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THE ROLE OF MARRIAGE COUNSELING IN STRENGTHENING MUSLIM FAMILY RESILIENCE: A FIQH MUNAKAHAT PERSPECTIVE

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Abstract

Marriage in Islam is not just a bond between two individuals, but also a form of worship that has legal and social consequences. But as the times progress, many Muslim couples face challenges in their married lives and often end in divorce. One of the solutions that can be applied to maintain the integrity of the household is through fiqh munaqahat-based marriage consultation. This study analyzes the role and function of marriage consultation in the perspective of fiqh munaqahat and its implications for the resilience of Muslim families. Using a descriptive-qualitative approach, this study examines the urgency of marriage counseling in helping couples understand their rights and obligations, resolve domestic conflicts, and prevent divorce. The results of the study show that marriage consultation contributes to increasing the mental readiness of couples, strengthening communication, and providing solutions based on Islamic sharia in dealing with various household problems. Therefore, further efforts are needed to increase public awareness of the importance of marriage consultation and strengthen institutional support in the implementation of this program.

Keywords: Marriage, fiqh munaqahat, marriage consultation, divorce, family resilience.

Abstrak

Pernikahan dalam Islam bukan hanya sekedar ikatan antara dua insan, tetapi juga merupakan salah satu bentuk ibadah yang memiliki konsekuensi hukum dan sosial. Namun seiring berjalannya waktu, banyak pasangan muslim yang menghadapi tantangan dalam kehidupan rumah tangganya dan tidak jarang berakhir dengan perceraian. Salah satu solusi yang dapat diterapkan untuk menjaga keutuhan rumah tangga adalah melalui musyawarah perkawinan berbasis fiqh munaqahat.

Penelitian ini mengkaji peran dan fungsi musyawarah perkawinan dalam perspektif fiqh munaqahat serta implikasinya terhadap ketahanan keluarga muslim. Dengan menggunakan pendekatan deskriptif-kualitatif, penelitian ini mengkaji urgensi musyawarah perkawinan dalam membantu pasangan suami istri memahami hak dan kewajibannya, menyelesaikan konflik rumah tangga, dan mencegah terjadinya perceraian. Hasil penelitian menunjukkan bahwa musyawarah perkawinan berkontribusi dalam meningkatkan kesiapan mental pasangan suami istri, memperlancar komunikasi, dan memberikan solusi berdasarkan syariat Islam dalam menghadapi berbagai permasalahan rumah tangga. Oleh karena itu, diperlukan upaya lebih lanjut untuk meningkatkan kesadaran masyarakat akan pentingnya musyawarah perkawinan dan memperkuat dukungan kelembagaan dalam pelaksanaan program ini.

Kata Kunci: Perkawinan, fiqh munaqahat, musyawarah perkawinan, perceraian, ketahanan keluarga.

A. Introduction

Marriage is one of the social institutions that has an important position in the life of the muslim community. Islam teaches that marriage is not just a bond between two people, but also a form of worship that has high spiritual and social value.¹ Islam provides clear rules regarding marriage, including the rights and obligations of husband and wife, as well as a mechanism for resolving conflicts in the household.² But as the times progress, the challenges in married life are increasingly complex, especially in a modern Muslim society that faces dynamic social, economic, and cultural changes. Therefore, a mechanism is needed that can help married couples understand and overcome various problems in their marriage.³ One of the mechanisms that can be applied is through marriage consultation based on fiqh munaqahat.

In Islam, fiqh munaqahat regulates all aspects related to marriage, ranging from the terms and pillars of marriage, the rights and obligations of the

¹ Arjani N. H. Z., et al. (2025). Pernikahan dalam Islam Membina Keluarga yang Sakinah Mawaddah dan Rahmah. *Ikhlas: Jurnal Ilmiah Pendidikan Islam*, 2(1), 140-150. <https://doi.org/10.61132/ikhlas.v2i1.292>

² Khaq M. A. W., et al. (2024). Implikasi Hukum Perjanjian Pra Nikah dalam Penyelesaian Konflik Rumah Tangga. *As-Sakinah: Jurnal Hukum Keluarga Islam*, 2(2), 87-101. <https://doi.org/10.51729/sakinah22702>

³ Fahmi, M. N. (2024). Peran Suami Perfeksionisme dalam Meningkatkan Resiliensi Keluarga: Sebuah Tinjauan Literatur. *Usrah: Jurnal Hukum Keluarga Islam*, 5(1), 75-88. <https://doi.org/10.46773/usrah.v5i1.1299>

spouse, to the resolution of domestic conflicts.⁴ This fiqh provides guidance for Muslims to be able to live a harmonious domestic life in accordance with the principles of Islamic law. However, in practice, many Muslim couples do not understand the provisions of fiqh munaqahat, so there are often conflicts that lead to divorce.⁵ Therefore, it is important for couples to get guidance and education before and after marriage so that they can understand each other's roles and responsibilities in family life.

The high divorce rate in various Muslim countries shows that many couples are having difficulty living their married life. Factors such as mental unpreparedness, lack of understanding of rights and obligations in marriage, and the influence of modern culture that is often at odds with Islamic values are the main causes of this problem.⁶ In this context, marriage consultation can be a solution to help couples overcome various problems they face. This consultation can be carried out through official institutions such as the Office of Religious Affairs (KUA), religious leaders, or Islamic law practitioners who have competence in the field of fiqh munaqahat.

In some Muslim countries, marriage counselling has become part of national policies in an effort to reduce divorce rates and strengthen family resilience. For example, in Malaysia, every Muslim couple who wants to marry is required to take a prenuptial course that includes an understanding of Islamic law, the rights and obligations of husband and wife, and skills in resolving domestic conflicts. This program aims to provide education to couples so that they are better prepared to face married life. In addition, in Saudi Arabia, the government provides sharia-based marriage consultation services that are widely accessible to the public.⁷

⁴ Wulandari, R., Idris, M. N., & Jamaluddin, J. (2024). Kedudukan Nafkah Istri Nusyuz Selama Masa Idah (Studi KHI Pasal 80 Perspektif Fikih Munakahat). *AL-QIBLAH: Jurnal Studi Islam dan Bahasa Arab*, 3(4), 514-538. <https://doi.org/10.36701/qiblah.v3i4.1635>

⁵ Suryadi, S. (2024). Konsep Keluarga Sakinah dalam Perspektif Fiqh Munakahat. *Abdurrauf Law and Sharia*, 1(1), 79-102. <https://doi.org/10.70742/arlash.v1i1.21>

⁶ Putra, A. A., & Ode, R. M. W. (2025). Pernikahan Dini di Desa Mokobean (Studi Pasangan Pernikahan Dini di Desa Mokobean Kecamatan Siompu Barat Kabupaten Buton Selatan). *Jurnal Sosiologi Miabhari*, 136-159. <https://doi.org/10.55340/jsm.v2i2.1769>

⁷ Sufi'y, M., Basuki, A., & Mahmudah, S. (2024). Model Pendidikan Pra-Nikah di Negara Muslim: Mengatasi Krisis Pernikahan Melalui Kursus Calon Pengantin. *Tebuireng: Journal of Islamic Studies and Society*, 5(2), 231-244. <https://doi.org/10.33752/tjiss.v5i2.8467>

The latest data shows that the implementation of the marriage guidance program (Bimwin) by the Indonesian Ministry of Religion has contributed to a decrease in the divorce rate. In 2023, there was a decrease of 10.2% compared to the previous year, from 516,344 cases to 463,654 divorce cases. One of the reasons for this decline is attributed to the active role of Bimwin facilitators in providing education and coaching to brides-to-be. One of the reasons for this decline is attributed to the active role of Bimwin facilitators in providing education and coaching to brides-to-be.⁸ Comparative studies in Indonesia and Malaysia have also shown the effectiveness of premarital counseling programs in reducing domestic conflict and divorce. In Indonesia, couples who participated in premarital counseling experienced a lower divorce rate (2.5%) compared to couples who did not participate in counseling (15-20%). Meanwhile, in Malaysia, a similar programme showed a decrease in the divorce rate to 5-8%.⁹

In the context of modern Muslim society, the role of marriage counseling has become increasingly important due to changes in values and lifestyles that can affect the stability of the household. Many couples are facing new challenges, such as economic pressures, cultural backgrounds, and the influence of social media that can affect their perception of marriage. In this situation, marriage counseling can help couples to adjust to the changing times without neglecting the Islamic values that are the basis of their home life.

Apart from being a means of education, marriage consultation also functions as a forum for mediation in resolving domestic conflicts. In Islam, divorce is allowed but highly discouraged, so before making the decision to divorce, couples are encouraged to find the best solution through deliberation

⁸ Antara Gorontalo news, <https://gorontalo.antaranews.com/berita/249045/kemenag-penurunan-angka-perceraian-berkat-peran-fasilitator-bimwin>

⁹ Dharmayani, D., Hendriyadi, H., Bunyamin, M., & Santoso, R. (2024). Efektivitas Program Konseling Pra-Nikah dalam Mengurangi Konflik Rumah Tangga: Studi Perbandingan di Indonesia dan Malaysia. *Tebuireng: Journal of Islamic Studies and Society*, 5(2), 186-201. <https://doi.org/10.33752/tjiss.v5i2.8446>

and guidance from competent parties. Marriage counseling can be a means to assist couples in finding fair and wise solutions in resolving their problems.¹⁰

Marriage counseling is not only beneficial for couples who are experiencing conflict, but also for couples who want to improve the quality of their relationship. Many couples have difficulty building effective communication, managing household finances, or facing challenges in raising children. In this case, marriage counseling can provide practical insights and skills that can help couples in living a more harmonious and quality married life.¹¹

In addition, marriage counseling can also play a role in building awareness of the importance of family resilience in Muslim societies. Family resilience is the main factor in creating a quality and noble generation. With marriage counseling based on Islamic values, couples can understand how to build a harmonious family, educate children well, and face life's challenges wisely.¹²

In the face of the challenges of globalization and modernization, marriage counseling can also help couples in adjusting to evolving social dynamics.¹³ Many couples face pressures from the social environment, such as career demands, cultural differences, and lifestyle changes that can affect their marital relationship. Therefore, through marriage counseling, couples can gain a deeper understanding of how to balance the demands of the modern world with Islamic principles in their home life.

Based on the description above, this study aims to analyze the role and function of marriage consultation in the perspective of fiqh munaqahat and its implications for the resilience of Muslim families. With a qualitative approach

¹⁰ Holik, A., & Sulthon, A. (2020). Peranan BP4 dalam Upaya Pembinaan Keluarga Sakinah. *Minhaj: Jurnal Ilmu Syariah*, 1(1), 52-69. <https://doi.org/10.52431/minhaj.v1i1.278>

¹¹ Lastari, R., Suryati, S., & Muzaiyanah, M. (2024). Peran Bimbingan Badan Penasehatan, Pembinaan, dan Pelestarian Perkawinan (BP4) Dalam Mencegah Perceraian Di KUA BPR Ranau Tengah. *Social Science and Contemporary Issues Journal*, 2(1), 1-7. <https://doi.org/10.59388/sscij.v2i1.386>

¹² Rahim, M., Hulukati, W., & Lakadjo, M. A. (2025). Memberdayakan Remaja Melalui Bimbingan Pranikah Untuk Mencegah Pernikahan Dini di Desa Piloliyanga. *ABDI SABHA (Jurnal Pengabdian kepada Masyarakat)*, 6(1), 18-32. <https://doi.org/10.53695/jas.v6i1.1203>

¹³ Wulan, R. (2021). Problematika Konselor dalam Pelaksanaan Bimbingan Konseling Perkawinan Dan Keluarga Kua Kecamatan Langsa Lama Kota Langsa. *Jurnal Pasopati*, 3(2), 103-111. <https://doi.org/10.14710/pasopati.2021.8370>

and descriptive methods, this study will discuss how the urgency of marriage consultation can help couples in living a better home life, it is hoped that this research can contribute to developing marriage consultation services that are more effective and in accordance with the needs of modern Muslim society.

B. Discussion

The Urgency of Marriage Consultation in Maintaining Household Sustainability

Marriage is a sacred bond that is the main foundation in building families and civilizations. Marriage is not only seen as a mere union of two individuals, but also a form of worship that has legal consequences and social responsibility.¹⁴ However, along with the times, marriage is faced with various challenges that can threaten domestic harmony. Economic factors, differences in mindset, and the influence of social media are often the triggers of conflict in the modern Muslim family. Therefore, marriage consultation is an important instrument in helping couples understand their rights and obligations in accordance with the principles of munakahat fiqh. Through consultation, couples can gain a broader insight into how to resolve domestic conflicts based on Islamic teachings, thus being able to maintain the integrity of the household and prevent the increasing divorce in modern Muslim society.¹⁵

From the perspective of fiqh munakahat, marriage is not only about the contract and fulfillment of legal conditions, but also concerns the rights and obligations of husband and wife in daily life. Marriage counseling helps couples understand the basic principles of the Islamic household, such as the concepts of sakinah, mawaddah, and rahmah which are the main goals of marriage.¹⁶ Sakinah refers to tranquility in the household, mawaddah reflects deep affection between couples, while rahmah symbolizes compassion and

¹⁴ Nurdiani, P. R. (2019). Konsep institusi keluarga dalam Islam. *Tarbiyah Wa Ta'lim: Jurnal Penelitian Pendidikan dan Pembelajaran*, 6(3), 130-157. <https://doi.org/10.21093/twt.v6i3.1726>

¹⁵ Harjianto, H., & Jannah, R. (2019). Identifikasi Faktor Penyebab Perceraian Sebagai Dasar Konsep Pendidikan Pranikah di Kabupaten Banyuwangi. *Jurnal Ilmiah Universitas Batanghari Jambi*, 19(1), 35-41. <http://dx.doi.org/10.33087/jiubj.v19i1.541>

¹⁶ Amanda, N. K., & Sriwartini, Y. (2020). Pesan Moral Pernikahan pada Film Wedding Agreemen (Analisis Semiotika Roland Barthes). *Populis: Jurnal Sosial dan Humaniora*, 5(1), 111-129. <https://doi.org/10.47313/pjsh.v5i1.836>

care. These three elements can only be realized if the husband and wife have a good understanding of how to run a marriage in accordance with Islamic teachings.¹⁷ Marriage consultation is an educational medium for couples to build good communication, understand each other's characters, and resolve differences wisely without having to sacrifice religious and moral values.

The increasing divorce rate in modern Muslim society is proof that many couples do not understand the meaning and purpose of marriage in Islam. Factors such as lack of mental readiness, imbalance of roles in the household, and inability to manage conflicts are often the main causes of separation.¹⁸ Marriage consultation can be a solution in overcoming this problem by providing guidance to couples before entering married life. In pre-marriage counseling, couples can gain an understanding of the responsibilities that must be taken on after marriage, both from financial, emotional, and spiritual aspects.¹⁹ With careful preparation, couples will be better prepared to face various challenges in the household and can find Islamic solutions when facing problems.

In addition to playing a role in preventing divorce, marriage counseling also serves as a means to strengthen the relationship between husband and wife who have been married for a long time. Many couples experience boredom or disharmony after several years of marriage.²⁰ The causes can be varied, ranging from less effective communication, differences in vision in educating children, to increasingly complex economic problems. In Islam, every couple is encouraged to always renew their commitment in marriage and maintain the

¹⁷ Yantika, A. V., Tobib, A. S. K., Erlina, E., & Hijriyah, U. (2024). Mendidik Generasi melalui Pemilihan Pasangan: Kriteria Suami yang Ideal dalam Perspektif Islam. *MODELING: Jurnal Program Studi PGMI*, 11(4), 33-48. <https://doi.org/10.69896/modeling.v11i3.2590>

¹⁸ Hasanah, W. K., et al. (2022). Analisis Pelaksanaan Edukasi Pranikah Terkait Kesehatan Reproduksi Pada Pasangan Calon Pengantin Muslim (Literature Review). *HEARTY*, 10(2), 53-66. <https://doi.org/10.32832/hearty.v10i2.6284>

¹⁹ Riswandi, R., Surahman, C., & Nugraha, R. H. (2025). Analisis Perspektif Mahasiswa Muslim Gen-Z terhadap Isu Marriage Is Scary. *Jurnal Pendidikan dan Pembelajaran Indonesia (JPPI)*, 5(1), 10-25. <https://doi.org/10.53299/jppi.v5i1.893>

²⁰ Lastari, R., Suryati, S., & Muzaiyanah, M. (2024). Peran Bimbingan Badan Penasehatan, Pembinaan, Dan Pelestarian Perkawinan (BP4) Dalam Mencegah Perceraian Di KUA BPR Ranau Tengah. *Social Science and Contemporary Issues Journal*, 2(1), 1-7. <https://doi.org/10.59388/sscij.v2i1.386>

relationship in a good way.²¹ Marriage counseling can help couples rediscover the meaning of their marriage and provide strategies to overcome existing problems. Thus, households that were initially hit by conflict can rediscover balance and harmony.

In the modern era, social and technological changes have had a profound influence on the dynamics of Muslim households. The development of social media, for example, is often a trigger for conflict in the household, especially when one partner feels less attention because his or her partner is too busy with the digital world.²² In addition, the issue of infidelity that occurs through social media is also increasing. In fiqh munakahat, maintaining honor and fidelity in marriage is an obligation for husband and wife. Marriage consultation can provide couples with an understanding of how to manage interactions in the digital world so as not to disturb domestic harmony. In addition, consultation can also provide solutions for couples who experience problems due to the influence of technology with an approach that is in accordance with Islamic values.²³

Marriage counseling in modern Muslim societies must also take into account the cultural factors and traditions that develop in various Muslim communities. In many cases, marriages involve not only two individuals, but also large families that have an influence on household dynamics. Some couples have difficulty balancing relationships with extended family, especially when there is excessive intervention from parents or relatives.²⁴ Islamic teachings emphasize that a husband is responsible for maintaining a balance between respecting his parents and protecting his wife's rights.²⁵

²¹ Pasaribu, A., Muzakir, M., & Harahap, M. I. (2025). Mengatasi Kasus Perceraian di Kota Medan Perspektif Zainab Al-Ghazali dalam Tafsir Nazharât fi Kitâbillâh. *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 19(1), 83-99. <http://dx.doi.org/10.35931/aq.v19i1.4319>

²² Ilahi, D. S. K., & Sofa, A. R. (2025). Digitalisasi konsep mawaddah wa rahmah dalam Al-Qur'an dan Hadist: Strategi psikologi keluarga untuk membangun keharmonisan rumah tangga di Desa Bucor Wetan Probolinggo. *Jurnal Budi Pekerti Agama Islam*, 3(1), 180-200. <https://doi.org/10.61132/jbpai.v3i1.875>

²³ Mujahidah, N. (2024). Responsibiltas Hukum Islam Terhadap Dinamika Perubahan Sosial. *AL-MUTSLA*, 6(1), 89-109. <https://doi.org/10.46870/jstain.v6i1.1017>

²⁴ Uyun, N. (2023). Membaca mitos dan tradisi dalam konflik perkawinan beda etnis. *Populika*, 11(1), 23-33. <https://doi.org/10.37631/populika.v11i1.700>

²⁵ Adib, M., Salwa, D., & Khairiyah, M. (2024). Tukar Peran Suami Dan Istri Dalam Rumah Tangga Perspektif Hukum Keluarga Dan Gender. *Journal of Islamic and Law Studies*, 8(1), 92-114. <https://doi.org/10.18592/jils.v8i1.12855>

Marriage counseling can provide guidance on how to live a marriage that still respects customs and traditions without neglecting the principle of justice in the marital relationship.

One of the main benefits of marriage counseling is that it provides guidance in resolving conflicts in a way that is consistent with Islamic teachings. Many couples tend to resolve conflicts with emotions or even with actions that are contrary to Islamic values,²⁶ such as domestic violence or neglect of spousal rights. In fiqh munakahat, conflict resolution in marriage must be based on the principles of deliberation, justice, and compassion.²⁷ Marriage consultation can help couples understand effective and Islamic conflict resolution methods, such as good communication, understanding the couple's point of view, and finding a solution that is fair and does not harm one party.

Marriage consultation can also be a solution in overcoming differences in religious understanding between husband and wife. In some cases, the husband has a deeper understanding of religion than his wife, or vice versa.²⁸ These differences often lead to misunderstandings and misunderstandings in carrying out religious practices in the household. In Islam, marriage must be built on the principle of mutual support in kindness and piety.²⁹ Marriage consultation can help couples find a balance in practicing religious teachings as well as providing an understanding that differences in religious understanding can be resolved through good communication and mutual respect.

Marriage consultation based on munakahat fiqh can also help couples in understanding the concept of alimony in Islam. In many cases, economic

²⁶ Hakiki, N. (2022). Nilai-Nilai Sufistik dalam Proses Bimbingan Perkawinan. *Jurnal Riset Agama*, 2(2), 445-463. <https://doi.org/10.15575/jra.v2i2.18004>

²⁷ Sulistiyawati, S., & Hariyanto, E. (2021). Peran Itikad Baik Mediasi Dalam Proses Penyelesaian Konflik Keluarga. *Mahkamah: Jurnal Kajian Hukum Islam*, 6(1), 79-87. <https://doi.org/10.24235/mahkamah.v6i1.7577>

²⁸ Hakim, A. (2025). Implikasi Perbedaan Usia dalam Perkawinan terhadap Hak dan Kewajiban Suami Istri menurut Hukum Islam. *Al-Ahwal Al-Syakhsiyyah: Jurnal Hukum Keluarga dan Peradilan Islam*, 6(1), 1-17. <https://doi.org/10.15575/as.v6i1.44611>

²⁹ Rahmadani, G., Arfa, F. A., & Nasution, M. S. A. (2024). Konsep Pernikahan Sakinah Mawaddah Dan Warahmah Menurut Ulama Tafsir. *Jurnal Dharma Agung*, 32(1), 220-230. <http://dx.doi.org/10.46930/ojsuda.v32i1.4171>

imbalances in the household are a source of prolonged conflict.³⁰ Islam teaches that husbands are responsible for providing for their wives and families, but in the modern context, many wives also work and have their own income.³¹ Marriage consultation can help couples determine their respective roles in the economic aspects of the household as well as provide an understanding of how to build stable family finances in accordance with sharia principles.

Therefore, marriage counseling has a very important role in maintaining the sustainability of Muslim households in the modern era. By providing a deep understanding of the rights and obligations of husband and wife in Islam, marriage counseling can be a means of preventing divorce, strengthening couples' relationships, and helping to solve various domestic problems. However, there needs to be further efforts to increase public awareness of the importance of marriage consultation, both through religious, educational, and government institutions, so that marriage in Muslim society remains solid and in accordance with Islamic values.

In the context of enhancing marriage counseling implementation, the findings of this study also highlight the significance of collaboration among various stakeholders, especially between Islamic scholars, academics, and practitioners of Islamic family law, in creating cohesive consultation services. This corresponds with the necessity for a strategy that is not exclusively reliant on Islamic legal texts but also takes into account psychological and social perspectives. Additionally, utilizing digital tools like marriage counseling apps, virtual consultation services, and educational materials via social media is a significant discovery for effectively engaging the younger Muslim demographic. This research also discovered that the absence of standardized qualifications for marriage counselors hinders the provision of quality counseling services. Consequently, it is essential to enhance the skills and certify counselors grounded in Islamic jurisprudence (*fiqh munakahat*) and

³⁰ Nebi, Oktir. *Hukum Kekerasan Dalam Rumah Tangga: "Perspektif Teori Perlindungan Hukum"*. Pasaman Barat: CV. Azka Pustaka, 2021, hlm 1.

³¹ Said, D. H. (2020). Peran Istri dalam Membangun Ekonomi Keluarga Menurut Perspektif Hukum Islam di Kecamatan Panyabungan Kota. *AT-TAWASSUTH: Jurnal Ekonomi Islam*, 5(2), 268-290. <http://dx.doi.org/10.30829/ajei.v5i2.8092>

psychosocial understanding. Ultimately, initiatives to share information regarding the significance of marriage counseling should be broadened via Islamic study groups (Majelis Taklim), educational institutions, and neighborhood Muslim communities, as a means to enhance couples' understanding and preparedness for establishing resilient families

Marriage Consultation as an Effort to Prevent Divorce in the Perspective of Fiqh Munaqahat

Divorce has become an ever-increasing social phenomenon in recent decades, especially among Muslim couples. Although Islam allows divorce as a last resort in resolving domestic conflicts, religion strongly emphasizes the importance of maintaining the integrity of marriage. The Prophet Muhammad SAW said, *"The halal thing that Allah hates the most is divorce"* (HR. Abu Dawud). This hadith shows that although divorce is a permissible solution, it should still be avoided as far as possible.³² Islam as a religion that comprehensively regulates life has provided various mechanisms to resolve conflicts in the household, one of which is through marriage consultation based on fiqh munaqahat. This consultation aims to help couples understand their rights and obligations in marriage and provide solutions to the problems they face, so that the decision to divorce can be prevented.

Marriage consultation in Islam has a solid foundation in the concepts of *shura* (deliberation) and *counsel* (tazkiyah).³³ In QS. An-Nisa: 35, Allah SWT said, *"And if you are worried that there is a dispute between the two, then send a hakim (peacemaker) from the male family and a male from the female family. If the two want to reconcile, surely Allah will give taufik to both."* (QS. An-Nisa: 35). This verse emphasizes the importance of finding a solution through deliberation and involving a wise third party before making a decision

³² Zezen Zainul Ali & Mega Puspita. *Pembaharuan hukum keluarga di Asia Tenggara: Dari negara mayoritas sampai minoritas Muslim*. Yogyakarta: Jejak Pustaka, 2023, hlm. 33.

³³ Kusumastuti, Erwin. *Hakekat Pendidikan Islam: Konsep Etika dan Akhlak Menurut Ibn Miskawaih*. Surabaya: Jakad Media Publishing, 2020, hlm. 44.

to divorce.³⁴ The implementation of this concept in the modern era is realized through marriage consultation institutions based on *fiqh munaqahat*. In the implementation of this consultation, couples receive guidance on how to resolve domestic conflicts in an Islamic manner, build good communication, and understand the importance of commitment in marriage.

The factors that cause divorce from an Islamic perspective can be categorized into three main aspects: (1) *Shar'i* (violation of Islamic law such as adultery or domestic violence), (2) *Psychological* (disharmony due to lack of communication or differences in life principles), and (3) *Socio-Economic* (financial pressure, cultural influence, or third-party intervention).³⁵ Based on data from Indonesia's Central Statistics Agency (BPS) in 2023, around 42.2% of divorces occurred due to prolonged conflicts, while 29.4% were caused by economic problems.³⁶ This data shows that many couples are not ready to face the challenges of marriage, so they find it easier to choose a divorce than to find a solution. In this case, marriage consultation serves as an educational tool for couples to better understand how to deal with various domestic problems without having to make decisions that lead to divorce.

Marriage consultation also has an important role in guiding couples not to rush in making the decision to divorce. By getting guidance from a consultant who is competent in Islamic law and domestic psychology, couples can learn how to resolve conflicts with a more constructive approach.³⁷ This consultation teaches couples about the importance of *sabar* (emotional resilience), *tahammul* (tolerance), and *mujahadah* (earnest effort in maintaining the household).³⁸ In addition, couples are also assisted in understanding how to build effective communication, manage character

³⁴ Nadzirah, N. F. (2022). Perceraian Yang Dilakukan Oleh Hakam Di Mahkamah Rendah Syariah Petaling Jaya Selangir, Malaysia (Analisis Berdasarkan Pendapat Imam Syafi'i). *Al-Usrah: Jurnal Al Ahwal As Syakhsyah*, 9(2), 58-68. <https://doi.org/10.58523/jici.v%vi%i.149>

³⁵ Muhammad Syaifuddin, et al. *Hukum Perceraian*. Jakarta: Sinar Grafika, 2022, hlm. 138.

³⁶ <https://goodstats.id/article/perselisihan-dan-pertengkaran-jadi-faktor-utama-perceraian-di-indonesia-jsmD6>

³⁷ Suud Sarim Karimullah, *Cinta Dalam Bingkai Hukum*. Jakarta: Bhuana Ilmu Populer, 2024, hlm. 172.

³⁸ Kharisudin Aqib, Inabah, "Jalan Kembali" dari Narkoba, Stres & Kesunyian Hati. Surabaya: PT. Bina Ilmu, 2005, hlm. 88.

differences, and organize their home life to remain in harmony with Islamic sharia principles.³⁹

In addition to being a solution to domestic conflicts, marriage counseling can also be used as a preventive effort through premarital counseling. Some Muslim countries have made it mandatory for couples to take premarital courses before marriage. In Malaysia, for example, every Muslim couple is required to attend a prenuptial course organized by the Department of Islamic Development Malaysia (JAKIM). The program includes material on Islamic marriage law, domestic communication, and conflict resolution strategies. A study conducted by Mhd Sufi'y, et al showed that couples who had taken a premarital course had a higher level of domestic resilience compared to couples who did not take the course.⁴⁰ This proves that pre-wedding education is essential to help couples understand marital challenges and how to deal with them wisely.

In addition to preventing divorce, marriage counseling also has a role in reducing the rate of domestic violence (KDRT). According to Komnas Perempuan data (2023), there were 457,895 cases of domestic violence reported throughout 2023 in Indonesia, with the majority of victims being women.⁴¹ Islam emphasizes the importance of *mu'asyarah bil ma'ruf*, which is to treat your partner in a kind and affectionate way.⁴² Marriage counseling can help couples understand these principles as well as provide guidance on how to deal with conflict without violence. Thus, marriage consultation not only serves as a means of resolving conflicts, but also as an effort to create a more harmonious and prosperous household.

³⁹ Ana, S., Alang, S., & Tajibu, K. (2020). Nilai-Nilai Dakwah Dalam Lontara Taro Ada Taro Gau (Studi Kepemimpinan Rumah Tangga Di Kabupaten Bone). *Jurnal Dakwah Tabligh*, 21(1), 71-86. <https://doi.org/10.24252/jdt.v21i1.10786>

⁴⁰ Sufi'y, M., Basuki, A., & Mahmudah, S. (2024). Model Pendidikan Pra-Nikah di Negara Muslim: Mengatasi Krisis Pernikahan Melalui Kursus Calon Pengantin. *Tebuireng: Journal of Islamic Studies and Society*, 5(2), 231-244. <https://doi.org/10.33752/tjiss.v5i2.8467>

⁴¹ Hajad, V., et al. (2025). Peran Game Theory dalam Pengembangan Kebijakan Antikekerasan Terhadap Perempuan di Indonesia. *JIPAGS (Journal of Indonesian Public Administration and Governance Studies)*, 9(1), 23-42. <http://dx.doi.org/10.31506/jipags.v9i1.30577>

⁴² Listyorini, I., et al. (2024). Implementasi Mu'asyarah Bil Ma'ruf pada Pasangan Suami Istri Sandwich Generation dalam Membentuk Keluarga Sakinah. *Journal of Law (J-Law)*, 3(1), 77-89. <https://doi.org/10.56322/v3i1.124>

Despite its many benefits, the implementation of marriage counseling in Muslim societies still faces various challenges. One of them is the social stigma that considers that participating in marriage counseling indicates problems in the household. In addition, the lack of consultants who have expertise in the field of fiqh munaqahat and household psychology is also an obstacle in the implementation of this program.⁴³ Efforts are needed from religious institutions and the government to increase public awareness of the importance of marriage consultation and prepare competent human resources in providing this service.

To optimize the role of marriage counseling in divorce prevention, several strategies can be implemented. First, increasing access to marriage counseling services at the village and city levels. Second, integrating digital technology in the delivery of consultation materials through online platforms to make it more accessible to couples in need. Third, involving scholars and academics in the preparation of consultation modules based on fiqh munaqahat to be more in line with Islamic sharia principles. Fourth, make marriage consultation a mandatory program for couples who are about to get married, so that they have a more mature understanding of domestic life before starting marriage.

The positive impact of marriage counseling is not only limited to married couples, but also contributes to the overall well-being of the family.⁴⁴ A harmonious family will create an environment conducive to child development, reduce the rate of domestic violence, and improve the quality of social life in the community. Therefore, the strengthening of the marriage consultation program needs to be encouraged in order to provide wider benefits to the Muslim community. Thus, fiqh munaqahat-based marriage consultation is not only a solution for couples who experience conflicts, but also an

⁴³ Yusuf, N., Lontoh, F. M., & Tadore, N. (2022). Efektivitas Kursus Calon Pengantin Di KUA Kecamatan Tagulandang. *Indonesian Journal of Shariah and Justice*, 2(2), 185-198. <https://doi.org/10.46339/ijsi.v2i2.38>

⁴⁴ Ngoranubun, W., Refo, I. S. S., & Seralarat, K. (2023). Literasi Keuangan Keluarga Bagi Ibu Rumah Tangga Di Paroki St. Maria Assumpta-Kecamatan Kormomolin Kabupaten Kepulauan Tanimbar. *Jurnal Pengabdian Kole-kole*, 2(2). <https://doi.org/10.62095/jpkmk.v2i2.15>

important instrument in building a family that is *sakinah, mawaddah, wa rahmah*.

C. Conclusion

Marriage consultations based on Islamic jurisprudence (fiqh munakahat) play a crucial role in maintaining marital harmony and preventing divorce among modern Muslim couples. Marriage is not only a legal bond but also requires a deep understanding of the rights and obligations of husband and wife, including the principles of *sakinah* (love), *mawaddah* (love), and *rahmah* (mercy). Household challenges such as differing mindsets, economic pressures, the influence of social media, and the intervention of extended family members often trigger conflict, which, if not handled appropriately, can lead to divorce.

Marriage consultations have been shown to positively contribute to building healthy communication, wisely managing differences, and living a household life in accordance with sharia principles. Furthermore, this study highlights the importance of collaboration between religious scholars, academics, and family law practitioners in developing and implementing comprehensive consultations. Strengthening premarital guidance policies by incorporating psychological aspects, communication, and conflict management is a strategic step in preventing marital conflict early on.

The use of digital technology, such as marriage guidance apps and social media, is a relevant innovation for reaching a wider generation of young Muslims. This research also found that standardization of marriage counselor competencies is still needed to improve the quality of services provided and adapt to the community context. Massive outreach through Islamic study groups (Majelis Taklim), campuses, and local Muslim communities is crucial in raising public awareness of the importance of marriage counseling.

By considering these aspects, marriage counseling serves not only as a preventative measure against divorce but also as a foundation for building resilient, harmonious, and sustainable Muslim families amidst the challenges of the modern era.

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