2000). *Bunga rampai pengetahuan adat Minangkabau*. Yayasan Sako Batuah.
- Marzuki, P. M. (2011). *Penelitian hukum*. Kencana.
- Nofiardi, N. (2018). Perkawinan dan baganyi di Minangkabau: Analisis sosiologis kultural dalam penyelesaian perselisihan. *Al-Ihkam: Jurnal Hukum & Pranata Sosial*, 13(1), 1–20. <https://doi.org/10.19105/al-ihkam.v13i1.1613>
- Nurjaya, N., Muhyi, A., & Yunus, Y. (2024). Nilai kearifan lokal dalam bimbingan perkawinan. *Journal of Science and Social Research*, 7(3), 916–922.
- Prayogi, A., & Jauhari, M. (2021). Bimbingan perkawinan calon pengantin: Upaya mewujudkan ketahanan keluarga nasional. *Islamic Counseling: Jurnal Bimbingan Konseling Islam*, 5(2), 223–242.

- Rahman, Z., Chai, N., & Lima, L. (2025). Cross-cultural perspectives on intimacy and communication in marriage: Adapting marriage counseling approaches for diverse cultural contexts. *International Journal of Research in Counseling*, 3(2), 85–98. <https://doi.org/10.70363/ijrc.v3i2.267>
- Samin, Y. (1996). *Peranan mamak terhadap kemenakan dalam kebudayaan Minangkabau masa kini*. Bagian Proyek Pengkajian dan Pembinaan Nilai-Nilai Budaya Sumatera Barat.
- Sari, A. N., Asbi, A., & Rahmah, M. A. (2024). Konseling lintas budaya untuk komunikasi yang efektif. *Edu Society: Jurnal Pendidikan, Ilmu Sosial dan Pengabdian kepada Masyarakat*, 4(2), 1327–1332. <https://doi.org/10.56832/edu.v4i2.478>
- Sari, D. N., & Hendra, T. (2023). Strategi komunikasi niniak mamak dalam mempertahankan adat larangan tinggal serumah bagi pengantin baru di Nagari Sungai Limau Kabupaten Dharmasraya. *Tabsyir: Jurnal Dakwah dan Sosial Humaniora*, 4(4), 1–12. <https://doi.org/10.59059/tabsyir.v4i4.576>
- Syakraeni, A. (2014). Konseling perkawinan/keluarga Islami. *Al-Irsyad Al-Nafs: Jurnal Bimbingan dan Penyuluhan Islam*, 1(1), 1–15. https://journal.uin-alauddin.ac.id/index.php/Al-Irsyad_Al-Nafs/article/view/2554
- Widodo, A., Rahmad, A., & Rachman, E. S. (2023). Konsep konseling lintas budaya. *Jurnal Al-Irsyad: Jurnal Bimbingan Konseling Islam*, 4(2), 271–284. <https://doi.org/10.24952/bki.v4i2.6481>
- Yusnita Eva, & Afri, W. (2023). Peran mamak sebagai hakam dalam menyelesaikan konflik rumah tangga. *Sakena: Jurnal Hukum Keluarga*, 8(2), 13–24.
- Yusuf, N., Widodo, Y., & Saekhoni, M. (2022). Dampak bimbingan perkawinan KUA terhadap kehidupan sakinah bagi pengantin. *Al-Mujtahid: Journal of Islamic Family Law*, 2(2), 81–91.