

## The Weakening of The Role of Islamic Religious Counselors in Forming Sakinah Families in Padangsidempuan Batunadua District

Research Article

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**Abstract.** Household disharmony, often stemming from limited understanding of marital rights and responsibilities, continues to challenge the formation of *sakinah* families in Padangsidempuan Batunadua District. This issue persists despite the presence of Islamic Religious Counselors whose central role is to guide couples in achieving marital tranquility aligned with Islamic teachings. This study aims to examine how Islamic Religious Counselors contribute to shaping *sakinah* families and to identify the factors that support or hinder their efforts. A qualitative method was employed, with data gathered through observations, interviews, and documentation. Data analysis followed Miles and Huberman's procedures. The results indicate that Islamic Religious Counselors exert a substantial influence by providing religious guidance, pre and post marital counseling, and community based educational program aimed to reinforcing moral principles and mutual understanding. Nevertheless, the effectiveness of these efforts is constrained by inadequate facilities and a shortage of certified counselors, compelling reliance on basic religious study forums to address family issues. Enhancing infrastructural support and expanding counselor certification programs may therefore improve the quality and reach of religious counseling services, ultimately fostering more harmonious and resilient family units.

**Keywords:** Role, Islamic Religious Counselor, *Sakinah* Family

### Introduction

Household instability and various forms of domestic disharmony, including disputes, neglect, and violence, often originate from limited understanding of material obligations, rights, and ethical responsibilities as prescribed within Islamic teaching (Bastiar, 2018; Ali, 2023). These issues, which can result in high divorce rates and a disrupted social fabric, impede the information of a *sakinah family*-an Islamic ideal characterized by peace, balance, and moral integrity (Hidayat, 2019). A *sakinah* family is not merely defined by the absence of conflict; rather, it exemplifies a holistic integration of spiritual values, mutual respect, and adherence to religious principles, thereby fostering an environment conducive to the well-being and resilience of its members, as well as the broader community.

In practice, however, achieving *sakinah* family conditions remains challenging. Many communities, such as those in rural and semi-urban areas,

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struggle with systemic issues that hinder the proper understanding and application of Islamic material guidelines. For example, in Padangsidempuan Batunadua District, the prevalence of pre-*sakinah* families indicates substantive gaps in the comprehension of rights and responsibilities between spouses, as well as in the capacity to resolve conflicts peacefully (Ulfiah, 2021). The foundational principles of *mawaddah warahmah*-love and compassion-while theoretically understood, do not always translate smoothly into daily household interactions (Wahyuni & Khotimah, 2023). This shortfall highlights the need to examine the role of Islamic Religious Counselors, who server as pivotal agents in addressing these gaps and facilitating the transition toward a more harmonious domestic sphere.

Islamic Religious Counselors (*Penyuluh Agama Islam*) are entrusted with guiding communities toward a deeper understanding of Islamic teachings and their practical application in family life. Appointed by the Ministry of Religious Affairs and working directly at the grassroots level, these counselors are expected to serve as both spiritual guides and social mediators (Fitri, 2020). Their responsibilities include providing religious instruction, offering counseling on marital rights and obligations, mediating disputes, and promoting social values that uphold religious moderation, tolerance, and cohesion (Uswatusolihah, 2023; Bastiar, 2018; Ali, 2023.) As frontline practitioners of religious ministry, they engage the diverse community segments, working to ensure that Islamic teachings are contextualized and effectively implemented. This is especially pertinent in rural areas, where traditional practices and cultural norms may conflict with or overshadow formal religious instructions, compounding the difficulty of forming *sakinah* families.

The integration of religious counseling services into community life has shown promising impacts, particularly when these services are adapted to meet the unique needs of local populations. Previous studies have shed light on various aspects of these efforts. Wahyu and Khotimah (2023) emphasized and Asmanidar (2023) have examined community empowerment strategies that embed religious values into daily social interactions. These studies point to the potential of religious counseling to serves as a key driver of harmony, resilience, and moral development within families.

Despite such evidence, many existing works stop short of examining the localized intricacies that influence counseling effectiveness. Research has often been programmatic or broad, lacking a fine-grained analysis of the daily realities and constraints faced by Islamic Religious Counselors in specific sociocultural contexts. For instance, while it is known that counselors are pivotal in imparting knowledge about marital right, obligations, and conflict resolution strategies (Bastiar, 2018, Ali, 2023; Azizah, 2023; Asmanidar, 2023), less attention has been paid to the obstacles that hinder these efforts in particular settings. Barriers such as inadequate facilities, limited human resources, cultural resistance, entrenched traditional norms, and a lack of structured support system remain understudied (Mazid et al., 2021; Azizah, 2023). Understanding these challenges is crucial, as it allows for the design of counseling interventions that are not theologically sound but also pragmatically relevant and culturally sensitive.

Furthermore, the interplay between religious doctrine and its social application is complex. A lack of standardized interpretive frameworks and divergent understandings of religious teachings can cause tensions within the community (Azizah, 2023; Asmanindar, 2023). This situation can exacerbate existing household problems and limit the capacity of Islamic Religious Counselors to offer unified, effective guidance. Integrating Islamic principles with modern counseling techniques appear to hold promise for addressing such complexities (Asmanindar, 2023; Ali, 2023). By blending religious wisdom with evidence-based counseling methods, counselors can navigate cultural sensitivities, empower couples to understand their mutual obligations, and encourage more constructive, compassionate communication.

Additionally, the role of policy interventions cannot be overlooked. Strengthening the infrastructure for religious counseling services-both in terms of availability and accessibility-has proven effective in other domains of community health and social welfare. For example, Silumbwe et al. (2018) noted that integrating family planning and contraceptive services with counseling interventions and training healthcare providers in communication skills yielded positive outcomes in promoting family well-being. Similar holistic approaches may be adapted in the religious leaders and community elders to educators and local government officials, it becomes possible to create supportive ecosystems that enhance the create the credibility, reach, and impact of Islamic Religious Counselors.

In rural contexts, community empowerment strategies have shown positive outcomes when carefully tailored address local conditions. Susilowati (2023) highlighted that religious counseling programs had a tangible impact on strengthening *sakinah* families in rural areas by promoting the values of simplicity, balance, tolerance, and respect for differences. These community-level interventions help bridge the gap between religious ideals and everyday household practices. They encourage couples to engage in open dialogue, reaffirm their mutual rights and responsibilities, and align them resonates with the broader aims of religious moderation, as emphasized by Uswausolihah (2023), who suggested that counselors play a leading role in sustaining inclusive religious values that bolster social cohesion.

Nonetheless, challenges persist. Islamic Religious Counselors themselves must be adequately trained that qualified, possessing both string grounding in Islamic jurisprudence and the ability to integrate these principles with contemporary counseling techniques (Ihsan, 2023; Syihabudin et al., 2023). They need s skill set that encompasses communication, conflict resolution, mental health awarness, and understanding of social rehabilitation (Haryati, 2018; Ihsan, 2023). Continuous professional development is essential to keep these counselors abreast of emerging family issues, evolving societal norms, and best practices in counseling and mediation. By enhancing their capacities, counselors are better positioned to address deep-rooted cultural traditions and resistance to change (Azizah, 2023), thus facilitating a smoother process of building *sakinah* families.

Against this backdrop, the present study aims to examine how Islamic Religious Counselors in Padangsidempuan Batunadua contribute to the establishment of *sakinah* families, as well as to identify the factors supporting or hindering their work. While previous research has underscored the importance of religious counseling in general, this study focuses on the micro-level aspects—examining the particular methods employed by counselors, their integration with community structures, and the sociocultural nuances that either enable or obstruct their efforts (Fitri, 2020; Mazid et al., 2021). By centering on a specific district with its own cultural and infrastructural constraints, the study can provide nuanced, context-sensitive insight that extends beyond programmatic frameworks.

The significance of this inquiry lies in its potential to inform more effective strategies for strengthening family counseling programs within Islamic contexts. Fostering harmonious families transcends individual households; it contributes to nurturing stable, resilient communities and societies aligned with Islamic ethical standards. Addressing barriers—whether they are resource-based, cultural, or tied to the limited competencies of counselors—can enhance the quality and reach of counseling services. This, in turn, fosters greater understanding among spouses, encourages adherence to marital responsibilities, and mitigates conflicts that undermine the pursuit of *sakinah* families. By providing empirical evidence and analytical insights, the study ultimately aspires to help refine the policies, training, and interventions needed to make religious counseling an even more powerful catalyst for positive social transformation.

Therefore, this research integrates previous scholarship with a localized, in-depth exploration of the roles and challenges faced by Islamic Religious Counselors. It situates itself within a broader literature that acknowledges both the theoretical ideal of *sakinah* families and the practical difficulties in realizing these ideals. By examining obstacles, strategies, and the interplay between religious principles and modern counseling approaches, this study aims to generate knowledge that can inform more effective family guidance interventions. Ultimately, understanding how to strengthen religious counseling and address the multifaceted issues undermining family harmony in settings like Padangsidempuan Batunadua can serve as a template for other contexts, thereby making a meaningful contribution to the formation of stable, value-driven communities guided by Islamic teachings.

## Literature Review

### Islamic Religious Counselors The Role and Function of Islamic Religious Counselors as Agents of Social Change

Islamic religious counselors serve as the front line in fostering religious and social awareness within communities (Uswatunsolihah, 2023). Appointed by the Ministry of Religious Affairs, they are tasked with providing guidance, assistance, and community development to ensure the internalization of Islamic values in daily life (Fitri, 2020). Through educational, counseling, and advocacy approaches, these

counselors promote religious harmony, advocate for religious moderation, and create a conducive environment for tolerance and harmony among individual group (Mazid et al., 2021; Uswatusolihah, 2023).

The role of counselors extends beyond bridging religious teachings and social issues, and facilitators of behavioral change towards a more civilized and ethically Islamic way of life (Hidayat, 2019). In this context, they act as agent social change by integrating religious values with modern life challenges, including addressing social issues such as drug addiction and the erosion of family values (Ihsan, 2023).

### **Building Sakinah Families and the Role of Islamic Religious Counselors**

A *sakinah* family, characterized by tranquility, affection, and mutual understanding (*mawaddah warahmah*), is one of the ultimate goals of an Islamic household (Wahyuni & Khotimah, 2023). Achieving a *sakinah* family requires a deep understanding of marital rights and obligations, reinforcement of religious values in daily interactions, and support in overcoming psychological social, and economic challenges (Bastiar, 2018).

In this regard, religious counselors play a pivotal role in providing premarital counseling, marriage guidance, and ongoing support during critical phase of family life (Soleh, 2021). Counselors are also expected to facilitate conflict resolution, instill values of loyalty and responsibility, and guide families towards spiritual growth. However, obstacles such as limited infrastructure, a shortage of certified counselors, and sociocultural barriers can diminish the effectiveness of the interventions (Haryati, 2018.)

### **Qualification, Competencies, and Professional Development of Islamic Religious Counselors**

To be effective, Islamic religious counselors must possess adequate qualifications and competencies. In-depth knowledge of Islamic teachings and jurisprudence is essential, supplemented by effective communication and counseling skills (Ihsan, 2023; Uswatusolihah, 2023). Additionally, an understanding of psychology, mental health, and social rehabilitation is crucial for addressing the emotional and psychological dimensions of family dynamic (Syihabudin et al., 2023).

To meet contemporary challenges, counselors need to enhance their capabilities by adopting modern counseling approaches that integrate religious values with evidence-based intervention methods (Asmanidar, 2023). This quality enhancement can be achieved through training programs, workshops, certifications, and continues education aligned with the evolving dynamic of society and the issues it faces (Haryati, 2018).

## **Integrating Religious Principles with Modern Counseling Approaches**

The ability of counselors to integrate Islamic principles with contemporary counseling methods is key to addressing the complexities of modern family life (Asmanidar, 2023). This approach facilitates the identification of root problems, the exploration of religious values as references for solutions, and the formulation of practical steps towards family harmony (Uswatusolihah, 2023).

### **Method**

This research uses a qualitative descriptive approach. According to Strauss and Corbin (2007: 1) qualitative research is a type of research whose findings are not obtained through statistical procedures or other forms of calculation, this procedure produces findings obtained through data collected in various ways, including interviews, observations, documents or archives, and test (Bado, 2021). Research was carried out from March 19 to April 19 2024 at the KUA Office, Padangsidempuan Batunadua District. So, the research data will be discussed after the data collection has been compiled and clarified and also analyzed in the form of simple and easy to understand sentences in order to reach research conclusions.

This research uses 3 data collection techniques, namely documentation, observation and interviews. Documentation relates to data on the Sakinah family in the district. Padangsidempuan Batunadua. Observations were made regarding the implementation of extension activities carried out in the form of religious lectures by instructors. The interview was addressed to religious counselors and the head of the KUA Padangsidempuan Batunadua District

The data analysis technique in this research uses the Miles and Huberman method, which generally assumes that analysis consists of three streams of activities that occur simultaneously, namely: data reduction, data presentation, and drawing conclusions/verification. Data reduction is conducting research in the field by observing the Religious Affairs Office which carries out counseling for the Sakinah family. Conducted an in-depth interview with the Head of KUA Padangsidempuan Batunadua sub-district. Data presentation, namely the data obtained has been categorized and then presented in narrative form with the aim of interpreting the data systematically. Next, make conclusions based on data that has been collected from the field which has gone through the reduction stage (Sri Annisa & Mailani, 2023).

### **Results and Discussion**

#### **Results**

#### **The role of Islamic religious counselors in forming *akinah* families**

Observations conducted at the KUA Office in Padangsidempuan Batunadua revealed several activities carried out by Islamic Religious Counselors. These include developing religious consultations, providing guidance or counseling, and delivering sermons or lectures related to the *sakinah* family. Religious consultations were

conducted both individually and in groups, where instructors tailored activities to meet the community's specific needs. They compiled guidelines, evaluated ongoing activities, and developed theoretical materials to improve the effectiveness of religious counseling programs.

During observations, it was noted that counseling sessions adhered to operational standards and were essential in solving practical and theoretical issues related to worship and marital conflicts. One participant in a counseling session stated:

*"the presence of counselors provides clarity and guidance, especially for young couples facing marital challenges."*

Interviews with Head of KUA Padangsidempuan Batunadua highlighted the active role of counselor despite the lack of special programs such as the *Sakinah Family Assisted Village*. The Head explained:

*"Our counselors strive to guide families through sermons and pre-and post-marital coaching, even though time constraints and limited resources often hinder program implementation."*

One key activity identified was the *da'wah* recitation, conducted four times a month in various villages within the district. This program aimed to enhance religious understanding and promote family harmony. Counselors also provided pre-marital guidance to prospective brides and grooms, equipping with the skills and knowledge to build *sakinah* families aligned with Islamic norms.

### **Supporting and Inhibiting Factors**

Interview and observations identified several supporting and inhibiting factors in the counseling process. Supporting factors included: media assistance and instructor competence.

Videos and projectors were used to illustrate concept related to *sakinah families* effectively. One counselor mentioned:

*"We use visual aids to help participants understand the ideal characteristics of a sakinah family, which makes the sessions more engaging."*

Next, counselors; ability to select relevant materials and share personal experiences helped foster trust and engagement among participants.

Conversely, the counseling process faced the following challenges: inadequate infrastructure and lack of certified counselors.

A counselor shared their perspective on these barriers:

*"We lack resources like certificated trainers. While we do our best, the limited number of counselors often affects the depth and quality of guidance."*

## Discussion

The findings of this study underscore the essential role that Islamic Religious Counselors play in the formation of *sakinah* families, as well as the complexities that underlie this process. By examining the activities, challenges, and supports within the Padangsidempuan Batunadua context, the discussion highlights how these counselors are positioned to influence family structures, values, and social cohesion. Moreover, our observations illuminate the interplay between religious teachings, sociocultural factors, and infrastructural realities that shape the quality and impact of counselling efforts.

As evidenced by the results, Islamic Religious Counselors in Padangsidempuan Batunadua conduct a range of activities including religious consultations, thematic sermons, and pre- and post-marital coaching sessions. Their work aligns closely with the literature emphasizing that effective counseling, rooted in Islamic principles, is instrumental in strengthening marital bonds and achieving the desired state of *sakinah* (Bastiar, 2018; Ali, 2023). These activities reflect the counselors' proactive engagement with the community, presenting them as frontline agents of religious ministry who help individuals and families internalize Islamic teachings on marital rights and obligations, mutual respect, and understanding (Ihsan, 2023; Syihabudin et al., 2023; Uswatusolihah, 2023). By enabling couples to comprehend their responsibilities, the counselors aim to mitigate conflicts arising from ambiguous interpretations of religious mandates (Azizah, 2023; Asmanidar, 2023).

The use of various media, including video and projectors, exemplifies the counselors' attempts to integrate modern communication tools into their sessions. This approach resonates with the recommendation in the literature to combine religious principles with modern counseling strategies for more profound and sustainable impact (Asmanidar, 2023; Ali, 2023). For instance, by presenting illustrative scenarios of harmonious households, counselors can help participants visualize the attributes of a *sakinah* family and thus better understand the practical applications of Islamic teachings in their daily lives (Bastiar, 2018; Wahyuni & Khotimah, 2023). Such media usage encourages more dynamic learning experiences, enhancing participants' engagement and retention of key messages. This method further aligns with previous research suggesting that counselors who adapt their strategies to local contexts and utilize diverse communication methods can increase the effectiveness of their guidance (Susilowati, 2023; Keverenge et al., 2020).

From a structural perspective, counselors face significant obstacles. One major challenge is the lack of adequate infrastructure, including limited facilities and insufficient technological resources to support more interactive and comfortable counseling sessions. The absence of proper air conditioning, modern equipment, and designated counseling spaces not only undermines the quality of these sessions but also potentially impacts their credibility and perceived importance within the community. Such infrastructural shortcomings constrain the counselors' capacity to



create an environment conducive to open, reflective dialogues. This finding reflects a broader pattern noted in prior research: rural and under-resourced areas often struggle to implement comprehensive counseling program that require consistent support and reliable infrastructure (Mazid et al., 2021; Silumbwe et al., 2018).

Another critical issue identified is the scarcity of certified counselors, particularly for pre-marital coaching sessions. This limitation restricts the depth and specialization of the guidance provided, potentially hindering the ability of couples to fully prepare for responsibilities and emotional complexities of married life. The literature consistently highlights the importance of qualified and well-trained counselors who possess not only a solid grounding in Islamic jurisprudence but also refined counseling skills and knowledge of mental health, psychology, and community development (Haryati, 2018; Ihsan, 2023, Syihabudin et al., 2023).

It is noteworthy that, despite these constraints, the counselors persist in their endeavors. Their commitment to ongoing *da'wah* recitations, delivered four times a month, underscores the importance of consistent religious education and moral reinforcement. Such regular activities serve multiple purposes; they provide a platform for reinforcing Islamic values, strengthening communal ties, and offering ongoing support to families at various stages of their marital journeys. Frequent religious and counseling activities support the argument that continuous engagement, rather than one-off interventions, is vital for nurturing a sustained culture of understanding, tolerance, and mutual respect within families (Uswatusolihah, 2023; Susilowati, 2023).

Comparing these findings with other studies, it becomes apparent that while similar dynamics exist globally, the local sociocultural context of Padangsidempuan Batunadua introduces unique elements that shape counseling interventions. For instance, earlier studies have explored how rural settings may face entrenched traditions and conservative attitudes that complicate the adoption of more holistic counseling approaches (Azizah, 2023; Asmanidar, 2023). In such context, religious counselors must not only convey religious teachings but also navigate localized norms, practices, and belief systems. Their success often hinges on their ability to reconcile religious guidance with culturally resonant forms of community empowerment and social meditation (Fitri, 2020; Wahyuni & Khotimah, 2023). The present study supports this view, showing that counselors who incorporate personal experiences, empathic, communication, and culturally relevant examples can foster stronger trust and engagement among participants.

An additional dimension to consider is the relevance of policy-level support and capacity building. As the literature suggests, interventions that strengthen counselor training, provided adequate infrastructural investments, and establish institutional frameworks can significantly enhance the availability and accessibility of counseling services (Silumbwe et al., 2018). Such measures might involve advanced communication and counseling skills, securing funding for technology and facilities, and involving local community leaders and stakeholders in program planning. By

forging partnership between government agencies, religious institution, and community organizations, it is possible to create more holistic support systems that ensure the formation and maintenance of *sakinah* families aligns with broader social development goals.

Form a methodological perspective, our reliance on observational data, interviews, and schedule documentation reflects a robust qualitative approach. Observational evidence, including notes on environmental conditions and media usage, provided a tangible understanding of the contexts in which counseling sessions occur. Although not quantified in tables or figures here, a potential table summarizing the key supporting and inhibiting factors identified during the research could clarify the interplay of various element influencing counselor effectiveness.

Table 1. Key Factors Influencing the Effectiveness of Islamic Religious Counselors

Factors	Examples	Influence on Counseling Effectiveness
Supporting Factors	Use of visual aids (videos, projectors), instructor competence, recurring <i>da'wah</i> sessions	Enhance engagement, understanding, and trust
Inhibiting Factors	Limited infrastructure, lack of certifiedd coueslors, limited time and resources	Reduce session quality, depth, and reach

This table presents a summary factor that either support or hinder the effectiveness of Islamic Religious Counselors in guiding families toward achieving *sakinah*. It highlights the significance of both human and material resources in shaping the outcomes of counseling interventions.

By systematically mapping these factors, practitioners and policymakers can gain a clearer understanding of where to allocate resources and implement targeted improvements. For instance, the presence of competent instructors who can draw upon personal experiences and cultural empathy suggests that investments in professional development would be highly beneficial. Meanwhile, addressing infrastructural deficits such as by providing better equipped meeting spaces, installing appropriate technology, and ensuring comfort-could improve not only the practical environment but also the perceived seriousness and professionalism of the counseling efforts.

The implications of these findings are multi-faceted. On one hand, improving counselor training and infrastructural provisions may enhance the capacity of Islamic Religious Counselors to deliver more impactful interventions. This could lead to more informed couples entering marriage, reduced conflict within households, and ultimately a higher number of truly *sakinah* families. On the other hand, this study suggests that integrative strategies-those combining religious teachings, modern counseling techniques, and sensitivity to local traditions-are more likely to

result in sustainable community transformation (Asmanidar, 2023; Uswatusolihah, 2023).

However, there are limitation to this study that merit consideration. First, the research focused on a single district, which may limit the generalizability of the findings. Although the identified themes are consistent with issues reported in other studies, future research could benefit from comparative analyses across multiple regions with different cultural, economic, and infrastructural context. Such an approach would help in identifying patterns that are more universally applicable and highlight unique local adaptations that could serve as best practice models. Second, the study primarily relied on qualitative data and direct observations. While this approach provides rich, contextual insights, incorporating quantitative measures such as participant surveys, evaluations of marital satisfaction rate, or pre- and post-counseling assessments-could strengthen the evidence base. Longitudinal studies tracking families' progress over time would also be valuable, enabling an assessment of the long-term impacts of counseling interventions on martial stability and family resilience.

Finally, while the presence of visual aids and instructor competence emerged as strong supporting factors, further research is needed to identify the most effective educational materials and pedagogical strategies. Understanding what resonates most with participants where it is storytelling, case studies, role plays, or interactive workshop – could further refine the counseling process and tailor it to the evolving needs of the community.

Thus, the results and this subsequent discussion highlight the critical function that Islamic Religious Counselors serve in guiding families towards the establishment of *sakinah* households. Through a blend of religious teachings, modern counseling techniques, and cultural sensitivity, these counselors strive to resolve conflicts, clarify marital obligations, and facilitate personal and spiritual growth within the family unit. Addressing infrastructural, training, and resource related challenges can enhance their effectiveness, enabling them to play an even more influential role I shaping harmonious, resilient communities. The study contributes to a deeper understanding of the multifaceted processes involved in achieving *sakinah*, informing future policy interventions, and guiding efforts to strengthen and refine religious counseling programs in diverse Islamic contexts.

## Conclusion and Suggestions

This study has demonstrated the critical role that Islamic Religious Counselors play in fostering *sakinah* families within rural communities. By examining the activities, methods, and contextual challenges faced by counselors in Padangsidempuan Batunadua District, the findings highlight both the substantial contributions and the limitations these professionals encounter. On one hand, Islamic Religious Counselors bring essential religious knowledge, contextual understanding, and interpersonal communication skills, enabling them to guide families towards an Islamic framework

of material responsibilities, mutual respect, and spiritual devotion. On the other hand, the constraints identified such as infrastructural inadequacies, limited training resources, and a shortage of certified counselors can impede the delivery of effective, high quality guidance. These conditions, in turn, restrict the transformative potential of religious counseling in supporting family harmony and social cohesion.

The implications of these results extend beyond the immediate community context. Strategically bolstering Islamic Religious Counselor's capacities through improved infrastructure, comprehensive training programs, and evidence based counseling methods can significantly enhance the promotion of *sakinah* families at a broader scale. Moreover, integrating religious counseling with modern approach in psychology, mental health, and community development can produce a more holistic model of guidance that integration not only empowers counselors to address increasingly complex family issues but also aligns religious principles with evolving societal needs, thereby strengthening communal resilience and contributing to social harmony and religious moderation.

This study's contribution lies in offering a nuanced understanding of the multidimensional role of Islamic Religious Counselors, illuminating their capacity to shape family dynamics, and highlighting the necessity of supportive frameworks to sustain their efforts. By recognizing the interplay of religious teachings, sociocultural dynamics, and practical intervention strategies, the findings provide a road map for strengthening religious counseling as a meaningful force in cultivating *sakinah* families and fostering long-term community well-being.

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