
Counseling as a Social Intervention to Build Family Resilience in Doko Village, Blitar Regency

Zulia Khoirun Nisa¹ , Mohammad Arifin² 

^{1,2} Nahdlatul Ulama University of Blitar, Blitar, 66117, and Indonesia

Abstract. The research entitled Counseling as a Social Intervention to Build Family Resilience in Doko Village, Blitar Regency is a research that collaborates with villagers of Doko Village, Doko District, Blitar Regency. The research aims to find a solution and try the mediation upon problems as well as become the pioneer in case resolution alternatives in Doko village, Blitar Regency. The specific target of this research is to minimize the number of cases proposed to the court (litigation). The research applies the qualitative method with a phenomenological approach, which is a research that focuses on deep observation and listening toward the explanation and comprehension of the individual on his personal experience. The phenomenological approach aims to interpret and elaborate the meaning of experiences that are experienced by someone in their daily life, including his interactions with other individuals and his surroundings. The primary data is obtained directly from the people of Doko (the object of research) as the first source by doing field research. The results show that the existence of the counseling house helps to solve the problems of family resilience so that the problems don't need to be tried to the court. Counseling or mediation is considered successful in reaching the specific target, which is finding a resolution for the family resilience problems of Doko villagers in Blitar Regency without trying it to the court. It means, both sides are in agreement on the case and they are finally able to build a harmonious, full of love and affection family life.

Keywords: Counseling; Family Resilience, Doko

1. Introduction

Alternative resolutions both for civil and criminal cases, individually or collectively have become an urgency as people encounter more complex problems nowadays. The researchers have put their special attention upon the case so that they are interested in finding and implementing solutions that will be formulated as a form of care and effort of family resilience towards upcoming problems.

Doko villagers are independent citizens who have reached economic stability which shows from their profession as farmers, ranchers, and sellers. However, there are some of the villagers who work as laborers in the city or even abroad. To get detailed information about those villagers of Doko Village, we, students of HKI of UNU Blitar will consult the public service officer of the Doko Village Administration (Irfanda et al., 2025). The researchers found that the lack of understanding of Islamic family law has been the main problem among the people. Especially about divorce, in which, a husband is prohibited from uttering the word carelessly toward a wife because there is a certain rule to be understood. Therefore, such a rule needs socializing and comprehension. Another problem is inheritance. There are some significant differences between the

positive law and Islamic law. In addition, there is also customary law that may be valid in certain circumstances (Akhyar et al., 2024).

Upon those cases, there is a judicial department that will take over the cases based on its authority. However, distance and the budget are the main problems that should be faced by those who seek justice. Therefore, they choose to solve the problems familiarly through effective communication. The researchers call this alternative case resolution in a non-litigation manner which means without going through judicial channels (Ley 25.632, 2002).

To get the best case resolution, it is important for involved parties to have self-awareness to build effective communication. Later on, it will lead to counseling so that those involved parties are not only getting the understanding of Islamic law but also self-introspection to get the solution for everyone. Thus, the researchers have an idea to provide a communication forum or platform for those who are involved in such cases (Arifin, 2022).

2. Methods

The research's main location is in Doko Village, Blitar Regency. Referring to the point of view of Bambang Waluyo, based on the approach used, the research adopts the empirical or sociological juridical approach. In other words, it is also known as sociological legal research. The primary data is collected from the villagers as the main sources through data collection activities in the research field (Bambang Waluyo, 2012). This research uses a qualitative method. In the opinion of Bodgan and Taylor, as excerpted by Lexy J. Moleong, the qualitative method is a research procedure that produces descriptive data in the form of utterance or writing from an individual, and behavior that is observed becomes the focus of the research. (Moleong Lexy J., 2004).

The research also uses the phenomenological approach, which is an approach in a qualitative method that aims to understand deeply individual subjective experiences. The approach focuses on exploring the meaning of various experiences of the individual in daily life, including in one's social interaction with people around. The main point of this approach is to understand a phenomenon from the individual's point of view of his experience. The researchers would listen carefully and pay attention to the explanation of the detailed perception of the individual.

The main point of this approach is to interpret and explain how an individual understands his world, and how the experiences they have would build meaning in their consciousness. In terms of qualitative, a phenomenon is understood as something that shows up in researchers' consciousness and it can be accessed by certain methods that search how an incident or experience becomes real and has meaning for the involved individual.

Phenomenological research not only tries to explain incidents objectively but also emphasizes the search for meaning behind the experiences. The main focus is to investigate, comprehend, and convey the meaning behind the phenomenon experienced by people in real life. Therefore, this research can be categorized as purely qualitative since it is based on the effort to comprehend and describe the true and essential characteristics of the phenomenon that happened in the research subject's life, including the experiences of the writer of this research (Sugiarto, 2015).

The analysis can be done in some stages as explained by Iskandar, i.e. (1) data reduction, (2) data display, (3) verified conclusion. Based on Faisal and Moleong's

opinion, these stages are not done in turn or in a linear way, instead, they happen simultaneously in a connected cycle (Agung, 2013).

3. Results and Discussion

3.1. The Integration of Counseling and Family Resilience

Family resilience has been a main problem discussed among the people of Indonesia due to the elevation of divorce cases that are submitted to the court. Lately, a family resilience concept has been brought to family life. In general, the term has two words, i.e. resilience, and family. Resilience means the ability or power to survive, both physically and mentally. According to Undang-Undang no.10, 1992 family resilience is defined as a dynamic condition of a family that has power and toughness that includes the physical ability, material condition, psychological and spiritual aspects to live life independently, to grow, and to improve physical and spiritual well-being. In conclusion, a resilient family is a family that is able to do the role well both physically and mentally to reach a good qualified, and tough family, and they can even contribute to the resilience of the society. From an Islamic perspective, the main goal of a marriage is to create a peaceful, loving, and merciful family. If the three values can be applied well in a family, then a family will live a peaceful and harmonious life. (Nasohah, 2024).

Family resilience can be seen from two points of view, i.e. a characteristic and a process. The approach is proposed by McCubbin and Patterson. McCubbin said that family resilience is a series of characteristics that is owned by a family in facing and encountering challenges that may disturb the stability of a family. On the other hand, Patterson focuses on seeing family resilience as a dynamic process, where a family can drive the whole members actively to recover the function of the family when they are in critical condition or being threatened.

Basically, family resilience is a series of efforts or processes done to achieve a certain goal and at the same time is also a protection for the being of the family. Therefore, creating a peaceful, loving, and, merciful family as is stated in Islamic law is the ideal family to be built, as stated in the Qur'an Surah Ar-Rum: 21.

يَتَكَبَّرُونَ لَقَوْمٌ لَّمَّا أَتَيْتِ ذَلِكَ فِي إِنَّ وَرَحْمَةً مَوَدَّةً بَيْنَكُمْ وَجَعَلَ إِلَيْهَا لِتَسْكُنُوا أَرْوَاجًا أَنْفُسِكُمْ مَنْ لَكُمْ لَقَدْ أَنْ إِيمَانَ وَمَنْ

Meaning: and among His signs is that He created for you spouses from among yourselves, so that you may find comfort in them. And He has placed between you compassion and mercy. Surely, these are signs for people who reflect (Q.S ar-Rūm: 21).

Reaching the value of peace, love, and mercy is not an automatic or instant process. It takes great effort and sincere hearts for that. Those values are based on a spiritual and mental dimension that later on manifests in the consistent habit and behavior that is founded on a strong commitment. Besides, the implementation of principles conveyed by the Quran has an important role in strengthening the marriage bond as well as instilling Islamic values into the household lives (Hadi & Hanani, 2023).

Islam also tells its congregation to involve the relatives from both sides as mediators when a dispute happens between a husband and a wife, as it is stated in Quran Surah An-Nisa verse 35.

خَيْرًا عَلَيْمًا كَانَ اللَّهُ أَنَّ بَيْنَهُمَا اللَّهُ يُوْقِقُ اصْلَاحًا يُرِيدُ أَنَّ أَهْلَهَا مَنْ وَحْكَمَ أَهْلُهُمَا فَإِنْ شَاءُوا بَيْنَهُمَا شَقَاقٌ خُفْتُمْ وَإِنْ

Means: "If you fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: For Allah hath full knowledge, and is acquainted with all things."

There are many things that can disturb the stability of a family, i.e. the lack of even the break of communication between a spouse; an affair; pressure from the socio-economic aspect; domestic violence; and the difference in the spouse's backgrounds. Therefore, if those things come up in a family, it will be better for both sides to be wise enough to handle the situation so that it won't grow into something bigger that may endanger the stability of the family.

3.2. The Implementation of Counseling House as An Alternative Effort of Case Resolution

3.2.1. Case Resolution Alternative

Case resolution alternative refers to a conflict resolution mechanism that can be done through judicial process or not, yet it still follows the procedure or stages that are approved by involved parties. Surely, this process should consider every efficient aspect to get the best result for every party involved. When people are not satisfied with the case resolution through the judicial process, they would choose the non-judicial process to get what they want. (Arief etc., 2023).

In line with that, Jacqueline (Rizky & Muchamad Choirun Nizar, 2011) explained that the case resolution alternative out of court is proposed by a judge Chief Justice Warren Burger. He invited academics, judges, and lawyers to The Roscoe Pound Conference to find another way to solve a conflict outside of judicial disciplines. This alternative has been spreading out all over the world, even to Southeast Asia, and Indonesia is one of the nations that has been affected by the alternative. This concept is believed in harmonious with Indonesian values which is called consensus. (Ramadhan, 2020).

A case resolution alternative can be done by making an agreement, meaning that the two parties will meet directly and have a week period to solve the conflict. The result will be elaborated in a written agreement. The second is mediation. Mediation is a prolonged negotiation that involves a third party (neutral), in which, this party has no authority to make a decision. The mediator only has the right to hold the meeting, start the mediation process, take notes, make an agenda, propose a suggestion for resolution, streamline the mediation process, and help to arrange an agreement. Arbitration is a way to solve a conflict out of the judicial agenda that is based on the arbitration agreement written by the parties involved (Kamsiah, 2021). It can also be defined as a written agreement to solve a conflict that is done without undergoing the judicial process (Dananjaya, N.S, Putra, P.R, Sudiarawan, 2017). Based on Dananjaya's opinion, arbitration is in the form of ad hoc arbitration (also called voluntary arbitration) and institutional arbitration. Ad hoc arbitration is created specially to solve a certain conflict. It is temporary and incidental, meaning that this institution will exist as long as the process of resolution. When the agreement is achieved, then it will be dismissed. Institutional arbitration is a permanent arbitration institution and is officially managed by an arbitration institution with procedures determined by the institution itself. (Pradana, 2022).

3.2.2. The Effectivity of Counseling Method as A Case Resolution Alternative of Family Resilience in DokoVillage BlitarRegency

Counseling is done as a case resolution alternative to a family resilience problem in this research. Counseling is observed as an effective method to solve the problems of Doko villagers due to the various types and approaches done in this research. To get

the most effective result in changing behavior both emotional and cognitive, counseling cannot be done in only one day. It takes time, even for some cases, it takes weeks. It all depends on the problems that are being endured which later the counselor will set the length of time, the approach, the technique, and different methods needed. The process needs trust from both sides, the counselor and the counselee (Family, 2022).

Like a mediator, a counselor has no authority in making a decision. He only gives suggestions and explains the problems from a psychological point of view so that the counselee may have a view of how to handle his situation and how to solve his problems.

Our research shows that house of counseling is proven effective in solving the problem of family resilience. After following several counseling stages, the people are helped to solve their problems without undergoing the judicial process (Indra etc., 2023).

As another consideration and to enrich the references toward the idea of a house of counseling, the mubadalah concept (Na'mah, etc., 2022) proposes three main points, i.e. domestic violence prevention, empowering the public role of wife, and wife functions as social support. Those aspects will make a huge contribution to the sustainability of house counseling as a means for people to solve their family problems. Several types of counseling used in resolving domestic conflicts are as follows:

A. Family Counseling

This method involves the entire family or certain relevant members who are part of the conflict. The aim is to improve disrupted communication patterns, identify the root causes of issues, and rebuild healthy relationships. This form of counseling focuses on interactions among family members, viewing problems as the result of family dynamics, and helps the family develop emotional resilience and internal social support.

B. Marriage Counseling

This is intended for married couples experiencing conflict, such as poor communication, prolonged arguments, infidelity, or differences in life goals. Through this counseling, it is expected that couples can enhance their communication and empathy skills, identify and resolve root problems together, and restore feelings of love, responsibility, and mutual respect.

C. Family Mediation Counseling

This type of counseling is often used as an alternative to legal conflict resolution, where a neutral third party (a counselor or mediator) helps the couple reach a mutual agreement. The goal of this counseling is to reduce the likelihood of divorce, encourage compromise and fair decision-making, and maintain confidentiality and participation throughout the process.

D. Preventive and Educational Counseling

This counseling is provided to engaged couples or young families to equip them with knowledge about family life, parenting, conflict management, and strengthening family values. Such programs have been organized by the Ministry of Religious Affairs and are known as Marriage Guidance Counseling (Bimwin) or Pre-Marital Counseling (Bimwin Pranikah). The goal of this program is to prepare couples before marriage in terms of mental, social, financial, and reproductive health readiness. Marriage Guidance programs can be organized by the Ministry of Religious Affairs, religious organizations, or other faith-based institutions.

In the context of strengthening family resilience and addressing domestic conflicts, counseling has been strategically implemented by the Doko Village government as a form of social intervention. This initiative aims to assist residents in navigating various challenges, improving interpersonal communication, and reestablishing harmony within the household. Family and marriage counseling serve as the primary approaches in resolving internal conflicts and providing long-term, sustainable solutions. These counseling efforts foster mutual understanding between spouses, cultivate a sense of responsibility among family members, and promote emotional well-being.

The development of family resilience is achieved through several integrated efforts, including enhancing communication channels within the family, regulating emotional responses during conflict, reinforcing the roles of parents and other family members, facilitating collaborative decision-making, and nurturing core values such as love, trust, and emotional security. This comprehensive approach reflects the Doko Village government's commitment to fostering social stability and well-being at the family level. Ultimately, the counseling program is a manifestation of local government care and responsibility in cultivating families that embody the values of *maslahaha* concept rooted in collective benefit and harmony thereby contributing to a more resilient and prosperous community in Doko Village.

4. Conclusion

The findings of this research demonstrate that counseling plays a pivotal role in assisting individuals and families in resolving issues related to family resilience without the need to undergo formal judicial procedures. Through the counseling or mediation approach, families in Doko Village, Blitar Regency, are able to address internal conflicts, misunderstandings, and emotional breakdowns in a constructive and non-adversarial manner.

This method is proven to be not only effective but also efficient, as it prioritizes dialogue, empathy, and mutual understanding. By involving neutral counselors or mediators, families are guided to find common ground and rebuild trust. Both parties benefit from this approach, as it avoids the stigma, cost, and complexity often associated with legal proceedings. Moreover, counseling fosters a collaborative spirit that aligns with the values of togetherness, mutual respect, and shared responsibility.

Ultimately, the counseling program contributes significantly to the creation of *sakinah*, *mawaddah*, and *rahmah* families that are peaceful, full of love, and infused with compassion. It reflects a localized yet powerful solution to family challenges, one that strengthens social cohesion and promotes long-term harmony within the community. The initiative by the Doko Village government can serve as a model for other regions aiming to enhance family resilience through non-litigation pathways.

References

Agung, I. (2013). Pengembangan Pola Kerja Harmonis Dan Sinergis Antara Guru, Kepala Sekola, Dan Pengawas Sekolah. Bestari Buana Murni.

Arief, Y., Tulab, T., Diyati, N. A., & Yurista, D. Y. (2023). Faktor-Faktor Yang Mempengaruhi Keharmonisan Rumah Tangga Muslim Di Jawa Tengah. Adhki:

Journal of Islamic Family Law, 5(1), 17–30.
<https://doi.org/10.37876/adhki.v5i1.94>

Akhyar, M., Hanani, S., & Gusli, R. A. (2024). Relevansi Positivisme Auguste Comte Dalam Kemajuan Sistem Pendidikan Islam Modern. *QATHRUNÂ*, 11(2), 84–96.

Arifin, M. (2022). Integrasi Tasawuf Modern Dalam Hukum Keluarga. 1(3).

Bambang Waluyo. (2012). Viktimologi Perlindungan Korban Dan Saksi. Sinargrafika.

Dananjaya, N. S., Putra, P. R., Sudiarawan, K. A. (2017). Penyelesaian Sengketa Alternatif (Alternative Dispute Resolution). Buku Ajar Fakultas Hukum Universitas Udayana.

Family, L. (2022). OF ISLAMIC Rosdalina Bukido Lusyana Warso Faradila Hasan. 4, 13–24.

Hadi, A., & Hanani, S. (2023). Analisis Pemikiran Ibnu Khaldun Terhadap Konsep Pendidikan Islam Perspektif Modern. *Dewantara: Jurnal Pendidikan Sosial Humaniora*, 2(4), 154–162.

Irfanda, H., Hanani, S., & Sesmiarni, Z. (2025). Teaching and Learning Process From The Perspective of The Quran-Hadith. *Diniyyah Jurnal*, 12(1), 1–11.

Indra, G. L., Al Arif, M. Y., & Zaelani, A. Q. (2023). The Ideal Age For Marriage in The Compilation of Islamic Law (KHI) and Psychology. *Al-'Adalah*, 20(1), 1. <https://doi.org/10.24042/adalah.v20i1.11598>

Kamsiah. (2021). Upaya Wanita Menopause Dalam Menjaga Keutuhan Rumah Tangganya. *ADHKI: Journal of Islamic Family Law*, 3(1), 35–50. <https://doi.org/10.37876/adhki.v3i1.46>

Ley 25.632. (2002). 濟無No Title No Title No Title. 8(1), 105–125. <https://doi.org/10.22373/sjhk.v8i1.19834>

Moleong Lexy J. (2004). Metodologi Penelitian Kualitatif. Remaja Rosdakarya.

Na'mah, U., Qamaria, R. S., & Makrufah, H. A. (2022). The Concept of Mubâdalah (Mutuality) and the Public Role of Wife to Prevent Domestic Violence. DOI: <https://doi.org/10.24042/al-'adalah.v19i2.13682.19>.

Nasohah, Z. (2024). Dynamics of Islamic Family Law in Facing Current Challenges in Southeast Asia. *Samarah*, 8(1), 1–19. <https://doi.org/10.22373/sjhk.v8i1.16553>

Pradana, H. H. (2022). Building Organizational Citizenship Behavior Through College Alumni Relationship Management. *Proceedings of the International Seminar on Business, Education and Science*, 1, 41–50. <https://doi.org/10.29407/INT.V1I1.2513>

Ramadhan, S. (2020). Islamic Law, Politics and Legislation: Development of Islamic Law Reform in Political Legislation of Indonesia. *ADHKI: Journal of Islamic Family Law*, 2(1), 63–76. <https://doi.org/10.37876/adhki.v2i1.35>

Rizky, R. K., & Muchamad Coirun Nizar. (2021). Tingkat Keberhasilan Mediasi Oleh Hakim Dan Non-Hakim Di Pengadilan Agama Purwodadi Tahun 2019. *ADHKI*:

Journal of Islamic Family Law, 3(1), 69–82.
<https://doi.org/10.37876/adhki.v3i1.47>

Sugiarto, Eko. (2015). Menyusun Proposal Penelitian Kualitatif Skripsi dan Tesis. Suaka Media.