

Religious Approach in Mediating Military Family Conflicts: A Study at Binaljarahdam V/Brawijaya Malang, East Java

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Abstract: Supreme Court Regulation Number 1 of 2016 requires every couple filing for divorce to undergo mediation at the court. Failure to comply with this provision will result in the decision being legally invalid. Specifically for members of the Indonesian National Armed Forces (TNI), there is an internal provision requiring mediation to be conducted three times before the case can be registered in court. This study examines the implementation of pre-trial mediation at Binaljarahdam V/Brawijaya Malang as a mandatory stage for TNI member couples to obtain mediation recommendations and certification. The purpose of this study is to analyze the role of the Islamic Spiritual Guidance Section (Sibinrohis) as a mediator and educator, as well as to identify mediation strategies applied in resolving family conflicts. This study uses an empirical legal approach with qualitative descriptive methods through observation, in-depth interviews, and documentation studies. The findings show that Sibinrohis not only functions as a mediator that facilitates communication and provides alternative solutions to problems, but also as an educator through spiritual guidance, regular lectures, and the provision of Household Guidebooks. The mediation strategy consists of five stages, namely problem identification, diagnosis, prognosis, therapy, and evaluation. However, the success rate of mediation in the 2020–2024 period was only 13%, indicating the urgency of improvement.

Keywords: Religious Approach, Mediation, Family Conflict, Indonesian National Military.

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Abstrak: Peraturan Mahkamah Agung Nomor 1 Tahun 2016 mengharuskan setiap pasangan yang mengajukan perceraian untuk menjalani proses mediasi di pengadilan. Jika ketentuan ini tidak dipenuhi, maka putusan yang dihasilkan dapat dinyatakan tidak sah secara hukum. Secara khusus bagi anggota Tentara Nasional Indonesia (TNI), terdapat aturan internal yang mewajibkan dilakukannya mediasi sebanyak tiga kali sebelum perkara dapat didaftarkan ke pengadilan. Penelitian ini mengkaji pelaksanaan mediasi pra-persidangan di Binaljarahdam V/Brawijaya Malang sebagai tahap wajib bagi pasangan anggota TNI untuk mendapatkan rekomendasi dan sertifikasi mediasi. Tujuan penelitian ini adalah untuk menganalisis peran Seksi Bimbingan Rohani Islam (Sibinrohis) sebagai mediator sekaligus edukator, serta mengidentifikasi strategi mediasi yang diterapkan dalam menyelesaikan konflik keluarga. Penelitian ini menggunakan pendekatan hukum empiris dengan metode deskriptif kualitatif melalui observasi, wawancara mendalam, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa Sibinrohis tidak hanya berperan sebagai mediator yang membantu komunikasi dan menawarkan alternatif penyelesaian masalah, tetapi juga sebagai edukator melalui bimbingan rohani, ceramah rutin, dan penyediaan Buku Panduan Rumah Tangga. Strategi mediasi yang digunakan terdiri dari lima tahap, yaitu identifikasi masalah, diagnosis, prognosis, terapi, dan evaluasi. Namun, tingkat keberhasilan mediasi pada periode 2020–2024 hanya mencapai 13%, yang menunjukkan adanya kebutuhan untuk perbaikan.

Kata kunci: Pendekatan Keagamaan, Mediasi, Konflik Keluarga, Tentara Nasional Indonesia.

Introduction

Family conflicts among Indonesian National Armed Forces (TNI) soldiers are an issue that not only affects family harmony, but also influences the psychological stability and performance of soldiers in carrying out their duties. Military pressures such as high-risk assignments, long working hours, limited communication patterns, and emotional tension due to the command hierarchy make military families more prone to conflict than civilian families.¹ Data from Binaljarahdam V/Brawijaya shows an increase in family mediation conflicts every year from 2020 to 2024, but the success rate is still around 13%, illustrating

¹ Binaljarahdam, *Buku Panduan Rumah Tangga Bagi Anggota Kodam V/Brawijaya Beserta Keluarga yang Beragama Islam*, (Malang: CV. Kurnia, 2022), 15.

that there are practical problems that have not been optimally resolved. This condition emphasizes the need for a mediation mechanism that is not only administrative in nature but also able to touch on the psychological and spiritual aspects of military couples.

The Islamic Spiritual Guidance Section (Sibinrohis) of Binaljarahdam V/Brawijaya has a strategic role as an internal TNI institution that handles mental guidance and also conducts family mediation before conflicts can be brought to court. Its dual function as mediator and educator distinguishes Sibinrohis from general mediation institutions, as its approach is not only based on law or administration, but also on spiritual values, family counseling, and moral guidance.

The religious approach within the Indonesian National Army encompasses spiritual aspects aimed at maintaining the faith, piety, and morals of soldiers in accordance with Islamic teachings. This spiritual guidance is not only directed at strengthening spirituality but also at developing peace of mind, emotional maturity, and the ability to control oneself in facing life's problems, including family conflicts. In this context, the role of Sibinrohis is very strategic because it not only organizes activities such as recitation of the Quran, lectures, and family counseling, but also performs a mediation function for soldiers facing domestic problems.²

The religious approach used in the mediation process refers to the theory of Islamic family counseling, which is an approach that guides individuals and couples back to the values of faith, sincerity, deliberation, and intrapersonal-interpersonal strengthening.³ Through this model, spiritual guidance and counseling are carried out simultaneously as a means of forming harmony and resilience in soldiers' families.

Several previous studies have shown the relevance of a religious approach in resolving family conflicts. First, Sayyaf (2023) in his article "*Mediation and Sulh as the Best Alternative for Resolving Islamic Family Law Disputes*" explains that the values of sulh are effective in restoring

² Dinas Pembinaan Mental Angkatan Darat, *Pembekalan Kader Bintal Terpadu Jajaran Angkatan Darat*, (Jakarta: Disbintalad, 2007), 56.

³ Achmad Alfian Kurniawan, "Mediasi sebagai Solusi Alternatif Konflik Keluarga Perspektif Hukum Islam dan Hukum Progresif" *Al-Rasikh: Jurnal Hukum Islam* 11, no. 2, (November 20, 2022), 120.

harmonious relationships without the need for formal legal channels.⁴ Second, Dul Munib and Muryanto (2023) in “*Management of Islamic Spiritual Guidance for Soldiers in Kodam II/Sriwijaya*” found that religious recitation, counseling, and lectures improve inner peace and harmony in soldiers' families.⁵ Third, Brilyan Aqil and Abdullah Afif (2024) in “*The Effectiveness of Mediation by Religious Leaders as Mediators in Syiqaq*” demonstrate the importance of mediators who possess both religious competence and empathy, ensuring the mediation process is effective and accepted by the parties.⁶

Various studies on family conflict resolution have mostly focused on mediation in religious courts, the application of sulh values, or the role of religious leaders as mediators. Meanwhile, discussions on the application of a religious approach to mediation in a military environment are still rare. Religious approaches to family conflict mediation are generally studied in the context of civil society, so there are not many studies describing how these approaches are used in military families. The limited coverage of religious value-based mediation practices in the military environment makes it important to explore the strategies, stages, and effectiveness of mediation carried out by Sibirrohis.

This research has theoretical and practical significance. Theoretically, this research expands the study of family mediation by integrating family counseling theory into Islamic value-based mediation practices in the military environment, a field that has not been widely explored. Practically, the results of this study can be used as a basis for improving internal mediation mechanisms, enhancing the competence of spiritual mediators, and strengthening soldier family development programs through a more structured, communicative, and religious value-based approach.

Based on this identification, this study seeks to answer several key questions: (1) What is the role of the Islamic Spiritual Development

⁴ R Tanzil Fawaiq Sayyaf, “Mediasi Dan Sulh Sebagai Alternatif Terbaik Penyelesaian Sengketa Hukum Keluarga Islam”, *Asy-Syariah: Jurnal Hukum Islam*, no. 2 (2023): 195, <https://doi.org/10.55210/assyariah.v9i2.1022>.

⁵ Dul Munib and Muryanto, “Manajemen Pembinaan Mental Rohani Islam Prajurit di Kodam II/Sriwijaya” *Jurnal Mahatvavirya* 10, no. 1 (March 24, 2023): 30. <https://ojs.akmil.ac.id/index.php/mahatvavirya/article/view/64>.

⁶ Mohammad Brilyan et al., “Efektivitas Mediasi oleh Tokoh Agama sebagai Mediator dalam Syiqaq” *Journal Sains Student Research* 2, no. 4 (2024): 923. <https://doi.org/10.61722/jssr.v2i4.2073>.

Section in mediating conflicts within the families of TNI soldiers at Binaljarahdam V/Brawijaya Malang? (2) What is the model of religious mediation used by the Islamic Spiritual Development Section in resolving family conflicts?

Based on these gaps, this study aims to: (1) analyze the role of the Islamic Spiritual Development Section in mediating family conflicts among TNI soldiers at Binaljarahdam V/Brawijaya Malang; and (2) identify a religious mediation model based on family counseling theory in conflict resolution. This study also offers a novel element in the form of an analysis that combines family counseling theory with mediation practices in a military environment.

Discussion

1. Implementation of the Islamic Spiritual Guidance Section in Family Conflict Mediation at Binaljarahdam V/Brawijaya Malang

Sibinrohis plays a significant role in mediating family conflicts at Binaljarahdam V/Brawijaya Malang, particularly in helping to resolve issues faced by the families of soldiers. Sibinrohis acts as a mediator who not only listens to problems but also provides spiritual guidance to find good solutions and peaceful efforts for the conflicting parties. In carrying out its functions, Sibinrohis uses an approach that prioritizes Islamic values in accordance with religious principles that promote peace, harmony, and family unity.⁷ his approach is considered effective in helping to find peaceful solutions to problems without resorting to divorce.⁸

Mediation conducted by the Islamic Spiritual Guidance Section (Sibinrohis) at Binaljarahdam V/Brawijaya is a mandatory step for every soldier and civil servant in the Indonesian National Armed Forces who is experiencing family conflict.⁹ This obligation applies even if

⁷ Khoirul Amru Harahap, "The Concept of *Ṣulḥ* and Mediation in Marriage Conflict Resolution in Religious Courts: A Comparative Study between Contemporary Indonesian Family Law and Classical Islamic Law", *el-Aqwal: Journal of Sharia and Comparative Law* 2, no. 1 (March 13, 2023): 77. <https://doi.org/10.24090/el-aqwal.v2i1.7777>.

⁸ Robi Awaludin, "Penyelesaian Sengketa Keluarga Secara Mediasi Non Litigasi dalam Kajian Hukum Islam dan Hukum Positif", *Al Maqashidi: Jurnal Hukum Islam Nusantara* 4, no. 2 (December 25, 2021): 10. <https://doi.org/10.32665/almagashidi.v4i2.918>.

⁹ Keputusan Panglima TNI Nomor KEP/1089/XII/2017 Tanggal 27 Desember 2017 Tentang Petunjuk Penyelenggaraan Bantuan Hukum di Lingkungan TNI.

mediation has already been conducted at a lower level. This policy is in line with the views of Persit members who emphasize that mediation at Sibinrohis is a form of compliance with internal rules and a preventive measure to ensure that conflicts do not escalate to the legal realm.¹⁰ Mediation at Sibinrohis not only highlights aspects of the husband-wife relationship but also considers other factors that affect family stability, such as work pressure, emotional conditions, and the domestic roles of each partner. The presence of mediators who understand the dynamics of military life is an important element in determining the effectiveness of mediation. Soldiers' wives often face high emotional pressure due to their husbands' duties in the field. Through mediation, they have the opportunity to express their feelings, build mutual awareness, and find a healthier balance of roles within the family.¹¹

The mediation obligation at Sibinrohis has the main objective of providing constructive solutions to family problems that arise in the military environment. This process not only aims to resolve conflicts but also to develop communication skills, empathy, and emotional control among couples.¹² Through mediation, both parties are given space to dialogue openly and understand each other's feelings, so that a fair solution can be found for all parties.¹³ Mediation also demonstrates Binaljarahdam's concern for the psychological well-being of soldiers and their families. Resolving personal problems through mediation helps soldiers refocus on their duties without being burdened by domestic conflicts. Thus, mediation serves as a preventive measure to maintain family resilience and avoid negative impacts such as divorce or decreased soldier performance. Furthermore, mediation not only serves as a means of resolving family problems, but also as a strategy for moral and emotional development that directly influences soldiers' performance in the field.

¹⁰ Tiktik Mustikawati. Wawancara. Wawancara oleh Adhisvy November 10, 2024.

¹¹ Muhammad Arief Luthfan et al., "Penguatan Ketahanan Keluarga Muslim Melalui Internalisasi Nilai-Nilai Aqidah, Ibadah Dan Moderasi Beragama", *Jurnal Pembelajaran Pemberdayaan Masyarakat* 5, no. 4, (September 14, 2024): 900. <https://doi.org/10.33474/jp2m.v5i4.22386>.

¹² Deni Rusli and Ahmad Zaini, "Mediation of Domestic Conflict in Divorce Cases at Religious Courts in Banten Province", *Al-Bayyinah* 9, no. 1 (June 20, 2025): 63. <https://doi.org/10.30863/al-bayyinah.v9i1.8973>.

¹³ Wirhanuddin, *Mediasi Perspektif Hukum Islam*, (Semarang: Fatawa Publishing, 2014), 25.

One of Sibirrohis' central roles is to act as a mediator in every family conflict resolution process. As a mediator, Sibirrohis not only acts as a communication intermediary, but also instills spiritual values that encourage the parties to forgive each other and make peace. The religious approach used in mediation provides a moral perspective that every problem is a test that can be resolved with patience and sincerity.¹⁴ As stated by Kaurwat Sibirrohis, Sibirrohis plays a preventive role, namely preventing conflicts from developing into divorce by instilling the values of *ishlah* (peace) and *ukhuwah* (brotherhood) in the lives of military families.¹⁵

In addition to being a mediator, Sibirrohis also acts as an educator in strengthening the understanding of the values of togetherness, responsibility, and patience in military families. Through spiritual guidance activities, religious lectures, and family counseling, Sibirrohis helps soldiers and their families build spiritual and emotional resilience.¹⁶ This guidance is routinely carried out in units under the Brawijaya Military Command as a means of fostering families that are *sakinah, mawaddah, wa rahmah* (loving, harmonious, and compassionate). With continuous guidance, soldiers' families are expected to be able to face the challenges of domestic life with maturity and strength of faith. As a continuation of this guidance, Sibirrohis also holds educational sessions and religious lectures to prevent family conflicts. Activities such as family recitations, discussions on peaceful households, and the distribution of the Happy Household Guidebook are effective learning tools for soldiers' families.¹⁷ Kaurlohrohis emphasized that the guidebook serves as a practical reference for maintaining household harmony and resolving differences in an Islamic manner.¹⁸ With these preventive measures, military families have clear guidelines

¹⁴ Lina Sulistiawati, "Divorce Mediation in Islamic Family Law : Assessing the Role of Religious Mediation in Conflict Resolution", *Journal of Islamic Family Law* 1, no. 1 (February 17, 2025): 12. <https://doi.org/10.59784/jifl.v1i1.2>.

¹⁵ Abdul Munir. Wawancara. Wawancara oleh Adhisvy September 26, 2024.

¹⁶ Fadhila Rahman and Syifa Nafisah, "Konseling Keluarga Melalui Pendekatan Spiritual Islami dan Implementasi Teori dalam Konseling", *Journal of Islamic Education Guidance and Counselling* 2, no. 2 (December 15, 2021), 85. <https://doi.org/10.51875/jiegc.v2i2.164>.

¹⁷ Nema Widiyantini and Mumu Fahmudin, "Family Guidance for Sakinah : Building Family Harmony Through Islamic Values" *Jurnal Khazanah Pendidikan Islam* 6, no. 3 (2024): 197. <https://doi.org/10.15575/kpi.v6i3.44636>.

¹⁸ Laily Nurdjanah. Interview. Interview by Adhisvy September 5, 2024.

for dealing with problems that arise, thereby minimizing the risk of divorce.

Overall, mediation conducted by Sibinrohis plays a strategic role in maintaining family harmony while supporting the success of soldiers' duties. Through a religious approach, mediation not only resolves domestic issues but also strengthens the spiritual, moral, and psychological aspects of individuals.¹⁹ As stated by Kaurbimrohis, mediation activities at Sibinrohis are an effective preventive measure in creating harmonious military families with strong character and high resilience to the pressures of military duty.²⁰

Sibinrohis's role in mediating family conflicts does not stop at the problem-solving stage, but also continues with post-mediation guidance. This guidance aims to ensure that couples who have reconciled are able to maintain their commitment to improving their relationship. This process is carried out through follow-up activities such as spiritual guidance, family counseling, and periodic monitoring of the couples. This approach is in line with the principle of *tazkiyatun nafs* (purification of the soul), in which individuals are guided to improve themselves spiritually and emotionally so that they are able to manage conflicts independently in the future. Thus, Sibinrohis is not only a conflict resolution institution, but also a long-term coaching partner for military families.

In addition, the religious approach to mediation applied by Sibinrohis reflects the synergy between spiritual values and military institutional values. In an environment steeped in discipline and hierarchy such as the TNI, the application of Islamic values such as musyawarah (joint dialogue), patience, and ukhuwah (brotherhood) is key to restoring family harmony. These values help couples understand the importance of their respective roles and responsibilities in maintaining household balance. This approach differs from the general legalistic mediation model, as religious mediation emphasizes awareness of the heart, self-introspection, and character building through the values of faith and piety. The success of this approach is

¹⁹ Fadil, et.al, "Religious Moderation and Family Resilience in the City of Malang, Indonesia: The Historical Perspectives of the Islamic Law", *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 1 (February 10, 2024): 247. <https://doi.org/10.22373/sjhk.v8i1.19821>.

²⁰ Lukman Hakim. Wawancara. Wawancara oleh November 11, 2024.

evident from the large number of couples who choose to rebuild their households after undergoing spiritual guidance at Sibinrohis.

Furthermore, the success of Sibinrohis mediation is also inseparable from the mediator's ability to understand the social and psychological context of military families. Most conflicts arise not only from personal issues but also from structural pressures such as high-risk assignments, long service hours, and limited communication with family. In such situations, Sibinrohis mediators help couples manage stress, anxiety, and feelings of loss that may arise from emotional distance. Through an empathetic and spiritual approach, mediators help rebuild trust and affection that had faded. Activities such as family sharing sessions and *sakinah* family building have proven effective in strengthening the emotional bonds between military couples.

Finally, religious mediation conducted by Sibinrohis also contributes significantly to social stability in the military environment. Harmonious military families create stable psychological conditions, which in turn enhance the professionalism and performance of soldiers in carrying out their duties for the country. In this context, Sibinrohis functions not only as a moral guide for individuals, but also as a social pillar that maintains a balance between the personal and professional lives of TNI members. This mediation model can be used as an example of the application of Islamic values in a modern institutional context, where religious teachings play an active role in creating peace and family resilience. With the support of a spiritual approach and a continuous guidance system, Sibinrohis has proven that religious mediation is an effective instrument for maintaining the integrity and harmony of households in the military environment.

2. Religious Mediation Model by the Islamic Spiritual Development Section in Family Conflict Resolution

The religious mediation model implemented by the Islamic Spiritual Guidance Section (Sibinrohis) is oriented towards a spiritual approach to resolving family conflicts in the military environment. In practice, this religious mediation aims not only to resolve problems rationally, but also to restore harmony in the household by instilling religious values such as patience, sincerity, deliberation, and responsibility. Mediators in this context have a dual role, namely as facilitators of conflict resolution and spiritual guides who lead the parties towards moral awareness and emotional healing.

The Islamic Spiritual Guidance Section (Sibinrohis) at Binaljarahdam V/Brawijaya Malang plays an important role in guiding TNI soldiers' families experiencing conflict. As spiritual guidance staff, Sibinrohis is tasked with providing an approach based on Islamic values in the mediation process.²¹ This approach aims to create peaceful and sustainable solutions for TNI soldiers' families facing problems. The mediation process at Sibinrohis is designed to strengthen the moral and spiritual resilience of families and strengthen relationships between family members in a military environment that is often marked by pressure. With the right strategy, Sibinrohis can help couples in conflict achieve a harmonious and mutually respectful resolution.

According to the PPR Coordinator, the mediation process begins with a report from the lower unit regarding couples experiencing family conflicts.²² Before TNI couples come directly to Binaljarahdam for mediation, they first gain an understanding of family conflict resolution based on the values of *sakinah*, *mawaddah*, and *warahmah*. Thus, the approach taken emphasizes the instilling of Islamic values in an effort to create family harmony. This provides a strong foundation for beginning the mediation process, as the main goal is not merely to resolve immediate conflict but to improve family relationships as a whole.

Meanwhile, Kalakbintal explained that couples experiencing conflict are not immediately referred to Binaljarahdam.²³ They first undergo a mediation process at the lower unit where the soldier serves. Only if mediation at the lower level is unsuccessful is the case forwarded to Binaljarahdam. This process highlights the importance of early intervention at the lower unit level to prevent larger conflicts. Thus, mediation at the lower unit level is expected to resolve issues before they reach a higher level.

When the problem is finally brought to Sibinrohis Binaljarahdam, the first step is to identify the problem. Kaurwat, who works at Sibinrohis, will invite the conflicting couple to the mediation room and allow them to talk openly about the situation they are facing. This step is important to gather accurate information while avoiding

²¹ R. Tanzil Fawaiq Sayyaf, "Mediasi Dan Sulh Sebagai Alternatif Terbaik Penyelesaian Sengketa Hukum Keluarga Islam.", *Asy-Syari'ah: Jurnal Hukum Islam* 9, no. 2 (July 16, 2023), 186. <https://doi.org/10.55210/assyariah.v9i2.1022>.

²² Lukman Hakim. Wawancara. Wawancara oleh October 21, 2024.

²³ Riduwan. Wawancara. Wawancara oleh September 10, 2024.

arguments in the mediation room.²⁴ According to Personnel Staff, this initial process is carried out with a friendly and relaxed approach in order to reduce tension and awkwardness between the couple in conflict.²⁵ This identification step also involves explaining the rules and principles of confidentiality during the mediation process. By emphasizing transparency and open communication, the mediator ensures that the couple feels safe and comfortable talking. The basic principle of mediation, which is to build trust between the mediator and the client, is the main foundation in this stage.

After identification is done, the next step is problem diagnosis.²⁶ In this stage, the mediator tries to dig deeper into the background of the conflict through interviews and observation. A common problem found is a lack of communication, as experienced by the CAJ and TMS couple.²⁷ The busyness of each party often reduces the time they spend together, creating emotional distance. In this case, a lack of attention and communication is the main cause of disharmony. The mediator then attempts to understand the conditions of both parties thoroughly to determine the appropriate solution. In addition, boredom in a relationship is also often a trigger for conflict. For example, TMS admitted that her husband was bored with her lack of attention, which led to an affair. Therefore, mediators must be able to identify the root of the problem and help improve communication and understanding between couples.

The next stage is prognosis, which provides an overview of the possible consequences if the conflict is not resolved immediately. The mediator explains that if the problem is left unresolved, the relationship could deteriorate and lead to divorce. According to Kaurwat, the prognosis stage aims to give couples a realistic awareness of the consequences of unresolved conflict.²⁸ This step also helps them understand that resolving problems requires time, effort, and cooperation from both parties. In this case, Sibinrohis not only acts as a

²⁴ Reza Muttaqin, "Konseling Keluarga Dalam Perspektif Islam" *An-Nasyr: Jurnal Dakwah dalam Mata Tinta* 9, no. 2, (March 13, 2022): 90. <https://doi.org/10.54621/jn.v9i2.439>.

²⁵ Mohamad Toha. Wawancara. Wawancara oleh Adhisvy October 11, 2024.

²⁶ Fadhila Rahman, et.al, "Konseling Keluarga Melalui Pendekatan Spiritual Islami dan Implementasi Teori dalam Konseling", *JIEGC: Journal of Islamic Guidance and Counseling* 2, no. 2 (December 15, 2021), 80. <https://doi.org/10.51875/jiegc.v2i2.164>.

²⁷ CAJ and TMS. Wawancara. Wawancara oleh Adhisvy, September 28, 2024.

²⁸ Abdul Munir. Wawancara. Wawancara oleh Adhisvy, October 12, 2024.

mediator, but also as a strengthener of family resilience by instilling the values of patience, understanding, and responsibility.

The next stage is therapy, which is an important part of the mediation process. After diagnosis and prognosis, the mediator provides direct assistance through the application of specific methods and techniques. One of the methods used in the case of CAJ and TMS was individual counseling with a Gestalt approach, using the empty chair technique.²⁹ This technique allows clients to directly confront their feelings and problems, thereby encouraging deeper self-reflection. The mediator explains the therapy steps to each partner individually so that they feel comfortable and understand the process being carried out.³⁰ The empty chair technique helps clients see problems from a different perspective and express feelings that are difficult to convey directly.³¹ As a result, the couple becomes more open and able to build healthier communication. After attending therapy sessions, the CAJ and TMS couple showed positive changes; they better understood each other's feelings and were able to resolve conflicts constructively.³²

The final stage is evaluation. After therapy is complete, the mediator conducts an evaluation to assess the extent to which the client has experienced change and progress in resolving the conflict. Evaluations are conducted periodically, usually every three weeks, to review the couple's household conditions. The goal is to monitor the effectiveness of the therapy and ensure that the couple can manage conflicts independently. The evaluation also serves as a means of reflection for the couple so that they are better prepared to face future household challenges, whether economic, communication, or other external factors. Thus, the evaluation is not merely an assessment of the final outcome, but also ensures that the coaching process is ongoing.³³

The mediation steps carried out by Sibirhis mediators cover all aspects necessary to achieve a peaceful and constructive resolution,

²⁹ CAJ and TMS. Wawancara. Wawancara oleh Adhisvy, September 21, 2024.

³⁰ Chalidya Mutiara et.al, "Efektivitas Mediasi Sebagai Alternatif Penyelesaian Perceraian dalam Hukum Indonesia dan Dampaknya Terhadap Keharmonisan Keluarga", *Nusantara: Jurnal Ilmu Pengetahuan Sosial* 12, no. 10 (2025), 3991. <https://doi.org/10.31604/jips.v12i10.2025.3988-3995>.

³¹Thohari Musnamar, *Dasar-Dasar Konseptual Bimbingan dan Konseling Islami* (Yogyakarta: UII Press, 1992), 56.

³² CAJ and TMS. Wawancara. Wawancara oleh Adhisvy, October 17, 2024.

³³ Fincham, F.D, *Stability and Change in Relationships* (Boston: Cambridge University Press, 2002), 23.

starting from identification, diagnosis, prognosis, therapy, to evaluation.³⁴ Each stage is carried out with consideration for the psychological and emotional condition of the couple so that the mediation results can be optimal.³⁵ Through a spiritual approach and empathetic communication, Sibinrohis not only resolves immediate conflicts but also builds a stronger and more harmonious family foundation.

The religious approach to mediation practiced by Sibinrohis has the advantage of combining psychological and spiritual dimensions. In the counseling process, mediators focus not only on resolving surface issues but also on helping both parties to accept and improve themselves. Values such as *tawakkal* (trust in God), *husnudzan* (good intentions), and *muhasabah* (self-reflection) form the moral basis of each mediation session. Through spiritual guidance, religious lectures, and communal prayer, mediators help couples in conflict rediscover peace of mind and spiritual awareness to improve their marital relationships. Thus, conflict resolution does not stop at the rational aspect alone, but touches on deeper emotional and religious dimensions. This approach has proven effective, especially in the context of military families living under the pressure of military duties and discipline, as it creates space for inner reflection and spiritual peace as a basis for restoring marital relationships.

In addition, the religious mediation model developed by Sibinrohis also has a long-term effect on the resilience of military families. Through follow-up activities such as family recitation, post-mediation counseling, and regular spiritual guidance, couples who have undergone the mediation process are encouraged to maintain healthy communication and rebuild trust in the household. This ongoing guidance is one of the distinguishing features of Sibinrohis compared to conventional mediation institutions, as it places religion as the main foundation in maintaining household stability. Thus, the Sibinrohis religious mediation model can be categorized as a form of spiritual family counseling that emphasizes the unity between legal, psychological, and spiritual resolutions.

³⁴ Sibinrohis, *Buku Panduan Rumah Tangga Bahagia* (Malang: CV Kurnia, 2022), 15.

³⁵ Ika Novita, et.al, "Islamic Family Counseling as a Means of Preventing Domestic Conflict Among Young Muslim Couples", *ICONICS 2*, (September 18-19, 2025): 202. <https://proceedings.uinsa.ac.id/index.php/ICONICS>.

Conclusion

The results of the study show that the Islamic Spiritual Guidance Section (Sibinrohis) at Binaljarahdam V/Brawijaya plays an effective role in handling family conflicts within the TNI. Sibinrohis functions as a companion, mediator, and educator through spiritual counseling, emotional support, motivation, and assistance in the conflict resolution process (mediation). The mediation role is preventive in nature, particularly in preventing divorce through communication and family-based solutions.

In addition, Sibinrohis provides religious education to soldiers and their families through spiritual guidance lectures and the provision of a Household Guidebook for members of Kodam V/Brawijaya as a guideline for building a *sakinah, mawaddah, and rahmah* family. The mediation strategy applied, which includes the stages of problem identification, diagnosis, prognosis, therapy, and evaluation, has been proven to contribute significantly to improving the quality of family relationships and reducing the level of conflict. These findings emphasize the importance of a structured and religiously-based mediation approach in resolving family conflicts in the military environment.

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