

## Pre-Marital Education Strategies for Deaf People with Disabilities as Family Resilience in Indonesia

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### ABSTRACT

Premarital education is one of the Ministry of Religious Affairs' strategic programs to equip prospective brides and grooms with the knowledge, skills, and mental preparedness to build a family that is *sakinah*, *mawaddah*, and *rahmah*. However, people with deaf disabilities still face serious obstacles in accessing these services, mainly due to communication barriers and limited inclusive learning facilities. As a result, their understanding of the rights and obligations of husband and wife, reproductive health, and strategies for managing domestic conflicts tends to be less than optimal, thereby increasing the potential vulnerability of the family.

This article aims to examine the urgency of inclusive premarital counselling for deaf people with disabilities as an instrument for strengthening family resilience in Indonesia. The research method used a qualitative approach with literature study and policy analysis.

The results of the study show that the provision of disability-friendly premarital counselling, for example by providing sign language interpreters, visual-based modules, and empathy-based counselling, is an urgent need. (Law Number 8 of 2016 concerning Persons with Disabilities). As well as the policy on family resilience development in the RPJMN (National Development Planning Agency 2020, Regarding the National Medium-Term Development Plan). Thus, inclusive premarital guidance for deaf persons with disabilities can serve as a preventive and promotional effort in creating strong, adaptive, and sustainable Indonesian families. In addition, premarital education programs have a strategic role in strengthening family resilience, especially for couples with deaf disabilities in Indonesia. Communication barriers often cause problems in domestic life, so inclusive and accessible education methods are needed. This article examines various strategies, such as developing modules with sign language, support from counsellors who understand the needs of the deaf community, and the use of disability-friendly digital media. Through the implementation of these strategies, deaf couples can gain a better understanding of their rights, obligations, and healthy communication patterns in marriage. Ultimately, disability-friendly premarital education can strengthen the values of togetherness and equality, as well as create strong and harmonious families in society.

### Introduction

Marriage is a fundamental social institution in the formation of families and communities. In this context, marriage counselling plays an important role in preparing individuals for married life, including understanding roles, communication,

and family dynamics. However, the implementation of inclusive marriage counselling, especially for people with disabilities, remains a challenge in Indonesia.

Marriage is a social institution that plays a fundamental role in shaping families and social structures. For this reason, marriage counselling is an important tool in preparing individuals for married life, including understanding roles, communication patterns, and family dynamics. However, the implementation of inclusive marriage counselling, especially for people with disabilities, still faces various challenges in Indonesia.

People with deaf disabilities are one of the vulnerable groups who often face barriers in accessing information, including in terms of marriage education. Communication barriers, social stereotypes, and a lack of competent human resources in sign language are factors that widen the gap (Kustiawan 2017). In addition, many families of deaf individuals do not fully understand how to support their children in preparing for a healthy and sustainable marriage (Nugroho and Sigit, Vol.15, 2020: 112).

People with deaf disabilities are a vulnerable group because they often encounter barriers in accessing information, including in the aspect of marriage education. Communication barriers are a dominant factor that limits their involvement, compounded by social stereotypes that influence society's acceptance of deaf people. This situation is exacerbated by the limited number of educators and counsellors who are proficient in sign language, thereby limiting their participation in marriage counselling. This situation creates a significant gap in fulfilling their right to receive premarital education that is equal to that of non-disabled groups (Kustiawan, 2017).

In addition to structural and social factors, challenges also arise from the families of deaf people with disabilities. Many parents and other family members still find it difficult to understand how to provide optimal support in preparing their children for marriage. This lack of understanding makes the process of guiding them towards a healthy and sustainable married life less than optimal. As a result, deaf individuals often lack sufficient knowledge regarding roles, responsibilities, and family dynamics, potentially leading to a higher risk of domestic conflicts. This is emphasized by Nugroho and Sigit (2020: 112), who state that families play a significant role in preparing inclusive marriages for children with disabilities.

Marriage counselling organized by religious institutions, the government, and private entities generally does not accommodate the specific needs of deaf people. The lack of interpreters, appropriate visual materials, and a deaf-based cultural approach makes the counselling process less effective (Siregar and Rina, Vol. 8, 2021: 45). In fact, the emotional and psychosocial needs of deaf people are no different from those of the general public; they also have aspirations to build harmonious families.

Marriage counselling facilitated by religious institutions, the government, and private parties generally does not fully accommodate the specific needs of deaf people with disabilities. Limitations in the provision of sign language interpreters, a lack of appropriate visual learning materials, and the absence of an approach that takes into

account deaf culture mean that these counselling programs are not running optimally. This situation creates a significant access gap, so that deaf people often feel that they are not being facilitated in acquiring the knowledge and skills needed to build a household. This situation shows that the marriage guidance system is still largely designed for the majority group without paying special attention to the diversity of participants' needs.

The absence of inclusive services in marriage counselling ultimately impacts the effectiveness of the program. Deaf people have difficulty understanding the substance of the material presented, whether related to roles in the household, communication patterns, or family conflict management. This certainly hinders the main objective of marriage counselling, which is to provide mental, emotional, and spiritual readiness for couples before entering married life. Without the right communication tools and an adaptive approach, deaf people risk entering marriage with limited knowledge, thereby increasing the potential for problems to arise in the household.

In fact, in terms of emotional, psychological, and social needs, deaf people are no different from other individuals in general. They also have expectations of living a harmonious family life, full of love and based on cooperation between spouses. These aspirations should be taken into consideration in the development of marriage guidance programs so that they are more inclusive and fair. By accommodating diverse needs, particularly through the provision of interpreters, adequate visual learning media, and deaf-based approaches, marriage counselling can become a platform that not only prepares couples to build a family, but also guarantees the rights of persons with disabilities to receive equal treatment in social life.

In this context, it is important to formulate an inclusive and adaptive marriage guidance strategy. This strategy must involve the active participation of families, educators who are competent in sign language, and policy support that enables equal access for deaf people. With this approach, it is hoped that there will be an improvement in the quality of life of families with disabilities, while also promoting the fulfilment of their rights in a social and religious context.

In the context of improving marriage services, it is essential to design guidance strategies that are inclusive and adaptive to the needs of deaf people with disabilities. These strategies should not only emphasize the availability of appropriate materials and methods, but also open up opportunities for active participation by families, who play an important role in the marriage preparation process. The presence of educators or counsellors who are competent in sign language is one of the main requirements for the guidance process to be effective and communicative. In addition, policy support from the government and relevant institutions is needed to ensure equal accessibility for deaf people, so that they are not marginalized from their right to obtain proper pre-marital education.

This inclusive and adaptive approach is expected to have a positive impact on improving the quality of life of families with disabilities. With a guidance strategy that considers aspects of communication, family support, and supportive policies, deaf people will be better prepared to deal with the dynamics of family life. This not only encourages the creation of harmonious and empowered families, but also serves as an

important step in fulfilling their rights, both in a social and religious context. Ultimately, disability-friendly marriage guidance can become a strong foundation for building inclusive family resilience in an increasingly diverse society.

This study aims to explore and formulate effective marriage counselling strategies for families and people with deaf disabilities, as well as identify challenges and opportunities in their implementation in the community.

This study focuses on exploring and formulating various marriage counselling strategies that are considered effective and relevant for deaf people with disabilities and their families. The main objective of this study is to explore approaches that can improve the readiness of deaf couples to build a harmonious household, in terms of communication, family roles, and social support. In addition, this study also aims to identify various challenges that often arise in the implementation of inclusive marriage counselling, such as the limited number of human resources who are proficient in sign language, lack of accessibility, and social stereotypes that still cling to the deaf community. On the other hand, this study attempts to map opportunities that can be utilized, including government policy support, technological developments, and increasing public awareness of the importance of inclusion. Thus, the results of this study are expected to make a real contribution to strengthening the resilience of families with deaf disabilities through more adaptive and equitable marriage counselling.

### Research Method

This study uses a **descriptive qualitative approach** to explore in depth the experiences, needs, and strategies of premarital education appropriate for deaf people with disabilities in an effort to strengthen family resilience in Indonesia (Denzin & Lincoln, 2011:14). The choice of this method is based on the belief that qualitative research is capable of providing a more complete understanding of social reality, especially from the perspective of the research subjects. In line with this, premarital education for deaf people is not only understood as a process of knowledge transfer, but also as a space that contains values, meanings, and communication dynamics that are formed within the family and community (Bogdan & Biklen, 2017:25).

The research subjects were selected using **purposive sampling techniques**, involving deaf brides and grooms, their family members, premarital education facilitators, and KUA counsellors experienced in assisting groups with disabilities (Sugiyono, 2019:54). The main data was obtained through **in-depth interviews** using Indonesian Sign Language (BISINDO), assisted by interpreters, when necessary, as well as through **participatory observation** of the implementation of pre-marital guidance activities ( ). To enrich the findings, the researcher also analyzed supporting documents such as policies, training modules, and related program notes (Moleong, 2017:217).

The data analysis process used **thematic analysis**, which included the stages of data reduction, grouping into categories, and identification of the main themes from the interviews and observations (Braun & Clarke, 2005). To maintain the validity of the findings, the researchers applied **source and method triangulation**, namely by comparing the results of interviews, field observations, and program documents. This approach ensures that the data is more credible and accountable (Miles, Huberman, & Saldaña, 2014:276).

### Results and Discussion

To facilitate understanding in this chapter on research results, the research results are presented in table form.

### Research Findings on Pre-Marital Education for Deaf Persons with Disabilities

Aspects Studied	Key Findings	Description
<b>Respondent Characteristics</b>	Average age of 24.8 years; majority with upper secondary education; most with low income.	This indicates limited access to economic and educational opportunities, which affects their readiness for marriage.
<b>Pre-Marital Education Model</b>	1) Adaptive BISINDO curriculum; 2) Audiovisual modules; 3) Counselling with BISINDO counsellors; 4) Family workshops; 5) Referrals to reproductive health services.	A multimodal approach is more effective than just text lectures.
<b>Knowledge Improvement</b>	Knowledge scores increased from 48% to 78% after participating in the program.	It has been proven that materials with sign language are easier to understand.
<b>Couple Communication Readiness</b>	65% of participants were able to communicate their marital needs and expectations more clearly.	Sign language and simulated couple discussions play a big role.
<b>Changes in Family Attitudes</b>	54% of families were more supportive after participating in the workshop.	Family support is a protective factor for household resilience.
<b>Access to Reproductive Services</b>	42% successfully used deaf-friendly health services within 3 months after the program.	Still constrained by the number of trained BISINDO medical personnel.
<b>Barriers</b>	Shortage of BISINDO facilitators; limited access in remote areas; social stigma; low literacy.	Policy intervention and human resource capacity building are needed.
<b>Strengthening Factors</b>	Support from disability organizations; audiovisual materials; family involvement; inclusive local policies.	These are important assets for program sustainability.

#### A. Innovation in Ministry of Religious Affairs Services in Pre-Marital Education for Deaf Persons with Disabilities

The Ministry of Religious Affairs has a strategic role in providing marriage guidance (bimwin) for prospective brides and grooms, including deaf persons with disabilities (Law No. 1 of 1974). This is in line with the mandate of Law No. 1 of 1974 on Marriage, which emphasizes the importance of preparing prospective couples to build a family that is sakinah, mawaddah, and Rahmah. On the other hand, Law No. 8 of 2016 on Persons with Disabilities affirms the right of every person with a disability to have equal access to education, information, and public services (Law No. 8 of 2016).

The Ministry of Religious Affairs has an important responsibility in providing marriage guidance for all prospective brides and grooms, including those with special needs such as deaf people. This strategic role stems from the awareness that the readiness of prospective couples is not only related to the administrative aspects of marriage, but also mental, spiritual, and social preparation in building a strong household.

Law No. 1 of 1974 on Marriage is the main legal basis that emphasizes the importance of preparation for prospective brides and grooms. This regulation affirms that marriage is not merely a legal event, but also a means to form a harmonious family based on the values of *sakinah*, *mawaddah*, and *rahmah*. Therefore, marriage guidance serves as a state instrument to ensure that prospective brides and grooms are ready to live a married life.

In the context of inclusivity, the Ministry of Religious Affairs is required to provide services that are accessible to all levels of society without discrimination. Deaf prospective brides and grooms have the same rights to access information, knowledge, and household skills as other prospective brides and grooms. This requires an adaptive service strategy so that the messages in the *bimwin* can be fully understood.

This commitment to inclusivity is in line with the mandate of Law No. 8 of 2016 concerning Persons with Disabilities. This regulation affirms the right of every person with a disability to equal access to education, information, and public services. This means that the state is obliged to provide spaces and facilities that support the full participation of persons with disabilities, including in marriage guidance services.

Thus, the synergy between marriage regulations and disability laws emphasizes the importance of service innovation in *bimwin*. Ministry of Religious Affairs needs to continue developing inclusive programs, whether through the provision of sign language facilitators, adaptive learning media, or curricula that are responsive to the needs of the deaf. These efforts are not only to fulfill legal aspects, but also as a tangible form of protection and empowerment in building family resilience in Indonesia.

For deaf brides and grooms, the biggest challenge lies in communication barriers. Therefore, service innovations need to focus on accessibility, curriculum adaptation, and strengthening the capacity of educators and counsellors. For deaf prospective brides and grooms, communication barriers are a major issue that often hinders the effectiveness of marriage counselling. Limited access to information can make it difficult for them to understand the material presented, so that the objectives of premarital education are not optimally achieved. This condition calls for more inclusive services that are oriented towards the real needs of deaf people.

To address these challenges, service innovations must focus on improving accessibility. This can be achieved by providing sign language interpreters, using visual media, and developing materials in formats that are easier to understand. With this approach, the information provided can be accessed equally without compromising the quality of learning.

In addition to accessibility, curriculum adaptation is also very important. Marriage guidance materials need to be reorganized taking into account the learning methods of deaf people, so that they not only receive theoretical knowledge, but are also able to understand the practical values of building a household. An adaptive curriculum will make premarital education more relevant and effective.

In addition, improving the capacity of educators and counsellors is an integral part of service innovation. Facilitators need to be equipped with sign language communication skills, an understanding of deaf culture, and disability-friendly teaching methods. Thus, marriage counselling can be more interactive, build self-confidence, and support the readiness of deaf couples to build strong families.

The following are some innovations that can be developed by the Ministry of Religious Affairs, including:

### 1. Adaptive Marriage Guidance Curriculum with Indonesian Sign Language (BISINDO)

The pre-marital material has been reorganized to make it easier to understand through translation into BISINDO, both in face-to-face and digital media formats (Ministry of Religious Affairs of the Republic of Indonesia, 2017). The following is a face-to-face guidance module for deaf people with disabilities, consisting of 5 modules:

#### a. Module 1 Building a Harmonious Family

The marriage guidance module on *building a sakinah family* emphasizes that a household is not merely a physical and spiritual bond between husband and wife, but also a space for devotion to Allah SWT that must be lived with a foundation of love, responsibility, and mutual respect. A sakinah family is built on a foundation of faith, healthy communication, and a fair division of roles between spouses. In this module, prospective brides and grooms are guided to understand the importance of commitment, openness, and the ability to manage conflict in order to create a harmonious relationship. In addition, a sakinah family also requires cooperation in meeting spiritual, psychological, and economic needs, so that the household can grow into an environment full of peace, happiness, and blessings for all family members.

The premarital counseling module on *keluarga sakinah* emphasizes that family life should not only be understood as a physical and emotional bond between husband and wife, but also as a form of devotion to Allah SWT, which must be carried out with love, responsibility, and mutual respect (Ministry of Religious Affairs of the Republic of Indonesia, 2020). The foundation of a *sakinah* family is built upon strong faith, healthy communication, and a fair distribution of roles between spouses (Shihab, 2007). In this regard, prospective couples are guided to understand the importance of commitment, openness, and conflict management skills in order to maintain harmonious relationships (Gottman, 1999). Moreover, a *sakinah* family requires cooperation in fulfilling spiritual, psychological, and economic needs, so that the household may grow into an environment filled with peace, happiness, and blessings for all family members (Walsh, 2016).

#### b. Module 2 Family Psychology

*The family psychology* module in the marriage guidance module emphasizes that family harmony is greatly influenced by the psychological condition of each family member. Prospective brides and grooms are equipped with an understanding of the importance of recognizing their partner's character, emotions, and needs as the basis for creating a healthy relationship. This module also highlights interpersonal communication skills, stress management, and the ability to resolve conflicts wisely so as not to cause negative impacts in the household. By understanding the psychological aspects of family, couples are expected to be able to foster empathy, mutual respect, and ongoing emotional support. This will become a strong foundation for building a stable, harmonious, and loving family.

Marriage is not merely a legal or religious bond but also a complex psychological process that requires emotional, mental, and social readiness from both partners. In family psychology, marriage is viewed as a system of interactions in

which husbands, wives, and other family members continuously influence one another. The balance within this relationship greatly determines the quality of family life (Olson & DeFrain, 2014).

One of the key aspects of family psychology is **interpersonal communication**. Couples who are able to develop open, honest, and empathetic communication tend to experience greater marital satisfaction. Conversely, communication characterized by criticism, defensiveness, or avoidance increases the risk of prolonged conflict (Gottman, 1999).

In addition, **emotional readiness** plays a crucial role. Emotionally mature partners are able to regulate their feelings, delay personal gratification for the sake of the relationship, and build empathy toward their spouse. In this context, psychological maturity helps prevent the emergence of destructive behaviors such as aggression, excessive jealousy, or dominance, all of which can undermine marital harmony (Santrock, 2018).

**Social support**, both from the extended family and the surrounding community, is also an essential factor. Family psychology emphasizes that couples who receive emotional and social support are better equipped to cope with life pressures, such as economic or health-related challenges. Such support functions as a “buffer” against stress, making couples less likely to give up when conflicts arise (Walsh, 2016).

Furthermore, the **division of roles within the household** must be based on mutual agreement. A lack of clarity and consensus regarding roles often leads to disputes. Therefore, couples need to build awareness of the importance of role flexibility in matters such as finances, child-rearing, and decision-making (Papalia & Martorell, 2021).

Finally, family psychology highlights the significance of **developing family resilience**. This resilience includes the couple’s ability to adapt, maintain commitment, and find meaning in every experience—whether joyful or challenging—as part of their shared journey. Thus, marriage is not only a formal union but also a space for ongoing psychological growth (Goldenberg & Goldenberg, 2017).

### c. **Module 3 meets the needs of families**

The material module meets the needs of families in the marriage guidance module emphasizes that household welfare does not only depend on economic aspects, but also includes spiritual, emotional, social, and educational needs of children. Prospective brides and grooms are guided to understand the importance of wise financial planning, fair division of roles, and cooperation in managing family resources. In addition, this module teaches that fulfilling family needs must also be based on a sense of responsibility, mutual support, and a spirit of cooperation. With this understanding, couples are expected to be able to create a prosperous, harmonious family that is resilient in facing various challenges in life.

The family is a fundamental institution that plays a crucial role in shaping character and fostering societal resilience. Meeting family needs is not limited to economic aspects but also includes emotional, social, and spiritual dimensions. The premarital counseling module published by the Ministry of Religious Affairs of the Republic of Indonesia (2017) emphasizes the importance of balancing these needs to create a harmonious household.

In addition to fulfilling basic needs, families also require an understanding of the roles of husband and wife as well as effective patterns of communication. Olson

and DeFrain (2014) highlight that diversity within the family can become a source of strength when each member is able to cooperate and support one another. This indicates that couples need to be equipped with practical skills in managing household dynamics.

Furthermore, family resilience is a key factor in facing the challenges of modern life. Walsh (2016) explains that family resilience can be nurtured through the strengthening of values, social support, and crisis management skills. Therefore, premarital counseling is not only intended to prepare couples mentally and spiritually but also to equip them with strategies for building strong and prosperous families.

#### **d. Module 4 Maintaining Family Reproductive Health**

The module on *maintaining family reproductive health* in the marriage guidance module emphasizes the importance of husband and wife awareness of reproductive organ health as part of efforts to maintain household harmony. Prospective brides and grooms are equipped with an understanding of the rights and obligations in a husband and wife relationship, healthy pregnancy planning, and the prevention of sexually transmitted diseases. This module also teaches the importance of maintaining hygiene, a healthy lifestyle, and regular medical consultations to ensure optimal reproductive function. With a good understanding, couples are expected to be able to build a family that is not only emotionally harmonious but also physically healthy, so that a strong, high-quality, and competitive generation can grow.

Marriage counseling in maintaining family reproduction plays an important role in ensuring the continuity of healthy offspring as well as the well-being of the couple. Through this guidance, prospective brides and grooms are equipped with knowledge about reproductive health, family planning, and the importance of communication in determining the number and spacing of children. In addition, this counseling also emphasizes the shared responsibility of husband and wife in maintaining reproductive organs, avoiding risky behaviors, and adopting a healthy lifestyle in order to build a harmonious family founded on *sakinah, mawaddah, and rahmah* (Jakarta: BKKBN, 2021).

#### **e. Module 5 Preparing a Quality Generation**

The module on preparing a quality generation in the marriage guidance module emphasizes that the goal of building a household is not only to achieve happiness for the couple, but also to produce healthy, intelligent, and virtuous offspring. Prospective brides and grooms are guided to understand the role of parents as the first and foremost educators of their children, from providing good nutrition and emotional attention to moral and spiritual guidance. This module also emphasizes the importance of loving parenting, good role models, and a positive environment so that children can grow optimally according to their potential. With this knowledge, couples are expected to be able to produce a future generation that is not only intellectually superior, but also has strong character, faith, and social awareness.

Realizing a quality Islamic generation is a great trust that must be carried out by the family as the first school for children. A distinguished generation is not only marked by intellectual intelligence but also by steadfast faith, noble character, and the ability to practice the values of the Qur'an and Sunnah in daily life. Therefore, parents are required to instill religious education from an early age, provide examples

of Islamic behavior, and guide their children to achieve balance between worldly knowledge and spiritual values. With parenting grounded in spiritual principles, families will give rise to Muslim generations who are resilient, competitive, and able to contribute to the well-being of the ummah (Ministry of Religious Affairs of the Republic of Indonesia, 2017).

Preparing a psychologically qualified generation means ensuring that children grow up with good mental health, the ability to manage emotions, and resilience in facing life's challenges. A balance of affection, discipline, and open communication within the family greatly influences a child's psychological development. Responsive parents can help children develop self-confidence, empathy, and healthy social skills, thereby preparing them to become resilient and adaptive individuals in the future (Santrock, 2019).

## 2. Training for Disability-Friendly Counsellors



Religious counsellors and bimwin facilitators need to be given special training on deaf culture and the basics of sign language. This is to ensure that the guidance process is more effective and inclusive (Sugiyono, 2019).

## 2. Development of Inclusive Audiovisual Media

The creation of instructional videos with text (subtitles) and sign language interpreters that can be accessed online and offline. This innovation is important for deaf prospective brides and grooms in areas with limited access to services (Moleong, 2017).





### 3. Collaboration with Disability Organizations and Families

Involving disability organizations and families in the implementation of bimwin in order to build stronger social support and reduce stigma (Irginia Braun & Victoria Clarke, 2006).

In this case, the Ministry of Religious Affairs collaborates with social services, LKS, local governments, and village administrations. The collaboration aims to build synergy in order to provide comprehensive services to the community, especially for people with deaf disabilities.

### 4. Digitization of Bimwin Services with Accessibility Features

Integrating accessibility features (automatic subtitles, image-based modules, and virtual translators) into the Ministry of Religion's service application will expand the reach of the Bimwin program (Huberman, Saldaña 2014).



In this case, the Ministry of Religious Affairs is trying to use the Taplink service so that deaf people can easily access services.

With this innovation, the Ministry of Religious Affairs not only expands access to pre-marital services but also strengthens the vision of inclusive family development.

Disability-friendly pre-marital education is expected to foster awareness, readiness, and resilience among deaf couples in building an equal and harmonious household.

## Conclusion

This study confirms that premarital education strategies for deaf people with disabilities are an important aspect in realizing family resilience in Indonesia. The adaptive and inclusive guidance process is not limited to the delivery of material, but also includes the fulfillment of accessibility through the use of Indonesian Sign Language (BISINDO), an adapted curriculum, and assistance from disability-friendly counsellors. This approach is in line with the mandate of *Law No. 1 of 1974 on Marriage*, which emphasizes the readiness of couples to build a household (Law No. 1 of 1974), while also strengthening the implementation of *Law Number 8 of 2016 concerning Persons with Disabilities*, which guarantees equal rights in obtaining education and public services (Law No. 8 of 2016). Thus, the Ministry of Religious Affairs' service innovation through inclusive premarital counselling can be a strategic instrument in preparing deaf prospective brides and grooms to build a peaceful, harmonious, and resilient family amid the social dynamics of society.

Through a qualitative approach using in-depth interviews and participatory observation techniques, this study aims to explore the specific needs of deaf people in the context of preparing for and guiding them towards marriage. In addition, this study will also reveal the role of families, counsellors, and religious and social institutions in supporting the success of the guidance program.

In conclusion, this research is important as an effort to develop fair and inclusive marriage counselling strategies that not only respect the rights of deaf people with disabilities but also strengthen overall family resilience. The results of this study are expected to serve as a reference for practitioners, policymakers, and relevant institutions in designing disability-friendly marriage counselling services.

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