Family Counseling Model Muslim Families Case Emphasis Digital Context

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ABSTRACT

Family is the first element of life in the community. Family counseling plays a role in providing assistance services to the community in dealing with problems in family life. This study aims to analyze the integration of family counseling based on Islamic Family Law in an effort to improve the harmony of household life. Family harmony is an important aspect in building healthy, sustainable relationships, and is based on religious values. Family counseling combined with the principles of Islamic Family Law is believed to be able to provide preventive, curative, and educational guidance in resolving family problems. The research method used is a descriptive qualitative approach with a case study design on counseling and a literature study based on Islamic law, which examines literature related to family counseling, Islamic family law, and its relevance to improving the quality of relationships within the family. The results of the study indicate that the integration of family counseling with Islamic legal values, such as deliberation, justice, responsibility, and compassion, contributes significantly to the creation of harmony. Thus, the integrative counseling model not only functions as a solution to conflict resolution, but also as an effort to strengthen religious character and emotional stability in creating harmonious family relationships.

Keywords: *Family Counseling, Islamic Family Law, Harmonization*

INTRODUCTION

Marriage is a ceremony of binding marriage vows which is celebrated or carried out by two people with the intention of formalizing the marriage bond according to religious norms, legal norms and social norms (Rofizal, 2021). Marriage is a sacred promise between a man and a woman before God. It is a fundamental human right to procreate and to establish a relationship, formalized through the bonds of marriage between both parties and under Islamic law. (Thahir & Husna, 2021). The bond of marriage in Islam holds sacred power. Building a household requires thorough preparation across several developmental aspects, including physiological, psychological, and financial maturity. Islamic marriage law holds the legal force for establishing a harmonious household. Preparing for a marriage that is harmonious, loving, and compassionate requires marriage education for both the bride and groom to increase their understanding of the rights of husband and wife, as well as their shared responsibilities in building a harmonious household.

The bond of marriage is an effort to unite two different individuals. According to state law, marriage will change both their status. According to Article 1 of Law Number 1 of 1974 concerning Marriage, marriage is explained as a physical and spiritual bond between a man and a woman as husband and wife with the goal of forming a happy and eternal family based on the One Almighty God. However, in reality, not everyone can form the family they aspire to (Tristanto, 2020). This condition shows that family harmony is not always achieved automatically, but requires systematic efforts through an appropriate counseling approach. The loss of harmony in marriage is caused by problems that frequently occur in households, namely acts of violence against women and children. One of the problems that arises in households is violence. (Septiani, Nurhanifah, & Marisyah, 2020).

Domestic violence has four types: physical, verbal, psychological, sexual, and domestic neglect. First, physical violence is most often found in domestic violence cases because men often use their hands and feet to hurt women, causing pain and sometimes bruising on women's bodies, resulting in serious injuries that require special medical treatment. Second, verbal violence is caused by harsh words, such as shouting, scolding, and excessive insults, which cause anxiety disorders and discomfort in daily life. Third, psychological violence arises from actions that cause the woman to lose self-confidence, experience fear, and feel powerless. Third, sexual violence is aimed at satisfying the man's sexual desires and is intended to humiliate and harass the victim. The impact of domestic violence can lead to depression and suicidal thoughts, physical illness, lack of

self-esteem and low self-confidence, helplessness, and stress. (Septiani et al., 2020).

Harsh words, actions, and even verbal abuse toward an individual or a person are referred to as verbal violence, accompanied by physical or sexual violence, verbal abuse, emotional abuse, threats, force, threats, and unmet economic needs are the definition of domestic violence. Domestic violence can affect the physical and psychological health of women. Based on these problems, it can eliminate harmonious relationships and the loss of integrity in the household, such as divorce. Households built on internal and external conflict cannot last long. Problems in all aspects of family life will occur continuously and continuously without any time limit. However, in principle, the head of the family has full understanding and responsibility in protecting his children and wife. To provide a sense of security and comfort in the family, there is a need for awareness in interpreting household relationships and interpreting life.

The meaning of life is something that a person deems important, feels valuable, and believes to be true and can be used as a life goal. If the meaning of life is successfully discovered and fulfilled, it will cause this life to be felt to be meaningful and valuable, and ultimately will give rise to an experience of happiness (Sulaiman, 2007). According to Zakiah Daradjat (Islamic Psychotherapy; 2002), Islam views that every human being always wants to achieve a happy life in this world and in the hereafter (meaningful), but not everyone is able to achieve it (Mardenni, 2018). The family is the smallest social institution that has a fundamental role in shaping the personality, morality, and emotional stability of each individual. However, in today's social reality, various family problems such as internal conflict, ineffective communication, disharmony between partners, and weak childcare often arise and lead to household disintegration. The Qur'an contains rules that can be used as a guide for humans in their efforts to achieve happiness, it also contains an antidote/healer for those who want to follow His truth as contained in the letter Al-Israa'/17 verse 82: "And We sent down from the Qur'an something that is a remedy and a mercy for those who believe and the Qur'an does not add to the wrongdoers anything other than loss."

Family counseling assumes the theory of Viktor Emile Frankl's approach, logo therapy, in shaping human existence to face adversity and suffering in life, which can be addressed with various strategies, including in carrying out household integrity, harmony and sincerity are needed in providing continuous change. In the Islamic context, family counseling has a very noble position because it is a means to realize peace (sakinah), love (mawaddah), and compassion (rahmah). These principles are contained in the Qur'an and hadith

and are clarified in Islamic Family Law which emphasizes the values of justice, responsibility, deliberation, and compassion. Integrating family counseling with Islamic Family Law can be an effective strategy in preventing conflict, resolving household problems, and strengthening harmonious family relationships.

An integrative approach between modern family counseling theory and the principles of Islamic Family Law. This integration is expected to function not only as a curative effort to resolve conflict, but also as a preventive and educational effort that instills religious values and strengthens emotional bonds within the family. To maintain human survival, couples were created among you, with the aim of forming a sacred bond through marriage as a reality of life. Islam has taught that every creature (human) must fulfill its instincts by being bound in a legal bond through marriage.

Marriage is a commandment that should be hastened when every young person is physically and spiritually capable of entering a new phase of life to form a family. This has been hinted at in a hadith in which the Prophet Muhammad firmly said, "Whoever loves my Shari'a, let him follow my sunnah, which is to marry" (Narrated by Baihaqi) (Marzali, 2017). The theoretical studies that form the basis of this research include family counseling theory that emphasizes communication, openness, and conflict resolution, as well as the perspective of Islamic Family Law that teaches the principles of deliberation, justice, and compassion in domestic life. The combination of these two theoretical foundations provides an opportunity to build a counseling model that is more contextual, comprehensive, and relevant to the needs of the Muslim community. Thus, this research contributes to enriching the scientific treasury while offering practical solutions to contemporary family problems.

Counseling is the process of providing assistance services from counselors to clients experiencing personal, social, learning, and career problems. Islamic guidance and counseling is a guidance process like other guidance activities, but in all aspects of its activities it is always based on Islamic teachings, namely in accordance with the principles of the Qur'an and the Sunnah of the Prophet Muhammad (Saw, Islam, & Lubis, n.d.). The family counseling process is implemented as a whole to build a harmonious family. The future challenges of family counseling are based on the professional expertise of counselors with competence in the field of counseling. Of the 17 core competencies of counselors stated in the Regulation of the Minister of National Education of the Republic of Indonesia Number 27 of 2008 concerning the Standards of Academic Qualifications and Counselor Competencies, personality competency number 7, which states displaying high-quality performance, 7.1, which states displaying intelligent, creative, innovative, and productive actions. Displaying high-quality

performance is actually the answer and guarantee against misconceptions in the development of counseling in Indonesia. (Kusnarto Kurniawan, 2013).

Integrative theory in family counseling believes that no single approach can address the full complexity of family problems. Therefore, counselors need to combine various perspectives, such as systemic, cognitive-behavioral, and humanistic approaches, so that intervention strategies are more flexible and tailored to the specific needs of each family. An integrative therapy approach allows counselors to adapt counseling methods to the cultural context, values, and beliefs held by the client. In the context of research based on Islamic Family Law, this theory is highly relevant because it provides space for the integration of religious values, such as deliberation, justice, and compassion, so that counseling not only resolves conflicts but also strengthens spirituality and family harmony.

Family psychoeducation theory emphasizes the importance of education and providing comprehensive information to family members on how to understand problems, manage emotions, and build effective communication. This model serves as an educational counseling approach, where families are positioned not only as recipients of intervention but also as active subjects learning skills to deal with conflict and strengthen emotional bonds. According to Anderson et al. (1986), family psychoeducation is a strategy that can improve family adaptability through learning, support, and interpersonal skills training. Therefore, this approach is relevant in forming resilient, harmonious families capable of internalizing religious values in problem-solving.The purpose of this study is to analyze and describe the concept of integrated family counseling based on Islamic Family Law as an effort to improve family harmony. Furthermore, this study also aims to emphasize the relevance of Islamic legal values in strengthening family resilience, thereby creating harmonious, peaceful, and sustainable relationship patterns.

METHOD

This study uses a qualitative approach with a library research method. The data collection process considers the availability of data in the library (Library Research). Data collection techniques include observation and in-depth interviews. The primary subjects consisted of JH and AP, while secondary subjects consisted of professional experts such as counselors/psychologists, religious leaders, and attorneys. The data analysis techniques used in this study were source triangulation and content analysis. Meanwhile, the data images for this study were obtained from various contemporary sources without neglecting classical references (Widiyanto, 2020). The selection of this method is based on

the research objective, which focuses on exploring, analyzing, and integrating family counseling theory with the principles of Islamic Family Law in order to build a conceptual model for improving family harmony. The main data sources for this study were obtained from primary literature in the form of e-journals, e-books, and Islamic Family Law books. Secondary sources include books, scientific articles, journals, research results, and academic works relevant to family counseling, psychoeducation, integrative therapy, and strengthening religious values in the family.

Data collection techniques were conducted through documentation, namely searching, reading, recording, and organizing relevant literature. The collected data were then analyzed using content analysis techniques to discover the meaning, conceptual relationships, and relevance of family counseling theory to the principles of Islamic Family Law.

RESULTS AND DISCUSSION

Indonesia, with its predominantly Muslim population, as previously mentioned, certainly presents a challenge for counselors during the individual counseling process. Therefore, it is important for us to understand the characteristics of Islamic counselors (Khairullah, Ridhani, & Aminah, 2018). Fundamentally, there are differences between Islamic counseling and counseling in general. This difference is that general counseling does not connect issues of God and Religion in the counseling process, or in this counseling service, everything is human-centered and completely unrelated and not linked to the existence of God (anthropocentric). The definition of Islamic counseling is centered on God the Almighty Creator, namely Allah SWT (theocentric). Every step and movement of Islamic counseling must be linked to Islamic teachings based on the Qur'an and the Sunnah of the Prophet (Muzaki & Saputra, 2019).

An Islamic counselor is someone who is able to base all aspects of their life on the sacred teachings of the Qur'an and the Sunnah. These two religious sources are the primary driving force behind ensuring that all aspects of Muslim life are aligned with the needs sanctioned by religion. Therefore, counselors are required to improve the quality of relationships in the counseling process by applying counseling techniques and personal qualities (KONSELING Ardimen, 2018).

The Academic Qualification Standards and Counselor Competencies are formulated in detail regarding counselor competencies, one of which is counselor personality competency, which is supplemented by several core competencies and indicators of personality competency, namely: First, having faith and being pious to God Almighty, with the indicators being: (1) displaying a personality

that has faith and being pious to God Almighty, (2) being consistent in living a religious life and being tolerant towards adherents of other religions, and (3) having noble morals and noble character.(KONSELING Ardimen, 2018). Family counseling plays a role in helping to overcome problems that occur in the family environment, such as cases of disharmony in building a family that can lead to divorce, resulting from cases of domestic violence.

The role of family counseling, namely addressing mental health, is a top priority in maintaining family integrity. Based on observations and in-depth interviews with clients, it was found that psychological disorders in clients cause disharmony in the family. A holistic mental health approach can increase focus on the recovery stage of mental health as a whole, creating harmony in society, both within the family and the social environment (Winarso, 2025).

Table 1.0 Observation and Case Analysis

No	Client Identity	Activity	Information
1	JH (49 years old) married to Z (60 years old). Initially, JH was Hindu and came from Bali as a Health Civil Servant. JH applied for early retirement and joined Z in Cirebon. Z worked at the Jakarta Customs office.	The client felt uncomfortable and experienced verbal, physical, psychological, and financial abuse. JH received harsh treatment from Z. Every day JH experienced arguments and disputes without any solution. Z's attitude made JH uncomfortable and experienced psychological disorders such as anxiety, fear, and lack of self-confidence.	Z often pronounced divorce verbally, but it was not legally processed because JH did not have a deep understanding of Islam, which led to her remaining married for five years. Eventually, JH left home and separated. with Z. JH has not yet filed filed for divorce at the Religious Court due to workplace conditions in Surabaya.
2	AP (33 years old), a civil servant in Bali, married K, a cooperative employee in Central Java. AP's	The initial problem of AP finding comfort with one of her coworkers so she decided to file for divorce with K as her husband who did not provide maintenance because AP's income was higher than K's. Quarrels and fighting	AP After filing for divorce for 1.5 years, the process was completed in court. AP's

| high-spirited lifestyle, which K couldn't accept, led to financial imbalance, and AP filed a lawsuit. | over property became one of the main problems causing disharmony in the household. AP's efforts were not only processed legally but also tried hard to be able to remarry with a colleague with the help of religious scholars and several other religious experts. | anxious state stemmed from her love for her coworker, which led to excessive anxiety before the divorce was officially approved by the judge. After the divorce and the iddah period ended, AP married a colleague. |

Based on the results of the case study, the problem of disharmonious marriage is caused by several internal and external factors, including differences in personality between husband and wife who cannot understand each other, this causes verbal arguments and physical violence due to the difficulty of self-control. This form of violence occurs due to a lack of self-awareness in living life, not having information and mental readiness that is healthy both individually and together. Difficulty getting a job or not having a stable income to meet daily needs can influence individuals to end their lives without thinking healthily. There is a shortage to meet daily needs (Ussolikhah, 2023).

Conflicts arise when communication is formed. Perceptions that are not properly understood can manipulate these values into false ones. Social attitudes are formed wisely, focusing on the individual's personal and social development. Toxic people in the environment can be disruptive to individuals or groups within a given environment. One of the dangers of toxic people is that individuals often feel tired, unhappy, or stressed when they are with others. They may feel forced to do things they dislike, and this can lead to a lack of progress in their relationships. (Nakhma'Ussolikhah dkk, 2023).

Indonesian law stipulates that violations of rules and norms in domestic life are regulated by Law No. 23 of 2004 concerning the Elimination of Domestic Violence, which prohibits physical, psychological, and neglectful violence. If any of these incidents occur, the case can be filed according to legal procedures. In 2018, the number of domestic violence cases in Indonesia reached 9,637. (Ussolikhah, 2023).

Figure 2.1

Collaboration of Experts

Collaboration of Experts	
Counselor	50
Religious leaders	20
Advocate	15
Klien	15

Based on the results of the image analysis above, it can be concluded that clients in facing household problems have the initiative to consult with counselors, psychologists to help in overcoming mental health, the intensity of family counseling lasts for 9 sessions, for JH clients conventional or face-to-face sessions, for AP clients 2 x conventional and 7 times online sessions. This is done as an effort to provide service assistance to clients in facing problems in making decisions to determine their future lives. counselors as facilitators in helping clients face their life problems. Rogers' view, counselors play more of a role as individual partners in solving their problems. In a counseling relationship, counselors provide opportunities for individuals to express all their problems, feelings, and perceptions, and counselors reflect everything expressed by individuals.

According to the Regulation of the Minister of National Education (Permendiknas) Number 27 of 2008 concerning standards, tutors, and academic qualifications as well as counselor competencies, it is stated that the existence of counselors in the national education system is stated as one of the qualifications of educators, equal to the qualifications of teachers, lecturers, learning facilitators, tutors, widyaiswara, facilitators, and instructors (Law No. 20 of 2003

Article 1 Paragraph 6). The context of the counselor's duties is within the scope of Guidance and Counseling which aims to develop the potential and independence of counselees in decision-making and responsibility to realize a productive, prosperous and caring life for the public good (Ardhiya et al., 2022).

When the counselor is unable to resolve the client's problems in the legal realm, the counselor's attitude is a referral, namely handing over the case to a legal representative to follow up the case in the Religious Court. The Islamic view on divorce cases considers the impact of harm or benefits, divorce is permitted if it meets the requirements, the husband does not fulfill obligations such as providing for a living, providing attention and affection if the marriage continues, it will cause mental turmoil and acts of violence that endanger the client's life and so on. After the counselor collaborated with religious leaders, it concluded that divorce law is permitted due to disharmony in building a household, the loss of worship and affection. The principle of family counseling is that the counselor can maintain the confidentiality of the client's identity and problems in making independent decisions.

The concept of Islamic counseling as an approach to helping modern society (Muzaki & Saputra, 2019). According to Prayitno, counseling can be understood as a process of providing assistance carried out through interviews by an expert (called a counselor) to an individual who is experiencing a problem (called a client).(Muzaki & Saputra, 2019). A psychosocial approach to a more integral ideal of humanism. Aggression is a common behavior in children. Psychologically, aggressive behavior tends to involve attacking anything perceived as disappointing, obstructing, or hindering. (F. A. Kurniawan, 2023). The hope of this research is that building a harmonious household requires self-awareness between partners, as well as an understanding of their rights and obligations, based on the value of awareness. Providing support to husbands and wives in facing life's challenges and fostering compassion is crucial for lifelong worship. When a marriage is built on faith and belief in God Almighty, marital worship will be more harmonious. If the orientation of marriage is to gain God's blessing, it can create a harmonious family and strengthen faith in God Almighty.

CONCLUSION

Integrating family counseling based on Islamic Family Law is a strategic approach to improving household harmony. The family is understood not only as a social unit but also as an institution with lofty religious and moral values. By combining modern family counseling theory with Islamic Family Law principles, such as deliberation, justice, responsibility, and compassion, family counseling can serve both preventive and educational functions in resolving family

problems.The study results show that this integrative approach can strengthen communication, manage conflict healthily, and build stronger emotional and spiritual bonds among family members. Therefore, integrated family counseling based on Islamic Family Law not only contributes to household harmony but also supports the formation of a family that is sakinah, mawaddah, and rahmah (a peaceful, loving, and compassionate) as the primary goals from an Islamic perspective.This integrative approach can serve as a foundation for counselors to design more contextual counseling strategies, combining modern counseling techniques with Islamic Family Law values. The counselor's role is that of a facilitator. Counselors can use the principles of deliberation, justice, and compassion as a framework for resolving conflict and guiding families toward a more harmonious and sustainable life.

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