



Dysfunctional Family Mitigation in the Perspective of Islamic Law and Marriage Counseling

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Article Information:

Received June 10, 2024

Revised June 29, 2024

Accepted July 25, 2024

ABSTRACT

One of the family problems is the emergence of symptoms of a dysfunctional family. Symptoms of a dysfunctional family can be seen from the phenomenon of families who like to fight or hurt each other. The causes of dysfunctional family symptoms can be caused by various factors, for example incompatibility in beliefs, imbalance in carrying out roles in the family and so on. This research aims to describe how to mitigate dysfunctional families from the perspective of Islamic law and marriage counseling. This research uses qualitative research methods. The results of the analysis show that mitigation efforts that can be carried out against dysfunctional families from an Islamic legal perspective are preparing good candidates first. A good partner is a partner of the same religion. This is reasonable because only couples who share the same religion can realize happiness in this world and the hereafter. After becoming a family, each family member is able to maximize their role in carrying out their obligations (commitment in carrying out their roles is coordinated by the husband as head of the family). Husbands must be able to set an example in carrying out their obligations both towards their wives and children. If a conflict occurs in the form of nusyuz or syiqaq attitudes, then the husband or wife or children or the family of the husband and wife try hard to find the best solution. Mitigating dysfunctional families based on a marriage counseling perspective can be done by paying attention to the role of love, the role of communication and the role of meeting family needs.

Keywords: *Dysfunctional Families, Islamic Law, Marriage Counseling*

Journal Homepage <http://journal.denisysmartconsulting.co.id/index.php/sako/>

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How to cite: Hamdi, I., & Efizal, A. (2024). Mitigasi Keluarga Disfungsional dalam perspektif Hukum Islam dan Konseling perkawinan. *SAKO: Journal of Islamic Studies*, 1(1). <https://doi.org/10.55849/sako.v1i1.1>

Published by: CV. Denisya Smart Consulting

INTRODUCTION

Family as defined by Olsen and Fuller as quoted by Kustiah Sunarty & Alimuddin Mahmud (2016) is people who live together, love each other and help each other. So the family is not only a bride and groom or people who live together in a certain place of residence, but more than that, namely as a support system, a life system whose members support each other and support each other to achieve happiness together.

As a family support system, it has the main elements, namely first, trust, the existence of mutual trust between family members. Second, commitment, namely the agreement of each family member to relate and participate in every family decision and jointly anticipate the future. Third, expectations such as emotional, biological, intellectual and economic needs. Fourth, communication, a sense of responsibility to pay attention to each other, listen to each other and share feelings with one another. Fifth, a place to live together, a place that can provide freedom for family members to act.

According to Sasse, as quoted by Kustiah Sunarty & Alimuddin Mahmud (2016), every family has responsibilities relating to the economy, protection, education, recreation, religion, procreation, affection, and adaptation. Economic functions in the family play an important role in meeting basic needs, such as clothing, food, and boards, as well as ensuring the financial stability of its members. In addition, the protection function refers to the family's responsibility to provide a sense of security, both physically and emotionally, so that each member feels protected from various threats. The function of education becomes the foundation for families in instilling moral values, social norms, and initial education that shapes the character of children. On the other hand, religious functions and affections play a role in building emotional closeness and instill spiritual values in each family member

Types of Family (Kustiah Sunarty & Alimuddin Mahmud: 2016) Among there is a nuclear family with a family composition that consists of husband, wife and children. There is a large family with the composition of the family's family unit plus grandfather, grandmother, uncle, aunt and other family members. There is a mixed family with a husband and wife family composition plus children from previous marriages. There is a family cateori with a single parent with a family unit composition consisting of a family led by one of the parents (father/mother), perhaps due to divorce, death, running away or never married.

Previous studies related to family function have been widely discussed from various perspectives, including psychology, marriage counseling, and Islamic law. One of them, according to Kustiah Sunarty & Alimuddin Mahmud (2016), family functions include the role of economy, protection, education, recreation, religion, procreation, affection and adaptation. Another study from Euis Sunarti (2006) emphasizes the importance of indicators of a prosperous family which includes communication, commitment and meeting the needs of family members.

In this research, the main focus is the nuclear family category, namely the family unit consisting of husband, wife and children. Based on the previous article, the

challenges faced by families today are closely related to various social problems, such as increasing divorce rates and acts of domestic violence. As an institution that is vulnerable to division, the family requires efforts to protect and strengthen it, especially through appropriate mitigation. This is in line with the findings of Euis Sunarti (2016), who emphasizes the importance of maintaining family stability to face increasingly complex social and economic dynamics. Thus, this study highlights the urgency of implementing Islamic legal approaches and marriage counseling in maintaining the function of the nuclear family so that it remains harmonious and prosperous

METHODOLOGY

This study uses qualitative research methods, which aims to describe the phenomenon of dysfunctional families and mitigation efforts in depth. Data analysis is carried out with ordinary analysis techniques, which describes a simple exposure that includes data collection through interviews, observations, and documentation (Suharsimi Arikunto, 2003). In the context of this article, the focus of analysis is how the perspective of Islamic law and marriage counseling can be applied to overcome challenges in the family, such as internal conflicts, acts of violence, or an imbalance of roles. This analysis technique is carried out by identifying patterns, themes, and relationships between data collected to get a comprehensive picture of the role of the family as the main institution in society. This approach is also used to explore how religious norms and counseling practices can be integrated in building a harmonious and optimal function.

RESULT AND DISCUSSION

Dysfunctional Families And Mitigation Of Dysfunctional Families

1. *Dysfunctional Family*

The opposite of a dysfunctional family is a functional family. A functional family is characterized by openness between family members, where the mood and feelings in family interactions are warm, full of closeness, humor and an optimistic attitude. In this family, there is respect for differences of opinion, with each family member having an equal position. Apart from that, functional families provide space for each member to freely express feelings and opinions, thereby creating an environment that supports harmony and togetherness. This openness is an important foundation in maintaining family stability and functioning. Adapun yang membedakan Keluarga fungsional dengan keluarga disfungsional adalah terletak pada fungsi keluarga. Keluarga Disfungsional (Kustiah Sunarty & Alimuddin Mahmud : 2016) didefinisikan sebagai keluarga yang tidak berfungsi dengan baik. Tanda-tandanya dapat dilihat pada cara keluarga mengatasi krisis. Respon yang tampak pada keluarga disfungsional adalah terjadi jarak antara satu anggota keluarga dengan anggota keluarga lainnya, iri hati, saling curiga, saling bertengkar dan saling menyakiti. Anggota keluarga dari keluarga disfungsional merasa terisolasi, pasif dan kurang bersungguh-sungguh.

2. Mitigation of Dysfunctional Families in the Perspective of Islamic Law

a) Dysfunctional family mitigation in Islamic law perspective

According to Al Qurthubi, choosing a partner based on religious factors is the most important. This is based on his understanding of the explanation of the hadith narrated by Abû Hurairah ra., that the Messenger of Allah. said: A woman is married because of four things, because of her wealth, because of her offspring, because of her beauty and because of her religion, so choose her because of her religion and you will be lucky (happy). Then in another hadith it is also explained 'If there comes to you (wanting to propose to your daughter's daughter) a man whom you support in his religion and his message (can be trusted, does not want to deviate from his morals - then marry him, whereas if you don't marry him you will there was slander and great damage on the face of the earth (HR. AlTirmîdzî)

b) Collaborate with each other to carry out rights and obligations within the family Collaboration is led by the husband as the leader in the family. This is based on one of the normative propositions regarding family leadership contained in surah al-Nisa' verse 34 :

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ
عَلِيمًا كَبِيرًا - ٣٤ -

“Men (husbands) are protectors of women (wives), because Allah has preferred some of them (men) over others (women), and because they (men) have provided support from their wealth. So pious women are those who are obedient (to Allah) and take care of themselves when (their husbands) are not around, because Allah has taken care of (them). For women who you are worried about nusyuz, you should give them advice, leave them in bed (separate beds), and (if necessary) beat them. But if they obey you, then don't look for reasons to trouble them. Indeed, Allah is Most High, Most Great.”

The explanation of the theme of family leadership in surah an Nisa' verse 34 above highlights the rational reasons for the position of the husband as the leader of the family and further also explains the ethical actions that can be taken by the husband when facing dysfunctional family for example in the matter of nusyuz.

The term Arrijal found in surah an Nisa' verse 34 (Ahsin Sakho Muhammad: 2017) is men, namely husbands. Another meaning that has a connotation with the word rijl means strength. Healthy legs on the body are usually able to support and support the body, so they can be used for walking, pedaling by carrying limbs on it. The rational reason is based on the term rijl, then a man (husband) is a figure who is considered capable of supporting family life.

The term Qawwam found in surah an Nisa' verse 34 (Ahsin Sakho Muhammad : 2017) is the plural and mubalaghah form of the word Qaim in the form of a noun that has the connotation of standing continuously. If it is said: 'So-and-so Qama 'ala Syay'in means so-and-so is the person who takes care of something. The use of sighth mubalaghah (meaning very) or the highest/most form in doing one job, shows that the husband's duty is heavy, because he must really take care, supervise, support, manage, educate continuously. The Qur'an places men (husbands) as the ones responsible for the family, supporting, looking after, and so on by presenting two reasons. The first, as ar-Razi said, is of a Wahbi nature or a gift from God. That is, in the form of a strong physical body, then if the Qur'an places the husband as responsible for his wife, it is a very correct choice. This choice is not based on the individual, but based on the type. Because many women have more skills and intelligence than their husbands.

Classical scholars such as ar-Razi gave the example that men are worthy of occupying the position of head of the household because in religious history those chosen by Allah as prophets/apostles were men. They are the ones who are fit to face the dissident people, who are very rude and harsh in opposing the Prophet's invitation. So being physically strong, tough, and brave enough to face all kinds of challenges is a very dominant provision for a prophet. Likewise, in the case of war, it is the men who face the enemy directly. This is not in line with women who are gentle, sensitive and full of affection for themselves. So it is very rational for God to place the husband as the head of the family.

Apart from the physical/outer reason which is wahbi' or a gift from Allah as explained by Allah above, the Qur'an provides a second reason which is kasbi or human effort, namely that men (husbands) are obliged to provide for their wives. In general, this is true, although in reality many wives are smarter and more economically successful than their husbands. A husband's status as qawwam over his wife does not mean that the husband can treat his wife as he pleases. An indicator of a husband's goodness is his kindness to his wife.

Term Fadl found in Surah An Nisa 'verse 34 (Ahsin Sakho Muhammad: 2017) Meaning. In this verse God explains the priorities of each wife of a wife of male and female. God does not mention the priorities of each. In the previous verse (verse 32) God forbids men and women to be jealous of what is the advantage of each. It is not possible to break up that each of the wife's husband has priority, department, knowledge and so on.

In other literature as found in Compilation of Islamic Law Article 80 KHI, as a family leader, the husband must perform seven obligations:

- 1) The husband is a guide to the wife and her household, but regarding matters of household affairs that are important to be decided by the husband and wife together.
- 2) The husband must protect his wife and provide all the necessities of household life according to his ability.
- 3) The husband is obliged to give religious education to his wife and the

opportunity to learn useful and useful knowledge for the religion, the nation and the nation.

- 4) In accordance with the husband's income.
 - a. Maintenance, kiswah and place of residence for the wife;
 - b. Household expenses, care expenses, and medical expenses for children and wives; and
 - c. Education fees for children.
- 5) The husband's obligations towards his wife in paragraph (4) letters a and b above begin to apply after there is perfect tamkin from his wife.
- 6) The wife can release her husband from his obligations to her as stated in paragraph (4) letters a and b.
- 7) The husband's obligation as referred to in paragraph (5) falls away when the wife is nusyuz.
- 8) The legal basis of the provision can be referred from surah an-Nisa (4) above. In addition, the above provisions are also the result of understanding the word of God in surah al-Talaq (65) verse 7:

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا
- مَا آتَاهَا سَيِّجَعُلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝٧

'Let the person who has the breadth of the living according to their ability, and the limited person, should provide for the wealth that God has given to him. Allah does not burden anyone but (according to) what Allah has given to him. God will give you space after hardship. '

Regarding the husband's obligation to provide a residence, KHI regulates it in Article 81 as follows that the husband is obliged to provide a place of residence (a decent place of residence for a wife during marriage or in iddah or death) for his wife and children or former wife who still still In IDDAH provided to protect his wife and children from the interference of other parties, so they feel safe and peaceful. The residence also functions as a place to store wealth, as a place to organize and manage household appliances. And it is also obliged to complete the residence in accordance with their abilities and adapted to the state of the environment where he lives, both in the form of household equipment and other supporting facilities.

c) *Work together to find the right way out if Nusyuz and Syiqaq happen*

Mitigation Interviews In the Nusyuz Wife's question, the husband can take the following actions:

- 1) Provide wise advice and delivered well. If that is useful, that's what it wants. However, if the wife is still 'nusyuz' the husband can travel;
- 2) Leave his wife to bed. It is hoped that it can provide a positive effect. A woman who is treated like this in sleep can be sure to feel something inappropriate in a home life. Di will be self -sufficient. The Shalehah and Smart Wife will catch

this signal quickly. However, if it has not yet stopped the wife of Nusyuz, then the husband has the right to do it;

- 3) Congregate a little lesser lesson, which is to hit it. The beating, as in the verse, is the maximum that a husband can do. However, it is not the case that the husband can hit the wife. The beating is allowed for pain, not hard, and not done in the face or head.
- 4) Dhal is physically the only way to stop his wife's nusyuz. There are still many other ways besides hit. The culture of the community, the intellectual level, the social level of the community, has its own ways to measure his 'nusyuz' wife.
- 5) Kifayatul Akhyar's edition is explained when the Nusyuz wife of the solution cannot be silenced but asks why. Then the wife remained reminded by giving good advice as it advised to always fear Allah. Then when the wife is still in the condition of the nusyuz, it should leave the wife alone in bed (according to the Shaykh Imam cannot leave more than 3 days). Then when the wife is still in a state of nusyuz, the husband takes action without giving him a living.

Dysfunctional family mitigation in the perspective of marriage counseling

1. *Playing the Role of Love Before Marriage and After Marriage*

Love is a very strong affection for someone special, usually related to a sexual component. Love grows through a process. Some people are attracted because of their physical beauty, there are also people because they are humorous, open, because they are friends from their village, because they have similar hobbies, and have similar jobs.

So, the factors that attract someone to love (Bimo Walgito: 2017), can be caused by Interest in aspects of the Humanity or Personality, approach, In common and Social status including the economy.

Formed and the development of love (Bimo Walgito: 2017):

a. Contact perceptual interaction

Starting from perceptual contact, seeing, hearing or smelling someone, so that people can see the person they perceive, for example their height, body shape, age and other characteristics. After that, people will usually make contact with the person concerned. This stage, perhaps without any continuation, may end here or not continue. Or vice versa, the relationship continues. It could be the way someone does something to attract their partner, such as giving something as a sign of attention.

b. Involvement testing intensifying

This stage each learns more about the circumstances of each. Some tricks will be done to hold a compatibility test. For example domicile or a place to stay, the condition of parents, work or college. Someone will also hold the next test how to feel the relationship from the couple. Usually someone can ask directly about the feelings of a partner or also people can say about themselves. Another thing can also be done by someone to test the

prospective partner by expressing things that are rather negative from the couple, assuming that if the couple can accept it, this means a serious partner in relation. Furthermore, you can introduce your partner to another party, and how a partner reaction

c. Intimacy, interpersonal commitment, social bonding

In this stage the relationship between the two becomes more intense, so that they both have an agreement to continue their relationship. In this intimacy there are two stages, namely interpersonal commitment and social bonding, namely this is publicized to friends and family. Then move on to marriage. Deterioration intrapersonal dissatisfaction,

d. interpersonal dissatisfaction

Couples experience setbacks due to reasons, for example feeling uncomfortable. This situation has two possibilities. First, someone does self-introspection and realizes their mistakes, shortcomings, then their relationship is whole again. Second, if the couple persists in their stance without being willing to do any self-introspection, then their relationship may not be able to improve at the next stage

e. Dissolution interpersonal separation, social/public separation

2. *Playing the Role of Good Communication* (Bimo Walgito :2017)

Some communication patterns in the family include:

a. Equality (Sameness Pattern)

b. Balanced (balance between husband and wife)

c. Unbalanced split (interpersonal communication pattern) where one husband or wife dominates

d. Monopoly, where one husband or wife monopolizes communication

Communication in relation to changing and forming attitudes. Attitudes will be contained in three components, namely cognitive components, affective components and conative components. Cognitive component (Bimo Walgito: 2017) is a component related to a person's knowledge, opinions, views, beliefs in certain attitude objects. This component concerns how the individual perceives the object of the attitude. For example, what the wife thinks about family planning, regarding the use of certain drugs, are components that relate to the cognitive component.

If changing and forming attitudes through cognitive components, there are several paths that can be taken as follows:

a. Suggestion. If you want to change your attitude by using suggestion, then give a picture of what you want repeatedly. Thus, because the matter is presented repeatedly, then without realizing what is presented will be taken over by the other party, for example by the husband or wife.

b. Persuasion. Persuasion is a way of persuading to do something as desired. With persuasion and appeal, the husband, wife, or child can accept what is presented

and also want to do what is desired. There is no element of coercion in this method of persuasion, so if a person does not want to follow what is presented, he needs to be convinced again about the good qualities of what is presented so that he finally understands the truth about it, and will follow what he will propose. The same goes for things that are not good, so that they are not done.

- c. Conformity. This method is an attempt to make conform with other parties. In this regard, it is given an illustration that from other parties there are things that can be used as a reference so that it is better if someone becomes conforming to the other party. In this case using another family as a reference because other families are considered in good condition.
- d. Discussion. With the discussion, you can exchange thoughts between husband and wife or with other family members so that a certain attitude will be formed as you want.
- e. Indoctrination. This method is the formation or change of attitude by giving the desired attitude without the opportunity to discuss it. Husband or wife, children and other people just need to accept.

3. *Meet the principle needs in the family*

Among the principles in the family (Bimo Walgito: 2017) is a physiological need, namely the needs related to the Casheme, the needs needed to maintain existence such as eating, drinking, sexual and fresh air. Furthermore, psychological needs are needs related to security, definite sense, love, self -esteem, self -actualization. Furthermore, social needs are needs related to social interaction, the needs related to others. Furthermore, religious needs are the needs to relate to the strength that exists outside of humans, the need to deal with the Creator.

All families have needs that must be fulfilled to function effectively. These needs include physiological requirements, such as food, clothing, and shelter. Additionally, psychological needs like security, love, and self-esteem are essential for emotional well-being. Social needs, which involve interaction and connection with others, are also vital for family harmony. Lastly, religious or spiritual needs play a significant role in providing purpose and guidance. If these needs are not met, the family is likely to face various challenges and obstacles

CONCLUSION

Dysfunctional family problems can be mitigated with two approaches, namely mitigation based on Islamic law approaches and marriage counseling approaches. overcome by making mitigation efforts. Dysfunctional family mitigation based on the Islamic law approach can be carried out by starting to select prospective pairs based on the similarity of religious beliefs (Islam), then after marriage or after the family is formed each collaborates to carry out rights and obligations in the family, trying to find the right way out if Nusyuz (intentional attitude) and syiqaq (quarrel/dispute).

Dysfunctional family mitigation based on a marriage counseling approach can be done by playing the role of love in marriage, playing a good role in marriage and maximizing the fulfillment of the needs of the family such as physiological needs, psychological needs, social needs and religious needs.

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