

Research Article

# Implementation of the Role of the Marriage Guidance and Preservation Advisory Board (BP4) in Maintaining Household Harmony

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**Abstract:** This research addresses the high divorce rate in three districts and cities, highlighting the lack of household harmony and integrity. The study focuses on the role and function of the Marriage Guidance and Preservation Advisory Board (BP4) in consultation and mediation. The objectives of the research are: 1) To identify the role of BP4 in fostering household harmony, 2) To examine the implications of Family Law in BP4's role, and 3) To analyze BP4's contribution to household harmony in East Priangan. The research employs a sociological juridical approach, examining the law based on norms and regulations while assessing its empirical application in community life. The research adopts qualitative methods. The findings show that: 1) BP4's role in maintaining household harmony is functioning normatively and functionally through non-litigation counseling and mediation, but its implementation remains uneven and reactive, preventing optimal development of the preventive function. 2) BP4's legal implications are strong as a pre-litigation mechanism, but its limited authority and minimal integration with the judicial system hinder its effectiveness. 3) Barriers to BP4's assistance include low participation, limited legal authority, a litigative culture, and weak institutional capacity. The research suggests a new model for Restorative-Preventive Family Governance to strengthen BP4's role in conflict prevention.

**Keywords :** BP4; Community Life; Household Harmony; Marriage Counseling; Preventive Family Governance.

## 1. Introduction

Marriage certainly cannot be separated from various problems that arise, both small problems and big problems. In the formation of a family that is *sakinah mawaddah warahmah*, the state is present to help its people to solve family problems by building an institution that we often call the Marriage Development and Preservation Advisory Board (BP4), this BP4 institution is often found in the Religious Affairs Office in each District (Fuad, 1996). One of them is creating a peaceful and happy life filled with love. As Allah SWT says:

And among His signs is that He created for you mates from among yourselves that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought. Meaning: Among His signs is that He created for you mates from yourselves, that you may find comfort in them. He has placed love and compassion between you. Indeed, in this are signs for a people who give thought. (QS; Ar-Rūm [30]:21) (Ministry of Religious Affairs of the Republic of Indonesia, 2006). Obtained from the letter Ar-Rum verse 21 which mentions the purpose of marriage in the spiritual aspect, namely a peaceful life which can foster bonds of affection and compassion (love and affection) among family members (Basyir, 1994).

Everyone always desires that the household they build remains harmonious, full of love, and achieves peace and tranquility, however, in navigating the ship of the household, they will encounter many obstacles and trials, so that it is not uncommon for every couple to experience turmoil in their household. The reality of life shows that building a family is easy, but maintaining and fostering a family to achieve the level of happiness and prosperity that every married couple always desires is very difficult (Basyir, 2000). This is due to the problems that often arise in a marriage, namely uniting two individuals of different types, natures, characters, dispositions,

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education and views of life, so that these differences often cause estrangement and disputes (Latif, 1982).

Factors influencing domestic problems in Purbaya sub-district include responsibility for providing a living, the presence of other women (WIL), promiscuity, and inappropriate behavior from one partner. These issues often lead to conflict, ultimately leading to domestic disputes.

Given the current state of a family experiencing a cold war, a third party is needed to provide advice and guidance. This advice and guidance can come from community leaders, religious leaders, psychiatrists, or even government agencies tasked with marriage guidance. The goal is to provide solutions to the turmoil faced by married couples and to maintain family unity.

The purpose of the Marriage Guidance and Preservation Advisory Board (BP4) is to enhance the value of marriage and realize a happy and prosperous household according to Islamic teachings (Central BP4, 1977). More specifically, BP4 has the following mission: (1) Improving the quality of marriage consultation, mediation, and advocacy; (2) Improving services to troubled families through counseling, mediation, and advocacy activities; (3) Strengthening the institutional capacity and human resources of BP4 in order to optimize programs and achieve goals (Samad, 2020). So that in realizing the mission of Marriage Guidance and Preservation (BP4) more often handles or serves parties who want to resolve their household problems through counseling and mediation.

Therefore, the counseling provided by BP4 aims to assist and provide guidance to couples experiencing problems so that their relationship can return to the right path, blessed by Allah SWT, and avoid divorce. Therefore, counseling is one of BP4's primary means of addressing marital issues because it is the closest or first-line platform available to those experiencing marital problems before they escalate and lead to divorce.

In addition to resolving problems through counseling, mediation is also one way to resolve a dispute, especially disputes or family problems between husband and wife who want to divorce, mediation is also one of the highly recommended solutions because this mediation is considered quite effective in resolving a dispute, mediation is a process of resolving disputes between two or more parties through negotiation or consensus with the help of a neutral party who does not have the authority to decide, the neutral party here is usually often called a mediator. Mediator is a third party or mediator who has the task of reconciling or overseeing the negotiation process of the parties in dispute, but does not have the authority to decide or force a settlement and to become a mediator must have a certificate issued by a mediation institution that has been accredited by the Supreme Court, while for this mediation process can be done in 2 ways, namely litigation (Court) and non-litigation (outside the Court), mediation carried out at BP4 is mediation carried out in a non-litigation manner (outside the Court) (Abdurrahman, 2017).

However, in reality, family problems continue to increase, with new and varied divorce rates in West Java, such as in the eastern region, with marriage rates in 2023 reaching 52% in Ciamis Regency, 40% in Tasikmalaya City, and 50% in Banjar City. The high divorce rates in these three regencies and cities reflect a low level of household integrity due to a lack of harmony. Therefore, further study is needed on the role and function of BP4 in consultation and mediation in these three regencies and cities.

## 2. Research Methods

The research approach used is sociological juridical research. Sociological juridical is an approach based on binding norms or regulations, so that from this approach it can be understood how law, which is empirically a social phenomenon, can be studied as a causal variable that produces consequences in various aspects of social life (Soemitro, 1990). This type of sociological juridical research uses primary data, where the primary data is obtained directly from the source so that it is still in the form of raw data.

This study uses a qualitative method. Through this qualitative research, it is possible to gain an understanding of reality through an inductive thinking process (Nugraha, 2014). This study collected data in the field regarding the implementation of the role of the Marriage Guidance and Preservation Advisory Agency (BP4) on household harmony in East Priangan as the main informant. Then, the data was analyzed and described. This study uses qualitative data types. Data collection techniques This study also used the snowball technique. *snowball* namely the technique of taking data sources which are initially small in number and then become larger, this is because the small data sources are not yet able to provide satisfactory data, so other informants are sought to be used as data sources (Sugiono, 2016).

The data sources required in this research are primary data and secondary data, Data were collected through observation, interviews, and documentation. Data analysis techniques included data reduction, data presentation, and drawing conclusions.

### **3. Results and Discussion**

#### **3.1 The Role of BP4 in Household Harmony in East Priangan**

##### **3.1.1 The Role of BP4 in Household Harmony in Ciamis Regency**

The role of the Marriage Advisory, Guidance, and Preservation Agency (BP4) towards Household Harmony in Ciamis Regency has been obtained from research results including; 1) BP4 plays a strategic role as a socio-religious institution in maintaining household harmony through educational, preventive, and curative approaches, with a position as a partner of the KUA in fostering marriage and family resilience. 2) The implementation of BP4's functions takes place through five core programs that are mutually integrated, namely marriage counseling, guidance for prospective brides and grooms, fostering harmonious families, mediating household conflicts, and community-based family education and advocacy. 3) BP4's preventive role is the main foundation for strengthening marriage literacy, especially through guidance for prospective brides and grooms and fostering harmonious families, which equip couples with spiritual, emotional, and social readiness before and after marriage. 4) BP4's curative role functions as a non-judicial conflict resolution mechanism, through counseling and mediation based on religious values and deliberation, and is an important alternative before couples take the litigation route in religious courts. And 5) The effectiveness of the function and role of BP4 is not yet fully optimal and systemic, because it is still limited by limitations in regulations, funding, institutional capacity, and the lack of strong cross-sector synergy, so that it requires strengthening policies and revitalizing family development programs on an ongoing basis.

##### **3.1.2 The Role of BP4 in Household Harmony in Tasikmalaya City**

The findings of the research on the role of BP4 in maintaining household harmony in Tasikmalaya City are as follows: 1) BP4 Tasikmalaya City carries out a strategic and multidimensional role in maintaining household harmony through the integration of educational-preventive, curative-mediative, and advocacy-legal assistance functions. These three dimensions of the role complement each other and form a unified system of sustainable family development. 2) The educational and preventive role of BP4 has proven to be the main foundation of household resilience, through pre-marital guidance, family counseling, and basic counseling that contribute to increasing the mental, spiritual, emotional, and social readiness of couples in facing the dynamics of family life and preventing the emergence of conflict early on. 3) The curative role of BP4 through marriage mediation is effective in handling household conflicts at the crisis stage, with a dialogical, persuasive, and non-litigative approach that emphasizes clarifying the root of the problem, strengthening interpersonal communication, reconciliation of couples, and protecting the interests of children as the most vulnerable parties affected by conflict. 4) The advocacy and legal assistance role of BP4 family contributes to forming a rational, legally aware, and responsible attitude in couples, by bridging formal state law and religious and humanitarian values, so that decisions taken by couples are not reactive, but rather consider legal, moral, and social aspects comprehensively. 5) Overall, the existence of BP4 Tasikmalaya City has positive implications for family resilience and social stability of the community, marked by increased public awareness of the importance of household harmony, the formation of a culture of peaceful conflict resolution, and strengthening institutional synergy between BP4, KUA, and religious instructors in the family guidance system at the local level.

##### **3.1.3 The Role of BP4 in Household Harmony in Banjar City**

The findings of the research on the role of BP4 in maintaining household harmony in Banjar City include: 1) BP4 Banjar City has a strategic position normatively, but is not yet optimal empirically. Institutionally, BP4 is designed as a socio-religious institution that carries out integrated marriage guidance, counseling, mediation, and advocacy functions. However, in practice, this role has not yet had a significant impact on strengthening household resilience and harmony due to structural, functional, and policy limitations. 2) BP4's work patterns tend to be reactive, incidental, and case-oriented. The research findings indicate that BP4 activities are more focused on handling household conflicts that have already occurred, especially ASN/PNS divorce cases, rather than on preventive efforts from the pre-marital and post-marital stages. This causes BP4's preventive function not to function as a front guard in maintaining family integrity. 3) BP4's educational role has strong preventive potential, but has not been managed systematically and sustainably. BP4's marriage education contributes positively to increasing couples' awareness of the values, responsibilities, and commitments of marriage. However, limited reach, resources, and the absence of a structured family development curriculum have prevented the educational function from developing into a proactive and transformative family development system. 4) The mediation and advocacy roles of BP4 are relatively effective, but remain administrative and situational. BP4 mediation serves as a non-litigative conflict resolution

mechanism and an alternative communication space for conflicting couples, while BP4 advocacy provides procedural certainty and administrative protection. However, these two roles have not been accompanied by ongoing psychosocial and post-conflict support, so their impact on long-term harmony remains limited. 5) There is an imbalance between BP4's preventive and curative roles in building family resilience. BP4's curative function is more dominant than its preventive function, which has resulted in BP4's weak contribution to building family resilience as a whole. Therefore, strengthening BP4's role requires a reorientation of regional policy-based strategies that prioritize prevention and integrate preventive, educational, curative, and advocacy functions holistically and sustainably.

Based on the findings of research on the role of BP4 in household harmony in East Priangan (Ciamis Regency, Tasikmalaya City and Banjar City), a comparative analysis was obtained, BP4 Tasikmalaya City demonstrates the highest level of effectiveness and role integration in building household harmony. BP4 Ciamis Regency is in a moderate position with a fairly strong preventive role but not yet fully systemic. Meanwhile, BP4 Banjar City facing a significant gap between normative mandates and empirical practice, thus requiring institutional revitalization and prevention-based policies.

### **3.2 Implications of Family Law in BP4 on Household Harmony in East Priangan**

#### **3.2.1 Implications of Family Law in BP4 on Household Harmony in Ciamis Regency**

The results of the study on the implications of family law in BP4 on household harmony in Ciamis Regency include; 1) BP4 has multidimensional family law implications, covering juridical-administrative, substantive, and sociological aspects, which together contribute to maintaining and improving household harmony through a pre-litigation, coaching, and mediation approach based on religious values. 2) Juridically, BP4 acts as a pre-litigation mechanism and gatekeeper of family law, especially for state civil servants (ASN), by requiring a coaching and mediation process before a divorce is filed with a religious court, thereby strengthening the principles of prudence, benefit, and placing divorce as the *ultimum remedium*. 3) The substantive implications of BP4 are seen in its role as a space for internalizing Islamic family law norms, which shape couples' understanding of the rights and obligations of husband and wife, family responsibilities, and the legal, social, and psychological consequences of divorce, thereby encouraging a reflective attitude and openness to reconciliation. 4) The mediation function of BP4 as a non-litigation instrument strengthens the orientation of Islamic family law towards peace (*ṣulḥ*), by reducing conflict escalation, restoring communication between husband and wife, and reducing the community's dependence on dispute resolution through formal litigation channels in religious courts. 5) From a sociological legal perspective, BP4 contributes to forming a dialogical and preventive family law culture, but the effectiveness of these legal implications is still contextual due to the limitations of generally binding regulations, institutional capacity, and the suboptimal integration of policies across institutions.

#### **3.2.2 Implications of Family Law in BP4 on Household Harmony in Tasikmalaya City**

Based on the research results of the implications of family law in BP4 on household harmony in Tasikmalaya City, including: 1) BP4 Tasikmalaya City plays a significant role as a liaison between Islamic family law, state law, and social reality of society, so that family law is not only understood normatively-formally, but also internalized as an ethical and legal guideline in household life. 2) The educational-legal dimension of BP4 has been proven to increase the understanding and legal awareness of married couples, especially regarding rights and obligations, legal procedures for marriage and divorce, and long-term legal implications, thus encouraging a more rational, responsible, and non-impulsive attitude in dealing with household conflicts. 3) BP4 functions as a legal prevention mechanism by prioritizing mediation, deliberation, and a restorative approach before the conflict continues to the litigation process, which has implications for increasing the opportunity for reconciliation and conflict resolution that is more dignified and oriented towards the benefit of the family. 4) The family law implications of the role of BP4 are reflected in the formation of a family law culture that is more procedurally aware, ethical, and respectful of legal mechanisms, marked by increased public trust in the Religious Courts and the public's tendency to resolve conflicts in an orderly and peaceful manner. 5) However, household harmony is not determined by legal factors alone, so the role of BP4 family law is complementary and supportive; its effectiveness is highly dependent on synergy with economic, social, cultural, and psychological factors as well as cross-sector support in an integrative and sustainable family development ecosystem.

#### **3.2.3 Implications of Family Law in BP4 on Household Harmony in Banjar City**

Based on the research data, the implications of family law in the role of BP4 towards household harmony in Banjar City include: 1) BP4 Banjar City has a strategic position in the

Islamic family law system as a non-litigation institution. Normatively and empirically, BP4 functions as an institution for marriage counseling, guidance, and mediation in line with the principles of *islah* (peace) and *maslahah al-usrah* (family benefit), thus playing an important role in maintaining household integrity and reducing divorce rates. 2) BP4 acts as a pre-litigation family law instrument that is preventive and curative. BP4 becomes the initial space for resolving household conflicts before the case is submitted to the religious court, especially through the mechanism of guidance and mediation. This role places BP4 as an initial filter in family law governance that is not only administrative, but also normative and moral. 3) BP4's pre-litigation function is effective especially in cases of ASN/PNS divorce and early stage conflicts. The administrative obligation of guidance and mediation for ASN/PNS strengthens BP4's position in the family law system. For couples still in the early stages of conflict, the BP4 intervention has been shown to reduce conflict intensity, open up space for reconciliation, and encourage more rational and responsible decision-making. 4) The existence of BP4 has positive implications for household harmony through a dialogical approach based on religious values. The BP4's counseling and mediation process is not only oriented towards administrative resolution, but also serves as an educational and reflective space that builds couples' awareness of the legal, social, and psychological consequences of divorce, as well as the importance of considering the family's overall well-being. 5) The declining effectiveness of BP4 has resulted in a weakening of Islamic family law and an increased tendency towards litigation. The weakened role of BP4 has led to a reduction in non-litigation conflict resolution mechanisms, leading people to resort directly to religious courts. This shifts the orientation of conflict resolution from deliberation and peacemaking to a formal legal approach that has the potential to narrow the space for relationship restoration and household preservation.

Based on the findings of the research on the role of family law implications in bp4 on household harmony in East Priangan (Ciamis Regency, Tasikmalaya City and Banjar City), a comparative analysis was obtained. BP4 Tasikmalaya City demonstrates the most important family law implications integrative and systemic, with the success of internalizing the law as an ethical and juridical guideline. BP4 Ciamis Regency displaying a strong role as *gatekeeper* pre-litigation, but still limited by regulatory aspects and institutional capacity. BP4 Banjar City effective in certain contexts (ASN and initial conflict), but vulnerable to reduced impact when the mediation and coaching functions are not continued systematically.

### **3.3 Obstacles faced by BP4 towards Household Harmony in East Priangan**

#### **3.3.1 Obstacles faced by BP4 towards Household Harmony in Ciamis Regency**

The findings of the research on the obstacles faced by BP4 towards Household Harmony in Ciamis Regency were obtained as follows: 1) Low participation and willingness of couples in BP4 coaching and mediation is the most fundamental obstacle, which is influenced by psychological factors, a culture of shame, the perception of conflict as a private matter, and low public understanding of the function and benefits of BP4 mediation, thus hindering early intervention and opportunities for reconciliation. 2) The limitations of BP4's legal authority in the family law system weaken the pre-litigation function, because BP4 does not have binding legal coercive power for all levels of society, except in certain contexts such as state civil servants (ASN), so that the effectiveness of coaching is highly dependent on the voluntary will of the couple. 3) Cultural barriers in the form of the tendency of people to immediately take the religious court route indicate the dominance of a litigative legal culture that views the court as the fastest and most certain solution, so that the role of BP4 non-litigation coaching and mediation is not optimally utilized. 4) The limitations of human resources and institutional structural support of BP4 including the number and competence of mediators, infrastructure, budget, and program continuity have an impact on the low quality of services, limited reach of guidance, and weak post-mediation assistance. 5) The suboptimal coordination and synergy across institutions has resulted in fragmented family law services, characterized by the absence of integrated SOPs, post-mediation referral and monitoring mechanisms, and inter-institutional data exchange systems, so that the role of BP4 tends to be reactive, normative, and has not yet developed into a proactive and sustainable family guidance system.

#### **3.3.2 Obstacles faced by BP4 towards Household Harmony in Tasikmalaya City**

The research results obtained the following obstacles faced by BP4 towards household harmony in Tasikmalaya City: 1) Limited operational budget is the most fundamental structural obstacle that affects the sustainability, reach, and quality of BP4 programs, so that educational and preventive functions cannot be implemented systematically, evenly, and sustainably throughout Tasikmalaya City. 2) The lack of synchronization of family resilience policies between the central and regional governments weakens the institutional position of BP4, causing the role of BP4 not to be formally integrated in regional development planning, limited budget

support, and low cross-sector coordination in strengthening family resilience. 3) Limited human resources, both in terms of number and professional competence, have an impact on the low intensity and quality of family assistance, as well as the suboptimal application of a multidisciplinary approach in counseling, mediation, and family legal advocacy. 4) Weak cross-sector cooperation causes the handling of household problems to be partial, because there is no coordination mechanism, collaboration framework, and structured joint commitment between BP4, regional governments, and related institutions in a comprehensive family service system. 5) Sociocultural barriers and low community participation limit the preventive function of BP4, characterized by the strong view that household problems are private, low family law literacy, and stigma against marriage counseling, so that people tend to use BP4 only at the stage of acute conflict.

### **3.3.3 Obstacles faced by BP4 towards Household Harmony in Banjar City**

Based on the research findings, the following are the obstacles faced by BP4 in maintaining household harmony in Banjar City: 1) Structural obstacles and budget constraints weaken BP4's preventive function. The lack of adequate and sustainable funding support prevents BP4's family development programs from being systematically designed and implemented. As a result, BP4's activities tend to be reactive and case-based, thus hindering its preventive role in preventing early domestic conflict. 2) Limited human resources and professionalism limit the quality of BP4's services. The lack of active, competent human resources with counseling and conflict mediation expertise causes BP4's role to focus more on meeting administrative needs than on providing substantive assistance. This condition hinders BP4's ability to provide in-depth and sustainable interventions to address the dynamics of domestic conflict. 3) Weak institutional legitimacy reduces BP4's bargaining power and coordination effectiveness. BP4 has not yet been fully positioned as a strategic actor in the local government and family development system. This weak legitimacy results in limited cross-sectoral coordination, low policy support, and minimal access to the resources needed to expand the reach of family development services. 4) Unclear policies and regulations have limited the authority and role of BP4. Regulatory dynamics and policy changes that are not accompanied by clarity of BP4's mandate and scope of action have led to role ambiguity and overlapping authority. This situation has led to BP4's tendency to marginalize within the family law system and marriage preservation. 5) Social and cultural barriers within the community have weakened the utilization of BP4's non-litigation services. Low public understanding and awareness of BP4's function as a family development institution has led to minimal public participation and an increased tendency to resolve conflicts through litigation. These accumulated obstacles collectively reduce BP4's contribution to maintaining household harmony and strengthening family resilience in Banjar City.

Comparatively, BP4's obstacles in Ciamis Regency are dominated by sociocultural factors and limited legal authority, while Tasikmalaya City faces structural barriers—policies and funding that affect program sustainability. Banjar City, meanwhile, exhibits the most complex obstacles, encompassing structural, regulatory, institutional, and cultural barriers, which cumulatively reduce the effectiveness of BP4's role in maintaining household harmony.

### 3.4 Discussion The Role of BP4 in Household Harmony in East Priangan

#### 3.4.1 The Role of BP4 in Household Harmony in East Priangan

An analytical study of the research findings on the role of BP4 in household harmony in East Priangan (Ciamis Regency, Tasikmalaya City, and Banjar City) found the following: 1) BP4's legal legitimacy and institutional mandate are strong, but its implementation varies. BP4 has a clear legal basis in the national marriage law system (Marriage Law, implementing PP, KHI, and Ministry of Religious Affairs regulations) so that it is normatively authorized to carry out guidance, conflict prevention, and non-litigative mediation. However, the effectiveness of its implementation varies between regions due to the influence of structure, regional policies, human resource capacity, and cross-sector synergy. 2) The educational-preventive function is key to family resilience, but is not evenly distributed across regions. BP4 Tasikmalaya City has been relatively successful in implementing premarital-postmarital guidance in a more systemic and sustainable manner, thereby strengthening family literacy and couple readiness. Conversely, in Ciamis Regency and Banjar City, the educational function is still incidental, so the preventive role has not yet developed into a proactive and impactful guidance system. 3) The curative function through mediation is the most obvious role, but its effectiveness depends on the complexity of the conflict and the integration of services. BP4 mediation is relatively effective in the early stages of conflict and can encourage reconciliation. However, in complex conflicts (domestic violence, repeated infidelity, chronic economic stress), mediation is often unsustainable because it is not integrated with psychosocial counseling, long-term support, and adequate service referral mechanisms. 4) BP4's advocacy function acts as a bridge between law and religious values, but remains predominantly administrative in some areas. In Tasikmalaya City, advocacy is more substantive (moral-educational-administrative), thus increasing legal awareness and maintaining the ethical-spiritual dimensions of family decisions. Meanwhile, in Ciamis Regency and Banjar City, advocacy tends to be procedural-administrative, thus failing to reach holistic relationship restoration and post-conflict support. 5) There is a preventive-curative imbalance (especially in Banjar City) that requires strengthening institutional capacity and collaborative governance. BP4 tends to be reactive and case-oriented (conflict extinguisher), indicating a gap between normative mandate and empirical practice. Therefore, optimizing BP4 requires policy reorientation (prioritizing prevention), program integration in regional planning, strengthening human resources (counseling, communication, case management), budget support, minimum service standardization, and synergy between BP4–KUA–Regional Government–community so that BP4 can transform into an adaptive, inclusive, and sustainable family development institution.

#### 3.4.2 Implications of Family Law in BP4 on Household Harmony in East Priangan

Based on the analysis of the research findings, the implications of family law in the role of BP4 towards household harmony in East Priangan are as follows: 1) BP4's legal basis is strong and layered, so that its role is legitimate as a state instrument in protecting families. BP4's role in coaching, counseling, mediation, and advocacy has legal legitimacy sourced from the Marriage Law, implementing PP, KHI, and policies/decisions of the Ministry of Religious Affairs. This regulatory framework positions BP4 as a strategic partner of the KUA in maintaining the goals of marriage and strengthening family resilience. 2) BP4 functions as a pre-litigation mechanism and gatekeeper of family law, especially effective in cases of ASN divorce. The findings show that in Ciamis and Banjar, BP4 plays a role in filtering conflicts before entering the Religious Court through coaching and mediation as an initial stage. This function creates a deliberative pause that suppresses the tendency for impulsive divorce and emphasizes divorce as a last resort (*last resort*). 3) The BP4 pre-litigation process is not a formality, but rather a space for internalizing family law norms and increasing legal awareness. BP4 guidance strengthens couples' understanding of husband and wife rights and obligations, responsibilities for maintenance and care, and the legal and social consequences of divorce. As a result, couples tend to be more reflective, cooperative, and have a more responsible orientation toward conflict resolution, both toward reconciliation and when divorce occurs. 4) Effectiveness of the function *gatekeeper* BP4 relies heavily on institutional capacity, human resources, structural support, and public trust. When budgets, facilities, service standards, mediator competency, and social legitimacy are low, BP4's pre-litigation role weakens, and couples prefer direct litigation. This means that optimizing BP4 requires strengthening institutional capacity and consistent service governance, not just a normative mandate. 5) The family law implications of BP4 are multidimensional and show variations across regions; Tasikmalaya is the most integrative, Ciamis is strong as a pre-litigation service, and Banjar is effective but vulnerable to sustainability. Overall, BP4's implications operate in preventive, educational, restorative, and cultural dimensions: preventing conflict escalation, strengthening family law norms, facilitating non-litigation mediation, and establishing

a more dialogical family law culture. However, comparative findings demonstrate the need for cross-institutional integration, strengthening operational regulations, and post-mediation follow-up mechanisms to ensure BP4 services are sustainable and have a broad impact throughout East Priangan.

### 3.4.3 Obstacles faced by BP4 towards Household Harmony in East Priangan

Based on the analysis of the research findings of the obstacles faced by BP4 towards Household Harmony in East Priangan as follows: 1) Participation of couples in BP4 services is still low and varies between regions, in Ciamis it is predominantly influenced by emotional exhaustion and shame culture (social honor), in Tasikmalaya it is more pragmatic-instrumental (coming during acute conflict/approaching divorce), while in Banjar it is low because BP4 has not become the main reference and its public legitimacy is weak; this condition weakens the preventive-restorative function of BP4 since the early stages of the conflict. 2) BP4's legal authority is limited and not binding (except in certain contexts such as ASN), so that the pre-litigation function is not effective as an early intervention; as a result, mediation recommendations are easily ignored, BP4's integration with the religious court system is not strong, and BP4's position tends to be marginal in the design of family law which is still predominantly litigative. 3) The litigative legal culture of society dominates the resolution of marital conflicts, with religious courts perceived as the most certain and final path; As a result, BP4 is often involved in the acute (reactive) conflict stage, rather than as the main pathway for reconciliation, thus narrowing the space for relationship restoration and divorce prevention. 4) Limited human resources and structural support for BP4 hinder the professionalism of services, characterized by minimal training in multidisciplinary counseling/mediation, a normative-religious approach, and limited budget, facilities, documentation, and follow-up; these conditions make the coaching program less systematic, less intensive, and difficult to sustain. 5) Coordination across institutions (BP4–KUA–Religious Courts–regional apparatus) is still partial and not yet integrated, characterized by the absence of joint SOPs, referral mechanisms, feedback loops, and post-mediation monitoring; as a result, family services are fragmented, interventions often overlap/are interrupted, and the results of BP4 coaching are not sustainable. Therefore, strengthening BP4 must be achieved through integrated policy reformulation, capacity building, and legal culture transformation towards a restorative-preventive path.

### 3.5 Offering Ideas

Based on research findings, the BP4 in East Priangan has strong legal legitimacy and an institutional mandate, but its implementation achievements vary across regions due to the influence of human resource capacity, structural support, and cross-sector synergy. Therefore, the idea of strengthening the BP4 needs to be directed at repositioning its role: from a reactive institution ("conflict-fighting") to an adaptive, inclusive, and sustainable family development institution.

*Output* short term; increased participation of partners, more substantive and less formalistic mediation, reduced cases going to court without pre-litigation. *Outcome* Medium Term: Strengthening the preventive function of BP4, Establishing coordination between BP4–KUA–PA–Regional Government, Improving the quality of family decisions. *Impact* Long term; reduction of destructive conflict and divorce, formation of a dialogic-restorative legal culture, realization of sustainable household harmony.

The following is the design of the Conceptual Model for Repositioning and Strengthening the Role of BP4 (*Restorative–Preventive Family Governance Model*):

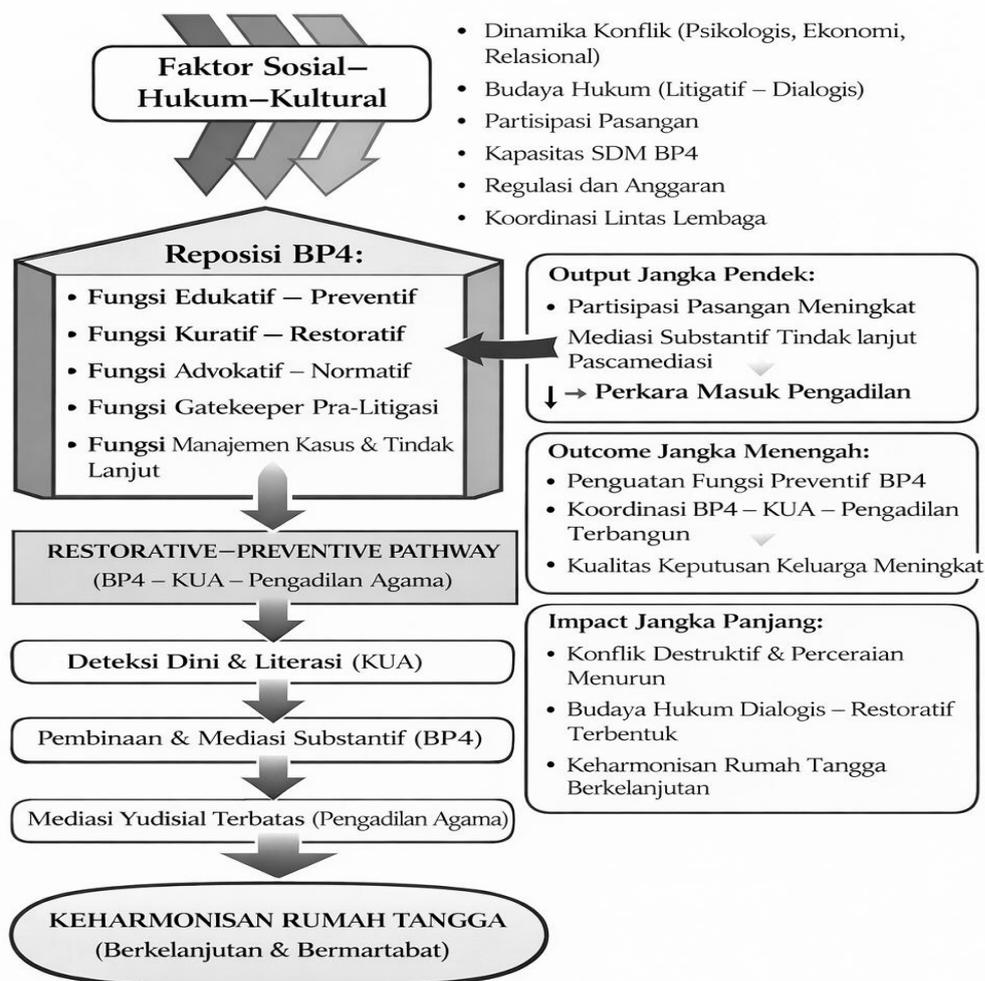


Figure 1. Restorative–Preventive Family Governance Model

### 3.6 Novelty and Originality of Research

This research presents substantial novelty and originality in the study of Islamic family law, legal sociology, and family development policies in Indonesia through the formulation of a Conceptual Model of Repositioning and Strengthening the Role of BP4 (*Restorative–Preventive Family Governance Model*). The novelty of the research lies not only in the empirical findings, but especially in the way of reframing the role of BP4 conceptually, theoretically, and policy-wise, based on the field realities in the East Priangan region (Ciamis Regency, Tasikmalaya City, and Banjar City).

Thus, *Restorative–Preventive Family Governance Models* a new scientific contribution that enriches the study of Islamic family law, broadens the perspective of legal sociology, and provides a strong conceptual basis for reforming family development policies in Indonesia.

## 4. Conclusion

The role of BP4 in household harmony has been carried out normatively and functionally, but its implementation has not been even and tends to be reactive. The results of the study show that BP4 in East Priangan plays an educational, curative, and advocative role in maintaining household harmony, especially through non-litigation guidance and mediation.

The implications of family law in the role of BP4 are strong normatively, but weak in terms of binding power and integration of the legal system. Research confirms that BP4 has strong and multi-layered legal legitimacy within the Indonesian family law system, making it legitimate to carry out its coaching, mediation, and advocacy functions as a pre-litigation mechanism. BP4 plays a role as *gatekeeper* family law, especially effective in certain cases such as ASN divorce, by creating a deliberative pause before litigation. BP4 is not yet optimal as an early intervention instrument. Therefore, the family law implications of BP4 still require strengthening operational

regulations and cross-institutional integration to truly contribute to divorce prevention and fostering family harmony.

The obstacles to the assistance of the Marriage Advisory, Development, and Preservation Agency (BP4) in East Priangan are multidimensional and interrelated. The main obstacles include low participation of couples due to cultural factors (shame culture), emotional exhaustion, and the weak legitimacy of BP4 in some areas, resulting in suboptimal preventive-restorative functions from the early stages of the conflict. This situation emphasizes that the effectiveness of BP4 assistance requires strengthening institutional capacity, reformulating integrated policies, and transforming governance towards *restorative-preventive approaches* sustainable.

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