



Exchange in PUSPAGA Counseling Services: A Study on Family Conflict Resolution and Child Protection in Metro City

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ABSTRACT

This study aims to analyze the counseling service practices of PUSPAGA Gaharu in Metro City regarding family conflict resolution and child protection, as well as to examine the implementation of the Mubādalāh approach and its contribution to strengthening family conflict resolution from an Islamic Family Law perspective. This research employs a qualitative method with a socio-legal approach. Data were collected through in-depth interviews, observation, and documentation, and subsequently analyzed using descriptive-analytical techniques alongside triangulation. The findings reveal that PUSPAGA Gaharu implements counseling services that are preventive, curative, and collaborative in nature through education, mentoring, home care, and referrals. The principles of Mubādalāh—namely mutuality, relational justice, deliberation, shared responsibility, and child protection—have been integrated into the service process, although they have not been explicitly formulated as an institutional model. From the perspective of Islamic Family Law, this practice aligns with Maqāṣid al-Uṣrah, as it is oriented toward family welfare, as well as the protection of life, lineage, and family dignity. This study affirms that the Mubādalāh approach can serve as a conceptual and practical model for enhancing family conflict resolution and child protection.

Keywords: Mubādalāh, PUSPAGA, Family Counseling, Family Conflict, Child Protection, Islamic Family Law



INTRODUCTION

The family is a fundamental social institution in character building, the upholding of moral values, and the practice of justice, compassion, and responsibility—all aimed at creating a family characterized by *sakinah*, *mawaddah*, and *rahmah* (Zulfami et al., 2023). However, when family relationships are disrupted, various problems arise that threaten the protection of women and children (Auda, 2021; Kodir, 2021). Family conflicts have serious implications for the protection of women and children (Labibah et al., 2025). Although Islamic family law positions the family as a space for ethical relationships based on justice and reciprocity (*Mubādalāh*), rather than hierarchical, subordinate relationships (Hidayah & Nasrulloh, 2025), in practice, this often leads to a distortion of values that results in protracted conflicts, domestic violence, and the neglect of children's rights (Cholil, 2020; Fahmi, 2025; Kodir, 2021). This gap highlights the discrepancy between normative ideals and social reality. In contemporary family studies, conflict is influenced by communication patterns, role distribution, economic factors, adaptation, and social support, with family resilience playing a crucial role in managing conflict (Walsh, 2021).

Previous studies have confirmed that family conflicts are closely linked to relationship structures, communication patterns, and conflict resolution mechanisms in society (Fahmi, 2025; Hariyanto et al., 2025; Lestari, 2012; Ngatmin et al., 2024; Sukmana et al., 2025; Sukriani, 2025). Unfortunately, dispute resolution often relies on a formal legal approach or litigation that fails to address the relational and emotional dimensions of the issue, as well as child protection. (Auda, 2008; Junaedi et al., 2023; Sudewo, 2021; Suhaili, 2025). This underscores the need for a non-litigation approach based on family counseling that is oriented toward *maqāṣid al-usrah* and relational justice. This issue is a strategic national priority. Data from the Ministry of Women's Empowerment and Child Protection's SIMFONI PPA system shows that thousands of cases of violence against women and children stem from family conflicts (Indonesia, 2025).

Locally, the SIMFONI PPA for the first semester of 2025 recorded 392 cases in Lampung Province, with Bandar Lampung City (129 cases), South Lampung (46 cases), West Tulang Bawang (28 cases), and Metro City (18 cases). As a "City of Education" with relatively good access to public services, the cases in Metro City demonstrate that a high level of education does not guarantee the quality of family relationships. Socially speaking, conflicts that are not addressed fairly risk damaging relationships and perpetuating intergenerational violence. (Marizal et al., 2024). In response to this situation, the Gaharu Family Learning Center (PUSPAGA) in Metro City provides counseling, parenting education, home care, and referral services, and has handled approximately 100 cases from 2023 to 2026. These family-strengthening services align with recommendations for family support services aimed at preventing violence. (UNICEF, 2024).

However, a research problem arises in the form of a gap between the *das sollen*, the ideal values of Islamic family law, and the *das sein*, the actual PUSPAGA counseling practices, which are still dominated by psychological, social work, and pragmatic public service perspectives without contemporary normative-fiqh conceptualization. Previous PUSPAGA studies mostly focused on public policy and service effectiveness (Ardito & Puspaningtyas, 2023; Boreel et al., 2022; Fazirah et al., 2022; Khakhimah et al., 2023; Marchelina & Puspitaningtyas, 2023; Mukhaiyaroh et al., 2024; Salshabila & Wahyudi, 2023; Sibarani, 2024; Syahputri, 2022). Meanwhile, studies of *Mubādalāh* are limited to theology or normative exegesis (Gesit et al., 2024; Wahid, 2019). There is a research gap and methodological limitations due to the lack of integration between the analysis of Islamic family law and empirical studies of counseling institutions.

The novelty of this research lies in developing an integrative conceptual model for



implementing *Mubādalah* values in PUSPAGA counseling services as a way to strengthen family conflict resolution and child protection based on Islamic family law. This study aims to analyze and internalize *Mubādalah* values in family counseling practices at PUSPAGA Gaharu in Metro City to bridge normative approaches and local empirical practices.

RESEARCH METHOD

This study employs a descriptive-analytical qualitative design with a field research approach (Nasution, 2023) through a socio-legal perspective of Islamic family law (Huda, 2021) to analyze the gap between normative ideals (*das sollen*) and empirical practices (*das sein*) in the services at PUSPAGA Gaharu, Metro City, Lampung Province. The location was selected based on the significance of SIMFONI PPA case data and the institutional activity of PUSPAGA in this education-oriented city over a four-month research period. Research participants were determined using purposive sampling based on direct involvement and expertise criteria, comprising PUSPAGA administrators/counselors (Prof. Dr. Sowiyah, M.Pd., Bara Sabarati, S.Psi., M.Pd.I., and Ibnu, S.Psi.) as well as clients/service-user families. Primary data collection was conducted through semi-structured in-depth interviews with counselors and service users, complemented by non-participant observation of intake procedures, initial assessments, counseling sessions, and interaction dynamics. Meanwhile, secondary data were gathered through documentary studies, including service guidelines, activity reports, case statistics, and family/child protection regulations.

The qualitative data analysis process applies an interactive descriptive-analytical technique involving data reduction, data display, and conclusion drawing/verification, integrating field findings into the conceptual frameworks of *Mubādalah*, *maqāṣid al-usrah*, and relational justice. Data validity and ethical considerations regarding trustworthiness were rigorously maintained through source triangulation (cross-verifying data among counselors, administrators, and clients) and technique triangulation (comparing interview, observational, and documentary data). Through this methodological design, the study comprehensively reveals how the internalisation of Islamic family law values and child protection principles is implemented in non-litigation counseling practices.

RESULTS AND DISCUSSION

Overview and Practices of the PUSPAGA Gaharu Counseling Services in Metro City

The GAHARU Family Learning Center (PUSPAGA) in Metro City is a family service agency under the coordination of the Metro City Government's DP3AP2KB. This agency was established pursuant to Law No. 23/2014, Metro Mayor's Regulation No. 2/2019, and Metro Mayor's Decree No. 592/KPTS/D-08/2021 as part of the implementation of the Ministry of Women's Empowerment and Child Protection's program to strengthen family resilience and child-rights-based care through promotive, preventive, curative, and rehabilitative approaches. Located on Soekarno Hatta Street in Ganjar Agung Village, PUSPAGA GAHARU is supported by 13 civil servants, 4 clinical psychologists, 3 facilitators, 3 administrative staff, and 3 lead counselors (Prof. Dr. Sowiyah, M.Pd., Bara Sabarati, S.Psi., M.Pd.I., and Ibnu, S.Psi.). All of its services are provided free of charge and are child-friendly. For the quality of its services, the organization has received the PUSPAGA Madya Certificate and the PUSPAGA Child-Friendly Award from the Indonesian Ministry of Women's Empowerment and Child Protection.

PUSPAGA GAHARU's organizational structure is divided into three complementary



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divisions. First, the Consultation and Counseling Division is responsible for providing consultation, psychological counseling, rehabilitation, support, outreach, home care, and referrals. This division handles a variety of cases, including domestic disputes, domestic violence, divorce, child marriage, bullying, sexual harassment, and issues related to child development. Services are provided in a professional, participatory, and family-centered manner, involving relevant parties such as schools and social service agencies. Under certain circumstances, counselors employ a proactive approach (Hasil Wawancara Dengan Ibnu, S.Psi, 2026) as well as home care support that is monitored until the issue is resolved (Hasil Wawancara Dengan Bara Sabarati, S.Psi., M.Pd.I., 2026).

Second, the Education Division is responsible for carrying out preventive measures through outreach, parenting training, and violence prevention programs, which are conducted at least twice a year or as needed. Educational materials are disseminated through seminars, radio talk shows, schools, markets, and social media. These activities involve a wide range of partners, including the Office of Religious Affairs (KUA), schools, universities, Regional Government Agencies (OPD), and community leaders such as Kak Seto. (Hasil Wawancara Dengan Prof. Dr. Sowiyah, M.Pd., 2026). Third, the Public Relations and Partnerships Division is responsible for expanding cooperation and managing referrals. From 2023 to 2026, PUSPAGA handled approximately 100 cases. For criminal cases or cases requiring specialized handling, such as sexual assault (Hasil Wawancara Dengan Bara Sabarati, S.Psi., M.Pd.I., 2026), PUSPAGA refers them to a psychiatrist, the UPTD PPA, the Legal Aid Institute (LBH), or the police, while continuing to provide ongoing support (continuity of care).

Analysis of the Implementation of the *Mubādalah* Principles in PUSPAGA Counseling Services

The *Mubādalah* approach, developed by Faqihuddin Abdul Kodir, bases family relationships on the principles of reciprocity, rights, obligations, and mutual responsibility among all family members (Kodir, 2021). The implementation of these values at PUSPAGA Gaharu Kota Metro starts with the Principle of Reciprocity (*Mubādalah*). Counseling is carried out by involving both parties proportionally and avoiding stigma to find a solution together. From the perspective of *Maqāṣid al-Uṣrah*, this principle helps protect family integrity (*ḥifẓ al-usrah*), life (*ḥifẓ al-naḥs*), and the continuity of generations (*ḥifẓ al-nasl*) to achieve family well-being and fair resilience.

Furthermore, the Principle of Relational Justice is applied by providing adaptive treatment tailored to the needs and level of vulnerability of each family member. Divorce cases focus on improving communication; bullying cases involve the school; and cases involving children with special needs, sexual abuse, or psychological disorders are handled with professional support and referrals. From the perspective of *Maqāṣid al-Uṣrah*, this relational justice involves protecting life (*ḥifẓ al-naḥs*), lineage (*ḥifẓ al-nasl*), and dignity (*ḥifẓ al-'ird*) through accompaniment, referrals, and ongoing post-service monitoring.

PUSPAGA also applies the Principle of Consultation (*Shura*) through dialogic communication between counselors and the parties involved, without unilateral decisions. In cases of domestic conflict, the counseling process involves the husband and wife, extended family, or witnesses, while cases involving children also involve the parents and school officials. This participatory approach aligns with the foundations of *Shūrā* and *Maqāṣid al-Uṣrah* to protect the integrity of the family, life, lineage, and the dignity of family members (*ḥifẓ al-usrah*, *ḥifẓ al-naḥs*, *ḥifẓ al-nasl*, *ḥifẓ al-'ird*), enabling the development of a healthy problem-solving culture.



Meanwhile, the Principle of Shared Responsibility is implemented through a collaborative, cross-sectoral service model involving the KUA, DP3AP2KB, schools, psychologists, the Legal Aid Institute (LBH), and health agencies. Preventive efforts are also strengthened through regular family education (at least twice a month or as needed) via seminars, outreach sessions, radio, and social media. Finally, the Principle of Child Protection prioritizes the best interests of the child in handling cases involving divorce, domestic violence, bullying, and children with special needs.

Child protection is provided comprehensively through home care, outreach to vulnerable groups, and post-service monitoring. If there are indications of criminal activity, such as sexual abuse or severe psychological issues, PUSPAGA refers the case to a psychiatrist, the UPTD PPA, the Legal Aid Institute (LBH), or the police—as documented in the 100 cases handled during the 2023–2026 period. From the Maqāṣid al-Uṣrah perspective, these preventive, curative, and rehabilitative steps are a real form of protecting life (*hiḍ al-naḥs*), offspring (*hiḍ al-nasl*), intellect (*hiḍ al-'aql*), and human dignity (*hiḍ al-'ird*).

An Analysis of the Contribution of the *Mubādalah* Approach to Strengthening Family Conflict Resolution and Child Protection from the Perspective of Islamic Family Law

The research findings indicate that the *Mubādalah* approach implemented in the counseling services at PUSPAGA Gaharu in Metro City contributes significantly to strengthening family conflict resolution. This contribution is evident not only in the successful resolution of various family issues in practice, but also in the shift in the paradigm of conflict resolution—from one focused solely on resolving legal issues to an approach that prioritizes the restoration of relationships (the restorative family approach), communication, reciprocity, and shared responsibility. Between 2023 and 2026, PUSPAGA Gaharu has handled approximately one hundred cases with a wide range of issues, ranging from marital conflicts, divorce, domestic violence, child custody disputes, and bullying to the protection of children with special needs. Most of these cases were successfully resolved through counseling, while cases involving criminal elements or requiring special handling were referred to the appropriate authorities.

These findings indicate that family conflicts do not always have to be resolved through litigation. The counseling approach implemented by PUSPAGA demonstrates that family conflicts are essentially relational issues, and therefore their resolution is more effective when achieved through communication, dialogue, family education, and psychosocial support. From the *Mubādalah* perspective, conflict resolution is aimed at restoring relationships among family members so that each party can once again fulfill their roles and responsibilities in a balanced manner. Thus, the success of the service is measured not only by the resolution of the conflict, but also by the improvement in the quality of family relationships following the counseling process (Kodir, 2021).

Another very important contribution is the strengthening of the child protection system. According to research findings, nearly all forms of PUSPAGA services prioritize the best interests of the child as their primary focus. This is reflected in involving the child in the support process according to their needs, involving parents, family, school, and other institutions in resolving the case, carrying out home care, monitoring after services, and referral mechanisms to psychologists, psychiatrists, hospitals, the police, Legal Aid Agencies, or the Office of Religious Affairs if the case requires further handling. This service model demonstrates that child protection is not viewed as an individual responsibility, but as a collective responsibility involving families, communities, and the state.

From the perspective of Islamic Family Law, this contribution shows that the *Mubādalah*



approach can strengthen the implementation of Islamic values, which so far have mostly been understood at the normative level, into real social practice. The *Mubādalāh* paradigm, which emphasizes reciprocity, relational justice, deliberation, shared responsibility, and the protection of vulnerable groups, provides an ethical framework for delivering family counseling services that are more humanistic and focused on the common good. Thus, Islamic family law is understood not only as a set of rules governing the rights and obligations of husbands and wives, but also as a system of values that guides the fair and civilized resolution of family conflicts.

Analysis Based on the Objectives of the Family

The contribution of the *Mubādalāh* approach to the services provided by PUSPAGA Gaharu in Metro City becomes increasingly evident when analyzed using the *Maqāṣid al-Uṣrah* theory. Unlike the family law approach, which focuses on formal dispute resolution, *Maqāṣid al-Uṣrah* views the family as an institution whose continuity, harmony, and well-being must be safeguarded. Abdul Majid al-Najjar (2008) explained that the purpose of Islamic family law is not limited to the validity of the marriage contract, but also includes the establishment of a family capable of safeguarding the faith, life, reason, lineage, dignity, and well-being of all family members. This line of thinking is reinforced by Jasser Auda (2021), who asserts that the *maqāṣid* approach must be directed toward the tangible realization of human welfare through the protection of individual and family rights.

Research results show that PUSPAGA's counseling services have put various goals into practice. First, counseling that emphasizes dialogue and reconciliation is a form of protection for the soul (*ḥifẓ al-naḥs*), because it can reduce psychological stress from family conflicts, prevent violence, and rebuild healthy relationships among family members.

Second, various forms of family education, parental guidance, child protection, and resolving parenting conflicts are all ways of implementing protection for offspring (*ḥifẓ al-nas*). Children are seen as a trust that needs to be cared for in terms of their physical, mental, spiritual, and social growth, so every decision made always considers what is best for the child.

Third, psychological counseling services, home care, psychosocial rehabilitation, and referrals to psychologists or psychiatrists are ways to protect the mind (*ḥifẓ al-'aql*), since they aim to restore the mental health of family members who have experienced trauma, anxiety, or psychological issues due to prolonged conflict.

Fourth, PUSPAGA's efforts in maintaining household harmony, strengthening couple communication, and building shared responsibility reflect the protection of the family's honor and dignity (*ḥifẓ al-'ird*). This value becomes very important in the *Mubādalāh* paradigm because every family member is treated as a human being with equal dignity, without discrimination based on gender or position in the family.

Fifth, various family empowerment programs, parenting education, prevention of child marriage, and strengthening parents' capacities show a service-oriented approach aimed at the sustainable well-being of families. Thus, resolving family conflicts isn't just about fixing immediate cases, but is focused on building stronger families that can prevent new conflicts from arising.

Based on this analysis, it can be understood that the *Mubādalāh* approach makes a tangible contribution to strengthening family conflict resolution and child protection from the perspective of Islamic family law. This approach successfully integrates Islamic normative values with social service practices through family counseling mechanisms based on reciprocity, relational justice, deliberation, shared responsibility, and child protection. Within the *Maqāṣid al-Uṣrah* framework, PUSPAGA Gaharu Metro City services not only function as a conflict resolution institution, but



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also as an organization that plays a role in realizing the goals of Islamic family law, namely creating families that are beneficial, fair, harmonious, and able to ensure protection for all of their members. These findings also demonstrate that the *Mubādalāh* paradigm is highly relevant as a model for developing family counseling services based on Islamic family law in Indonesia.

CONCLUSION

The counseling service practice of PUSPAGA Gaharu Metro City implements a family conflict resolution model that is preventive, curative, and collaborative. This model is delivered through education, consultation, home care, mentoring, and cross-sectoral referrals involving the Office of Religious Affairs (KUA), the Regional Integrated Service Unit for the Protection of Women and Children (UPTD PPA), schools, healthcare workers, psychologists, and law enforcement officers, monitored continuously until full family recovery. Substantively, the *Mubādalāh* approach has been integrated into every service stage through principles of reciprocity, relational justice, mutual deliberation, shared responsibility, and child protection via participatory dialogic communication tailored to the needs or vulnerabilities of family members. From the perspective of Islamic Family Law, this practice aligns with *Maqāṣid al-Uṣrah* (*ḥifẓ al-uṣrah*, *ḥifẓ al-naḥs*, *ḥifẓ al-naṣl*, *ḥifẓ al-'ird*), thereby offering theoretical and practical implications as a humane, restorative, and public-interest-oriented family conflict resolution framework.

Nevertheless, this study is limited by its qualitative case-study focus on PUSPAGA Gaharu Metro City. Consequently, the findings cannot be directly generalized to other regions with different socio-cultural dynamics or varying levels of public service infrastructure. Furthermore, the assessment of family recovery success in this study remains confined to short-term observations conducted during the active mentoring process.

Based on these limitations, future research is encouraged to conduct longitudinal studies to measure the long-term sustainability of family function recovery after active mentoring concludes. Subsequent studies could also employ comparative methods across different regions or utilize quantitative approaches to evaluate the broader effectiveness of this *Mubādalāh*-based referral model in reducing divorce rates.

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