

## The Need for Islamic Counseling Services for Couples with Marital Problems

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### Abstract

Every couple hopes for eternal married life until the end of life. However, various challenges faced them. The divorce rate in Indonesia is increasing. Based on an interview with the counselor of the Advisory Board for the Development and Preservation of Marriage (BP4), one of the leading causes is the lack of religious internalizing. So that couples need help to build family relationships that are blessed by Allah SWT, one of which is through counseling services with an Islamic psychology perspective. This study wants to empirically examine the description of the needs of married couples who have marital problems in obtaining Islamic counseling services. This study using a mixed method with an explanatory sequential design type. The data collection tool is a questionnaire which uses descriptive quantitative analysis. Survey was carried out using a google form to 205 married respondents with accidental sampling. Then, in-depth interviews were added to the three of them. The results showed that when facing problems in their marriage, more than 50% of respondents stated that they tried to think positively that they were able to face the problem, then looked for the best information and solutions, made self-introspection and increased worship. This explains the importance of focusing on individual strengths, from a spiritual aspect. Meanwhile, for responses related to seeking assistance from external source, only less than 50% of respondents. For this external source, most of the respondents prefer to discuss with their close person compared to professionals. When talking to external parties, they are also more likely to come to *ustaz* to obtain suggestions from the spiritual side compared to professionals such as counselors, psychologists and psychiatrists. It describes that the religious perspective serves as one of the important factors needed in solving any problems faced by married couples.

**Keywords:** Islamic counseling, Islamic psychology, marriage, mixed method

### Abstrak

Setiap pasangan mengharapkan kehidupan pernikahan yang kekal hingga akhir hayat. Namun berbagai tantangan dapat menggoyahkan. Angka perceraian di Indonesia semakin meningkat. Berdasarkan wawancara dengan konselor Badan Penasihatian Pembinaan dan Pelestarian Perkawinan (BP4), salah satu penyebab utamanya adalah kurangnya internalisasi agama. Sehingga pasangan membutuhkan bantuan untuk membangun hubungan keluarga yang diridhoi oleh Allah SWT, salah satunya melalui konseling dengan perspektif psikologi Islam. Penelitian ini ingin mengkaji secara empiris gambaran kebutuhan pasangan suami istri yang mengalami masalah perkawinan dalam memperoleh layanan konseling Islam. Penelitian ini menggunakan mixed method dengan tipe desain explanatory sequential. Diawali dengan alat pengumpulan data berupa kuesioner dengan analisis deskriptif kuantitatif. Survei dilakukan dengan menggunakan google form kepada 205 responden yang sudah menikah dengan metode accidental sampling. Kemudian ditambahkan wawancara mendalam kepada tiga orang responden. Hasil penelitian menunjukkan bahwa ketika menghadapi masalah dalam pernikahannya, lebih dari 50% responden menyatakan berusaha berpikir positif mampu menghadapi masalah tersebut, kemudian

*mencari informasi dan solusi terbaik, melakukan introspeksi diri dan meningkatkan ibadah. Ini menjelaskan pentingnya berfokus pada kekuatan individu, terutama aspek spiritual. Sementara itu, untuk respon terkait mencari bantuan dari pihak luar, hanya kurang dari 50% responden yang melakukannya. Untuk sumber eksternal ini, sebagian besar responden lebih memilih berdiskusi dengan orang terdekat dibandingkan dengan profesional. Ketika berbicara dengan pihak eksternal, mereka juga lebih cenderung mendatangi ustaz untuk mendapatkan masukan dari sisi spiritual dibandingkan dengan profesional seperti konselor, psikolog, dan psikiater. Hal ini menggambarkan bahwa perspektif agama merupakan salah satu faktor penting yang dibutuhkan dalam menyelesaikan permasalahan yang dihadapi oleh pasangan suami istri.*

**Kata kunci:** *konseling Islam, metode campuran, perkawinan, psikologi Islam*

## Introduction

Marriage is an event which there is an agreement among two people. A sacred agreement according to Islam is seen as a malignant issue since it takes great responsibility, commitment and passion. Wedding also has a meaning as a marriage. According to article 1 of the Law number 1 of 1974, it states that a marriage is a physical and mental bond between a man and a woman as husband and wife with the aim of forming an eternal happy family (household) based on belief in One Almighty God. The existence of a new marriage occurs when two (or more) people mutually maintain instrumental exchanges and expressions continuously.

Each couple hopes for eternal marriage life until the end of the life. A good marriage will be able to form a family with functions of religion, reproduction, passion and affection, economy, protection, education and outreach, as well as socio-cultural functions. However, various challenges can shake this sacred bond, so that the couple is unable to carry out family functions properly. If the couple is not able to get through it properly, then the marriage will be threatened with divorce.

Data from *Badan Pusat Statistik (BPS)* recorded the number of divorces in Indonesia in 2019 namely by 493,002 cases; in 2020, there were 291,677 cases, and in 2021, there were 447,743 divorce cases and 516,344 cases in 2022 (Dzulfarah, 2022). The causes of the divorce according to data from *Badan Penasihatian Pembinaan dan Pelestarian Perkawinan (BP4)* are irresponsible behavior, extramarital affairs, lack of communication, egocentrism, family economics, addiction problems, severe stress, educational problems, busyness, and psychosexual problems. It can be seen that most of these problems are related to the orientation towards worldly life, which indicates a weak faith in Allah SWT and the hereafter (interview with BP4 counselor, January 15, 2022). Furthermore, Indonesia's family development index (iBangga) data in 2021 is 50.77 with an achievement target of 51.00, so it is still in the developing category (40-70). This value is shown through the dimensions of peace (55.99%), independence (52.09%), and happiness (53.96%) (Shanti, 2022). The data indicates that there are various sources of problems in Indonesian families.

So, it is necessary for married couple to have assistance in order to be able to maintain household relationship which is blessed by Allah Swt. One of which can be done through counseling services using Islamic perspective. Counseling is a process in which a client learn how to make decision and formulate a new way to behave, feel and think in problem solving (Gladding, 2018).

In Islamic counseling, giving the assistance to a person facing problem aims to create ability to solve their problems by themselves because of the emergence of awareness or self-resignation to the authority of the God the Almighty. So, there will be a light of hope for happiness in the current life, in the future and in the hereafter world (Alwi 2018). Counseling in an Islamic perspective is not a new teaching, because basically the teachings of Islam contained in the Al-Quran through Rasulullah SAW are teachings to humans so that they can live happily in the world and in the hereafter. The happiness that is meant is not only materialistic happiness but happiness about peace of mind and serenity in living life (Erhamwilda, 2009). According to Quadri (2004) in his book entitled "The Holy Qurán and Psychotherapy", it described that in the course of his counseling and psychotherapy practices for various

psychological problems in clients with Muslim backgrounds, it must be based on the guidance of the Qur'an so that it can be more effective and acceptable.

Regarding preparation before marriage, Joseph and Subhashini (2012) in their study obtained results stating that pre-marriage counseling taken by clients gave ability to face any challenges and conflicts in the marriage life. So, the clients will be well-prepared to face the marriage process. Irman et al. (2021) also confirmed using his study stating that pre-marriage counseling in order to obtain household preparedness for future bride and groom showed effective results to improve marriage preparedness. The aspects include mental, spiritual, social and finance. Based on results of the study by Bustan et al. (2016), it is necessary for religious-based pre-marriage course in facing marriage life to be well-prepared in facing marriage life as a part of worship and completion of a half of religion. One of the popular approach related to family problem handling is Rational Emotive Behaviour Therapy (REBT), Putri et al. (2019), in their study mentioned that REBT approach is effective in term of family counseling in order to realize family harmony. Stahmann (2008) mentioned that marriage counseling is necessary and seen as a primary service for family and marriage counselors and therapists. This is based on global problems with high divorce rates and a concern for strengthening families. By this program, individuals are more prepared to live their marriage and any existence problems.

Then Altareb (2009), mentioned that religious-based pre-marriage course (in this case is Islamic region) plays quite significant role in improving relationship closeness and family strengthening. In this case, Moslem clients will be more aware and responsible of their relationship and marriage quality in the future. A study by Hartati (2018) confirmed the importance of Islamic counseling approach in assisting problem solving namely *tazkiyatun nafs* or purify the soul-based as an effort to reduce free-sex behavior among teenagers. By this *tazkiyatun nafs*-based approach, the clients are motivated to be able to control their negative impulse and strengthen their commendable habits so that all behaviors have their consequences which are greatly aware by the clients as the servants of Allah.

Study show that for strengthening marriage and solving conflicts, it is necessary for strengthening of counseling mediation. Couple care: couple commitment and relationship enhancement is proven as an effective program in marriage strengthening (Sa'diyah & Julianto, 2016). Then, Amalia and Ali Akbar (2017) in their study mentioned that the existence of Islamic counseling taken by the participants in early adulthood served a role for understanding about marriage and its well-preparedness as choosing an Islamic partner based on Islamic *kāffah* (Amalia et al., 2023). Furthermore, Silalahi et al. (2023) in their study mentioned that students who receive high peersupport are more successful in developing a clear and focused future orientation marriage. This is a preventive measure in strengthening families and marriages. However, these studies still have not been able to explain in depth related to the client's need for counseling from an Islamic perspective, especially to marital problems.

Phenomenon of the results of interviews conducted with clients seeking marriage counseling services at BP4 and the Service Center for Applied Islamic Psychology at University of Al-Azhar Indonesia, described that the clients choose to come to counseling institutions based on an Islamic approach, because they need counseling with an Islamic perspective in resolving their marital conflicts. Thus, the objective of this research is to conduct further studies empirically, related to whether Islamic counseling service can be used as an alternative solution, especially to solving problems by married couples, which is focused on understanding the needs of married couples in obtaining Islamic counseling services.

## Methods

This research was conducted using a mixed method with an explanatory sequential design type, which consisted of a quantitative phase, followed by a qualitative one to deepen the results (Ivankova et al., 2006). Researcher used this method because it involves rigorous methods, both qualitative and quantitative, so we could be more understand the needs of couples for Islamic counseling services and what the reason is. Data were obtained from a survey method using a scale for quantitative data (closed-ended information), and an open-ended question questionnaire and in-depth interviews for qualitative

data, with descriptive analysis. Survey research is research that uses a questionnaire as a research instrument. Testing the validity of the questionnaire in this research was carried out through content validation by expert judgment. The questionnaire is a sheet that contains several statements with a standard structure (Prasetyo et al., 2005).

Examples of questions asked in an open-ended questionnaire are: What marital problems have you had or are currently facing; What to do when facing marital problems; What form of solution is expected when coming for a consultation; The extent to which expectations are met and unmet through counseling; and what was the experience during the counseling process; etc. The questions from in-depth interviews are: How often have you sought help from a counselor/psychologist about your marital problems? With the same person or different? What is the reason? What was your experience during counseling? What changes have you experienced? What perspective does the counselor use? (General psychology or religious perspective?) What do you think about this? What are your main needs when coming to a professional counselor/psychologist? Have you got them? Could you explain how to obtain/not obtain it? Are there any obstacles you experience when coming to counseling services?

The populations of this study were couples who experience marital problems. The number of samples in this study were 205 husbands or wives. The sampling method is accidental sampling, considering the limitations in obtaining respondents who are willing to fill out the questionnaire directly because it is related to data confidentiality. The research was conducted online via the Google form and then deepened with in-depth interviews at locations that were adjusted to the willingness of the respondents. The time for conducting the research started from April to September 2022.

Then, in-depth interviews were added with three of them, with a purposive sampling technique, namely, the selection of information-rich cases based on the strategy and objectives set by the researcher, the number of which depends on the research objectives and resources. The researcher completely determines the selection of informants in qualitative research (Patton, 2002). The respondents' criteria are as follows: they have attended marriage counselling before, either with a general psychological approach or/and Islamic religious perspectives, and are willing to be interviewed. Interviews were conducted on 3, 11 and 13 October 2022. They were conducted for approximately 30 minutes to 1 hour for each respondent.

## Results and Discussion

### Results

#### *Quantitative Data*

Illustration of spouse's age, marriage time, number of children and respondents' occupation can be seen in **Table 1**. The survey results describe data on age groups to find out what respondents do when facing several marriage problems, what current marriage problem(s) are, and the solutions they hope for when consulting.

**Table 1.** General Description of Respondent

Age Group	Spouse Age	Marriage Years	Number of Children	Occupation
20-30 years old	Average spouse age 20-30 years old	Average Marriage 1 Year	Average 1 Children	Housewife, Private/Civil Employee, Entrepreneur, lecturer, flight crew
31-40 years old	Average spouse age 31-40 years old	Average Marriage above 10 Years	Average 2 Children	Housewife, Private/Civil Employee, Entrepreneur, Teacher, Lecturer, Health Worker, Psychologist
41-50 years old	Average spouse age 41-50 years old	Average Marriage above 10 Years	Average 1-3 Children	Housewife, Private/Civil Employee, Entrepreneur, lecturer
Above 50 years old	Average spouse age above 50 years old	Average Marriage above 10 Years	Average 2-4 Children	Housewife, Private/Civil Employee, Entrepreneur, Teacher, Lecturer, in Retirement

#### *What They do when Facing Some Marriage Problems*

In the 20-30 years old group, they choose to think positively that they can face the problems and find the best solution, as well as try for more information and find a solution regarding the problem. Some might do some self-reflecting, get closer to God and seek guidance from *ustadz*, counselors, or psychologists. Similar to the 31-40 years old group, when faced with marriage problems most will have positive thoughts that they are capable of handling and finding the best solution, search for more information and solutions, do some self-reflecting (*muhasabah*), get closer to God and share their troubles to their close relative(s). However, the 41-50 years old group will mostly look for the solution themselves. As for the above 50 years old group, aside from looking for more information and finding the best solution there is to resolve the problem, they prefer to look on the bright side and initiate more self-reflecting (*muhasabah*).

So, it shows that as one gets older, they are more likely to find solutions from within instead of looking for external guidance. In the 20-30 years old group, they are most likely to consult their parents when facing marriage problems. However, in the 41 years old group, when facing problems are more likely to get closer to God, seek guidance from a close relative, and get a consultation from *ustadz* or professional help.

#### *Frequent and Current Marriage Problem(s)*

In the 20-30 years old group, most problems faced are regarding miscommunication and financial matters. Followed by parenting, adultery, and abusive behavior. As for the most problems faced in the 31-40 years old group are regarding miscommunication, parenting, finances, inheritance, and adultery matters. Subsequently, the 41-50 years old group also faced miscommunication, parenting, adultery, and financial problems. Thus, for the above 50 years old group, most problems faced are regarding miscommunication. Followed by financial, adultery, parenting, inheritance, and polygamy matters. Based on the open-ended questions results, the most frequent and current marriage problems faced by every age group are miscommunication, parenting, financial and adultery matters.

#### *Expected Solution when Consulting*

For the 20-30 years old group, the solution from a spiritual aspect will be to do *dhiker*, *shalat*, be patient and pray; hope they will find inner peace and increase their love for family. From a psyche aspect, they expect serenity, enhanced self-acceptance, gain psychological support and guidance, sincerity, and the ability to alter bad habits for the better. Expectation from a financial aspect is to

improve their financial know-how therefore they will have more ability to manage their household economy. From a social aspect, they expect to get solutions with a sense of security, moral support, and problem-solving solutions. From the sexual aspect, expectation of more pleasant intercourse. Increase in intimacy and quality relationship.

For the 31-40 years old group, most expect the spiritual aspect to be reminded again of the proposition in Islam regarding household matters; to refer back to the rules and suggestions of religion. Some others expect to be closer to God with more patience and serenity. The expectation in the psyche aspect will have a win-win solution to face problems that arise. As well as managing emotions, mentally healthy, and enlightenment. From the social aspect, respondents are expected to be heard and understood, more spirited, and not be judged as well as have support from their families. From a sexual aspect, they expect more intimacy with their partner, as well as a harmonious, open, and comforting relationship. As for the financial aspect, the expectation is for managing finances, best practices, and great work.

Then for the 41-50 years old group, the expectation for the spiritual aspect is to gain inner peace following religious teachings, by getting closer to Allah (the most glorified). However, after consultation, from a psyche aspect, the respondents expect moral support, comfort, and solution to every problem faced. From the financial aspect, they would expect financial aid and support. From the social aspect, it's expected to have an understanding, validating emotions, openness, and self-improvement. Last but not least for the sexual aspect it is expected that there is an understanding that intercourse is not only to fulfill one's biological desire but it is also a form of worship to strengthen the integrity of marriage.

The above 50 years old group respondents expect spiritual aspects they need guidance to see any problem objectively in a fresh perspective to be guided as stated by the Holy Quran and Hadiths, however, in this 1 (one) respondent said that they never got any counseling regarding spiritual aspects. On the psyche aspect, the above 50 years old group respondents expect inner peace and positive self-affirmation so they may be more conscious of their surroundings. On a financial aspect, respondents expect a solution that can help them how to manage their economy in their old days, have a pension plan, or how to get business opportunities in their olden days. On the social aspect, they expect to have moral support from their loved ones (family, friends, etc.) instead of a professional consultant. Last, from a sexual aspect, they expect to know how to maintain a good marital relationship, and find other positive or productive alternatives to divert from not having intercourse, and 2 (two) respondents said that they never had a consultation regarding any sexual behaviors, as one's reason to be that it's their privacy.

These results supported by survey data using google form to 205 married respondents, that obtained a description that when facing marriage problems, more than 50% of the respondents stated that they tried to think positively that they were able to face the problem, then looked for the best information and solutions, made self-introspection and increased worship. These four responses tend more to be taken from individual intern which are also related to religious aspects. This describes the importance of focusing on individual strength, especially spiritual aspect.

Meanwhile, there is only less than 50% of the respondents giving response of looking for external assistances. These can be done by looking for social supports, discussing with parents, talk to partners, relatives, friends, consulting with ustaz, spiritual teachers or professionals. However, for these external parties, majority of the respondents prefer to choose to discuss with close person than to professionals. When discussing with family, they also tend to come to ustaz to obtain suggestions from spiritual aspects than coming to professional such as counselors, psychology or psychiatrics. This is also confirmed by a study by systematic literature review (SLR) conducted by van der Watt et al (2018) which resulted 16 articles consisting of qualitative studies concerning subjectivity effectiveness or perception of traditional and faith healing (TAFH) in curing mental illness, that the clients will keep looking for treatment of TAFH since they consider it to be effective to help them solve their problems.

The following describes the percentage of respondents' answers regarding what they do when facing problems or pressure:

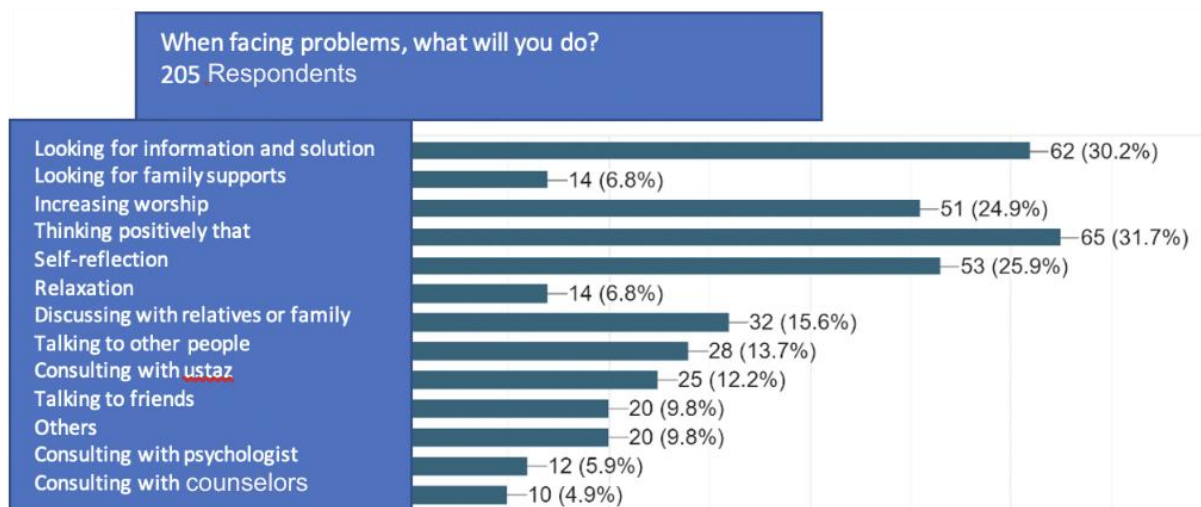


Figure 1. What Respondent do when Facing some Marital Problems

The results show that a less respondents choose to discuss their problems directly to their couples. It also shows a great lack of communication openness among couples so it will give impacts to types of problems they face which is related to misunderstanding. Results of the questionnaires related to these issues are illustrated as the following:

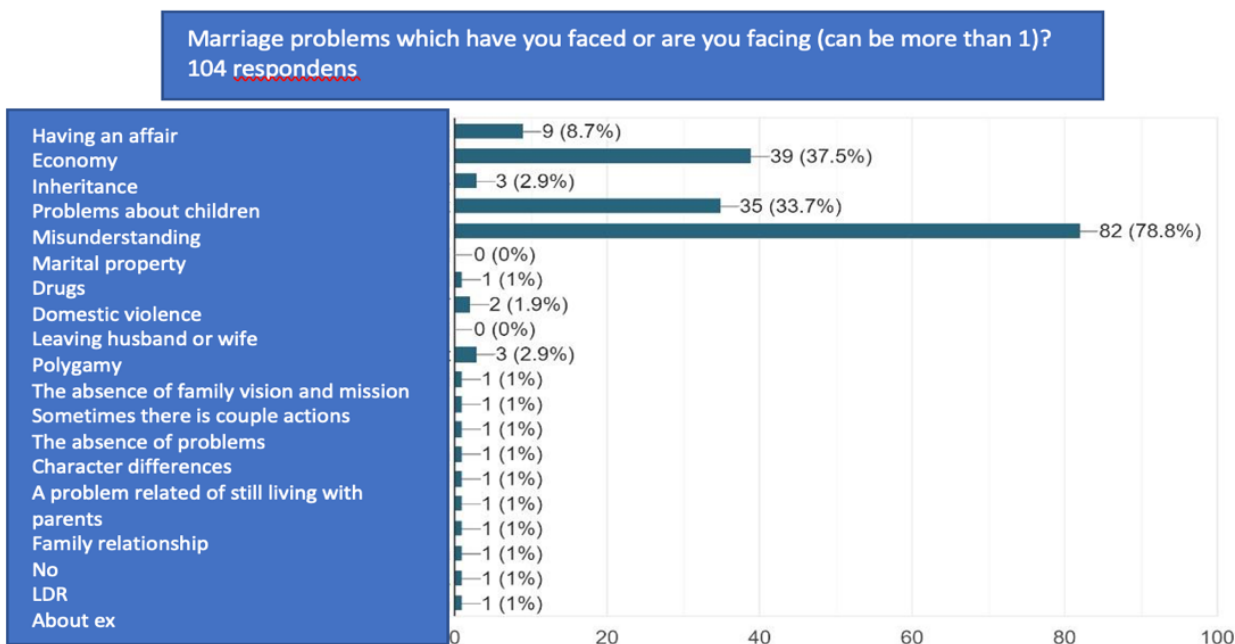


Figure 2. Marriage problems that are faced

**Qualitative Data**

Furthermore, qualitative data from open questions and in-depth interviews were added with three of the respondents who have attended marriage counseling. Explained that the reason respondents did not come to professionals was that they felt they were still able to overcome their problems by getting closer to Allah SWT, because they did not yet know information about the existence of marriage counseling services; also by reasons of economic factors and feeling taboos to discuss family problems with other



people who they do not know. It was also explained that they needed a religious perspective in finding solutions to their marriage problems. When consulting with ustadz, they could get more suggestions from a spiritual perspective but gave less discussion about psychological aspects that they also needed. Conversely, when they came to professionals, there would be no suggestions from a religious aspect. More religious perspectives are obtained from family or other closest people. So, it is necessary to put concern and focus on providing counselling services that can answer client needs based on a religious perspective.

This is also confirmed by results of interviewed with PU clients as follow:

*"Hmm before I consulted to ustaz, I tend to remind or advise the consequences of the afterlife. If we do this, later in the afterlife, there will be severe or a big sin. Anyway, the afterlife there will be such consequences. Then it's more like an advice for us as Moslem, when behaving with the opposite sex and others, then there will be consequences in the hereafter life. If going to a psychologist, there might be such an addition in term of psychological guidance as well, for me, and maybe it can also be seen for my husband's psychology. In this case, the one who made a mistake, that's how it is in this case. So, the psychology is also considered. Then maybe there are steps and assistance".*

Then, based on the interviews conducted with several respondents who had consulted a professional, the results showed that they felt that discussing their marital problems with a professional was more comfortable because they were not known before. However, the first impression meeting a psychologist needs a sense of comfortable and great trust, so that it will be easier to convey the problems facing. The process of counseling and psychotherapy is greatly influenced by how the counselor's ability to develop and maintain a comfortable and harmonious relationship with the client or also known as building rapport. According to Sadock et al. (2017), rapport is a harmonious interaction and goal between the therapist and client that contributes to the therapeutic process. A good relationship will help clients to be able to express themselves, their feelings, and experiences, so that clients are encouraged to have the courage to make effective decisions (Putri, 2016). Based on the AD respondent's experience in taking counseling, he felt comfortable when meeting counselors who were almost at the same age range, empathetic, and had ability to understand clients themselves. Apart from that, maximum service also makes the AD client stick with the same counselor, here is the quotation from the interview:

*"There can be such a conformity, may be to the counselor at the same age range and having the same view, or having intense relationship with the person. What else?! May be such a maximal service, there is also a follow up, so the process is enjoying."*

Then, PU stated that psychological assistance given requires also religious approach as well. Since it is necessary to be a person who remind on afterlife consequences which can be also strengthened continuously from the couples or environment. An approach which combine these two aspects gives a new insight for PU so that he can more understanding what to be done and thought and have strength to realize it. PU was grateful to be assisted by integration of religious and psychologist approach which both were helpful. In line with an opinion by Worthington et al. (2011), adjusting clients' spiritually to spiritual orientation treatment tend to improve results. It is necessary for counselor competency to cover any topics such as culture and world views, assessment as well as diagnosis and treatment (Sbanotto et al., 2016). PU feels that even though there is non-judgmental psychological assistance, it still needs to be reminded about the consequences from a religious perspective. If one doesn't get a religious perspective, then there is a possibility of relapse. This is in accordance with a study by Hamdan (2008) that most clients view their religious strength as a vital asset in dealing with their problems. This will be very helpful in the counseling process taken. According to PU, reminding about consequences of actions taken from a religious perspective can be a reinforcement for self-improvement,



not only from the psychologist, but also from each other's partners or other people around them. Because without a consistent religious approach, there will be a consequence of repetition.

However, in another side, respondent (MA) had counseling experience based on his preferences, because while undergoing one of the counseling processes, MA assumed that the form of communication conveyed by the counselor was one-way communication, so he was afraid, uncomfortable, he thought what the counselor said was extreme and could not complete the problem. As the quotation below:

*“There seems to not obtain one thing at the consultation, one way and there is an extreme thing. So, it is scares, so now I prefer for general approach, but he is Moslem, and he has the same age with me”*

Even so, MA felt that it was a good thing to come to a professional in counseling process to solve his problems. So far, MA has experienced many things, as for obstacles in carrying out counseling activities, such as constraints on service time, service costs, and service quality. This is expressed in the following quote:

*“So far, the obstacles are about time, cost and service. There can be a very busy counselor when we need him, there is also very expensive one but giving less service”*

This explains that the essence of counseling activities is an interaction which includes the process of mutual influence between the client as the party being given assistance and the counselor as the party providing assistance. So effective counseling activities to help clients depend on the quality of the relationship built during the counseling session. The quality of the counselor's relationship with the client is shown by the ability to be congruent, empathic, accept clients positively and unconditionally (unconditional positive regard) and respect the client (Geldard, 2005).

## Discussion

Based on the quantitative and qualitative data research results, it is explained that spirituality is very important in strengthening family conditions. One of them can provide Islamic marriage counseling. The study results show that using the Qur'an teachings leads to marital satisfaction and mental health in married women (Madavifar et al., 2017). The results of this research are also in line with research by Hamidi et al. (2010) regarding *“Couple therapy: forgiveness as an Islamic approach in counselling”*. Forgiveness is the core of the values of Islam and other religions. This research integrates the forgiveness therapy approach with an Islamic perspective, which shows that studies conducted on forgiveness from an Islamic perspective can be effective in helping couples and show a positive relationship between satisfaction and forgiveness.

According to Gonçalves et al. (2015), the diversity of protocols and results related to the lack of standardization of interventions indicates the need for further studies in evaluating the use of religiosity/spirituality as a treatment in mental health care. Furthermore, research results from Ahmed and Amer (2012), described that the counseling method is an ongoing process which, when faced with new challenges, requires consideration of counseling practices that are more adapted to the complexity of the problem and the needs of client groups through new intervention approaches. The limitations of this study were related to the number of respondents who conducted an interview. After the selection of respondents, some respondents were selected but did not want to follow the interview process.

## Conclusion

The research results are processed through mixed method with type of explanatory sequential design, consisting of survey and then followed by interview. It concluded that Islamic counseling service can be used as an alternative solution to solving problems by married couples. It is obtained a description that when couples face problems in their marriage life, initially they will try to solve their problems by themselves, no need for other assistance. But, when they feel that the problems are quite

more sever and disturbing, they will choose to come to professionals. They expect professionals which can help them solve their problems from religious perspective and psychology aspect as well. Since in such condition, the respondents need guidance and assistance for the best solution based on religious demands and also non-judgmental approach. Based on the results, it can be seen that the integration of religious and psychology approaches is greatly required by the clients facing their marriage problems.

It is recommended to the researchers who are interested in the field of study of marriage and family counseling that they should carry out further research on the concept and practice of marriage and family counseling based on an Islamic psychological perspective. For professionals, they must be able to master both fields, namely Islam and psychology, so that they can maximally help clients according to their needs. Furthermore, for institutions working in the field of marriage and family counseling, it should increase the number of professionals who can facilitate counseling services from a religious perspective.

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