

MEDIATION OF HOUSEHOLD CONFLICT IN THE KUA PAHANDUT PALANGKA RAYA

Vichi Novalia¹, Sadiani², Sabarudin Ahmad³

Faculty of Sharia, Universitas Islam Negeri Palangka Raya, Indonesia

Email: vichinovalia051@gmail.com

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Abstract

This study aims to examine the resolution of domestic conflicts as an important alternative in reducing the divorce rate through non-litigation carried out by officers of the Office of Religious Affairs (KUA) in an effort to reconcile the disharmony of households in society. The focus of the research problem is 2 things: 1) How is the practice of mediation in resolving domestic conflicts in the KUA of Pahandut District, Palangka Raya City?, and How is the effectiveness of resolving domestic conflicts in the KUA of Pahandut District, Palangka Raya City?. The research method used is *juridical-empirical* with a *socio-legal approach* through analysis of laws and regulations, Islamic legal concepts, and empirical data obtained from interviews, observations, and documentation at the KUA of Pahandut District. The results of the study show; 1) The practice of mediation in resolving domestic conflicts in the KUA of Pahandut District, Palangka Raya has a strategic role in resolving *non-litigation conflicts*, because it is preventive and has Islamic values, with the concept of *islāh*. In the implementation of mediation, it is carried out through deliberation and providing advice with a persuasive approach to the disputing husband and wife so that it can be resolved openly with good intentions so that peace and harmony can be achieved again. 2) The effectiveness of resolving household conflicts at the KUA Pahandut District Palangka Raya is still hampered by high emotions, the involvement of third parties, weak commitment to reconciliation, and limited authority and resources of mediators to reconcile disputing couples, so it is necessary to strengthen the capacity of mediators, optimize the role of BP4 to participate in mediator training as an important step to strengthen the mediation function of the Office of Religious Affairs as an instrument for preventing divorce in line with the objectives of Islamic family law.

Keywords: *Mediation, Settlement, Conflict, Household,*

INTRODUCTION

Domestic conflict is a growing social phenomenon and a major contributing factor to the high divorce rate in Indonesia. The family is the most fundamental social institution in society and the primary foundation for the formation of individual character and a harmonious social order. From an Islamic perspective, the family is viewed not only as a forum for fulfilling biological and emotional needs, but also as a means of fostering sustainable spiritual, moral, and social values. ¹ Family formation in Islam is sacred because marriage is a firm covenant. The primary purpose of family formation is explicitly explained in the Qur'an, specifically in Surah Ar-Rum, verse 21, which reads: "And among His signs (of His greatness) is that He created for you wives from your own kind, so that you may incline towards him and feel at ease with him, and He has placed between you a feeling of love and compassion (*mawaddah wa rahmah*)." This verse is the theological basis that the household in Islam is built on the principles of tranquility (*sakinah*), love (*mawaddah*), and compassion (*rahmah*), all of which are spiritual values that cannot be achieved through a social contract alone, but require a deep emotional and ethical commitment. Case data received by the Palangka Raya Religious Court shows that divorce cases consistently dominated family matters between 2023 and 2025. In 2023, 529 cases were received, the majority of which were divorce cases. ¹In 2024, the number of cases received increased to 615, ²with divorce continuing to dominate overall family matters. In 2025, the

¹Palangka Raya Religious Court, Report on the Implementation of Palangka Raya Religious Court Activities in 2023 (Palangka Raya: Palangka Raya Religious Court, 2023), 14-15.

²Palangka Raya Religious Court, Report on the Implementation of Palangka Raya Religious Court Activities in 2024 (Palangka Raya: Palangka Raya Religious Court, 2024), 14-15.

number of cases increased again to 700, with the trend of divorce continuing to dominate. ³Complaint-based divorce cases were recorded as the most dominant form of divorce compared to divorce by divorce in each observation year. The dominance of divorce lawsuits indicates that the domestic conflicts that occur tend to end in filing a lawsuit in court, without first being resolved through a preventive and sustainable conflict resolution mechanism outside the court, the high proportion of divorce cases reflects the existence of household conflicts that are repetitive and chronic, so that they are not handled effectively from the initial stage and develop into a relational crisis that ends in the breakup of the marriage bond. This situation raises academic concerns because the state has normatively provided a mechanism for *non-litigation family dispute resolution* through mediation, including mediation conducted by the Office of Religious Affairs (KUA) with the support of the Marriage Advisory, Guidance, and Preservation Agency (BP4). ⁴However, the role of mediation at the KUA in practice has not been optimally utilized by the community. In the context of the KUA in Pahandut District, Palangka Raya City, domestic conflict mediation is generally implemented through the provision of marital advice, deliberation, and persuasive religious guidance by the Head of the KUA or the Religious Affairs Regiment (Penghulu). ⁵However, this mechanism has not been formally institutionalized as a systematic preventive measure. before submitting the case to the Religious Court, so that its effectiveness in preventing the escalation of domestic conflict is still limited and couples tend to immediately take the litigation route.

Previous literature reviews indicate that research on domestic conflict mediation in the last three to five years has focused more on the implementation of litigation mediation in Religious Courts, referring to Supreme Court Regulation of the Republic of Indonesia Number 1 of 2016 concerning Mediation Procedures in Court. ⁶Research by Akhmad Sofyan and Atyka Sammy found that the judge's mediator strategy plays an important role in promoting peace as long as it aligns with the principles of *maqāṣid al-syarī'ah*, but their study was limited to the context of mediation in divorce trials. ⁷Habibiyati's research also shows that the success of mediation is greatly influenced by the mediator's personal capacity, particularly in building communication and a religious approach, but has not yet examined in depth the practice of mediation at the sub-district level. ⁸Meanwhile, Nur Fauziyah KN, in her research at the KUA of Pahandut District, Palangka Raya City, revealed that the failure of mediation in domestic conflicts is often caused by high emotions among the parties, a lack of openness, and the sub-optimal role of BP4 in practice. ⁹These studies show that studies on domestic conflict mediation are still dominated by litigation and normative approaches, while empirical analysis of non-litigation mediation practices carried out by the KUA and BP4 at the sub-district level is still relatively limited.

However, the research trend indicates that mediation is more often understood within a procedural or normative framework, while strengthening the perspective of Islamic family law, particularly the concept of *iṣlāḥ*, has not been positioned as the primary analytical framework in examining non-litigation mediation practices at the KUA (Religious Affairs Office). In fact, in the social context, the KUA holds a strategic position as a preventive institution before domestic conflicts escalate into divorce cases in court. Based on these conditions, this study focuses its analysis on the practice of domestic conflict mediation at the KUA (Religious Affairs Office) in Pahandut District, Palangka Raya City, using the concept of *iṣlāḥ as an analytical tool*. *This study does not formulate a quantitative hypothesis, but rather departs from the academic assumption that internalizing iṣlāḥ values in mediation practices has the potential to strengthen peaceful and sustainable conflict resolution*. Therefore, this study aims to analyzing mediation practices at the KUA Pahandut District, assessing its effectiveness as a non-litigation mechanism, and examining the application of the *iṣlāḥ concept* in these practices.

³Palangka Raya Religious Court, Report on the Implementation of Palangka Raya Religious Court Activities in 2025 (Palangka Raya: Palangka Raya Religious Court, 2025), 11-12.

⁴Ministry of Religion of the Republic of Indonesia, *Guidelines for Implementing BP4 Duties* (Jakarta: Directorate General of Islamic Community Guidance, 2018), 12-15.

⁵Observation at the Religious Affairs Office of Pahandut District, Palangka Raya City, Panduhup Street, Pahandut District, Palangka Raya City, on October 14, 2025.

⁶Regulation of the Supreme Court of the Republic of Indonesia Number 1 of 2016 concerning Mediation Procedures in Court.

⁷Akhmad Sofyan and Atyka Sammy, "A Review of Maqasid al-Syariah on the Mediator Strategy of the Penajam Religious Court," Qonun 8, no. 2 (2024): 123-125.

⁸Habibiyati, "The Role of Mediators in Resolving Family Disputes at the KUA, Ulee Kareng District, Banda Aceh", Thesis, UIN Ar-Raniry, 2020, 67-69.

⁹Nur Fauziyah KN, "Factors of Failure in Mediation of Husband and Wife Couples by the KUA of Pahandut District, Palangka Raya City", Thesis, IAIN Palangka Raya, 2022, 45-47.

LITERATURE REVIEW

Mediation in resolving domestic conflicts has a strong normative foundation in Islamic law and in the Indonesian national legal system. In the perspective of Islamic law, the concept of *al-islāh* is understood as a peace mechanism aimed at ending disputes and maintaining family integrity. Al-Qur'an through QS. An-Nisā' verse 35 recommends resolving conflicts by involving ḥakam from both parties before divorce is pursued.¹⁰ This principle shows that peace is a priority in resolving family conflicts. Classical fiqh scholars such as *al-Marghīnānī* place *islāh* as a valid and recommended method of dispute resolution, both before and after a case is submitted to court.¹¹ This view was reinforced by Abdul Karim Zaidan who emphasized that *islāh* functions to maintain the honor and benefit of the family as part of the objectives of the Shari'a (*maqāṣid al-Syarī'ah*).¹² In the context of national law, mediation is institutionalized through Supreme Court Regulation of the Republic of Indonesia Number 1 of 2016 concerning Mediation Procedures in Court, which requires all civil cases, including divorce, to undergo mediation before the main case examination.¹³ This regulation demonstrates the state's recognition of mediation as an effective and equitable dispute resolution instrument. Outside the courts, the mediation function is also carried out by the Office of Religious Affairs (KUA) through the Marriage Advisory, Guidance, and Preservation Agency (BP4) as a form of preventive, non-litigation mediation.¹⁴

Several previous studies have examined mediation practices in domestic conflict resolution. Nur Fauziyah's research shows that mediation failures at the Religious Affairs Office (KUA) are often influenced by emotional factors between the parties and suboptimal institutional support from the BP4 (Religious Affairs and Religious Affairs Agency).¹⁵ Ardiansyah emphasized that the BP4 plays a strategic role in divorce prevention, although its implementation still faces challenges in terms of resources and supporting facilities.¹⁶ Meanwhile, Habibiyati emphasized that The effectiveness of mediation is largely determined by the mediator's personal capacity in building communication and a religious approach in the mediation process.¹⁷ On the other hand, normative studies such as those conducted by Benisheikh and colleagues demonstrate that Sharia-based mediation has significant potential for peacefully resolving family conflicts.¹⁸ However, this approach is primarily conceptual and comparative in nature, and therefore lacks empirical evidence for its local implementation. Thus, the existing literature indicates that studies on non-litigation mediation practices at the KUA (Religious Affairs Office) still require more comprehensive analysis, particularly one that integrates empirical practice with the theoretical framework of Islamic law. This integration is crucial for assessing the extent to which the peace values of Islamic law are internalized in mediation practices at the sub-district level.

METHOD

juridical-empirical approach. This approach is used to examine the implementation of domestic conflict mediation at the Pahandut District Office of Religious Affairs (KUA), not only from a normative perspective but also based on actual practices. The juridical approach is used to examine legal provisions and Islamic legal principles related to mediation and domestic conflict resolution, while the empirical approach is used to obtain factual data regarding mediation practices carried out by the KUA. The research location was the KUA (Office of Religious Affairs) in Pahandut District, Palangka Raya City, with subjects including the head of the KUA, religious instructors, and parties involved in domestic conflict mediation. The object of this research was the practice of domestic conflict

¹⁰Al-Qur'an, QS. An-Nisā' (4): 35.

¹¹Burhān al-Dīn al-Marghīnānī, *al-Hidāyah fī Sharḥ Bidāyat al-Mubtadī* (Beirut: Dār al-Fikr, n.d.), vol. 2, 45.

¹²Abdul Karim Zaidan, *al-Mufasssal fī Ahkām al-Mar'ah wa al-Bayt al-Muslim fī al-Sharī'ah al-Islāmiyyah* (Beirut: Mu'assasah al-Risālah, 1993), 312.

¹³Regulation of the Supreme Court of the Republic of Indonesia Number 1 of 2016 concerning Mediation Procedures in Court.

¹⁴Decree of the Minister of Religion of the Republic of Indonesia concerning the Marriage Advisory, Development and Preservation Agency (BP4).

¹⁵Nur Fauziyah KN, "Factors of Failure in Mediation of Husband and Wife Couples by the KUA of Pahandut District, Palangka Raya City," Thesis, IAIN Palangka Raya, 2022, 45–47.

¹⁶Ardiansyah, "The Role of BP4 in Divorce Prevention Efforts," *Journal of Islamic Family Law* 5, no. 2 (2021): 120–123.

¹⁷Habibiyati, "The Role of Mediators in Resolving Family Disputes at the KUA, Ulee Kareng District, Banda Aceh," Thesis, UIN Ar-Raniry, 2020, 67–69.

¹⁸Baba Isa Sanda Benisheikh et al., "Family Dispute Mediation (Sulh) in Islamic Family Law," *Journal of Customary and Religious Law* 2, no. 1 (2025): 34–36.

mediation implemented by the KUA as a divorce prevention effort. The data sources in this study consist of primary and secondary data. Primary data were obtained through direct interviews with KUA officers and relevant parties involved in domestic conflict mediation. Secondary data were obtained from laws and regulations, legal literature, books, and scientific journal articles relevant to the research topic. Data collection techniques were conducted through interviews, observation, and documentation. The data obtained were then analyzed using descriptive qualitative analysis, namely by grouping, interpreting, and linking field data with mediation theory, legal effectiveness, and the principle of *islah* in Islamic law to answer the research problem formulation.

RESULTS AND DISCUSSION Intensity of Domestic Conflict Mediation at the Pahandut Religious Affairs Office

Mediation is a faster and more affordable method of resolving disputes, and it can provide greater access for the parties to find a satisfactory and just solution. Mediation in divorce cases has a strategic function as a means of reconciliation that prioritizes deliberation and a religious approach, with the mediator actively developing fair resolution options for the parties.¹⁹ In the family context, mediation has been exemplified by the Prophet Muhammad (peace be upon him) in various events. The Prophet's Sunnah (tradition) demonstrates how he mediated various domestic problems, both among his companions and the community at large.²⁰ The Prophet acted not only as a mediator but also as a spiritual and psychological guide, able to understand the root of the problem and offer wise solutions.²¹ Based on the results of field research, mediation of domestic conflict at the Pahandut District Office of Religious Affairs (KUA) is not an incidental activity, but rather part of the practice of religious services that are actually carried out in handling family problems in the community. Married couples experiencing conflict generally come to the KUA for consultation before taking the litigation route to the Religious Court. This finding indicates that the KUA functions as an initial space for non-*judicial family conflict resolution*, as well as being an institution trusted by the community in responding to household problems. Over the past three years, the intensity of mediation at the Pahandut District KUA has shown a downward trend, where in 2023, approximately 10 couples participated in the mediation process, decreasing in 2024 to approximately 6 couples, and in 2025, only approximately 3-4 couples underwent mediation.²²

According to the KUA registrar of Pahandut District, the decline in the number of mediations is also influenced by the tendency of couples to immediately take the litigation route to the Religious Court when the conflict has been going on for a long time and involves high emotions.²³ In this context, mediation at the KUA is often carried out when household relations have reached a stage of crisis, so that the chances of successful reconciliation are relatively limited. The intensity of mediation can be understood as a consequence of the KUA's structural closeness to the community and its cultural legitimacy in religious matters. In the context of Islamic family law in Indonesia, the existence of non-judicial institutions that perform mediation functions has long been viewed as part of a divorce prevention mechanism. Abdul Manan emphasized that resolving family conflicts through persuasive and religious approaches is a crucial instrument in maintaining household stability before conflicts escalate into formal legal disputes.²⁴ The findings of this study align with a number of empirical studies showing that local religious institutions play a significant role in reducing the escalation of domestic conflict. Nurlaelawati's research, for example, shows that religious-based mediation practices in Indonesia are often more effective in the early stages of conflict because the parties still retain moral and emotional ties to religious values.²⁵ In this context, the intensity of mediation at the Pahandut Religious Affairs Office (KUA) not only reflects the high number of domestic conflicts

¹⁹ Beni Ashari, "The Role of Mediators in Divorce Cases (A Study of Domestic Conflict Solutions at the Jember Religious Court)," *Jurnal Mabahnya*, vol. 74 (2021): 80-81.

²⁰ Alven Putra, "Problems in the Prophet's Household and Their Solutions in the Hadith," *Jurnal Literasiologi* 8, no. 1 (April 2022), <https://doi.org/10.47783/literasiologi.v8i1>. 360.

²¹ Florian A. Lützen, "Entering the Prophetic Realm: 'Abd Rabbihī Ibn Sulaymān Al-Qaliyūbī (d. 1968) on the Nature of Mediation (Tawassul)," <https://doi.org/10.3390/rel14121518>. *Religions* 14, no. 12 (December 2023): 1518.

²² Observation at the Religious Affairs Office, Pahandut District, Palangka Raya City, Panduhup Street, Pahandut District, Palangka Raya City, on January 14, 2026.

²³ Interview with the head of the Religious Affairs Office of Pahandut District, Palangka Raya City, initials M, Jalan Panduhup, Pahandut District, Palangka Raya City, on January 14, 2026.

²⁴ Abdul Manan, *Various Problems of Islamic Civil Law in Indonesia* (Jakarta: Kencana, 2006), 134-136.

²⁵ Euis Nurlaelawati, "Muslim Women in Indonesian Religious Courts," *Islamic Law and Society* 20, no. 3 (2013): 242-271.

but also demonstrates the community's preference for familial and religious conflict resolution. Based on the theory of legal effectiveness, the relatively intense practice of mediation at the Pahandut District Office of Religious Affairs (KUA) demonstrates that the law operates not solely through written normative instruments, but also through social institutions within the community. Soerjono Soekanto emphasized that legal effectiveness is greatly influenced by the implementing apparatus and the level of public acceptance of the legal mechanism.²⁶ In this regard, mediation at the KUA gains legitimacy not only because of its normative basis, but also because its approach aligns with the values and social needs of the local community.

Domestic Conflict Mediation Process at the Pahandut Religious Affairs Office

Based on an interview with the Head of the Pahandut District Office of Religious Affairs (KUA), the domestic conflict mediation process is carried out through relatively systematic stages, although not as strictly formalized as mediation procedures in the judicial system²⁷. KUA is more flexible and contextual, adapted to the conditions of the parties and the limitations of facilities and infrastructure available at the sub-district level. The mediation process begins with the registration and verification of the parties' identities through examination of their National Identity Cards (KTP) and marriage certificates. This stage serves as initial administrative documentation and ensures that the mediation is conducted with a legally married couple registered with the Office of Religious Affairs (KUA). The parties are then asked to complete a BP4 (Religious Affairs and Religious Affairs and Religious Affairs Form) as part of the institutional documentation and data collection mechanism for the domestic conflict they are facing. Completing the BP4 serves as a basis for the mediator to understand the context of the problem and as a form of accountability for the non-litigation mediation services provided by the KUA.

Unlike formal mediation practices recognized in academic standards and judicial regulations, the mediation process at the Pahandut District Office of Religious Affairs (KUA) did not begin with an explicit presentation of mediation rules to the parties. The mediator did not specifically explain the prohibitions on speaking without permission, the use of mobile phones, or other provisions commonly applied in formal mediation. These findings suggest that mediation at the KUA relies more on persuasive approaches, emotional closeness, and the parties' moral awareness than on standard procedural mechanisms. The next stage involves exploring the problem through direct dialogue between the mediator and the parties. At this stage, the mediator provides an opportunity for each party to express their grievances, the reasons for the conflict, and any forms of miscommunication experienced in their marital life. The mediator also asks specific questions about the division of responsibilities and obligations between husband and wife, including the existence of a prenuptial agreement, if any, to identify the root causes of the conflict. This pattern of exploring the problem demonstrates that mediation at the KUA is not only normative but also analytical in exploring the roots of domestic conflict, as recommended in contemporary family mediation literature.²⁸

In certain circumstances, particularly when both parties feel they are in the right, are reluctant to give in, or there are sensitive issues that are difficult to discuss openly, mediators at the Pahandut District Office of Religious Affairs (KUA) implement separate meetings with each party.²⁹ This approach is known in mediation practice as the *caucus method*, a mediation technique in which the mediator meets separately with each party to gather information. A caucus approach aims to foster deeper understanding and manage the parties' emotions.³⁰ This method is generally used when the conflict involves personal issues, such as attraction to the opposite sex, high emotional levels, or an imbalance in power relations between husband and wife.³¹ The *caucus approach* aims to create a safer and more conducive communication space so the mediator can understand the parties' substantive interests without psychological pressure.³² The use of *caucuses* in domestic conflict mediation aligns with modern mediation theory, which emphasizes the importance of methodical flexibility in addressing conflict dynamics. Moore asserts that *caucuses* are an important tool in mediation when direct dialogue is no longer productive or has the potential to

²⁶Soerjono Soekanto, *Factors Influencing Law Enforcement* (Jakarta: RajaGrafindo Persada, 2014), 45-47.

²⁷Interview with Mr. H. Husaini, S.Ag., Head of KUA Pahandut District, October 22, 2025.

²⁸*Ibid.*

²⁹Takdir Rahmadi, *Mediation: Dispute Resolution Through a Consensus Approach* (Jakarta: RajaGrafindo Persada, 2011), 145-146.

³⁰*Ibid.*, 147-149.

³¹Ahmad Rajafi, "Mediation as an Effort to Resolve Domestic Conflict," *Al-Ahwal: Journal of Islamic Family Law* 10, no. 1 (2017): 7-10.

³²M. Yahya Harahap, *Civil Procedure Law* (Jakarta: Sinar Grafika, 2017), 332-334.

exacerbate the conflict. ³³In the context of Islamic family law, this approach can also be understood as part of the effort of *iṣlāḥ* , as the primary goal of a caucus is not to divide the parties but rather to pave the way for a more substantive and sustainable peace. After exploring the problem, either through joint meetings or caucuses , the mediator then offers a solution or middle ground tailored to the circumstances of the parties. This solution is presented as a persuasive, non-coercive alternative, emphasizing the principles of deliberation and mutual agreement. At this stage, the mediator also provides religious guidance and advice, emphasizing the responsibilities of husband and wife, the value of patience, and the importance of maintaining the integrity of the household. This approach demonstrates that mediation at the Religious Affairs Office (KUA) is not only oriented towards resolving immediate conflicts but also towards developing the moral and religious awareness of the parties. Mediation is generally conducted face-to-face without the support of a dedicated space or visual aids such as a whiteboard or other supporting media. Nevertheless, the mediator strives to maintain balance and fairness by not favoring either party and listening carefully to the couple's concerns. The presence of both parties is a crucial prerequisite for the mediation process, except in certain circumstances that require a caucus. Thus, the mediation process at the Pahandut District Office of Religious Affairs (KUA) demonstrates a combination of administrative and dialogical approaches and modern mediation techniques contextually adapted within the framework of Islamic family law.

Results of Domestic Conflict Mediation at the Pahandut Religious Affairs Office

As is well known within the government structure, the Office of Religious Affairs (KUA), as the government institution that manages Islamic religious affairs at the sub-district level, plays a strategic role in implementing pre-divorce mediation. Through the BP4 (Marriage Advisory, Guidance, and Preservation Agency), the Office of Religious Affairs (KUA) is tasked with assisting married couples in resolving conflicts peacefully without resorting to court. ³⁴This role positions the KUA as the initial space for preventive, deliberation-based conflict resolution. Based on observations and interviews at the Pahandut District Office of Religious Affairs (KUA) in Palangka Raya City, domestic conflict mediation has been carried out continuously, with varying results, including successful and unsuccessful mediations. Not all mediated cases end in peace, but some can be resolved through amicable agreements. To provide an empirical overview of these mediation outcomes, this study presents data on domestic conflict mediations at the Pahandut District Office of Religious Affairs (KUA) over the past three years, as shown in the following table.

Table 1. Results of Domestic Conflict Mediation at the Pahandut Religious Affairs Office

Palangka Raya (2023-2025)			
Year	Number of Cases Mediated	Successfully Reconciled	Not successful Reconciled
2023	10 Couples	3 Couples	7 Couples
2024	6 Couples	2 Couples	4 Couples
2025	4 Couples	2 Couples	2 Couples

Source: results of the author's observations and interviews at the KUA Pahandut District, 2023-2025.

The data shows that the number of domestic conflict mediation cases at the Pahandut District Office of Religious Affairs (KUA) tends to decrease from year to year. In 2023, ten couples underwent mediation, then decreased to six couples in 2024, and then decreased again to four couples in 2025. This decrease in the number of mediated cases is in line with the statement from the Pahandut District KUA registrar who stated that fewer couples are using the KUA as a venue for resolving domestic conflicts. ³⁵ Factors that support the success of mediation from the mediator's side, such as the mediator's certification and experience, as well as the mediator's acumen in analyzing

³³Christopher W. Moore, *The Mediation Process: Practical Strategies for Resolving Conflict* , 3rd ed. (San Francisco: Jossey-Bass, 2003), 280-285.

³⁴Ministry of Religion of the Republic of Indonesia, BP4 Implementation Guidelines (Jakarta: Ministry of Religion of the Republic of Indonesia, 2022).

³⁵Interview with Mr. H. Muhammad, Peghulu KUA Pahandut District, October 22, 2025.

problems, the mediator's ability to be fair and calm the atmosphere, while the inhibiting factors include the egos of each party, the presence of a third person, and the strong determination of the husband and wife to still want to divorce.³⁶

Based on the results of these interviews and observations, it is clear that mediation practices at the Pahandut District Office of Religious Affairs (KUA) play a crucial role in helping couples resolve domestic conflicts peacefully and prevent divorce. However, its success depends heavily on the openness of both parties and the mediator's ability to establish effective communication. Several factors contribute to their determination to pursue a divorce, including:

1. Matrial factors are caused by dissatisfaction of one of the partners in sexual matters, which can trigger continuous arguments.
2. Communication factors, which may sound trivial, can greatly affect harmony in a household, where words or tone of voice can lead to misunderstandings between partners and even miscommunication in the relationship.
3. Uncontrolled, unfiltered social media factors can trigger domestic conflict if not balanced with strong communication and trust between partners.

The research results show that domestic conflict mediation conducted at the Pahandut District Office of Religious Affairs (KUA) has had varying impacts on conflict resolution faced by married couples. According to the Head of the Pahandut District Office of Religious Affairs (KUA), some mediated domestic conflicts can be resolved through peaceful agreements, particularly those that are still in the early stages and do not involve violence or prolonged relationship breakdown. Successful mediation will not be followed up with the Religious Court. Mediation in this context functions as a preventive measure to prevent conflict escalation towards divorce by emphasizing dialogue, deliberation, and awareness of each party's responsibilities in the household. Successful mediation is generally marked by a change in the parties' attitudes after the mediation process, such as increased openness, a willingness to listen to each other, and a commitment to improving marital relations. The mediator acts not only as an intermediary but also as a provider of religious advice and guidance regarding the rights and obligations of husband and wife. This approach aligns with the function of the BP4 (Religious Affairs and Family Planning Agency).

in the KUA environment which places mediation as an effort to foster harmonious families, not merely as a dispute resolution.³⁷

However, research also shows that not all mediation processes end in peace. In some cases, particularly those involving long-standing conflicts, involving infidelity, or characterized by high emotions, mediation at the Religious Affairs Office (KUA) has not been able to produce a sustainable agreement. In these circumstances, even though the mediator has provided solutions and guidance, the parties still choose to pursue the matter in the Religious Court. This indicates the KUA's limited authority to enforce mediation outcomes, given that mediation is non-litigation and prioritizes the voluntary consent of the parties.³⁸ Another factor influencing mediation outcomes is the presence and good faith of the parties. Mediation tends to be more effective when both parties are present in person and willing to find a compromise. Conversely, the absence of one party or excessive defensiveness often hinders reaching an agreement. This finding aligns with the view that the success of family mediation is largely determined by the parties' psychological readiness and commitment to reconciliation.³⁹ Overall, the results of domestic conflict mediation at the Pahandut District Office of Religious Affairs (KUA) demonstrate that mediation plays a strategic role as a conflict resolution tool based on deliberation and Islamic values. While not always successful in preventing divorce, mediation at the KUA still provides a space for constructive dialogue and is an important initial step in resolving domestic conflict before resorting to litigation.

CONCLUSION

The results of the research and discussion concluded that 1) The practice of mediation in resolving household conflicts at the KUA Pahandut District Palangka Raya has a strategic role in resolving *non-litigation conflicts*, because it is preventive and has Islamic values, with the concept of *iṣlāḥ*, the implementation of mediation is carried out through deliberation, providing advice with a persuasive approach to the conflicting husband and wife so that it

³⁶ *Ibid.*

³⁷ Siti Musdah Mulia, "The Role of BP4 in Creating a Sakinah Family," *Journal of Islamic Law* 14, no. 2 (2014): 201-215.

³⁸ Takdir Rahmadi, *Mediation: Dispute Resolution Through a Consensus-Based Approach* (Jakarta: RajaGrafindo Persada, 2011), 173-175.

³⁹ Nurul Huda, "Family Mediation as an Effort to Prevent Divorce," *Al-Ahwal: Journal of Islamic Family Law* 11, no. 2 (2018): 150-155.

can be resolved openly with good intentions so that peace and harmony can be achieved again. 2) The effectiveness of resolving household conflicts at the KUA Pahandut District, Palangka Raya, still has obstacles, namely high emotions, involvement of third parties, weak commitment to peace, and limited authority and resources of mediators to reconcile conflicting couples, so it is necessary to strengthen the capacity of mediators, optimize the role of BP4 to participate in mediator training as an important step to strengthen the mediation function of the Office of Religious Affairs as an instrument for preventing divorce in line with the objectives of Islamic family law.

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