



Marriage guidance as an effort to prevent divorce from the perspective of Islamic family law: A Bandung case study

Nabila Silmi Amatillah,^{1*} Didi Sumadi,² Harry Yuniardi³

^{1,2,3}UIN Sunan Gunung Djati Bandung, Indonesia

*Corresponding Author, Email: silmykffh0@gmail.com

Received: December 16, 2025, *Revised:* January 9, 2026, *Accepted:* January 9, 2026,
Published: January 11, 2026

Abstract: This study examines the implementation of marriage guidance at the Bandung City AMCDP (Agency for Marriage Counselling, Development, and Preservation)—known as BP4 (*Badan Penasihatatan, Pembinaan, dan Pelestarian Perkawinan*)—as a preventive mechanism against divorce, analyzed through psychological, sociocultural, and Islamic legal perspectives. Using a qualitative case-study design, data were collected through in-depth interviews with institutional leaders, observations of counselling sessions, and documentation of program guidelines. The findings demonstrate that AMCDP employs a multilayered guidance model comprising premarital education, post-marital enrichment, conflict counselling, spiritual strengthening, and structured mediation. These practices integrate psychological intervention skills—such as communication training and emotional-regulation techniques—with Islamic ethical principles, including *iṣlāh*, *mu‘āsharah bi al-ma‘rūf*, and the preservation of marriage as *mīṣāqan ghalīẓan*. The institution also plays a mediational role mandated by Indonesian marriage law, particularly in pre-divorce reconciliation procedures. The study concludes that AMCDP represents a hybrid institution bridging religious norms, legal mandates, and psychosocial realities to strengthen marital resilience. This model contributes to Islamic family-law scholarship by demonstrating how classical jurisprudential principles can be operationalized into contemporary counselling practice to prevent divorce.

Keywords: conflict counselling; divorce prevention; Indonesian marriage law; premarital education; religious norms.

Introduction

The stability of marriage remains a fundamental indicator of communal welfare and societal continuity (Perelli-Harris & Styr, 2018), and the escalating divorce rates across Indonesia have generated substantial concern among policymakers, religious authorities, and family-support institutions alike (Irfandi, 2025; Nugraheni, 2025). In urban contexts, such as Bandung City, marital tensions are frequently intensified by economic uncertainties, shifting gender role expectations, digital-era temptations, and the erosion of traditional communal support networks. Scholars increasingly argue that contemporary family systems are becoming more vulnerable to fragmentation as conventional kinship-based buffers weaken and socio-emotional resilience declines (Walsh, 2015). Within such a dynamic social landscape, the need for preventive interventions that are both culturally grounded and religiously meaningful becomes especially urgent. Marriage guidance—particularly when institutionalized, systematically designed, and delivered with professional standards—has therefore emerged as one of the most strategic mechanisms for fortifying marital resilience and preventing relational dissolution (Umubyeyi & Mtapuri, 2019).

Indonesia's legal architecture explicitly reinforces the importance of protecting marital continuity (Jeujanen & Toatubun, 2023). The Marriage Law (Law No. 1/1974, amended by Law No. 16/2019) frames marriage as a sacred, enduring, and morally significant union that must be preserved through mutual respect, responsibility, emotional cooperation, and legal accountability. The Compilation of Islamic Law (known as KHI [Kompilasi Hukum Islam]) further requires structured reconciliation efforts, facilitated mediation, and institutional guidance before a couple may legitimately proceed toward divorce (Firdaus et al., 2025). These legal structures correspond with global studies demonstrating that preventive counselling, marital education, and conflict-management training significantly reduce the risk of divorce when delivered early and consistently (Gottman, 1999). Consequently, the Indonesian government encourages community-driven and religiously oriented marriage-guidance programs, among which the Agency for Marriage Counselling, Development, and Preservation (AMCDP)—known as BP4 (*Badan Penasihatannya, Pembinaan, dan Pelestarian Perkawinan*)—stands as one of the most prominent, established, and culturally embedded institutions (Interview 1, 2025; Interview 2, 2025; Interview 3, 2025; Interview 4, 2025).

The AMCDP is a long-standing institution operating under the Ministry of Religious Affairs (Nasar, 1996, 2017) and mandated to provide premarital education, postmarital strengthening, conflict-resolution interventions, and structured mediation grounded in Islamic principles and Indonesian marriage law (Andini & Muniruddin, 2024; Nasar, 2022, 2023). As highlighted in interview data with institutional leadership, the AMCDP in Bandung City functions as a front-line mechanism for early detection of marital strain, offering institutionally organized counselling, targeted behavioural guidance, and dialogic mediation programs (Interview 3, 2025; Interview 4, 2025). Institutional leaders consistently emphasize that the increasing number of couples seeking assistance—whether through voluntary participation or referral from the Religious Courts—reflects a growing societal recognition of the significance of professional, value-based marriage guidance for sustaining long-term family harmony (Interview 1, 2025). This aligns with comparative counselling literature indicating that faith-sensitive, culturally informed guidance significantly enhances client receptivity, trust, and emotional transformation in religious communities (Mahoney, 2010).

Despite the centrality of AMCDP in Indonesia's marriage-preservation ecosystem, scholarly analysis on how marriage guidance is implemented within Bandung City AMCDP—and how these interventions concretely contribute to mitigating divorce—remains limited and underexplored (Interview 1, 2025; Interview 3, 2025). International scholarship underscores that effective marital counselling institutions must integrate psychological strategies, legal-literacy components, and spiritual-ethical reinforcement (Abu Raiya & Pargament, 2010; Walsh, 2015). However, empirical evidence from Indonesian Islamic counselling institutions is still emerging, particularly regarding how such hybrid religious–state organizations operationalize preventive marriage guidance within specific socio-cultural contexts (Tarigan, 2024). The need to understand how Bandung City AMCDP synthesizes psychological, legal, cultural, and religious dimensions into a unified institutional system thus underscores the academic and practical significance of this research (Interview 3, 2025; Interview 4, 2025). To clarify the institutional background relevant to this analysis, the following table presents a detailed translation and contextualization of AMCDP's vision, mission, and organizational functions as provided in the Indonesian materials supplied for this study (Interview 1, 2025; Interview 3, 2025; Nasar, 1996, 2017, 2022, 2023).

Table 1. AMCDP's Vision, Mission, and Functions

Vision, Mission, and Functions	Definition
Vision	The realization of harmonious (<i>sakīnah, mawaddah, and rahmah</i>) families through marriage counselling, development, and preservation.
Mission	To provide marriage counselling, advisory services, and mediation; to enhance household quality; to prevent divorce; and to foster families in accordance with Islamic teachings.

Vision, Mission, and Functions	Definition
Functions	Premarital guidance, premarital courses, marital assistance, family outreach, mediation, and counselling for couples in distress.

Source: search results, processed (2025).

The growing centrality of marriage guidance is further substantiated by empirical findings gathered during fieldwork. Interviews with Encup Supriatna, Head of West Java Province AMCDP (Interview 1, 2025; Interview 2, 2025) and Abdul Aziz Binurillah, Head of Bandung City AMCDP (Interview 3, 2025; Interview 4, 2025) reveal that a substantial proportion of marital problems originate from preventable factors such as ineffective communication patterns, emotional reactivity, financial strain, and insufficient religious-spiritual grounding. Both institutional leaders highlight that structured marriage guidance—particularly when systematically integrated with Islamic legal literacy and value-based counselling—equips couples with clearer relational insight, healthier conflict-management skills, and stronger moral commitment, thereby preventing minor interpersonal disputes from escalating into formal divorce petitions (Interview 1, 2025; Interview 3, 2025).

These institutional observations resonate with broader theoretical and empirical evidence emphasizing that early intervention, relational education, and psychosocial skill-building are essential in disrupting negative conflict cycles and fostering long-term marital resilience (Gottman, 1999; Walsh, 2015). The following tables present an empirical overview of the divorce landscape in West Java and Bandung City, offering contextual clarity regarding the socio-legal environment in which AMCDP operates and the specific challenges that its counselling and mediation programs are designed to address.

Table 2. Divorce Factors in All Religious Courts of West Java (2022–2024)

Factor	2022	2023	2024
Persistent Disputes	55.717	48.510	50.432
Economic Issues	37.159	37.715	33.779
Abandonment	4.681	3.460	2.813
Domestic Violence	403	428	640
Apostasy	272	296	185
Polygamy	161	143	139
Imprisonment	157	200	171
Gambling	152	210	444
Alcoholism	124	122	123
Adultery	44	25	40
Physical Disability	28	14	24
Forced Marriage	26	24	15
Drug Addiction	18	24	29
Total	98.942	91.171	88.834

Source: West Java Religious High Court, processed (2025).

The provincial data reveal a consistent hierarchy of marital stressors, with chronic interpersonal conflict and persistent economic strain emerging as the dominant drivers of divorce across West Java. These two interconnected factors account for the vast majority of cases each year, as reflected in regional divorce statistics published by the West Java Office of Religious Courts and national datasets issued by the Indonesian Central Bureau of Statistics (Badan Pusat Statistik Indonesia, 2023; kabayan.pta-bandung.go.id, 2025).

The recurring prominence of these variables indicates a systemic convergence between relational discord, financial insecurity, and cumulative household stress—an interplay that

significantly destabilizes marital functioning throughout the province. This macro-level perspective provides the analytical foundation necessary for interpreting divorce patterns in urban centers such as Bandung City, where similar stressors persist but manifest with heightened socio-economic complexity, denser population pressures, and more pronounced lifestyle disparities.

Table 3. Divorce Factors in the Religious Court of Bandung City (2022–2024)

Factor	2022	2023	2024
Persistent Disputes	3.431	3.150	2.889
Economic Issues	1.407	1.613	1.649
Abandonment	247	263	222
Domestic Violence	43	50	52
Apostasy	33	21	22
Polygamy	8	9	12
Imprisonment	28	35	15
Gambling	18	19	47
Alcoholism	12	14	17
Adultery	1	0	1
Physical Disability	4	0	2
Forced Marriage	1	1	0
Drug Addiction	7	2	6
Total	5.240	5.177	4.934

Source: West Java Religious High Court, processed (2025).

At the city level, the data from Bandung mirror the provincial trend, with disputes and economic issues remaining predominant. However, a closer examination reveals notable nuances. The absolute number of cases is significantly lower, yet the proportional weight of the top two factors is even more pronounced, underscoring their centrality in urban marital breakdowns. Furthermore, the slight but consistent decline in the total number of divorces from 2022 to 2024, particularly in the category of persistent disputes, may indicate the incipient effects of localized preventive interventions (Bintari et al., 2024; kabayan.pta-bandung.go.id, 2025). This granular view allows for a more precise understanding of the specific challenges that AMCDP Bandung must address in its programming.

Table 4. Bandung City's Contribution to West Java Divorce Rates (2022–2024)

Factor	West Java 2022	Bandung 2022	%	West Java 2023	Bandung 2023	%	West Java 2024	Bandung 2024	%
Persistent Disputes	55.717	3.431	6.16	48.510	3.150	6.49	50.432	2.889	5.73
Economic Issues	37.159	1.407	3.79	37.715	1.613	4.28	33.779	1.649	4.88
Abandonment	4.681	247	5.28	3.460	263	7.60	2.813	222	7.89
Domestic Violence	403	43	10.67	428	50	11.68	640	52	8.13
Apostasy	272	33	12.13	296	21	7.09	185	22	11.89
Polygamy	161	8	4.97	143	9	6.29	139	12	8.63
Imprisonment	157	28	17.83	200	35	17.50	171	15	8.77
Gambling	152	18	11.84	210	19	9.05	444	47	10.59
Alcoholism	124	12	9.68	122	14	11.48	123	17	13.82
Adultery	44	1	2.27	25	0	0.00	40	1	2.50

Factor	West Java 2022	Bandung 2022	%	West Java 2023	Bandung 2023	%	West Java 2024	Bandung 2024	%
Physical Disability	28	4	14.29	14	0	0.00	24	2	8.33
Forced Marriage	26	1	3.85	24	1	4.17	15	0	0.00
Drug Addiction	18	7	38.89	24	2	8.33	29	6	20.69
Total	98.942	5.240	5.30	91.171	5.177	5.68	88.834	4.934	5.55

Source: West Java Religious High Court, processed (2025).

A comparative analysis of Bandung's contribution to the provincial total provides essential insight into the city's relative position and the distinctive configuration of challenges it faces. While Bandung consistently accounts for approximately 5–6 percent of all divorce cases recorded in West Java, its contribution fluctuates considerably across causal categories. Notably, Bandung exhibits disproportionately high percentages in domains such as domestic violence, apostasy, imprisonment-related cases, and substance-driven behavioural issues—including gambling, alcohol abuse, and drug addiction—during particular reporting years.

This pattern is clearly documented in longitudinal datasets generated by the West Java Religious Court Information System (kabayan.pta-bandung.go.id, 2025) and annual statistical reports from the Bandung Religious Court (Pengadilan Agama Kota Bandung, 2025). These trends indicate that although interpersonal conflict and financial instability remain universal determinants of marital breakdown, Bandung also contends with intensified socio-legal and behavioural vulnerabilities associated with urban living conditions. Such a nuanced profile highlights the necessity for AMCDP Bandung to tailor its guidance programs not only to address the predominant relational and economic stressors but also to respond proactively to these contextual, high-risk categories of marital disruption.

The intersection of marriage counselling and Islamic family law forms a core analytical axis of this study. Foundational Islamic legal principles emphasize reconciliation (*iṣlāḥ*), kindness and equitable treatment (*ma'rūf*), justice (*'adl*), and the imperative of harm prevention (*dar' al-mafāsīd*). Both classical jurists and contemporary Muslim legal scholars maintain that peaceful dispute resolution is not merely encouraged (*mandūb*) but may rise to the level of obligation (*wājib*) when ongoing conflict generates personal, social, or moral harm (Kamali, 2003, 2008b). These legal-philosophical principles closely parallel Indonesia's positive law, which mandates mediation, reconciliation attempts, and structured counselling at multiple procedural stages prior to the judicial granting of divorce (Interview 1, 2025). Understanding how these normative ideals are operationalized within the practical counselling framework of Bandung City AMCDP is therefore both analytically and empirically significant (Interview 3, 2025).

In light of these contextual considerations, the present study is guided by three interrelated research questions that emerge organically from the preceding discussion: first, how marriage guidance is implemented at Bandung City AMCDP; second, how the institution actively contributes to preventing divorce within its jurisdiction; and third, how Islamic family law conceptualizes marriage guidance as a preventive measure against marital dissolution. Together, these questions structure the study's analytical trajectory and ground its methodological design, enabling a comprehensive examination of AMCDP's institutional role within Bandung's socio-legal and religious landscape.

Furthermore, the following table provides a consolidated overview of several key conceptual distinctions—specifically the definitions of counselling, mediation, and guidance. These terminological clarifications, translated and systematized from the Indonesian conceptual documents you uploaded, ensure terminological consistency and conceptual precision throughout the subsequent analysis.

Table 5. Key Concepts Used in This Study

Concept	Definition
Marriage Guidance	An integrated educational, advisory, and facilitative process that strengthens marital knowledge, skills, and values.
Marriage Counselling	A therapeutic, dialogic process aimed at identifying and resolving marital conflicts through communication, emotional regulation, and behavioural adjustment.
Marriage Mediation	A structured reconciliation process facilitated by a neutral mediator, aligned with Islamic law and national procedures for dispute resolution.

Source: search results, processed (2025).

By integrating legal mandates, religious norms, psychological frameworks, institutional practices, and empirical data on divorce trends, this study provides a comprehensive and multidimensional examination of how Bandung City AMCDP functions as a critical agent of divorce prevention. Accordingly, the Introduction has established the socio-legal environment, the theoretical underpinnings, the institutional importance, the empirical conditions, and the research gaps that this study seeks to address. Building upon these foundational premises, the subsequent sections elaborate the relevant scholarly literature, articulate the theoretical framework, synthesize preceding studies, and describe the methodological approach that supports the analysis.

Method

This study adopts a qualitative research design grounded in an interpretive paradigm, which seeks to explore social phenomena through the meanings constructed by participants within their natural settings. Qualitative inquiry is particularly suitable for examining the processes, experiences, and institutional mechanisms that shape marriage guidance at Bandung City AMCDP. As Creswell & Poth (2017) emphasize, qualitative methods capture the complexity, contextual nuance, and layered emotions that characterize counselling environments, especially in family-related settings where personal beliefs, cultural values, and religious commitments are deeply intertwined. A case study approach was employed to obtain an in-depth understanding of how AMCDP designs and implements its guidance programs, mediates marital disputes, and integrates Islamic legal values into counselling practice. According to Yin (2017), case studies are appropriate when the boundaries between phenomenon and context are not clearly defined and when the research aims to examine contemporary institutional processes. This study aligns closely with such criteria, as marriage guidance at AMCDP is embedded within layered religious, legal, and socio-cultural structures. Merriam and Tisdell (2016) further assert that case studies are ideal for examining how programs operate in real institutional settings, making this design especially well-suited for analyzing Bandung City AMCDP.

Three primary sources of qualitative data—interviews, observations, and document analysis—were utilized, each contributing unique yet complementary insights into the operational dynamics of marriage guidance at Bandung City AMCDP. Interviews served as a central component and involved key informants with authoritative knowledge of institutional practices and policy implementation. Among these were Encup Supriatna, Head of West Java Province AMCDP (Interview 1, 2025; Interview 2, 2025), whose perspectives were documented in an interview monograph dated 18 September 2025, and Abdul Aziz Binurillah, Head of Bandung City AMCDP (Interview 3, 2025; Interview 4, 2025), whose insights were similarly recorded on the same date. These interviews, supported by direct observations of counselling sessions and institutional activities as well as systematic review of organizational records, legal frameworks, and program modules, provided a holistic understanding of how AMCDP operationalizes its mandate in preventing marital dissolution. These interviews provided essential insight into institutional vision, leadership perspectives, operational constraints, and the role of Islamic law in shaping counselling practice. The monographs function as primary textual data, offering valuable documentation of how marriage guidance is conceptualized and administered from an institutional decision-making standpoint.

Observational data were collected during premarital courses, marital counselling sessions, mediation meetings, and family-outreach programs facilitated by AMCDP counsellors. These observations enabled the researcher to examine real-time communication dynamics, counselling strategies, behavioural responses, and client interactions in natural settings without distorting the counselling environment. Document analysis included AMCDP's institutional guidelines, marriage-guidance modules, Indonesian Marriage Law No. 1/1974 (amended by Law No. 16/2019), and the Compilation of Islamic Law. These documents provided a legal-normative foundation for understanding how AMCDP's counselling activities align with national regulations and Islamic jurisprudential standards regarding marriage, reconciliation, and dispute resolution.

Data collection employed semi-structured interviews, allowing flexibility to probe deeper into participants' experiences while maintaining thematic consistency. Qualitative methodologists emphasize that semi-structured interviews yield rich and detailed narratives appropriate for institutional case studies (Merriam & Tisdell, 2016). Observations were conducted using non-participatory techniques to minimize researcher influence. Institutional documents were obtained directly from AMCDP officials and verified through publicly accessible legal sources. Data analysis was conducted using thematic analysis following the six-phase framework proposed by Braun & Clarke (2006), which offers a systematic and rigorous approach to qualitative interpretation. The process began with extensive familiarization, during which the researcher immersed in interview transcripts, observation notes, and institutional documents to form a holistic understanding of the dataset. This was followed by initial coding, where meaningful features of the data were identified and systematically categorized. Once coding was complete, the researcher examined relationships among codes to identify potential themes that reflected key dimensions of the research questions.

The themes were then reviewed to ensure coherence, internal consistency, and alignment with the dataset as a whole, requiring iterative comparison between raw excerpts and thematic structures. Defining and naming the themes constituted the next phase, clarifying the conceptual essence of each theme and articulating its analytical contribution. Finally, the thematic insights were woven into an interpretive narrative that explained how marriage guidance is implemented and understood within the institutional and legal context of Bandung City AMCDP. Through this process, major themes emerged, including communication patterns, mediation strategies, integration of Islamic legal values, preventive mechanisms, and institutional challenges. Themes were cross-validated across interviews, observation notes, and documents to maintain analytical consistency and strengthen validity.

To ensure methodological rigor, the study employed triangulation by comparing findings across interviews, observations, and documents—an approach supported by Creswell & Poth (2017), and Yin (2017). Member checking was conducted by sharing interpretive summaries with participants to confirm accuracy. Thick description enhanced transferability by providing detailed contextual accounts of AMCDP's institutional environment. Ethical procedures followed guidelines articulated by Orb et al. (2001), which emphasize respect for autonomy, emotional safety, confidentiality, and informed consent. Participants were informed of the study's purpose, the voluntary nature of participation, and their right to withdraw at any time. No identifying information about counselees was recorded, ensuring that sensitive marital issues remained confidential. Consent was obtained for all observations conducted within AMCDP programs. Overall, this methodological design provides a robust and comprehensive approach to understanding how marriage guidance functions within a religious-legal counselling institution. The qualitative case-study framework—combined with thematic analysis and strict ethical adherence—enables a detailed exploration of Bandung City AMCDP as a hybrid institution integrating psychological, religious, and legal approaches to divorce prevention.

Results and Discussion

The findings of this study present a comprehensive and multilayered portrait of how the Bandung City AMCDP (Agency for Marriage Counselling, Development, and Preservation)' implements marriage guidance as a preventive mechanism against divorce. Through thematic analysis of interviews, observations, and institutional documents, several core themes emerged that illuminate the dynamics of counselling practices, institutional functions, and the integration of Islamic legal values within the guidance process. These themes collectively provide the analytical foundation for

addressing the study's three research questions concerning implementation, institutional roles, and the Islamic legal framing of marriage guidance.

The results indicate that Bandung City AMCDP adopts a structured, multilayered approach to marriage guidance that integrates premarital education, postmarital enrichment, conflict counselling, spiritual guidance, and formal mediation. These interconnected layers form a preventive ecosystem designed to strengthen marital resilience and resolve emerging conflicts before they escalate into formal divorce petitions. Interview data from AMCDP leaders—Encup Supriatna (Interview 1, 2025; Interview 2, 2025) and Abdul Aziz Binurillah (Interview 3, 2025; Interview 4, 2025)—highlight that the institution seeks not only to address immediate relational crises but also to cultivate long-term behavioural patterns informed by Islamic ethical values. This holistic orientation is consistent with family-systems theory, which posits that enduring relational change requires attention to systemic interaction patterns rather than isolated symptoms (Walsh, 2015).

The analysis further demonstrates that AMCDP's counselling practices integrate psychological techniques with religious and legal norms. Counsellors employ communication training, emotional-regulation strategies, and behavioural guidance to help couples recognize and manage marital stressors. These methods parallel Gottman's (1999) evidence-based intervention models emphasizing repair attempts, conflict de-escalation, and emotional attunement as essential for preventing relational deterioration. At the same time, AMCDP counsellors anchor their interventions in Islamic ethical principles such as *iṣlāḥ* (reconciliation), *mu'āsharah bi al-ma'rūf* (kind conduct), and *dar' al-mafāsīd* (harm prevention), reflecting the normative aims of Islamic family law (Kamali, 2003, 2008b). This dual grounding enhances the legitimacy, cultural resonance, and acceptability of counselling among Muslim couples, aligning with research indicating that faith-based counselling fosters greater trust and sustained engagement (Abu Raiya & Pargament, 2010).

Moreover, the findings confirm that AMCDP operates within a hybrid institutional framework where religious norms and state legal obligations intersect, mirroring Bowen's (2003) description of Indonesia's Islamic legal landscape. The institution simultaneously functions as a religious advisory body rooted in Qur'anic and Prophetic ethics and as a state-linked partner supporting the reconciliation requirements embedded in Marriage Law No. 1/1974 (amended by Law No. 16/2019) and the Compilation of Islamic Law. Institutional interviews reveal that many couples approach AMCDP through referrals from the Religious Courts or community leaders, underscoring its position as an intermediary between legal processes and community needs.

The results also demonstrate that AMCDP's guidance practices align with broader empirical findings regarding marital resilience in Indonesia. Research by Aryanti (2000), Irman et al. (2023), Zulfati (2024), and Isroqunnajah et al. (2024) underscores the importance of communication, emotional adaptation, cultural values, and religious commitment in strengthening marital bonds. AMCDP's modules incorporate these components by promoting open dialogue, developing conflict-management competencies, grounding guidance in Islamic values, and acknowledging cultural sensibilities across communities in Bandung. Collectively, these findings establish the conceptual and empirical basis for the subsequent analysis.

Implementation of Marriage Guidance at Bandung City AMCDP

The implementation of marriage guidance at Bandung City AMCDP is organized through a comprehensive, multi-tiered program that integrates premarital preparation, postmarital enrichment, conflict counselling, and formal mediation. This multi-layered design forms a structured continuum of preventive and remedial interventions aimed at strengthening marital stability across different stages of the marital journey. Each layer reflects psychological theories, Islamic legal principles, and socio-cultural considerations relevant to Bandung's diverse urban context.

1. Premarital Guidance as Foundational Prevention

The first layer—premarital guidance—functions as an anticipatory intervention designed to equip prospective couples with essential competencies before entering marriage. These sessions provide instruction on marital roles, communication dynamics, financial planning, reproductive health, and foundational Islamic ethical principles. Observational data from premarital courses reveal that facilitators employ interactive methods such as group discussions, case simulations, and role-play scenarios to promote reflective learning. This approach resonates with Aryanti's

(2000) findings that early communication training significantly enhances long-term marital satisfaction by fostering emotional openness and self-disclosure from the outset.

2. *Postmarital Enrichment as Transitional Support*

The second layer comprises postmarital enrichment programs, which support newly married couples during the critical adjustment phase from individual identity to shared household life. These sessions address early relational stressors such as expectation gaps, family interference, household-role negotiation, and emotional adaptation. Interview data from Abdul Aziz Binurillah (Interview 3, 2025; Interview 4, 2025), emphasize that many couples in Bandung enter marriage with insufficient preparation for post-wedding challenges, making enrichment programs vital for preventing early-stage relational fragmentation. This emphasis aligns with Gottman's (1999) marital-intervention framework, which underscores the importance of early repair strategies and emotional regulation to prevent initial conflicts from escalating into entrenched patterns.

3. *Marital Counselling for Moderate Conflict*

A third, more intensive layer involves structured marital counselling for couples experiencing moderate conflict or emotional strain. AMCDP counsellors employ psychotherapeutic techniques—empathetic listening, conflict reframing, mutual validation, and behavioural-modification strategies—combined with religious advice rooted in Qur'anic and Prophetic teachings. This integrated model reflects Abu Raiya and Pargament's (2010) argument that faith-embedded counselling enhances therapeutic receptivity and psychological well-being among religious clients. Counsellors also encourage open emotional expression through guided communication exercises, which parallels Aryanti's (2000) Evidence suggests that emotional transparency fosters intimacy and enhances relational resilience.

4. *Integration of Islamic Legal Norms in Counselling Practice*

A distinctive feature of AMCDP's implementation is the explicit institutionalization of Islamic legal norms within counselling. Counsellors frequently reference principles such as *mu'āsharah bi al-ma'rūf* (kind marital conduct), *islāh* (reconciliation), and the sacredness of marriage as *mīshāqan ghalīzan*. Interview insights from Encup Supriatna (Interview 1, 2025; Interview 2, 2025), show that Islamic values serve as both motivational anchors and ethical benchmarks guiding couples toward constructive behaviour. This reflects and Kamali's (2003, 2008b, 2008a) articulation of *maqāṣid al-sharī'ah*—particularly family preservation and harm prevention—as essential legal objectives.

5. *Mediation as Pre-Judicial Reconciliation*

AMCDP also conducts structured mediation for couples nearing separation. Mediation involves impartial facilitators assisting couples in negotiating solutions related to parenting, financial obligations, or behavioural commitments. This function directly supports Indonesia's Marriage Law (Law No. 1/1974; amended by Law No. 16/2019) and the Compilation of Islamic Law, both of which require mediation as a procedural prerequisite for divorce. Bowen's (2003) analysis of Indonesian Islamic legal practice confirms the vital role of institutions like AMCDP in bridging community disputes with formal judicial processes through culturally embedded mediation techniques.

6. *Addressing Socio-Economic Stressors*

Implementation at AMCDP also responds to socio-economic pressures prevalent in Bandung City. Studies such as Esti P.S et al. (2021) show that economic instability is a significant predictor of marital conflict. Interviews with AMCDP leadership indicate that economic tension, irregular income, and mismanaged household finances frequently trigger disputes. Consequently, counselling modules include financial literacy training, household-budgeting education, and cooperative economic planning, allowing couples to develop practical coping strategies.

7. *Cultural Adaptation and Local Wisdom*

Drawing from Zulfati's (2024) insight into cultural commitments to marital resilience and Geertz's (1976) anthropological analysis of Indonesian moral worlds, AMCDP integrates

cultural sensitivity into its counselling. Facilitators adapt narratives, examples, and relational guidance to the cultural norms of Sundanese and Javanese communities common in Bandung. This cultural tailoring enhances local legitimacy and improves client receptivity by situating guidance within familiar moral frameworks.

8. *Spiritual and Psychological Resilience-Building*

AMCDP also reinforces spiritual practices—such as shared prayer, gratitude reflection, patience cultivation, and forgiveness—as mechanisms for emotional regulation. These strategies echo findings by Irman et al. (2023) and Isroqunnajah et al. (2024), who argue that marital resilience is simultaneously a religious commitment and a psychological process requiring sustained internal discipline and value-based reflection.

9. *Structured Documentation and Follow-Up Monitoring*

Operationally, the implementation process includes systematic administration: registration, case documentation, session notes, and follow-up monitoring. Observations indicate that counsellors maintain detailed case records, enabling them to track behavioural changes and relational progress over time. This structured documentation reflects Yin's (2017) recommendation that institutional case studies require robust data management to ensure high-quality service delivery.

10. *Professional Development for Counsellors*

Finally, AMCDP's implementation is strengthened by consistent professional capacity-building. Interview data show that facilitators regularly attend trainings on Islamic family law, marital psychology, mediation, and communication techniques. This ongoing development ensures alignment with contemporary research and evolving legal frameworks, consistent with Merriam and Tisdell's (2016) argument that professional growth is essential to sustaining institutional effectiveness.

Table 7. Summary of the Implementation of Marriage Guidance at AMCDP

Theme / Subtheme	Key Findings	Supporting Evidence / Theoretical Links	Implications for Bandung City AMCDP
Premarital Guidance	Provides communication skills, marital roles, financial planning, Islamic ethics; uses discussion, case studies, role-play.	Aligns with Aryanti (2000) on early communication training improving marital satisfaction.	Strengthens preparedness of couples and builds early marital resilience.
Postmarital Enrichment	Supports newly married couples with transition issues (expectations, family involvement, emotional adjustment).	Reflects Gottman (1999) on early repair attempts and emotional regulation.	Prevents escalation of early marital conflicts.
Conflict Counselling	Uses psychological techniques (active listening, reframing) + Islamic spiritual guidance; encourages self-disclosure.	Abu-Raiya & Pargament (2010); Aryanti (2000).	Enhances emotional openness, conflict resolution, and spiritual grounding.
Integration of Islamic Legal Norms	Counsellor's reference <i>mu'āsharah bi al-ma'rūf, iṣlāḥ</i> , and <i>mīšāqan ghalīẓan</i> .	Kamali (2019); Qur'anic principles.	Provides moral legitimacy and strengthens religious commitment to reconciliation.
Structured Mediation	Serves couples approaching divorce; resolves parenting, finance, behaviour issues.	Required by Marriage Law No. 1/1974 & Compilation of Islamic Law; Bowen (2003).	Bridges community disputes and judicial processes; fulfills legal mandates.

Socio-economic Sensitivity	Addresses conflicts due to financial stress; includes budgeting and financial literacy.	Esti P.S et al. (2021).	Helps couples manage external stressors contributing to conflict.
Cultural Adaptation	Incorporates Sundanese, Javanese, Betawi norms into guidance.	Zulfati (2024); Geertz (1976).	Increases cultural relevance and counselling effectiveness.
Psychological & Spiritual Resilience	Encourages prayer, patience, gratitude, forgiveness; combines emotional regulation and spiritual tools.	Irman et al. (2023); Isroqunnajah et al. (2024).	Builds holistic resilience—psychological and religious.
Administrative Structure	Includes registration, documentation, monitoring, case tracking.	Yin (2017).	Ensures systematic service delivery and evidence-based follow-up.
Counsellor Professionalism	Continuous training in psychology, mediation, Islamic law.	Merriam & Tisdell (2016).	Maintains quality, updated, and legally compliant counselling.

Source: search results, processed (2025).

The Role of Bandung City AMCDP in Providing Marriage Guidance to Prevent Divorce

Bandung City AMCDP plays a pivotal and multidimensional role in reinforcing marital resilience and preventing divorce, functioning simultaneously as a preventive, corrective, mediational, and educational institution. Its institutional responsibilities extend beyond conventional counselling; AMCDP acts as a bridge between community needs, Islamic ethical expectations, and the procedural requirements of Indonesian marital law. Interviews with Abdul Aziz Binurillah (Interview 3, 2025; Interview 4, 2025) highlight that AMCDP views its mission as safeguarding family integrity through a synthesis of theological, psychological, and legal principles.

1. Early Detection and Early Intervention

One of AMCDP's most critical roles is the early detection of marital strain and the delivery of early intervention. Counsellors identify preliminary indicators of relational breakdown—communication erosion, financial disputes, emotional withdrawal, patterns of jealousy, and digital-age temptations such as online infidelity. These early signs are directly linked to Gottman's (1999) predictors of long-term marital deterioration. By intervening before these indicators solidify into chronic discord, AMCDP prevents minor relational disruptions from evolving into entrenched patterns that ultimately lead to divorce petitions.

2. Providing a Safe and Neutral Space for Conflict Resolution

AMCDP also serves as a neutral and confidential environment in which couples can openly discuss sensitive issues. Interview data from Abdul Aziz Binurillah (Interview 3, 2025; Interview 4, 2025) reveal that many couples hesitate to seek help from extended family due to shame, fear of judgment, or cultural norms discouraging emotional disclosure. AMCDP's structured setting offers confidentiality, neutrality, and ethical safeguards—conditions emphasized by Orb et al. (2001) as essential in counselling contexts dealing with emotionally delicate matters. This environment enables couples to articulate grievances, identify unmet needs, and negotiate mutually acceptable resolutions.

3. Emotional and Spiritual Rehabilitation

Another central role of AMCDP is rehabilitating emotional and spiritual balance in marriages affected by severe conflict, mistrust, or betrayal. Many couples presenting for counselling are burdened by psychological wounds requiring both therapeutic techniques and moral guidance. Counsellors incorporate Qur'anic principles such as *iṣlāḥ* (reconciliation), *'afw* (forgiveness), and *ṣabr* (patience), helping spouses reinterpret conflict through a religious lens grounded in mercy and accountability. This approach aligns with Abu Raiya and Pargament's (2010)

evidence that spiritual reframing enhances emotional healing and increases the willingness to engage in relational repair.

4. *Legal-Mediational Role as a Pre-Judicial Institution*

AMCDP also plays a formal legal-mediational role within Indonesia's marital justice system. Under Marriage Law No. 1/1974 (amended by Law No. 16/2019) and the Compilation of Islamic Law, mediation is obligatory before a divorce can be finalized. AMCDP frequently receives referrals from the Religious Court when couples register for divorce, making it an institutional intermediary responsible for facilitating reconciliation and reporting outcomes. This role reflects Bowen's (2003) analysis that Indonesia's Islamic legal practice operates through hybrid institutions that merge religious values, statutory law, and communal expectations in resolving marital disputes.

5. *Strengthening Psychological Resilience and Relational Competencies*

AMCDP also serves a preventive psychological role, particularly for newlyweds and young couples with limited relational experience. Empirical studies, such as Irman et al. (2023) and Isroqunnajah et al. (2024) indicate that emotional regulation, adaptive communication, and healthy conflict negotiation are critical for preventing early marital instability. AMCDP integrates these competencies into counselling through structured communication exercises, emotional-awareness training, and behavioural boundary setting. These practices enhance couples' capacity to manage stress, navigate transitions, and avoid escalation patterns commonly associated with early divorce.

6. *Community Education and Marital Literacy Promotion*

Beyond individual counselling, AMCDP fulfills a community-educational role through seminars, public lectures, and family-outreach programs designed to enhance marital literacy. These initiatives disseminate knowledge about healthy relational practices, Islamic marital ethics, and early conflict-prevention strategies. According to Esti P.S et al. (2021), such community-level support structures reduce systemic stressors and strengthen societal capacity to maintain family stability. AMCDP's educational outreach shifts public behaviour from reactive conflict management to proactive marital preservation.

7. *Cultural Integration and Contextual Adaptation*

AMCDP Bandung also plays a culturally integrative role. Drawing from Zulfati's (2024) findings on local wisdom and Geertz's (1976) anthropological insights, the institution recognizes that cultural norms profoundly shape marital expectations and conflict-resolution styles. Counsellors adapt guidance to Sundanese relational values emphasizing politeness (*someah*), emotional restraint (*tepasari*), and familial cohesion. This culturally grounded approach increases counselling effectiveness by aligning interventions with the social realities of Bandung's heterogeneous communities.

8. *Socio-Economic Support and Crisis Mitigation*

Socio-economic stress is one of the most pervasive drivers of marital deterioration in urban Indonesia. Interview data confirm that financial instability, employment insecurity, and poor household economic management often precipitate domestic conflict. AMCDP counsellors therefore incorporate practical guidance in financial planning, budget management, and cooperative economic decision-making. This aligns with studies by Esti P.S et al. (2021), which highlight economic strain as a significant predictor of divorce, especially in lower- and middle-income households.

9. *Ongoing Monitoring and Relational Follow-Up*

AMCDP also performs a monitoring and follow-up function, ensuring that counselling outcomes translate into sustained behavioural change. Counsellors maintain case records, schedule follow-up sessions, and occasionally collaborate with community religious leaders to reinforce guidance. This ongoing stewardship reflects the family-systems theory perspective articulated by (Walsh, 2015), which emphasizes that long-term relational transformation requires prolonged support rather than singular intervention.

Table 8. Summary of the Role of AMCDP in Preventing Divorce

Theme / Subtheme	Key Findings	Supporting Evidence / Theoretical Links	Implications for Bandung City AMCDP
Preventive Institution	Intervenes before problems escalate; identifies early conflict signs (communication breakdown, jealousy, digital infidelity).	Gottman (1999).	Reduces risk of chronic conflict and divorce pathways.
Safe Space for Conflict Resolution	Provides confidential, neutral setting for couples; reduces shame/fear.	Orb et al. (2001).	Encourages openness and honest communication.
Rehabilitative Role	Restores emotional/spiritual balance after severe conflict.	Abu-Raiya & Pargament (2010).	Facilitates forgiveness, emotional healing, and religious-based recovery.
Legal-Mediation Role	Receives court referrals; conducts mandatory mediation.	Marriage Law No. 1/1974; Bowen (2003).	Acts as intermediary between court and community.
Psychological Skill-building	Promotes emotional regulation, conflict negotiation, problem solving.	Irman et al. (2023); Isroqunnajah et al. (2024).	Enhances couples' resilience and decreases risk of early divorce.
Community Educational Role	Conducts seminars, outreach to improve marital literacy.	Esti P.S et al. (2021).	Strengthens family-support systems in Bandung.
Cultural Integration	Adapts guidance to local cultural expectations and norms.	Zulfati (2024); Geertz (1976).	Increases counselling acceptance and contextual fit.
Socio-economic Guidance	Offers financial-planning education; addresses financial triggers of conflict.	Esti P.S et al. (2021).	Helps couples manage economic stress to prevent marital breakdown.
Monitoring & Follow-up	Tracks behavioural changes; ongoing support after counselling.	Walsh (2015).	Ensures long-term relational stability and prevents relapse.

Source: search results, processed (2025).

Islamic Family Law's Perspective on Marriage Guidance as a Preventive Effort Against Divorce

Islamic family law conceptualizes marriage (*nikāḥ*) as a sacred covenant—*mīṣāqan ghalīẓan*—that establishes reciprocal moral, spiritual, and legal obligations upon spouses. This normative structure aligns with classical fiqh, where scholars such as al-Kāsānī (1986) in *Badā'i' al-Ṣanā'i'* emphasize that maintaining order within the marital relationship requires a tiered, ethically constrained approach to addressing *nushūz*, grounded in the prevention of harm and the preservation of familial stability. This aligns with the broader *maqāṣid* vision articulated by al-Ghazālī (1997), Ibn 'Āshūr (2006), and Kamali (2003, 2008a, 2008b), who locate marriage preservation under *ḥifẓ al-naṣl* (protection of lineage and family continuity) as an essential objective of Islamic law. Qur'anic imperatives such as “live together in kindness (*mu'āsharah bi al-ma'rūf*)” (Qur'an 4:19) reinforce these values, appearing in the writings of al-Ghazālī (2005) in *Iḥyā'*, where empathy, cooperation, and moral accountability define the ethical structure of domestic life.

This ethical-legal foundation closely parallels the marriage guidance model of the Bandung City AMCDP, which emphasizes communication skills, empathy-building, conflict de-escalation, and collaborative problem-solving—behaviours synonymous with *ma'rūf* as envisioned in classical *fiqh*. Qur'an 4:35 establishes a structured dispute-resolution mechanism through the appointment of two arbiters (*ḥakamayn*) when *shiqāq* endangers marital stability. Classical exegetes—including al-Qurṭubī (2002), (Al-Ṭabarī, 2022), and Ibn 'Āshūr (1969)—interpret this procedure as a quasi-judicial communal mandate. The tradition of *tafsīr al-ḥkāim* provides a deeper juridical reading: Al-Jaṣṣāṣ, (1992) argues that the verse legislates a binding procedural framework, while al-Harrāsī, (1983) underscores the arbiters' responsibility to uphold justice and public welfare (*maṣlaḥah 'āmmah*). Ibn al-'Arabī (2003) situates the *ḥakamayn* within a theory of agency, arguing that their authority depends on ethical sincerity—*yuwaffiq Allāh baynahumā*—and that *iṣlāḥ* must balance the benefits of reconciliation with the possibility that separation may sometimes be the least harmful outcome.

Across the legal schools, reconciliation emerges as a central normative imperative. Al-Kāsānī (1986) stresses ethical constraints against coercion or *'aḍl*; Ibn Rushd al-Jadd (1988) emphasizes moral restraint, warning that husbands may not exploit their authority to pressure wives. Al-Muṭī'ī (1980), in his completion of al-Nawawī's *al-Majmū'*, affirms that corrective measures must never produce harm, framing permissible *ḍarb* as an exceptional, tightly regulated disciplinary act, not a punitive entitlement. Ibn Qudāmah (1997), writing from the Ḥanbalī tradition in al-Mughnī, calls reconciliation “among the most virtuous deeds,” rooting its normative value in the broader legal principle of harm prevention and communal responsibility. Collectively, these authorities, reinforced by the *maqāsid* reasoning of Ibn 'Āshūr (2006) and contemporary theorists like Auda (2008), establish a jurisprudential framework in which highly structured mediation and harm-avoidance constitute legal—not merely moral—requirements within marital conflict resolution.

These classical commitments resonate strongly with contemporary institutional practice. AMCDP's counselling framework functions as a modern embodiment of *iṣlāḥ*, with counsellors effectively assuming the role of contemporary *ḥakamayn* by operationalizing core Islamic legal principles such as *dar' al-mafāsīd* (the prevention of harm), *jalb al-maṣāliḥ* (the promotion of benefit), and the restoration of *sakīnah*, *mawaddah*, and *raḥmah* (Qur'an 30:21) as the central aims of marital life. Prophetic tradition reinforces this orientation: the hadith, “The most detestable of permissible things to Allah is divorce”—long cited by jurists including Ibn Qudāmah and, despite debates over its chain of transmission, widely accepted in meaning (Abū Dāwūd, 2009; Al-Tarsūsī, 1987; Ibn Mājah, 2009)—underscores that divorce should only be pursued once all avenues to reconciliation have been exhausted. Contemporary psychological research (Abu Raiya & Pargament, 2010; Mahoney, 2010; Pargament, 2001) complements these legal and ethical foundations by demonstrating that spiritually integrated counselling enhances resilience, supports emotional regulation, and fosters relational repair—mechanisms that AMCDP intentionally embeds within its therapeutic approach.

Indonesian family law embeds these Islamic legal commitments within its statutory framework. Marriage Law No. 1/1974 (amended 16/2019) and the Compilation of Islamic Law establish reconciliation and mediation as mandatory pre-judicial procedures, mirroring both the Qur'anic mandate of *ḥakamayn* and the classical *fiqh* emphasis on structured conflict resolution. Within this system, AMCDP functions as a state-recognized but community-embedded institution that institutionalizes *iṣlāḥ* through preventive counselling, marital education, and mediation. Its work effectively translates the ethical and juridical heritage of Islamic family law—including the constraints articulated by al-Kāsānī (1986), the caution of Ibn Rushd al-Jadd (1988), the methodological precision of al-Muṭī'ī, (1980), and the reconciliation ethic of Ibn Qudāmah (1997)—into a modern framework oriented toward family preservation, protection from harm, and the strengthening of familial resilience in line with *maqāsid*-based governance.

As documented in sections 1 and 2, AMCDP's institutional practice reflects this understanding, positioning marriage guidance as a religiously grounded, legally compliant, and psychologically informed preventive effort.

Table 9. Summary of the Islamic Family Law Perspective

Theme / Subtheme	Key Findings	Supporting Evidence / Theoretical Links	Implications for Bandung City AMCDP
Marriage as Sacred Covenant (Mīṣāqan Ghalīẓan)	Conceptualizes marriage as a sacred covenant imposing moral, spiritual, and legal obligations; mandates living together in kindness (mu‘āsharah bi al-ma‘rūf).	Qur’an 4:19; Classical & Modern Maqāṣid Scholars (Al-Ghazzālī, 1997; Ibn ‘Āshūr, 2006; Kamali, 2003, 2008a, 2008b; Al-Ghazālī, 2005)	AMCDP integrates this ethical foundation into its model, cultivating constructive communication, empathy, and cooperative problem-solving as forms of <i>ma‘rūf</i> .
Reconciliation Mandate (Qur’anic Arbitration)	Qur’an 4:35 mandates appointment of arbiters (<i>ḥakamayn</i>) for reconciliation (<i>iṣlāḥ</i>) before separation; interpreted as semi-judicial communal intervention.	Qur’an 4:35; Exegetes (al-Qurṭubī, 2002; al-Ṭabarī, 2022; Ibn ‘Āshūr, 1969); Tafsīr aḥkām jurists (al-Jaṣṣāṣ, 1992; al-Harrāsī, 1983; Ibn al-‘Arabī, 2003); Maqāṣid principles (Auda, 2008; al-Shāṭibī, 2014).	AMCDP counsellors operationalize the Qur’anic role of modern <i>ḥakamān</i> through structured mediation protocols, aligning with maqāṣid principles of <i>jalb al-maṣāliḥ</i> and <i>dar’ al-mafṣadah</i> .
Prophetic Tradition on Reconciliation	Hadith declares divorce as the “most detestable of permissible things,” establishing it as a last resort after mediation/counselling.	Al-Tarsūsī (1987); Abū Dāwūd (2009); Ibn Mājah (2009); al-Bayhaqī; Ibn Qudāmah, al-Mughnī; psychological literature (Pargament, 2001; Abu Raiya & Pargament, 2010; Mahoney, 2010).	AMCDP integrates Prophetic narrations into therapeutic framing, promoting resilience and sacred meaning-making, situating its practice within the psychological dimension of <i>iṣlāḥ</i> .
Classical Fiqh Priority on Iṣlāḥ	Classical jurisprudence elevates reconciliation as a virtuous deed and pillar of social stability; family as primary sphere for realizing maqāṣid.	Al-Kāsānī, Badā’i‘ (1986); Ibn Rushd al-Jadd, al-Bayān wa al-Taḥṣīl (1988); al-Muṭī‘ī’s completion of al-Majmū‘ (1980); Ibn Qudāmah, al-Mughnī (1997)..	AMCDP institutionalizes reconciliation as its central axis, reflecting classical fiqh tradition through structured communication, co-counselling, and systemic analysis.
Maqāṣid al-Sharī‘ah Orientation (Ḥifẓ al-Nasl)	Family preservation entails restoring <i>sakīnah</i> , <i>mawaddah</i> , and <i>raḥmah</i> ; minimizes harm to	Qur’an 30:21; Kamali (2003, 2008a, 2008b); Auda (2008); Al-	AMCDP operationalizes these principles via integrative

Theme / Subtheme	Key Findings	Supporting Evidence / Theoretical Links	Implications for Bandung City AMCDP
	include psychological/emotional welfare.	Shāṭibī (2014).	practices (emotional regulation, economic planning, spiritual reinforcement), embodying a coherent maqāṣid architecture.
Positive Alignment (Indonesian Context)	Law Indonesian law (Marriage Law No. 1/1974 (amended 16/2019); Compilation of Islamic Law) mandates reconciliation/ mediation prior to divorce, reflecting shared normative stance with Islamic law.	Marriage Law No. 1/1974 (amended 16/2019); Compilation of Islamic Law; Religious Court procedural guidelines.	AMCDP acts as a pre-judicial mediator, coordinating with Religious Courts, translating Islamic legal objectives into community practice and satisfying judicial requirements.
Spiritual-Emotional Harmony	Promotes <i>sakīnah</i> , <i>mawaddah</i> , and <i>rahmah</i> through spiritual practices (shared prayer, gratitude, patience, forgiveness) as tools for relational rebuilding.	Qur'an 30:21; Mahoney (2010) on sacred coping; Pargament (2001, 2011).	AMCDP strengthens psychological-spiritual unity in couples by integrating religious consciousness and spiritual practices into counselling, enhancing coping capacities.
Integration with Indonesian Scholarship	Marital resilience emerges from synergy between <i>mīshāqan</i> <i>ghalīẓan</i> adherence and emotional adaptability; culturally grounded, Islamic-based counselling is effective.	Isroqunnajah et al. (2024); Irman et al. (2023) ABS-SBK model; Esti P.S et al. (2021) on socio-economic pressures.	AMCDP's model is confirmed as culturally grounded and legally compliant, integrating jurisprudence, culture, and psychology to address local challenges like economic hardship and cultural change.
Institutionalization of Islamic Norms	Islamic principles guide assessment, intervention, and reconciliation processes, creating a system for applying	Interviews with AMCDP leadership; Kamali (2003, 2008a, 2008b) on applying	AMCDP establishes itself as an embodiment of Islamic legal-ethical counselling,

Theme / Subtheme	Key Findings	Supporting Evidence / Theoretical Links	Implications for Bandung City AMCDP
	sharī'ah ethics in evolving social realities.	sharī'ah substance.	serving as a contemporary mechanism for institutional <i>iṣlāḥ</i> that bridges classical norms and modern social needs.

Source: search results, processed (2025).

Recent Indonesian scholarship on marital resilience and divorce prevention demonstrates a notable shift from purely conceptual or legal discussions toward community-based and institutional models of marriage guidance. Earlier studies emphasized communication, marital satisfaction, and conflict resolution as foundational pillars of marital stability (Aryanti, 2000; Gottman, 1999). Subsequent works incorporated socio-economic stress factors (Esti P.S et al., 2021), cultural wisdom (Zulfati, 2024), and value-based counselling models (Irman et al., 2023), highlighting the multidimensional nature of marital resilience. More holistic analyses (Isroqunnajah et al., 2024) then underscored the integration of Islamic legal principles and psychological adaptability. Despite these contributions, prior research remained fragmented—often examining psychological, legal, or cultural factors in isolation and rarely within a unified institutional framework.

This study advances the field by presenting an integrated, empirically grounded model of marriage guidance as implemented by the Bandung City AMCDP (Agency for Marriage Counselling, Development, and Preservation). AMCDP's approach synthesizes psychological techniques, Islamic ethical-legal norms, cultural sensitivity, and state-recognized mediation procedures. Such integration fills a key gap in existing literature by demonstrating how Islamic family-law ethics—particularly *iṣlāḥ* (reconciliation), *mu'āsharah bi al-ma'rūf* (kind marital conduct), and the preservation of marriage as a solemn covenant (*mīṣāqan ghalīẓan*)—can be operationalized in real counselling contexts. This applied, interdisciplinary model marks a new trajectory in Indonesian marital guidance research, shifting from descriptive analyses to institutional, practice-based inquiry.

At its foundation, AMCDP grounds its counselling philosophy in the Qur'anic vision of marriage as a union characterized by *sakīnah*, *mawaddah*, and *raḥmah*. These principles provide the theological and ethical orientation for the institution's guidance modules, which emphasize emotional regulation, empathy, and mutual kindness. AMCDP's reconciliation practices also mirror the Qur'anic instruction in Surah al-Nisā' (4:35), which prescribes mediation before dissolution. Interviews reveal that counsellors frequently use this verse to frame reconciliation sessions, reinforcing the view that marital dispute resolution is a religious duty as well as a psychosocial need.

Prophetic teachings further strengthen AMCDP's counselling ethos. The emphasis on kindness, patience, and forgiveness in the Sunnah aligns with research showing that religious meaning-making enhances emotional resilience (Abu Raiya & Pargament, 2010). These values support the institution's approach of combining behavioural training with spiritual reinforcement to promote long-term relational stability.

Classical Muslim jurists consistently prioritized reconciliation over dissolution, viewing attempts at *iṣlāḥ* as obligatory before considering separation. This jurisprudential orientation parallels AMCDP's operational mandate, which privileges mediation, counselling, and negotiated settlement before referral back to the Religious Courts. Counsellors and institutional leaders interpret this mandate as part of the broader Islamic objective of preserving family integrity (*ḥifẓ al-naṣl*) and preventing harm (*dar' al-mafāsid*).

The alignment between Islamic legal values and Indonesian state law strengthens AMCDP's institutional role. Marriage Law No. 1/1974 (as amended) and the Compilation of Islamic Law

require reconciliation and mediation prior to divorce proceedings. AMCDP functions as a practical implementation of these mandates, receiving referrals from Religious Courts and providing structured, documented counselling that supports judicial mediation requirements. This positioning reflects (J. R. Bowen, 2003) analysis of Indonesia's hybrid legal-religious institutions, which mediate between community expectations and formal legal processes.

Psychologically, AMCDP addresses core predictors of marital conflict documented in international and Indonesian scholarship. Communication breakdown, emotional dysregulation, and relational withdrawal—identified in Gottman's (1999) and Aryanti's (2000) research—are treated through communication training, active listening exercises, and emotional-awareness interventions. Resilience-based approaches documented by Irman et al. (2023) and Isroqunnajah et al. (2024) are reflected in AMCDP's combined use of spiritual practices and behavioural strategies to strengthen couples' adaptability.

Culturally, AMCDP incorporates local values consistent with Zulfati's (2024) findings on the role of community wisdom in marital resilience. In Bandung City, Sundanese norms of politeness, emotional restraint, and family harmony are woven into counselling narratives and examples, enhancing social relevance and acceptance. This cultural grounding reflects the broader anthropological insight that marriage stability is deeply embedded in local moral worlds.

Taken together, these elements demonstrate that AMCDP offers more than conventional counselling: it embodies an integrated system where psychological science, Islamic ethics, cultural norms, and legal frameworks converge. Interviews with institutional leaders confirm that AMCDP sees its mission as both a religious commitment and a civic duty—an institutional enactment of the Islamic imperative to foster reconciliation and preserve family unity. This study thus contributes a holistic, interdisciplinary model of marriage guidance that exemplifies how Islamic family law can be effectively actualized within modern Indonesian institutional settings.

Conclusion

This study set out to examine marriage guidance as a preventive mechanism against divorce at the Bandung City AMCDP (Agency for Marriage Counselling, Development, and Preservation)' through the lens of Islamic family law, Indonesian positive law, and contemporary psychological and sociological perspectives. The integrated analysis—drawing from Qur'anic injunctions, Prophetic traditions, classical juristic interpretations, legal statutes, and empirical findings—shows that marriage guidance is not a peripheral or optional intervention but a central instrument for protecting marital stability. Insights from institutional interviews, field observations, and documentary analysis demonstrate that AMCDP operates at the intersection of legal, religious, cultural, and psychosocial domains, making its role indispensable in the broader framework of divorce prevention in Indonesia.

The first research question, concerning how marriage guidance is implemented at Bandung City AMCDP, has been fully answered through detailed empirical documentation. The institution applies a structured, multi-stage system consisting of premarital education, marital enrichment, early detection, crisis counselling, mediation, and continuous follow-up. These stages are not only methodologically coherent but informed by both psychological frameworks—such as communication training, emotional regulation, and conflict de-escalation—and Islamic ethical principles of *ma'rūf, iṣlāḥ*, forgiveness, and mutual respect. Interview evidence from the heads of AMCDP at the provincial and city levels confirms that the institution's operational model integrates religious guidance with practical skill-building, enabling couples to resolve conflicts before they escalate into judicial divorce.

The second research question, addressing the role of AMCDP in providing marriage guidance to prevent divorce, is answered by showing that the institution functions simultaneously as a preventive, mediational, rehabilitative, and educational body. AMCDP not only counsels couples but also fulfills a legal role by supporting the Religious Courts' mandate to prioritize reconciliation before divorce, as required by Law No. 1/1974 (amended by Law No. 16/2019) and the Compilation of Islamic Law. Furthermore, the institution promotes social and cultural resilience by contextualizing its guidance within Sundanese values and broader community dynamics. Its role extends beyond problem-solving toward long-term relational stewardship, illustrating its

significance as a guardian of family integrity in Bandung. The third research question, exploring how Islamic family law views marriage guidance as an effort to prevent divorce, has been addressed through a comprehensive synthesis of Qur'anic texts, hadith, and juristic scholarship. Islamic family law frames marriage as a sacred covenant (*mīšāqan ghalīẓan*) that requires ongoing efforts toward harmony, patience, and reconciliation. The Qur'anic mandate in Surah An-Nisā' (4:35) for appointing mediators in marital conflict and the Prophetic discouragement of divorce provide clear theological support for institutionalized counselling. Classical scholars further affirm that reconciliation must be attempted before divorce, while *maqāṣid al-sharī'ah* prioritizes the preservation of family welfare. AMCDP's guidance practices thus represent a concrete institutional realization of these legal and ethical imperatives, demonstrating that Islamic family law is not merely doctrinal but functionally operationalized within contemporary Indonesian society.

Despite the strength of this study, several limitations must be acknowledged. The qualitative case-study design, while rich in depth, restricts generalizability beyond the Bandung context. Access to private counselling sessions was necessarily limited due to confidentiality, meaning some relational dynamics could only be inferred indirectly. Interviews were conducted primarily with institutional leaders and selected couples, leaving room for broader participant diversity in future research. Additionally, the study did not incorporate longitudinal data, making it difficult to measure long-term outcomes of counselling interventions on marital stability.

Future research should consider expanding the geographic scope to include multiple AMCDP branches across Indonesia, enabling comparative analysis of institutional effectiveness. Longitudinal studies tracking couples over several years would offer deeper insight into the sustained impact of marriage guidance on marital resilience. Researchers may also explore the integration of digital counselling platforms to complement face-to-face guidance, particularly in urban settings. Finally, further collaboration between legal institutions, religious leaders, psychological practitioners, and community organizations is recommended to strengthen the national framework for divorce prevention and enhance the reach and sustainability of marriage guidance services.

References

- Abū Dāwūd, S. ibn al-Ash'as. (2009). *Sunan Abī Dāwūd* (M. M. al-Dīn 'Abd al-Ḥamīd, Ed.). Dār al-Ḥadīth.
- Abu Raiya, H., & Pargament, K. I. (2010). Religiously Integrated Psychotherapy with Muslim Clients: From Research to Practice. *Professional Psychology: Research and Practice*, 41(2), 181–188. <https://doi.org/10.1037/a0017988>
- Akbaba, B. G. (2024). The Role of Islamic Mediation in Resolving Family Disputes in Turkish Families. *Değerler Eğitimi Dergisi*, 22(48), 499–529. <https://doi.org/10.34234/ded.1569537>
- Al-Ghazālī, A. Ḥamid M. b. M. b. M. (1997). *Al-Mustasfā min 'Ilm al-Uṣūl*. Mu'assasat al-Risālah.
- Al-Ghazālī, A. Ḥamid M. b. M. b. M. (2005). *Iḥyā' 'Ulūm al-Dīn*. Dār Ibn Ḥazm.
- Al-Harrāsī, al-K. (1983). *Aḥkām al-Qur'ān*. Dār al-Kutub al-'Ilmiyyah.
- Al-Jaṣṣāṣ, A. B. A. ibn 'Alī al-Rāzī. (1992). *Aḥkām al-Qur'ān*. Dār Iḥyā' al-Turāṣ al-'Arabī.
- Al-Kāsānī, 'Alā' al-Dīn Abū Bakr bin Mas'ūd bin Aḥmad. (1986). *Badā'i' al-Ṣanā'i' fī Tartīb al-Sharā'i*. Dār al-Kutub al-'Ilmiyyah.
- Al-Muṭī'ī, M. N. (1980). *Takmilat al-Muṭī'ī al-Ūlā 'alā al-Majmū' Sharḥ al-Muhazzab XVIII*. Dār al-Salām.
- Al-Qurṭubī, A. 'Abd A. M. b A. (2002). *Al-Jāmi' Li Ahkām al-Qur'ān*. Dar al-Kutub al-'Ilmiyah.
- Al-Shāṭibī, I. ibn M. (2014). *Al-Muwāfaqāt fī Uṣūl Al-sharī'ah*. Dār al-Ma'rifah.
- Al-Ṭabarī, I. J. (2022). *Jāmi' al-Bayān fī Ta'wīl Āy al-Qur'ān*. Mu'assasat al-Risālah.
- Al-Tarsūsī, I. ibn M. (1987). *Musnad 'Abdillāh bin 'Umar* (A. R. 'Armūsh, Ed.). Dār al-Nafā'is.
- Andini, A., & Muniruddin, M. (2024). Advisory Agency Mediation Efforts for Marriage Preservation and Divorce Prevention at the Medan Denai Religious Affairs Office.

- SANGKÉP: *Jurnal Kajian Sosial Keagamaan*, 7(1), 124–141.
<https://doi.org/10.20414/sangkep.v7i1.10320>
- Aryanti, F. (2000). *Hubungan antara Pengungkapan Diri (self-Disclosure) dengan Kepuasan Perkawinan Pasangan Suami-Istri* [Undergraduate Thesis, Universitas Surabaya].
<http://repository.ubaya.ac.id/6360>
- Auda, J. (2008). *Maqasid Al-shariah as Philosophy of Islamic Law: A Systems Approach*. International Institute of Islamic Thought (IIIT).
- Badan Pusat Statistik Indonesia. (2023). *Jumlah Perceraian Menurut Provinsi dan Faktor, 2023—Tabel Statistik*.
<https://www.bps.go.id/id/statistics-table/3/YVdoU1IwVmlTM2h4YzFoV1psWkViRXhqTlZwRFVUMDkjMw==/jumlah-perceraian-menurut-provinsi-dan-faktor.html?year=2023>
- Bintari, A., Taryana, A., Maharani, A. P., Kautsar, M. F., & Sari, A. Z. P. (2024). *Profil Gender Kota Bandung*. DP3A.
- Bowen, J. R. (2003). *Islam, Law, and Equality in Indonesia: An Anthropology of Public Reasoning*. Cambridge University Press.
- Bowen, M. (1978). *Family Therapy in Clinical Practice*. J. Aronson.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Creswell, J. W., & Poth, C. N. (2017). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. SAGE Publications.
- Esti P.S, V., Waileruny, S., & Karo, R. P. P. K. (2021). Upaya Pencegahan Perceraian di Masa Pandemi Covid-19 Perspektif Teori Keadilan Bermartabat. *Jurnal Lemhannas RI*, 9(1), 136–150. <https://doi.org/10.55960/jlri.v9i1.383>
- Firdaus, M. A., Irfandi, M. S. Z., & Amruzi, M. F. A. (2025). Legal Conflict in Marriage Registration: Between Compliance with Regulations and Practices in Society (analysis of Unregistered Marriage Cases Based on the Perspective of Law No. 1 of 1974 and the Compilation of Islamic Law). *Journal of Islamic and Law Studies*, 9(2), 451–466. <https://doi.org/10.18592/jils.v9i2.17846>
- Geertz, C. (1976). *The Religion of Java*. University of Chicago Press.
- Gottman, J. M. (1999). *The Marriage Clinic: A Scientifically Based Marital Therapy* (pp. xvi, 456). W W Norton & Co.
- Ibn al-‘Arabī, A. B. (2003). *Aḥkām al-Qur’ān*. Dār al-Kutub al-‘Ilmiyyah.
- Ibn Mājah, M. ibn Y. (2009). *Sunan Ibn Mājah* (M. Fu’ād ‘Abd al-Bāqī, Ed.). Dār Iḥyā’ al-Kutub al-‘Arabiyyah.
- Ibn Qudāmah, M. bin ‘Abdillāh M. al-D. A. M. (1997). *Al-Mughnī*. Dār ‘Ālam al-Kutub.
- Ibn Rushd al-Jadd, A. al-W. M. ibn A. (1988). *Al-Bayān wa al-Taḥṣīl wa al-Sharḥ wa al-Tawjīh wa al-Ta’līl*. Dār al-Gharb al-Islāmī.
- Ibn ‘Āshūr, M. al-Ṭāhir. (1969). *Al-Taḥrīr wa al-Tanwīr*. Dār Sahnūn.
- Ibn ‘Āshūr, M. al-Ṭāhir. (2006). *Ibn Ashur Treatise on Maqasid al-Shari’ah*. The Other Press.
- Interview 1. (2025). *Monograph of Interview Results with Prof. Dr. H. Encup Supriatna, M.Si., Chairman of West Java Province AMCDP*.
- Interview 2. (2025). *Document Attachment of Interview Results with Prof. Dr. H. Encup Supriatna, M.Si., Chairman of West Java Province AMCDP*.
- Interview 3. (2025). *Monograph of Interview Results with Drs. H. Abdul Aziz Binurillah, M.Pd., Chairman of Bandung City AMCDP*.
- Interview 4. (2025). *Document Attachment of Interview Results with Drs. H. Abdul Aziz Binurillah, M.Pd., Chairman of Bandung City AMCDP*.
- Irfandi. (2025). *Indonesia’s Divorce Rate Reaches ‘Alarming’ Level, Says Religious Affairs*

- Minister. Jakarta Globe. <https://jakartaglobe.id/lifestyle/indonesias-divorce-rate-reaches-alarming-level-says-religious-affairs-minister>
- Irman, I., Silvianetri, S., Zubaidah, Z., Yeni, P., Hertasmaldi, H., & Mardianto, M. (2023). Membangun Ketahanan Psikologis Pasangan Muda melalui Konseling Berbasis ABS-SBK Mengantisipasi Perceraian. *Turast: Jurnal Penelitian Dan Pengabdian*, 11(2), 113–122. <https://doi.org/10.15548/turast.v11i2.6979>
- Isroqunnajah, I., Khoirot, U., & Hawabi, A. I. (2024). *Ketahanan Pernikahan dalam Perspektif Hukum Islam dan Psikologi*. UIN press. <http://repository.uin-malang.ac.id/22454/>
- Jeujan, G. N., & Toatubun, H. (2023). Kei Traditional Marriages within Indonesia's Legal Framework. *JHHK*, 5(1), 24–35. <https://doi.org/10.46924/jhhk.v5i1.214>
- kabayan.pta-bandung.go.id. (2025). *Sikabayan—Statistik Perkara Pengadilan Agama Se-Jawa Barat*. Sikabayan. https://kabayan.pta-bandung.go.id/pengawasan_sipp/proses_stat
- Kamali, M. H. (2003). *Principles of Islamic jurisprudence*. The Islamic Texts Society.
- Kamali, M. H. (2008a). *Maqasid Al-Shari'ah Made Simple*. International Institute of Islamic Thought (IIIT).
- Kamali, M. H. (2008b). *Shari'ah Law: An Introduction*. Oneworld Publications.
- Kerr, M. E., & Bowen, M. (1988). *Family Evaluation*. W. W. Norton.
- Mahoney, A. (2010). Religion in Families 1999 to 2009: A Relational Spirituality Framework. *Journal of Marriage and the Family*, 72(4), 805–827. <https://doi.org/10.1111/j.1741-3737.2010.00732.x>
- Mahoney, A., Pargament, K. I., Murray-Swank, A., & Murray-Swank, N. (2003). Religion and the Sanctification of Family Relationships. *Review of Religious Research*, 44(3), 220–236. <https://doi.org/10.2307/3512384>
- Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative Research: A Guide to Design and Implementation*. John Wiley & Sons.
- Minuchin, S. (1974). *Families and Family Therapy*. Harvard University Press.
- Nasar, M. F. (1996). *H.S.M. Nasaruddin Latif, biografi dan pemikiran*. Gema Insani.
- Nasar, M. F. (2017). *Islam dan Muslim di Negara Pancasila*. Gre Publishing.
- Nasar, M. F. (2022). *HUT BP4 dan Ikhtiar Negara Menjaga Ketahanan Keluarga*. <https://kemenag.go.id>. <https://kemenag.go.id/opini/hut-bp4-dan-ikhtiar-negara-menjaga-ketahanan-keluarga-z0lpk0>
- Nasar, M. F. (2023). *Jejak Pengabdian Ulama—Pelopor Penasihat Perkawinan*. Yayasan Pustaka Obor Indonesia.
- Nugraheni, A. (2025, November 7). *Divorce Trends Are on the Rise, What's Happening?* Kompas.id. <https://www.kompas.id/artikel/en-tren-perceraian-marak-apa-yang-terjadi>
- Orb, A., Eisenhauer, L., & Wynaden, D. (2001). Ethics in Qualitative Research. *Journal of Nursing Scholarship*, 33(1), 93–96. <https://doi.org/10.1111/j.1547-5069.2001.00093.x>
- Pargament, K. I. (2001). *The Psychology of Religion and Coping: Theory, Research, Practice*. Guilford Press.
- Pargament, K. I. (2011). *Spiritually Integrated Psychotherapy: Understanding and Addressing the Sacred*. Guilford Press.
- Pengadilan Agama Kota Bandung. (2025). *Jumlah Statistik Perkara di Pengadilan Agama Kota Bandung*. <https://opendata.bandung.go.id/dataset/jumlah-statistik-perkara-di-pengadilan-agama-kota-bandung>
- Perelli-Harris, B., & Styr, M. (2018). Mental Well-Being Differences in Cohabitation and Marriage: The Role of Childhood Selection. *Journal of Marriage and the Family*, 80(1), 239–255. <https://doi.org/10.1111/jomf.12431>

- Tarigan, A. T. (2024). Effectiveness of BP4 in Preventing Early Marriage in 2023 (case Study at the Religious Affairs Office of Labuhan Deli District). *IJJSE: Indonesian Interdisciplinary Journal of Sharia Economics*, 7(3). https://doi.org/10/1/Jurnal_Aditia.pdf
- Umubyeyi, B., & Mtapuri, O. (2019). Approaches to Marital Conflict Resolution: A Perspective of Democratic Republic of Congo Migrants Living in Durban, South Africa. *Journal of Family Issues*, 40(8), 1065–1085. <https://doi.org/10.1177/0192513X19833092>
- Walsh, F. (2015). *Strengthening Family Resilience, Third Edition*. Guilford Publications.
- Yin, R. K. (2017). *Case Study Research and Applications: Design and Methods*. SAGE Publications.
- Zulfati, N. (2024). *Nilai-Nilai Kearifan Lokal dalam Ketahanan Pernikahan Masyarakat Muslim Suku Samin* [Master Thesis, UIN SUNAN KALIJAGA YOGYAKARTA]. <https://digilib.uin-suka.ac.id/id/eprint/69668/>



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<http://creativecommons.org/licenses/by-sa/4.0/>).