

## Family Counseling guidance Based on The Quran; Solutions to Achieve Harmony in The Family

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### Abstract

This article explores family counseling using a Qur'anic approach as an effort to promote harmony within the family. The increasing complexity of modern family issues requires a comprehensive and multidimensional approach. Rooted in divine revelation, the Qur'anic approach offers a unique perspective in understanding and addressing various family dynamics. Family counseling based on the Qur'an not only focuses on problem-solving but also emphasizes the holistic development of both individuals and the family, grounded in the principles of divinity, humanity, and justice. The purpose of this study is to examine the relevance of Qur'anic values to the practice of family counseling. This research employs a qualitative descriptive-analytical method. Data were collected through library research, using documentation techniques involving the review of books, journals, and online media related to the study's focus. The findings indicate that integrating Qur'anic values into the counseling process can strengthen the spiritual, moral, and ethical foundations within the family. As a result, it fosters effective communication, empathy, and mutual understanding among family members.

**Keywords:** Guidance, Family Counseling, Al-Quran, Harmony

### Abstrak

Artikel ini membahas tentang bimbingan konseling keluarga dengan pendekatan Al-Qur'an sebagai upaya mewujudkan harmoni dalam keluarga. Problematika keluarga modern yang semakin kompleks menuntut pendekatan komprehensif dan multidimensional. Pendekatan Al-Qur'an, yang bersumber dari wahyu Ilahi, menawarkan perspektif unik dalam memahami dan mengatasi berbagai dinamika keluarga. Konseling keluarga dengan pendekatan Al-Qur'an tidak hanya berfokus pada penyelesaian masalah, tetapi juga pada pengembangan potensi individu dan keluarga secara holistik, berdasarkan prinsip-prinsip ketuhanan, kemanusiaan, dan keadilan. Tujuan penulis melaksanakan penelitian ini adalah untuk mengetahui relevansi nilai-nilai Al-Qur'an dengan praktik bimbingan konseling keluarga. Jenis penelitian ini merupakan Kualitatif Deskriptif-Analisis. Pengumpulan data dengan penelitian kepustakaan dengan metode dokumentasi berupa pelacakan dokumen berupa buku, jurnal, serta media online yang berkorelasi dengan fokus penelitian. Hasil penelitian ini menunjukkan bahwa integrasi nilai-nilai Al-Qur'an dalam proses konseling dapat memperkuat fondasi spiritual, moral, dan etika dalam keluarga, sehingga dapat mendorong terciptanya komunikasi efektif, empati, dan saling pengertian.

**Kata Kunci:** Bimbingan, Konseling Keluarga, Al-Qur'an, Harmoni

### Intoduction

The family is the smallest unit of a society. The family is also the closest social environment of each individual, a place to grow and develop in it. A harmonious family is the desire of every individual in forming a household (Mita Anggela Putri, Neviyarmi, & Yarmis Syukur, 2019).

Effective communication is essential to realizing family harmony. Misunderstandings often arise due to dishonest communication and lack of openness, which can trigger conflicts that can damage emotional bonds. When family members feel heard and understood, they tend to be more open to sharing thoughts and feelings, so strong trust is needed to build and create an environment where each family member feels safe and can be themselves, express needs, and seek support without fear of being judged. Families are able



to navigate the challenges of life together, achieve success, and strengthen each other in difficult times.

Family harmony can be realized through good communication and is the key to the emotional well-being of each member. A harmonious family is a shelter from the pressures of the outside world, where each individual feels appreciated, loved, and supported. In a harmonious family, children grow and develop optimally and have better self-confidence and social skills, because they learn to empathize and work together. For the adults around them, family harmony brings stability and happiness, reduces stress levels, and provides emotional support.

Often, families are faced with complex challenges - ranging from communication problems, intergenerational conflicts, to financial or emotional stress - which if not handled properly can damage bonds and trigger divisions. This is where the urgency of family counseling becomes apparent. With the help of professional counselors, counseling not only helps understand the existing dynamics but also guides them to develop better communication skills, find solutions together, and rebuild the harmony that has been lost.

The Qur'an offers comprehensive and relevant guidance in forming a harmonious family, beyond the boundaries of time and culture. The values contained in it, such as loving and caring for each other (*mawaddah wa rahmah*), being fair, respecting parents, and individual and collective responsibility, are the main pillars in building strong relationships. By making the Qur'an as a guideline, each family member is encouraged to understand their roles and obligations, resolve disputes wisely, and practice tolerance and patience. The application of these values not only creates a peaceful family environment and emotional support, but also fosters noble character in each individual, leading the family towards happiness in this world and the hereafter.

Based on the problems above, the author's purpose in conducting this study is to determine the values of family counseling in the Qur'an in realizing harmony in the family.

## **Research Methods**

In this study, the author uses a qualitative method with a literature study (library research), Data analysis using content analysis techniques. The data sources used are the interpretation of the Qur'an on verses that discuss family counseling and other sources in the form of journals, books, encyclopedias, and online media as supporting data that correlate with the study. The data analysis technique is descriptive qualitative, which is a combination of descriptive and qualitative data analysis techniques. In qualitative data analysis, data is obtained from various sources. Qualitative data analysis is inductive, which is an analysis based on the data obtained, then a certain relationship pattern is developed or becomes a hypothesis. The instruments in this study are documentation taken from the Qur'an, as-Sunnah, books, muktabar books, journals, and encyclopedias.

## **Study Results and Discussion**

### **The Concept of Family Harmony**

Harmony in terminology comes from the word harmonious which means harmonious, in harmony. The emphasis of harmony is a state of harmony or harmony, the goal of harmony is to achieve harmony and harmony, in household life both of these things need to be maintained to achieve household harmony (Depdiknas, 2013).

Family harmony is a manifestation of the formation of a family and the hopes that want to continue to be maintained in the family (Mita Anggela Putri, Neviyarni & Yarmis Syukur, 2019). A harmonious family is a pleasant and positive place to live, because its members have learned several ways to treat each other well (Nick, 2002). Darajat (1994) states that a harmonious family is a family where each member exercises their rights and obligations, there is affection, mutual understanding, good communication and cooperation between family members. So that in family harmony there must be mutual support, affection, respect and acceptance of differences.



In realizing family harmony there are several characteristics, according to Danuri (in Pujosuwarno, 1994) revealed that a happy family has characteristics, namely peace of mind based on piety to God Almighty, a harmonious relationship between one individual and another in the family and society, having physical, spiritual and social health insurance, having sufficient clothing, food and shelter, legal guarantees especially those related to Human Rights, the availability of reasonable education services, having security in old age, so that there is no worry of being abandoned in old age, and the availability of reasonable recreational facilities (Mita Anggela Putri, Neviyarni & Yarmis Syukur, 2019).

Gunarsa (2000) revealed that there are several aspects of family harmony, namely affection between family members which is shown by an attitude of mutual respect and affection, mutual understanding among family members which is shown by mutual understanding so that there are no quarrels in the family, there is dialogue or effective communication that is established in the family which is realized by providing time, listening and maintaining honesty and having time together and working together in the family. According to Nick (2002) there are several other aspects to create harmony in the family, namely spiritual well-being and minimizing conflict by respecting each other, loving, paying attention, communicating, having time in the family, increasing spiritual well-being and avoiding conflict. Harmony is an important goal in the family. Therefore, it is necessary to pay attention to the factors, including attention, namely putting your heart on all family members as the main basis for a good relationship between family members. This means that self-awareness is important to foster understanding. If self-awareness has been achieved, it will be easier to respond to all events or incidents that occur in the family, and problems will be easier to solve (Noffiyanti, 2020). The next step from an understanding attitude is an accepting attitude, which means being able to accept all weaknesses, shortcomings, and strengths, so that he still gets a place in the family. Furthermore, this attitude will produce a conducive and warm atmosphere that underlies the growth and development of the potential and interests of family members (Singgih D Gunarsa and Yulia Singgih D, 1986).

### **Factors Inhibiting Family Harmony**

In realizing family harmony, there are inhibiting factors, including mental instability, health conditions of husband and wife, stability of family life, economic factors, differences in educational strata between husband and wife that are too high, age factors, cultural backgrounds related to ethnicity or nationality, and religious factors (Pribadi, 1991). Poor communication is one of the main roots of many family conflicts. Another problem that inhibits family harmony is that each individual has different views, values, and life goals. Such as differences in child rearing patterns, differences in culture or background. If not managed properly, these differences can trigger conflict.

Modernization historically means changes in society that move from traditional conditions or pre-modern society. The general characteristics of modernization are changes concerning various fields of social traditions, science and technology, population and social mobility. These various fields are processed so that they become new behavioral patterns that are manifested in modern life (Ramayulis, 2011).

Modernization brings various impacts on family harmony, both positive and negative. These changes occur in many aspects, from family structure to how family members interact. The negative impacts of modernization on family harmony include changes in family structure, emphasis on individualism, generation and value gaps, lack of direct interaction, challenges of dual roles and conflicts, and the negative risks of technology becoming an obstacle to family harmony.

### **The Concept of Family Harmony in the Qur'an**

The Quran views the family as a very important and fundamental institution in building a harmonious society. The concept of family harmony in the Quran is often expressed through the terms *sakinah*, *mawaddah*, and *rahmah*. *Sakinah* means tranquility, peace, and



tranquility of soul. This is the main goal of a marriage, where the husband and wife find peace in their partner. The Quran describes this in Surah Ar-Rum verse 21:

"And among His signs is this that He created for you from yourselves mates that you may incline to them and find repose in them, and He placed between you love and mercy. Indeed, in that are signs for a people who give thought." (QS. Ar-Rum: 21)

Sakinah shows that the household should be a place where every member of the family feels safe, comfortable, and free from unnecessary worries. This creates a stable environment for children to grow and develop. Mawaddah is a form of deep, pure, and passionate love between a husband and wife. It is not just a physical attraction, but a strong emotional and spiritual bond that drives them to love and cherish each other. Mawaddah is also mentioned in QS. Ar-Rum verse 21 above. It is a sincere love that drives couples to share joys and sorrows, and build togetherness. Rahmah is affection that goes beyond mawaddah, including understanding, mercy, and a willingness to forgive. Rahmah is affection that persists even when there are differences or mistakes. It allows couples to support and help each other, especially in difficult times. Rahmah is also mentioned in QS. Ar-Rum verse 21. It is a manifestation of Allah's mercy that bestows affection between His servants.

### **Principles of Family Harmony in the Qur'an**

In addition to the three main pillars above, the Qur'an also emphasizes several other important principles for achieving family harmony, namely: 1). Complementing each other (clothes), the Qur'an describes husband and wife as "clothes" for each other (QS. Al-Baqarah: 187). This implies that they must protect each other, cover up deficiencies, warm, and beautify each other. This relationship is reciprocal and mutually dependent. 2). There is a shared responsibility in educating children, the Qur'an emphasizes the importance of protecting oneself and one's family from the fire of hell (QS. At-Tahrim: 6). This means that parents have a great responsibility to educate children in religious values and noble morals, and guide them towards goodness in this world and the hereafter. 3). Good communication and deliberation, although not explicitly mentioned as "communication," the concept of *mu'asyarah bil ma'ruf* (associating in a proper/good manner) in QS. An-Nisa: 19 shows the importance of polite, understanding, and mutually respectful interactions. Important decisions in the family are also recommended through deliberation. 4). Husband's leadership with justice. In Islam, the husband is the leader of the family (QS. An-Nisa: 34), but this leadership must be based on justice, responsibility, and affection, not domination or tyranny. The husband is obliged to provide sustenance, protection, and guidance. 5). Obedience to Allah as the foundation, which means that the entire concept of family harmony in the Qur'an is rooted in obedience to Allah SWT. By making Allah the main goal, each family member will try to carry out their rights and obligations according to the sharia, which will ultimately bring blessings and happiness.

### **Family Counseling Concept**

Family counseling according to Willis (2009) is an effort to provide assistance to individual family members through the family system (improving family communication) so that their potential develops optimally and their problems can be resolved based on the willingness to help from all family members based on willingness and love for the family (Mita Anggela Putri, Neviyarni, & Yarmis Syukur, 2019). According to Golden and Sherwood (in, Latipun, 2001) family counseling is a method designed and focused on the family in an effort to help solve the client's behavioral problems. So that family counseling is a process of assistance provided to individual family members in solving family problems they face (Mita Anggela Putri, Neviyarni, & Yarmis Syukur, 2019).

Family counseling has a general goal according to Glik and Kessler, namely to facilitate communication of thoughts and feelings between family members, change disturbances and





inflexibility of roles and conditions, provide services as models and education of certain roles aimed at family members (Latipun, 2001). In addition, in general, family counseling aims to help family members learn and appreciate emotionally that family dynamics are the links between family members, to help family members realize the fact that if one family member has problems, it will affect the perceptions, expectations, and interactions of other family members, in order to achieve a balance that will make each member grow and improve, to develop full appreciation as an influence of the parental relationship (Willis, 2009). Specifically, Willis (2009) stated that family counseling aims to increase tolerance and encouragement of family members towards idiosyncratic ways or advantages of other members, develop tolerance for family members who experience frustration or disappointment, conflict, and sadness that occurs due to family system factors or outside the family system, develop the motives and potentials of each family member by encouraging, encouraging, and reminding the family member, develop the success of parents' self-perception realistically and in accordance with other members (Mita Anggela Putri, Neviyarni, & Yarmis Syukur, 2019).

### **Al-Quran Based Family Counseling**

The Qur'an as a universal guide to life is a comprehensive solution and guideline for every aspect of human life, including family dynamics. Every human being is born with a natural tendency to do good. Problems arise when this natural tendency is covered by negative influences or deviations from religious teachings. Counseling seeks to return individuals to their natural tendencies. According to W.H. Clark (in, Jalaluddin, 2011) a newborn baby is a helpless creature, but he is equipped with various innate abilities. Here it can be seen that there are two contradictory aspects. On the one hand, the baby is in a helpless condition, while on the other hand, the baby has the ability to develop (explorative). According to Walter Houston Clark, infant development cannot possibly take place normally without external intervention, even though he naturally has innate potential (W.H. Clark, 1964). The family is one of the components that plays a strategic role in shaping and greatly determining the growth and development of children (Prio Utomo, Fiki Prayogi, & Reza Pahlevi, 2022). The family essentially lays the foundation for informal education for children such as the teaching of selfless love, other social virtues such as justice, reasonable obedience, and fair leadership (Peschke, 2003).

The family is the smallest and most important unit in building a healthy and strong society. Therefore, family harmony is a prerequisite for the creation of a good society. Therefore, a holistic approach needs to be taken, meaning that this counseling views humans as a whole (physical, mental, and spiritual). The solutions to problems offered do not only touch on behavioral aspects, but also the beliefs and spiritual values that underlie such behavior.

Al-Qur'an-based family counseling is a counseling approach that integrates Islamic principles, values, and teachings sourced from the Al-Qur'an and the hadith of the Prophet in helping families face, overcome, and find solutions to the problems they face. The main goal is to guide families to achieve true harmony (sakinah, mawaddah, wa rahmah) which is based on obedience to Allah SWT. This approach does not only focus on the psychological or social dimensions, but also touches on the spiritual dimension as the main foundation. The three main pillars that are the core of family harmony in Islam, and are the reference in this counseling, are: 1). sakinah (calmness and peace), the ideal family in Islam is a place where each member feels calm, peaceful, and at ease. Counseling seeks to help families create an environment that is free from prolonged internal conflict and full of a sense of security. 2). mawaddah (pure and deep love), this is a form of love that goes beyond physical attraction, but rather a strong emotional and spiritual bond between husband and wife, as well as between other family members. Counseling seeks to revive and strengthen this mawaddah. 3). rahmah (compassion and understanding), rahmah is a broader dimension of affection, including compassion, sacrifice, forgiveness, and a willingness to understand and support



each other, especially in difficult times. Counseling encourages the practice of rahmah as a glue for relationships.

### **The Purpose of Al-Quran Based Family Counseling**

Family counseling based on the Qur'an aims to improve understanding and practice of Islamic teachings, namely: 1). helping each family member understand their rights and obligations according to Islamic law. 2). resolving conflicts in an Islamic way, namely by teaching constructive conflict resolution methods based on the Qur'an, such as deliberation (shura), forgiveness (al-afwu), and patience (sabr). 3). improving communication, by encouraging effective, honest, gentle, and empathetic communication (qaulan layyin, qaulan sadid). 4). rebuilding trust, by guiding families to reconstruct broken trust through honesty, trustworthiness, and commitment. 5). improving the quality of childcare, namely by providing Islamic guidance in educating and shaping the character of pious children. 6). strengthening spiritual bonds, namely by reminding families about the importance of obedience to Allah, prayer, and tawakal as a source of strength and solutions in facing various life problems.

### **Characteristics and Methods of Al-Quran Based Family Counseling**

Family Counseling based on the Qur'an has characteristics and methods, namely: 1). The main reference is the Qur'an and hadith. In this case, the counselor will refer to many verses of the Qur'an and the hadith of the Prophet that are relevant to the problems faced. This is not just a theory, but a practical guideline that will be applied. 2). emphasizing noble morals, namely focusing on the development of Islamic character and morals such as patience, gratitude, forgiveness, humility, honesty, and responsibility. 3). the importance of muhasabah (self-introspection), namely encouraging each family member to evaluate themselves and admit their mistakes, not just blaming others. 4). increasing obedience to worship, sometimes, family problems are also associated with decreased obedience to worship, so that counselors can encourage increased individual and family worship. 5). Prayer as Part of the Process: Prayer is seen as a spiritual endeavor and surrender to Allah in seeking solutions. In short, Qur'an-based family counseling is a holistic approach that places Islamic values at the core of solving family problems, with the ultimate goal of achieving happiness and blessings in this world and the hereafter.

### **Conclusion**

Family counseling is basically the application of counseling to specific situations. Family counseling focuses on problems related to the family situation and its implementation involves family members. To understand why a family has problems and how to solve family problems. Family counseling is a counseling approach that focuses on developing the personal capacity of individuals in the family to create a harmonious household. In the midst of the challenges of modern life, Qur'an-based family counseling is present as a comprehensive solution to create family harmony. This approach holistically integrates the values of the Qur'an in each counseling session, helps family members understand their roles and responsibilities, and resolves conflicts with a strong spiritual foundation. By adhering to the principles of love, compassion, patience, and forgiveness taught in the Qur'an. This counseling guides families to build effective communication, foster empathy, and create a family environment full of peace and true and eternal happiness.

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