

## **Al-Qur'an and Hadith-Based Family Counseling Model in Resolving Domestic Disputes**

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### **Abstract**

The Al-Qur'an and Hadith-based family counseling model is an effective approach to resolving domestic disputes in Muslim families. This model integrates Islamic values, such as compassion, patience, and good communication, as the main foundation of the counseling process. Through an open dialogue approach and a deep understanding of the root causes of the problem, counselors use the principles of the Qur'an and Hadith to guide families toward reconciliation and spiritual character building. The implementation of this model has shown an increase in family harmony, a reduction in conflict, and the formation of sustainable emotional and moral resilience. By prioritizing religious and psychological aspects, this counseling model not only resolves immediate problems but also strengthens the foundation of the household in accordance with Islamic law.

**Keywords:** *Family Counseling, Al-Qur'an, Hadith, Domestic Disputes, Family Harmony.*

### **A. Introduction**

The family is the basic unit of society that plays a strategic role in shaping the character, morals, and personality of individuals. From an Islamic perspective, the family is not only a physical place of residence<sup>1</sup>, but also a place of education and moral guidance based on religious teachings. However, like families in

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<sup>1</sup> Auliarrahma Et Al., "Orientasi Pembentukan Karakter Individu Yang Beretika."

general, Muslim families are not immune to dynamics that often cause disputes that have the potential to disrupt harmony and stability among family members.<sup>2</sup>

Domestic disputes can be triggered by various factors such as differences of opinion, ineffective communication, economic pressure, and role incompatibility. If not dealt with immediately, these conflicts can lead to a breakdown in relationships and even divorce. Therefore, proper handling is urgently needed to maintain and preserve family harmony. In the context of Islam, the resolution of disputes must be based on the values and principles of the Qur'an and Hadith, which have always been the main foundation of family life.<sup>3</sup>

Data from the Religious Court Agency (Badilag) of the Indonesian Supreme Court (2023) shows that throughout 2023, there were more than 500,000 divorce cases, with the dominant cause being continuous disputes and quarrels (syiqaq). This figure shows the weakness of some Muslim couples in managing conflicts constructively and reconciling their marital relationships. In fact, Islam views the resolution of disputes (ishlah) as a moral and legal obligation.

In Islam, the concept of family guidance and counseling is not new. Principles such as *nasihah* (mutual advice), *syura* (consultation), *ishlah* (peace), and *rahmah* (compassion) have been taught in the Qur'an and Hadith as methods of conflict resolution that emphasize moral aspects, empathy, and spiritual responsibility. Thus, a family counseling model based on the Qur'an and Hadith needs to be developed to better suit the social, cultural, and religious context of Indonesian Muslim society.

Empirical studies support the urgency of this approach. found that the application of Islamic counseling can improve the ability of married couples to control their emotions and develop empathetic communication.<sup>4</sup> Meanwhile, shows that family counseling based on Qur'anic values can strengthen family

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<sup>2</sup> Putri Et Al., *Nilai-Nilai Bimbingan Dan Konseling Keluarga Islam (Analisis Buku Wonderful Family Karya Cahyadi Takariawan) | Jiip - Jurnal Ilmiah Ilmu Pendidikan.*

<sup>3</sup> Sholeh, "Sinergi Hukum Keluarga Islam Dan Manajemen Pendidikan Dalam Membangun Generasi Berkualitas Dan Harmoni Keluarga Islami."

<sup>4</sup> Hidayati, "Peran Pesantren Dalam Pemberdayaan Ekonomi Masyarakat Berbasis Wakaf Produktif."

resilience and reduce the risk of divorce.<sup>5</sup> In his research at the Banyumas District KUA, it was also proven that counselors who use an Islamic spiritual approach are more successful in mediating couples in conflict than those who use an administrative approach alone.

In addition, Islamic family law theory also emphasizes the resolution of domestic conflicts based on the principles of justice and *maslahah* (public interest). Judges in family cases are even required to facilitate a mediation process that is in line with the value of *ishlah* (Indonesian Supreme Court Regulation No. 1 of 2016 concerning Mediation Procedures in Court). This shows that the spiritual and moral dimensions of Islam are very relevant as the basis for a family counseling model oriented towards justice and harmony.<sup>6</sup>

However, to date, there is still a gap between the theory and practice of family counseling in Indonesian Muslim communities. Many religious institutions, counselors, and *sakinah* family counselors do not yet have a systematic and applicable conceptual and operational model for Quran and Hadith-based family counseling. Most still use a general approach without referring to a clear methodological structure. In fact, without a strong conceptual model, counseling is often spontaneous, moralistic, or even dominated by the counselor's subjective views.<sup>7</sup>

Considering these conditions, there is a need to develop a family counseling model based on the Qur'an and Hadith that has a strong theoretical foundation, is applicable, and is able to respond to contemporary social challenges. This model is expected to not only improve interpersonal communication between couples, but also build spiritual awareness to return to the values of monotheism, justice, and compassion in the household. In Islam, family problems are not merely psychological problems, but also problems of faith, morals, and social responsibility (*mas'uliyah*).<sup>8</sup>

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<sup>5</sup> Solihatunnisa Et Al., "Nilai Pendidikan Pranikah Dalam Kitab 'Uqudu'lujain Serta Relevansinya Dengan Isu-Isu Pernikahan Kontemporer."

<sup>6</sup> Saifurrijal, "Konseling Keluarga Dalam Persepektif Fiqih Sosial."

<sup>7</sup> Abdullah Et Al., "Implementation Of Early Marriage Age Restrictions Policy (Case Study Of Religious Affairs Office, Paguyaman District, Boalemo Regency)."

<sup>8</sup> Susiana And Susanti, "Analisis Pola Komunikasi Interpersonal."

The Qur'an emphasizes the importance of love (*mawaddah*) and mercy (*rahmah*) as the foundation of a strong household (Qs. Ar-Rum: 21), while the Hadith of the Prophet Muhammad SAW emphasizes gentleness, patience, and responsibility in carrying out the roles of husband and wife. These values form the moral and ethical basis that can be integrated into the process of Islamic family guidance and counseling to deal with conflicts effectively.<sup>9</sup>

The Qur'an and Hadith-based family counseling model is an approach that combines spiritual principles with psychological techniques in guidance and counseling. This approach aims to assist families in understanding the root causes of conflict and provide practical solutions based on Islamic values. In addition to resolving problems, this model also serves as a means of character and spiritual development that helps family members become more emotionally and religiously mature.<sup>10</sup>

Various studies show that Islamic-based counseling is effective in improving communication, strengthening emotional bonds, and reducing the level of conflict in Muslim families. However, there is still a need to develop a more applicable and contextual model to address the challenges faced by Muslim families in this modern era. This study aims to examine and develop a family counseling model based on the Qur'an and Hadith as an effective scientific approach to resolving domestic disputes and strengthening the moral and spiritual foundations of the family in accordance with Islamic law.

This study seeks to formulate a Qur'an and Hadith-based family counseling model through theoretical studies and analysis of Islamic principles in resolving domestic conflicts. This study will integrate modern family counseling theories with Islamic principles such as *ishlah*, *syura*, *afw* (forgiveness), *sabr* (patience), and *rahmah* (compassion). This integration is expected to produce a comprehensive counseling model that combines psychological, social, and

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<sup>9</sup> Alawiyah, "Implementasi Konseling Keluarga Berbasis Nilai-Nilai Islam."

<sup>10</sup> Sulistiana, "Pendekatan Efektif Untuk Meningkatkan Kualitas Hubungan Suami Istri."

spiritual aspects so that it can become a relevant alternative to be applied in religious counseling institutions, KUA, and Islamic educational institutions.<sup>11</sup>

## **B. Methods**

This study employs a qualitative-descriptive approach to explore and analyze the Qur'an and Hadith-based family counseling model as an effective strategy in resolving domestic disputes among Muslim families. The research design focuses on a library-based study supported by secondary data from scientific journals, religious court reports, and Islamic counseling manuals. The data sources include both primary Islamic texts—the Qur'an and authentic Hadiths—and secondary sources such as tafsir works, scholarly interpretations, and contemporary studies on Islamic family law and counseling psychology.

The data analysis was carried out through three main stages: (1) data reduction, which involves identifying and classifying verses, Hadiths, and relevant theories associated with conflict resolution and family harmony; (2) data display, by arranging the information into thematic categories such as reconciliation (*ishlah*), forgiveness (*afw*), consultation (*syura*), and compassion (*rahmah*); and (3) conclusion drawing and verification, where the data are interpreted and synthesized to formulate a conceptual model of family counseling grounded in Qur'anic and Prophetic values. This method allows the integration of textual interpretation (*tafsir maudhu'i*) with sociological analysis of contemporary Muslim family dynamics, producing a holistic understanding of Islamic counseling practices.

## **C. Results**

The results of this study indicate that domestic conflicts within Muslim families often stem from miscommunication, unequal role distribution, and weakened religious values. The Qur'an and Hadith-based counseling model effectively addresses these problems through the application of five core

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<sup>11</sup> Simatupang Et Al., "Peran Keluarga Dalam Membentuk Karakter Religius Siswa."

principles: reconciliation (ishlah), consultation (syura), compassion (rahmah), forgiveness (afw), and justice (adl). These principles guide both counselor and counselee toward a process of emotional healing, moral reflection, and behavioral transformation.

The analysis reveals that implementing this model strengthens mutual understanding, promotes empathy, and restores spiritual awareness between couples. By grounding counseling sessions in Qur'anic verses—such as Q.S. An-Nisa [4]: 35 on reconciliation and Q.S. Ar-Rum [30]: 21 on love and mercy—counselors can facilitate peace-oriented dialogues that realign family relations with Islamic moral principles. Furthermore, the combination of modern psychological techniques and Islamic ethics enhances the effectiveness of counseling interventions, reducing the risk of divorce and promoting long-term marital stability. Thus, the integration of revelation-based guidance with interpersonal counseling frameworks offers a comprehensive and culturally relevant solution for Muslim families.

## **D. Discussion**

### **1. Forms and Characteristics of Domestic Conflict in the Context of Muslim Families**

The term conflict comes from the Latin verb *comfligere*, which means to clash or any form of disagreement, disharmony, opposition, dispute, antagonism, or antagonistic interaction. Conflict is a problem that can disrupt harmony in domestic life. Its existence is inevitable, as it can arise at any time without warning.<sup>8</sup> Conflict arises due to differences in the characteristics of individuals in an interaction.<sup>12</sup> These differences can include physical aspects, intelligence, insight, customs, beliefs, and other factors. Because each individual brings their own characteristics to social life, conflict is a natural

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<sup>12</sup> Anita, “Manajemen Konflik.”

phenomenon in society. No community is completely free from conflict, whether between individuals or between groups.<sup>13</sup>

Conflict in the household is inevitable because each individual has different characteristics, backgrounds, and expectations in marriage. If not managed properly, conflict can cause disharmony and even lead to divorce. Here are some of the main factors that cause conflict in the household<sup>14</sup>:

a. Disputes over Roles and Leadership in the Family

These disputes occur when there is an imbalance in the division of roles and responsibilities between husband and wife. In Islamic concept, the husband has the responsibility as *qawwam* (head of the family) as mentioned in Q.S. An-Nisā '[4]: 34, but this leadership is not a form of domination but rather a moral and spiritual responsibility.

Nasution (2020) asserts that one of the main triggers of conflict in Muslim households is a misunderstanding of the concept of *qiwāmah*, where some husbands interpret it as superiority, while some wives reject total subordination. This imbalance of roles often leads to conflict in decision-making and economic responsibilities in the household.<sup>15</sup>

b. Communication and Emotional Conflict

This form is the most common cause of domestic quarrels. Based on Hidayati's (2021) study of 20 couples at the Banyumas Religious Affairs Office, 68% of family conflicts arise due to dysfunctional communication such as misunderstandings, negative emotional expressions, and lack of empathy. In the context of Muslim families, weak communication is also influenced by religiosity, where couples lack internalization of the values of *husn al-dzann* (good intentions) and *ta'āruf* (mutual understanding).

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<sup>13</sup> Matteo Et Al., "Gambaran Proses Penerimaan Diri Pada Individu Dewasa Awal Yang Merupakan Korban Perceraian."

<sup>14</sup> Surya And Rasji, "Analisis Terhadap Faktor-Faktor Yang Menjadi Penyebab Terjadinya Kekerasan Dalam Rumah Tangga."

<sup>15</sup> Rasdiana, "Bias Dan Kesetaraan Gender, Peranan Ganda, Dan Kekerasan Dalam Rumah Tangga."

Family System Theory explains that ineffective communication will reinforce the triangulation pattern (forming emotional coalitions), causing conflicts to become chronic. From an Islamic perspective, this reflects weak self-control (*mujāhadah al-nafs*) and the absence of spiritual values in interactions.

c. Economic Conflict and Financial Security

Economic problems are a significant factor in many divorce cases in Indonesia. Based on data from the Religious Court Agency (Badilag MA RI, 2023), more than 20% of divorces are caused by economic factors. In Muslim families, the responsibility for providing financial support is normatively borne by the husband (Q.S. Al-Baqarah [2]: 233), but in the modern context, the involvement of wives in the economic sector has also increased. Imbalances in economic contributions, unemployment, or consumptive lifestyles often give rise to role conflicts and feelings of injustice in husband-wife relationships.<sup>16</sup>

d. Conflict of Values and Life Orientation

This conflict arises when husbands and wives have different views on life goals, parenting styles, and religious orientation. In urban Muslim societies, the modernization of values often leads to differences in the internalization of religious teachings. Yusuf (2019) asserts that one form of value conflict in Muslim families is when one partner is secular and pragmatic, while the other is spiritually oriented. This disharmony of values causes moral dissonance that weakens family cohesion.<sup>17</sup>

e. Conflicts Influenced by Third Parties

In collectivist societies such as Indonesia, extended families play a major role in household life. However, excessive interference from the husband's or wife's family can be a source of new tension. This is in line with the findings of Naufal & Anjas (2024) that the intervention of the

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<sup>16</sup> Maharani And Lubis, "Strategi Mediasi Dalam Menekan Kasus Perceraian Dini Di Pengadilan Agama Medan."

<sup>17</sup> Nudin Et Al., *Ketahanan Keluarga Islami Dalam Multi Perspektif*.

extended family in the decision-making process often exacerbates conflicts due to differences in perspectives and emotional interests.<sup>18</sup>

## 2. The Principles of the Qur'an and Hadith in Resolving Family Conflicts

In Islam, family conflict resolution is carried out with a fair, wise approach in accordance with Sharia law. The following are some of the main principles in resolving family conflicts according to Islamic teachings:

### a. The Principle of Reconciliation (Peace)

The principle of reconciliation is the main foundation in resolving domestic conflicts as stated in Q.S. An-Nisā' [4]: 35.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Meaning: If you (guardians) fear a dispute between them, send a mediator from the husband's family and a mediator from the wife's family. If they both intend to reconcile, Allah will surely grant them success. Indeed, Allah is All-Knowing and All-Aware.

Islam emphasizes reconciliation through family mediation involving a fair third party (*hakam*).<sup>19</sup> This model is in line with the family mediation mechanism in modern counseling theory, but has a spiritual dimension in the form of seeking Allah's pleasure and mutual benefit (*maslahah*).

In the concept of reconciliation, mild to moderate domestic conflicts can be resolved through the Mau'izhah Hasanah method mentioned in QS. Surah An-Nahl (16:125):

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: Call (people) to the path of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of those who have strayed from His path, and He is most knowing of those who are guided.

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<sup>18</sup> Rizqi Et Al., "Parental Intervention In The Marital Lives."

<sup>19</sup> Sayyaf, "Mediasi Dan Sulh Sebagai Alternatif Terbaik Penyelesaian Sengketa Hukum Keluarga Islam."

From the statement in verse 125 of Surah An-Nahl, it can be explained that the call and invitation to the path of Allah (Islam) must use wisdom, good advice, and debate in the best manner. This verse emphasizes the importance of giving advice with wisdom and in a good manner, so that in the household, disputes should be resolved with wise and gentle communication in order to maintain harmonious relationships. This approach shows that in dealing with domestic conflicts, the recommended first step is to give advice in a good manner (*Mau'izhah Hasanah*).<sup>20</sup>

b. The Principle of Shura (Consultation)

Consultation is a strategic value in maintaining communication and fairness in household decision-making. Q.S. Asy-Syūrā [42]: 38

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝

Meaning: (It is also better and more lasting for) those who accept (obey) God's call and perform prayer, while their affairs are (decided) by mutual consultation among them. They spend part of the sustenance We have bestowed upon them.

This verse emphasizes that believers decide matters through mutual consultation. In the context of counseling, this principle guides couples to listen to each other, express their feelings with empathy, and reach decisions together without coercion.

c. The Principle of Rahmah (Compassion)

Rahmah is the essence of the relationship between husband and wife. The Prophet Muhammad SAW exemplified that compassion is a manifestation of faith in domestic interactions. Rahmah-based counseling emphasizes empathy-building and emotional healing so that communication becomes gentler and more respectful.

The Qur'an emphasizes that the relationship between husband and wife is built on the basis of love (*mawaddah*) and compassion (*rahmah*). This is emphasized in Q.S. Ar-Rūm [30]: 21:

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<sup>20</sup> Siregar, "Mediasi Sengketa Keluarga."

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Meaning: Among His signs is that He created mates for you from among yourselves so that you may find tranquility in them. He placed between you affection and mercy. Indeed, in that are signs for a people who reflect.

This verse describes that rahmah is a spiritual element that complements love in married life. Love (*mawaddah*) is more emotional in nature, while rahmah is transcendental, namely affection rooted in faith, empathy, and moral responsibility towards one's spouse.

According to Ibn Kathir in *Tafsir al-Qur'an al-'Azim* (Juz 6), rahmah is “compassion and love that makes a person do good to their partner even when they are angry.” Al-Qur'ti added that rahmah is “the gentleness of the heart that gives rise to the desire to protect and forgive.” Thus, rahmah is a spiritual energy that stabilizes love and binds relationships when emotional passion begins to wane due to age, life pressures, or differences in character.<sup>21</sup>

The presence of compassion in the family is also emphasized in Q.S. *Al-Furqān* [25]: 74, where Allah praises believers who pray that their spouses and offspring will be *qurrata a'yun* (a delight to the eyes). This verse emphasizes that domestic happiness comes from rahmah, not the domination of power. Al-Marāghī, in his interpretation, states that this prayer contains the meaning of family rahmah, namely a relationship built on tranquility, mutual respect, and mutual reassurance.

d. The Principle of Afw (Forgiveness)

Forgiveness (*al-'afw*) is one of the highest spiritual principles in Islamic teachings that has a fundamental role in conflict resolution, including in the context of the household. Islam places forgiveness not merely as a spontaneous emotional act, but as a manifestation of spiritual

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<sup>21</sup> Lukmono Et Al., “Implementasi Makna ‘Suami Kasihi Dan Jangan Berlaku Kasar Terhadap Istrimu’ Dalam Kolose 3.”

maturity, patience, and faith in Allah.<sup>22</sup> In husband-wife relationships, forgiveness is the key to relationship healing, as it can stop the cycle of anger, resentment, and mutual blame that often prolongs arguments. Q.S. Al-A'raf [7]: 199;

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Meaning: Be forgiving, command (people) to do what is right, and turn away from the ignorant.

This verse emphasizes that forgiving your partner's mistakes is a spiritual step to break the cycle of conflict. In counseling, forgiveness becomes a cognitive and affective strategy to reduce resistance and restore emotional closeness.

e. The Principle of Adl (Justice)

Justice (adl) is a universal value that balances the rights and obligations of spouses. In Q.S. An-Nahl [16]: 90;

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

Meaning: Verily, Allah commands justice, kindness, and giving to relatives. He forbids immorality, wrongdoing, and oppression. He admonishes you so that you may remember.

Allah commands fairness in all matters. In family counseling, the principle of fairness means giving both parties equal space to be heard and treated equally in the process of restoring relationships.

The above values show that the Qur'an and Hadith not only provide moral guidance, but also form a methodological framework that can be integrated into the family counseling model. These principles enrich the concept of modern family therapy with a deep spiritual dimension, making the Islamic approach more touching in terms of psychological and faith aspects.<sup>23</sup>

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<sup>22</sup> Amran Et Al., "Pemaafan Sebagai Jalan Pemulihan Pada Pasangan Yang Pernah Terluka Oleh Perselingkuhan."

<sup>23</sup> Nk, "Kajian Teoritis Tentang Kesehatan Mental Dalam Keluarga Muslim."

### **3. Implementation of Qur'an and Hadith-Based Counseling in Resolving Family Conflicts**

#### **1. Qur'an and Hadith-Based Counseling**

The term counseling comes from the word counsel or to counsel, which means giving advice, guidance, or recommendations to others directly (face to face). Therefore, counseling can be defined as the process of providing advice or guidance individually, conducted face to face between a person with expertise (counselor/helper) and an individual facing problems (client/helpee).

According to Musnamar in Hasan Bastomi's work, Islamic counseling is the process of providing assistance to individuals so that they can regain awareness of their existence as creatures of Allah who should be in harmony with Allah's provisions and guidance, thereby achieving happiness in this world and the hereafter. Achmad Mubarak, as quoted in Abdul Basit's book, states that in Islamic history, Islamic counseling was known as hisbah. This term refers to the effort to guide a person (client) to do the good that they have abandoned in practice, as well as to prevent them from doing the evil that they clearly do (*amar ma'ruf nahi munkar*). In addition, hisbah also includes the role of reconciling clients who are in conflict.

The main purpose of counseling is to help clients find solutions and increase their awareness so that they can return to a better path. This awareness encourages clients to promise, both to themselves and to Allah, that they will not repeat their mistakes in the future. In addition, clients also strive to be more obedient in practicing their religion than before. This approach is the main hope for a counselor (Islamic counselor) in the counseling process.<sup>24</sup>

#### **2. The Role of Counseling in Helping Couples Resolve Conflicts**

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<sup>24</sup> Hidayat, "Bimbingan Dan Konseling Dalam Perspektif Konseling Posmodernisme."

Ahmad Taufik et al. mention in their work *The Role of Mediation in Resolving Divorce Cases is to Improve Communication, Facilitate Negotiation, and Prioritize the Interests of Children*. Counseling based on Islamic law in Indonesia has been implemented in various government and religious programs. Among them are the following:

1. Marriage Guidance (Bimwin) by the Ministry of Religious Affairs

The Marriage Guidance Program is one of the initiatives of the Ministry of Religious Affairs of the Republic of Indonesia. The main objective of this premarital guidance is as a government effort to respond to the high divorce rate. In addition, through this program, it is hoped that prospective brides and grooms (Catin) can form families with a strong foundation, considering that many of them do not yet understand how to manage married life.<sup>25</sup>

This program is mandatory for prospective brides and grooms before marriage and is implemented at the Office of Religious Affairs (KUA) throughout Indonesia.

2. Counseling Services at the Marriage Guidance and Preservation Agency (BP4)

BP4 is an institution under the Ministry of Religious Affairs that is tasked with providing advice and guidance to married couples in resolving domestic conflicts.<sup>26</sup> BP4 works with KUA to provide premarital and postmarital counseling services. Some of its programs include:

- a. Formal case handling: All family cases submitted to BP4 will be handled with a professional approach.
- b. Peaceful Mediation: Encouraging peaceful conflict resolution without having to involve legal proceedings in court.

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<sup>25</sup> Ramadi Et Al., "Bimbingan Perkawinan Kepada Calon Pengantin Usia Dini Dalam Mencegah Stunting Di Kabupaten Langkat."

<sup>26</sup> Darmawati And Haddade, "Efektivitas Penyuluh Bp4 Dalam Menekan Angka Perceraian Di Kota Makassar."

c. National Collaboration: BP4 contributes to national programs, such as tackling stunting, by working with the Ministry of Religious Affairs.

### 3. Family Counseling Programs in Religious Courts

Several Religious Courts in Indonesia provide counseling services for couples who wish to divorce. Before granting a divorce petition, the court usually recommends mediation or counseling first. This program aims to minimize the divorce rate and provide an opportunity for couples to reconcile.<sup>27</sup>

## E. CONCLUSION

This study confirms that the resolution of domestic conflicts in Muslim families cannot be separated from the fundamental values derived from the Qur'an and Hadith. Islam views the family not only as a social institution, but also as a spiritual institution built on the principles of *sakinah, mawaddah, wa rahmah* (Q.S. Ar-Rūm [30]: 21). Therefore, every effort at reconciliation and family counseling must be based on Islamic moral and spiritual principles.

The results of the study show that domestic conflicts are essentially multidimensional—covering psychological, social, economic, and spiritual aspects. In the context of Muslim families, conflict is not merely understood as differences or arguments, but as a test of faith and an opportunity for *islah* (self-improvement and relationship improvement). Therefore, the approach to resolving them must be holistic, covering both emotional and spiritual dimensions.

The Qur'an and Hadith-based family counseling model formulated in this study places Qur'anic values at the core of the healing and reconciliation process. The three main principles that form the foundation of this model are:

1. The Principle of Compassion (*Rahmah*) – serves as the emotional and spiritual foundation of the husband-wife relationship. Compassion becomes

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<sup>27</sup> Fadili And Sidiq, "Upaya Perdamaian Proses Perceraian Melalui Mediasi Oleh Pengadilan Agama Sebagai Family Counseling."

a unifying force that gives birth to empathy, patience, and gentleness in facing conflict.

2. The Principle of Forgiveness (Al-'Afw) – serves as a mechanism for emotional and moral healing that stops the cycle of anger and restores trust and sincerity. Forgiveness functions as a spiritual transformation that heals inner wounds and reaffirms the intention to stay married for the sake of Allah.
3. The Principle of Deliberation (Syura) – acts as an instrument of dialogical communication that teaches openness, equality, and justice in joint decision-making. Through syura, couples learn to understand differences and seek solutions in a spirit of togetherness.

These three principles do not stand alone, but complement each other. Rahmah becomes the basis for a loving relationship, afw becomes the path to recovery after conflict, and syura becomes the mechanism for maintaining harmony in family communication. The integration of these three principles forms a model of Islamic family counseling that places Allah at the center of values and the ultimate goal of the conflict resolution process—not just formal peace, but lasting spiritual tranquility.

Theoretically, this model enriches the realm of Islamic Guidance and Counseling by emphasizing that the family counseling approach should not only be oriented towards Western psychological theories such as Family Systems Theory, but also integrate the divine values contained in revelation. Thus, the Qur'an and Hadith-based counseling model offers a new paradigm that combines relational psychology, Islamic spirituality, and Qur'anic ethics in a comprehensive intervention framework.

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**Conflict Of Interest**

The author declares that there is no conflict of interest concerning the research, authorship, or publication of this article. All analyses and conclusions presented are the result of independent academic work conducted objectively, without external influence or funding from any institution or organization.

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