

An Islamic Family Resilience Counseling Model for Young-Married Couples: Perspectives from Islamic Family Law and Maqashid al-Usrah at the North Pekalongan District Office of Religious Affairs (KUA)

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Abstract

This study is motivated by the various challenges faced by young-married couples in building and maintaining family resilience, including role adjustment, communication, financial management, conflict resolution, and the fulfillment of rights and obligations within the family. These circumstances highlight the importance of counseling that not only focuses on resolving domestic problems but also draws upon the principles of Islamic family law and the objectives of family formation from the perspective of *maqashid al-usrah*. This study aims to analyze the state of family resilience among young-married couples at the North Pekalongan District Office of Religious Affairs (KUA), identify their counseling needs, and formulate an Islamic family resilience counseling model based on Islamic family law and *maqashid al-usrah*. This study employs a qualitative approach using a field research design. Data are collected through interviews, observations, and documentation involving young-married couples, Islamic religious counselors, and staff members of the North Pekalongan District Office of Religious Affairs. The data are analyzed descriptively and analytically by relating field findings to the concepts of Islamic family law and *maqashid al-usrah*. The study is expected to produce an Islamic family resilience counseling model encompassing an understanding of spousal rights and obligations, communication and conflict resolution, family financial management, child-rearing, and the strengthening of Islamic values in family life. The model is intended to help young-

married couples build stable and harmonious families capable of navigating changes and challenges in domestic life in accordance with the principles of Islamic family law and the objectives of *maqashid al-usrah*. This study is expected to contribute to the development of family counseling services at the Office of Religious Affairs, particularly in strengthening family resilience among couples who marry at a young age.

Keywords: islamic family counseling, family resilience, young marriage, islamic family law, *maqashid al-usrah*.

Introduction

Young marriage can present challenges in the process of adjusting to married life. These challenges may involve emotional maturity, communication, role allocation, financial management, and the fulfillment of family responsibilities. Suryaningsih et al. (2023), in a qualitative study involving five women who married at an early age, identified difficulties in relationship adjustment, marital conflict, and vulnerability to domestic violence. Meanwhile, Rahmah and Achdiani (2025), through a literature review, discussed risks to family economic resilience associated with limited educational opportunities, employment prospects, and financial management skills. These findings highlight several aspects that require attention when supporting young-married couples; however, they do not imply that all such couples experience the same difficulties.

These challenges are closely related to the concept of family resilience. Family resilience refers not merely to the ability to maintain the continuity of a marriage but also to a family's capacity to cope with stress, adapt to change, and maintain its functioning. Walsh (2016) conceptualizes family resilience as a process involving belief systems, organizational patterns, and communication and problem-solving processes. This perspective views the family as a system capable of developing the resources needed to overcome adversity. Therefore, strengthening family resilience requires attention to couples' circumstances and available resources, rather than focusing exclusively on the problems they encounter.

One approach that can support this process is Islamic family counseling. Counseling provides couples with an opportunity to identify problems, improve communication, develop conflict-resolution strategies, and understand their responsibilities within marriage. Haqqi et al. (2023), through a literature review on marital counseling, discussed communication problems, financial pressure, verbal abuse, and infidelity as issues that may affect marital relationships. Sutopo

et al. (2026), meanwhile, examined the implementation of marriage guidance at the Paciran District Office of Religious Affairs (KUA) and presented it as a form of preventive education that strengthens religious values, communication, and conflict management. These studies provide a foundation for developing counseling services that address couples' needs both before and after marriage.

From a legal perspective, family life must also be understood in terms of spouses' rights, obligations, and responsibilities. Law No. 16 of 2019 amended the minimum legal age of marriage to 19 for both men and women. However, meeting the legal age requirement does not automatically guarantee that couples are prepared to navigate the dynamics of married life. The Compilation of Islamic Law, particularly Article 77, establishes the responsibilities of spouses in building a household characterized by *sakinah*, *mawaddah*, and *rahmah* (tranquility, love, and mercy), maintaining mutual affection and respect, and fulfilling their responsibilities toward their children. These provisions can serve as a normative foundation for designing counseling that connects legal understanding with the practical implementation of family responsibilities in everyday life.

This framework can be further developed through the concept of *maqashid al-usrah*, which concerns the objectives and welfare of family life. This concept is relevant to understanding the family not merely as a bond that should be maintained but also as an environment that should foster affection, protection, education, financial stability, and family continuity. Akroma (2023) examined family functioning among couples in child marriages in Jombang Regency through the perspective of *maqashid al-usrah*. Meanwhile, Ridlwan et al. (2025) integrated Walsh's family resilience theory with *maqashid al-usrah* in a study of Indonesian migrant worker families. These studies demonstrate the relevance of a family-welfare perspective, although their contexts differ from that of the young-married couples examined in the present study.

Based on this literature, the research gap addressed in this study concerns the integration of family resilience, counseling needs, Islamic family law, and *maqashid al-usrah*. The study focuses on couples served by the North Pekalongan District Office of Religious Affairs. Its objectives are to analyze family resilience, identify counseling needs, and formulate a counseling model that connects the strengthening of communication and conflict resolution with an understanding of spousal rights and obligations and the broader goal of family welfare.

Islamic Family Counseling and the Strengthening of Family Resilience

Islamic family counseling is a supportive process that helps couples understand domestic problems and develop solutions consistent with Islamic values. Haqqi et al. (2023) discussed the role of marital counseling in addressing communication difficulties, financial pressure, verbal abuse, and infidelity. Meanwhile, Sutopo et al. (2026) demonstrated the relevance of marriage guidance as a form of preventive education at the Paciran District Office of Religious Affairs. The present study extends this focus by positioning couples who married at a young age as the target population for family resilience support.

Family Resilience: From Survival to Adaptation

Walsh (2016) conceptualizes family resilience as a process involving belief systems, family organizational patterns, and communication and problem-solving processes. This framework emphasizes that resilience does not simply mean enduring hardship but also involves developing the capacity to adapt and maintain family functioning. In this study, Walsh's perspective is used to identify aspects that may require strengthening through counseling, including communication, decision-making, conflict management, and adjustment to the pressures of domestic life.

Young Marriage and Family Resilience Dynamics

Suryaningsih et al. (2023) identified challenges involving relationship adjustment and marital dynamics in their study of early marriage experiences. Rahmah and Achdiani (2025) highlighted the association between young marriage and several risks to family economic resilience. These studies provide a basis for considering emotional, relational, and economic factors in counseling. Nevertheless, the circumstances of individual couples may vary; therefore, counseling needs should be identified through empirical data rather than inferred solely from the age at which a couple married.

Islamic Family Law as a Normative Foundation for Married Life

Law No. 16 of 2019 establishes the minimum legal age of marriage at 19 for both men and women. The Compilation of Islamic Law, particularly Article 77, regulates spouses' responsibilities in establishing a household, maintaining a good marital relationship, and raising children. In this study, Islamic family law provides a normative foundation for examining couples' understanding of their rights and obligations, the distribution of family responsibilities, and the responsible resolution of domestic problems.

Maqashid al-Usrah: From the Fulfillment of Obligations to Family Welfare

Maqashid al-usrah offers a perspective on the objectives and welfare of family life. Akroma (2023) applied this perspective to analyze family functioning among couples in child marriages in Jombang Regency. Ridlwan et al. (2025) connected this framework with Walsh's family resilience theory in the context of migrant worker families. Building on these studies, the present research positions *maqashid al-usrah* as the guiding orientation of counseling, so that family strengthening is directed not only toward conflict resolution but also toward fostering healthy relationships, shared responsibilities, protection, and family welfare.

Method

Research Design

This study employs a qualitative approach using a field research design. It seeks to understand family resilience among young-married couples, identify their counseling needs, and formulate an Islamic family resilience counseling model at the North Pekalongan District Office of Religious Affairs. The analysis connects field data with the perspectives of Islamic family law and *maqashid al-usrah*.

Research Participants

Participants are selected using purposive sampling based on their relevance to the research objectives. They include young-married couples as the primary sources of data, as well as Islamic religious counselors and staff members of the North Pekalongan District Office of Religious Affairs as supporting informants. The eligibility criteria for participating couples must be clearly established, including their age at marriage and the duration of their marriage. The number of participants is determined according to the needs of the study and the adequacy of the information obtained.

Data Collection Techniques

Data are collected through interviews, observations, and documentation. Interviews are used to explore couples' experiences concerning communication, role adjustment, financial management, conflict resolution, and the fulfillment of spousal rights and obligations. Observations are conducted to understand the context of relevant counseling services, while documentation includes records of services provided by the Office of Religious Affairs and written sources related to the study. Using multiple data collection techniques enables the researcher to compare information obtained from different sources.

Data Analysis Techniques

Data are analyzed through a process of organization, coding, thematic categorization, interpretation, and conclusion drawing. The analytical themes include family resilience, counseling needs, understanding of Islamic family law, and the pursuit of family welfare. The data are then interpreted through the perspectives of Islamic family law and *maqashid al-usrah* to formulate a counseling model suited to the needs of the participants. Data trustworthiness is assessed by comparing information obtained from different informants and data collection techniques.

Results

Islamic Family Counseling as an Approach to Strengthening Family Resilience

The literature review indicates that marital counseling can help couples address communication difficulties, financial pressure, and domestic conflict. Haqqi et al. (2023) discussed counseling as an approach to both addressing and preventing marital problems. Sutopo et al. (2026) also examined marriage guidance at the Paciran District Office of Religious Affairs as a form of preventive education that strengthens religious values, communication, and conflict management. These studies provide a foundation for developing a counseling approach that addresses couples' needs after marriage.

Dimensions of Family Resilience among Young-Married Couples

The study by Suryaningsih et al. (2023) highlights challenges involving adjustment and relationship dynamics in the context of early marriage. Rahmah and Achdiani (2025) discuss risks to family economic resilience associated with limitations in education, employment, and financial management. Based on these studies, several dimensions warrant attention in counseling: communication, emotional regulation, conflict resolution, meeting financial needs, sharing responsibilities, and social support. These dimensions constitute an initial analytical framework that must be examined using field data to determine their relevance to couples served by the North Pekalongan District Office of Religious Affairs.

Integrating Islamic Family Law and Maqashid al-Usrah

Islamic family law provides a normative foundation for understanding spousal rights and obligations and responsibilities within domestic life. Meanwhile, *maqashid al-usrah* provides an orientation toward the objectives and

welfare of the family. Akroma (2023) examined family functioning among couples in child marriages through the perspective of *maqashid al-usrah*. Ridlwan et al. (2025) integrated this perspective with Walsh's family resilience theory in the context of migrant worker families. These studies offer useful points of comparison for formulating a counseling model that connects family adaptability, marital responsibilities, and family welfare.

Discussion

Family resilience should be understood as an adaptive process involving couples' ability to cope with pressure and maintain family functioning. Walsh (2016) explains that family resilience develops through belief systems, family organizational patterns, and communication and problem-solving processes. This framework indicates that resilience is not merely the ability to preserve a marriage but also the capacity to adapt when circumstances change. In this study, Walsh's perspective can inform the development of counseling assessment dimensions, particularly those related to communication, decision-making, and conflict resolution.

The challenges potentially faced by young-married couples need to be analyzed in context. Suryaningsih et al. (2023) examined the experiences of five women who married at an early age and identified difficulties involving relationship adjustment and domestic dynamics. Rahmah and Achdiani (2025) highlighted risks to family economic resilience associated with education, employment, and financial management. These studies provide grounds for considering relational and economic factors in family support. However, findings from previous studies cannot automatically be assumed to represent the circumstances of couples served by the North Pekalongan District Office of Religious Affairs. Their actual circumstances must be established through field data.

Islamic family counseling can serve as a means of developing couples' capacity to address domestic problems. Haqqi et al. (2023) discussed marital counseling as an approach to addressing and preventing relationship difficulties. Meanwhile, Sutopo et al. (2026) examined the role of marriage guidance at the Paciran District Office of Religious Affairs in providing preventive education and strengthening religious values. Nevertheless, counseling for couples who are already married needs to take their actual experiences into account rather than merely provide general information about marriage. An initial assessment is necessary to determine whether couples primarily require support with communication, conflict management, financial planning, or other aspects of family life.

Islamic family law provides a normative foundation for establishing responsibilities within marriage. Law No. 16 of 2019 establishes the minimum legal age of marriage at 19 for both men and women. Article 77 of the Compilation of Islamic Law stipulates that spouses are responsible for building a household characterized by *sakinah*, *mawaddah*, and *rahmah*, maintaining mutual affection and respect, and raising their children. These provisions can serve as the basis for educational materials in counseling. However, legal principles need to be connected to concrete situations so that couples not only understand the applicable rules but also learn how to implement them when distributing responsibilities and resolving domestic problems.

Integrating Islamic family law with *maqashid al-usrah* can broaden the orientation of counseling from understanding obligations to promoting family welfare. Akroma (2023) examined family functioning among couples in child marriages through the perspective of *maqashid al-usrah*, while Ridlwan et al. (2025) connected this framework with Walsh's family resilience theory in the context of migrant worker families. Although these studies address different contexts, they provide a basis for developing an approach that considers both adaptive capacity and the objectives of family life. In the proposed counseling model, the pursuit of family welfare can be translated into strengthening affection, protection, shared responsibility, child-rearing, and the management of family needs in accordance with each couple's circumstances.

Conclusion

Family resilience is an important aspect of building a harmonious and stable household capable of facing various challenges, particularly for young-married couples. These challenges may involve the adjustment of marital roles, communication, family financial management, conflict resolution, child-rearing, and the fulfillment of marital rights and obligations. Therefore, Islamic family counseling services are needed not only to resolve existing problems but also to prevent difficulties, strengthen marital relationships, and develop families' capacity to adapt to changes in their lives.

An Islamic family resilience counseling model for young-married couples at the North Pekalongan District Office of Religious Affairs can be developed by integrating the principles of Islamic family law and *maqashid al-usrah*. Islamic family law provides a normative foundation for understanding spousal rights and obligations, family responsibilities, and the principles governing married life. Meanwhile, *maqashid al-usrah* directs counseling toward the realization of family welfare by strengthening marital relationships, shared responsibilities, generational continuity, and the development of harmonious

family life. Integrating these perspectives is expected to provide a more comprehensive counseling approach by addressing the legal, spiritual, emotional, social, and economic dimensions of family life.

The proposed counseling model comprises identifying couples' needs, strengthening their understanding of married life, developing communication and conflict-resolution skills, improving family financial management, reinforcing parenting responsibilities, and conducting counseling evaluations and follow-up. Its implementation should be tailored to the circumstances and needs of each couple and supported by Islamic religious counselors and staff members of the Office of Religious Affairs. Accordingly, the model is expected to serve as a framework for developing more structured and context-sensitive Islamic family counseling services for young-married couples.

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