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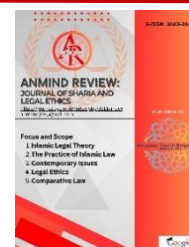
Strengthening the Role of Islamic-Based Family Mediation in Police Institutions: Lessons from BP4R in Indonesia for Global Practice

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A B S T R A C T

The increasing divorce rate among Polri personnel presents a critical challenge affecting individual well-being and institutional performance. As an advisory body within the Polri institution, the Badan *Pembantu Penasehat Perkawinan, Perceraian,* dan Rujuk (BP4R) is crucial in providing marital counseling and mediation services to support family stability. This study examines the effectiveness of BP4R in resolving family conflicts among Polri personnel through an Islamic law framework. Employing a qualitative approach with a descriptive-analytical design, data were collected through in-depth interviews, field observations, and document analysis at Polres Bolaang Mongondow Selatan. Findings indicate that BP4R's impact is constrained by limited training for its personnel, inadequate awareness among Polri members about its services, and cultural barriers that hinder open discussions about marital conflicts. To enhance BP4R's role, this study proposes three key strategies: intensive training in Islamic law-based mediation, digitalization of counseling services, and multidisciplinary collaboration with religious leaders and psychologists. These recommendations aim to strengthen BP4R's capacity to promote marital harmony, reduce divorce rates, and ensure Polri personnel's and their families well-being. The study contributes practical insights for institutional policy-making and theoretical perspectives on integrating Islamic law into family conflict resolution.

A R T I C L E   I N F O

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1. INTRODUCTION

The rising divorce rate among police personnel, particularly within the Indonesian National Police (Polri), has emerged as a critical issue warranting scholarly and institutional attention (Nurlaelawati, 2016). As a law enforcement organization, Polri demands high psychological stability and consistent performance from its members. Marital instability within the force does not merely affect individual officers but reverberates throughout the institution, impacting operational effectiveness and the quality of service to the public (Black, 2024; Tyler et al., 2015). Within this framework, the family, recognized as the smallest yet most fundamental social unit, plays a pivotal role in supporting the emotional well-being, resilience, and productivity of Polri personnel (Indria et al., 2024; Sembiring et al., 2024). Numerous studies have established that household tensions, especially unresolved marital conflicts, are directly linked to decreased job performance and the overall well-being of the institution (Dettmers, 2017). The unique nature of police work, characterized by high-pressure environments, irregular working hours, and occupational hazards, often exacerbates family dynamics and exposes police families to greater risks of conflict and divorce. This situation highlights the urgent necessity for a systematic and robust approach to support police officers in managing marital conflicts and maintaining family stability.

To address these concerns, the Indonesian National Police established the *Badan Pembantu Penasehat Perkawinan, Perceraian, dan Rujuk* (BP4R), or the Advisory Board for Marriage, Divorce, and Reconciliation. The mandate of BP4R is to provide counseling, mediation, and legal assistance to police personnel encountering marital issues (Budi, 2024). Ideally, BP4R is envisioned as a support system to help resolve domestic conflicts, prevent divorce, and mitigate potential negative repercussions for the institution and the broader community. However, BP4R's effectiveness has been increasingly questioned due to a number of persistent constraints: limited human resources, inadequate specialized training among its members, and insufficient awareness of its services among the personnel it is meant to serve. Empirical findings indicate that insufficient socialization of available services has resulted in low participation in BP4R programs (Dirja et al., 2022). Moreover, BP4R's current approach, which is largely institutional and bureaucratic rather than faith-based or culturally nuanced, appears less effective in addressing the nuanced realities of marital conflict within the police context (Pratama, 2023). These challenges suggest the need for a systematic paradigm shift that integrates religious values, especially those rooted in Islamic law, to enhance BP4R's impact on family stability among Polri personnel.

In Islamic legal tradition, marriage is a sacred contract grounded in profound spiritual values and ethical commitments. As highlighted in the Qur'an (Surah Ar-Rum, 30:21), marriage is seen as a divine sign, intended to foster tranquility (*sakinah*), love (*mawaddah*), and mercy (*rahmah*) between spouses (Ghaffar & Qasim, 2024). The principles of *maqashid sharia* the higher objectives of Islamic law, place the protection and sustenance of the family institution as one of the central aims of the sharia (Solikin & Wasik, 2023). While divorce is permitted within Islamic jurisprudence, it is highly discouraged except as a last resort, to be considered only after all reconciliation efforts have been exhausted (Macfarlane, 2012). This approach places particular emphasis on mediation and counseling, exemplified by the practice of *tahkim* (mediation), as outlined in the Qur'an (Surah An-Nisa, 4:35) and recognized in contemporary Islamic legal scholarship (Dharmayani et al., 2022). Such principles are directly relevant to the BP4R's mandate, offering the possibility for BP4R to serve as a *hakam* (arbitrator) in the resolution of family disputes. Through the adoption of a *maqashid sharia*-based approach, BP4R could potentially offer more comprehensive and spiritually resonant solutions, enhancing acceptance and engagement among police personnel.

Nevertheless, integrating Islamic legal principles into the operational realities of BP4R is not without significant challenges. Cultural and institutional barriers frequently shape how Polri personnel perceive issues of divorce and reconciliation. Research by Das (2020) and Ulfa (2019)

suggests that divorce may be regarded as a legitimate or inevitable solution to marital conflict in certain professional and societal contexts, particularly when workplace stress, value misalignment, and insufficient support structures dominate. Within such contexts, a religiously grounded approach can play a transformative role in reshaping attitudes toward divorce and fostering more persistent and meaningful efforts toward reconciliation. Further, there is growing recognition that multidisciplinary interventions integrating psychological, social, and religious dimensions are necessary to address the complexities of marital conflict in modern society. As articulated by Dallos & Draper (2015), family systems theory reinforces the need for comprehensive, systemic interventions that engage all facets of family life to achieve sustainable harmony.

Recent scholarship on family mediation highlights the dynamic interplay between traditional religious frameworks and contemporary theories of conflict resolution. While BP4R's grounding in *maqashid sharia* and *tahkim* forms a robust foundation, it is equally essential to contextualize these Islamic legal concepts within broader theoretical frameworks that have shaped family conflict resolution globally. Modern conflict transformation theory in Emkic (2018) calls for addressing not only the surface-level disputes but also the deeper relational and structural causes of conflict. Likewise, family systems theory posits that family problems are best understood and addressed within the context of the broader system, requiring interventions that go beyond the individual to engage the entire family unit (Dallos & Draper, 2015; Falkov et al., 2016; Paley & Hajal, 2022). These theoretical perspectives align with, and can further enrich, the values articulated in *maqashid sharia*, including prioritizing justice, compassion, and family unity.

Furthermore, the global adoption of Alternative Dispute Resolution (ADR) models underscores the importance of voluntary participation, confidentiality, impartiality, and psychological support in successful mediation (Quek Anderson et al., 2022). Best practices in family mediation, as highlighted by Cairns et al. (2024), emphasize mediator neutrality, multidisciplinary collaboration, and child-focused orientation elements increasingly recognized in the ongoing development of BP4R's strategies and operational protocols.

However, a significant gap in the literature remains. Very few studies have conducted a systematic comparison between internal mediation models operating within state institutions such as BP4R in Indonesia's Polri and similar models in other Muslim-majority countries (Budi, 2024; Dirja et al., 2022; Rahmat et al., 2022). For instance, in Malaysia, the *Jabatan Kehakiman Syariah* incorporates state-certified mediators with backgrounds in both religious studies and social work, while in Egypt, court-affiliated mediators work within a hybrid legal framework that balances state and religious mandates (Amarini et al., 2024; Rahmat et al., 2022). These comparative experiences offer valuable insights into the challenges and opportunities of implementing religiously-informed mediation within a formal, bureaucratic structure. Understanding the strengths and weaknesses of BP4R in this broader context is essential for formulating practical recommendations and positioning Indonesia as a leader in faith-based family mediation.

This study addresses these theoretical and practical gaps by integrating the principles of *maqashid sharia* and *tahkim* with contemporary mediation frameworks, such as conflict transformation and family systems theory. This approach provides a more holistic conceptual foundation for understanding and optimizing BP4R's role in family conflict resolution. Furthermore, the research highlights the strengths and limitations of BP4R's mediation practices by comparing them with international best practices and institutional models found in other Muslim-majority contexts. Through this comparative perspective, the study offers concrete recommendations to enhance the professionalism and effectiveness of religious-based family mediation within Indonesia and as a potential model for similar institutions globally.

Therefore, this article seeks to analyze BP4R's role in providing mediation and counseling services for marriage, divorce, and reconciliation, focusing on applying Islamic legal principles. It further aims to critically evaluate the challenges BP4R faces in optimizing its institutional functions

and to propose strategic recommendations for enhancing its effectiveness. By incorporating Islamic values, technological innovation, and a multidisciplinary collaboration model, BP4R is expected to play a more significant role in reducing Polri personnel's divorce rates and fostering more harmonious family relationships. This research provides practical contributions to Polri as a state institution. It offers valuable theoretical insights for the development of Islamic legal studies and for advancing models of social intervention in contemporary institutional settings.

2. METHODS

This study adopts a qualitative approach with a descriptive-analytical design (Qamar & Rezah, 2020; Watkins, 2017) to comprehensively explore the role of the *Badan Pembantu Penasehat Perkawinan, Perceraian, dan Rujuk* (BP4R) in managing marital conflicts among Indonesian National Police (Polri) personnel. The research integrates normative-theological and empirical approaches (van der Ven & Scherer-Rath, 2004) to examine both the Islamic legal foundations of BP4R's practices and the realities of mediation as implemented in the field.

Primary data were obtained through in-depth, semi-structured interviews, direct observations of BP4R mediation sessions, and document analysis. To ensure data validity, the study utilized multiple sources of evidence and conducted triangulation (Hennink et al., 2020). Divorce case data were verified through cross-referencing between BP4R internal records and official Polri administrative data, such as personnel records and formal documentation of divorce proceedings. This process was crucial for confirming the accuracy and completeness of case information, minimizing the risk of underreporting or duplication. Additionally, relevant secondary data were collected from regulatory documents, literature reviews, and previous academic research on mediation, family law, and Islamic legal principles.

The study employed purposive sampling to select participants who possessed direct experience or expertise relevant to the research objectives (Watkins, 2017). The informants included five active BP4R members directly involved in mediation and counseling, ten Polri personnel who had received BP4R services or were experiencing marital conflict, and three religious scholars specializing in Islamic family law. The criteria for inclusion were: (1) direct involvement in BP4R mediation activities; (2) experience as a beneficiary or stakeholder in BP4R's counseling or mediation services; and/or (3) recognized expertise in Islamic family law or mediation. This purposive strategy allowed for an in-depth exploration of perspectives from diverse yet relevant stakeholder groups. Recruitment continued until thematic saturation was reached and no new significant information emerged.

All research procedures were designed and implemented by established ethical guidelines for social research. Written informed consent was obtained from all participants before data collection, with a full explanation of the research objectives, procedures, and the voluntary nature of their participation. Confidentiality and anonymity of informants were strictly maintained throughout the research process: pseudonyms or codes were used to replace real names, and all identifying information was removed from published findings. Sensitive data and interview transcripts were stored securely and were accessible only to the primary research team. To address the potential risk of psychological distress given the sensitive nature of marital conflict participants were assured of their right to withdraw at any stage without negative consequences, and were offered access to additional support resources if needed. The [relevant university or institutional review board/ethics committee] reviewed and approved the research protocol.

Thematic analysis was used to process the data, involving iterative stages of data reduction, coding, categorization, and synthesis (Miles et al., 2018). Transcribed interviews and observation notes were coded for emerging patterns related to BP4R's effectiveness, challenges, and optimization strategies. Triangulation between interviews, documents, and observational data enhanced the trustworthiness and credibility of the findings. The analysis was conducted with

reflexivity and transparency, ensuring that the interpretations were grounded in the empirical evidence and consistent with the theoretical frameworks guiding the study.

3. RESULTS AND DISCUSSION

Legal and Professional Ethics in BP4R Mediation

One of the most significant ethical challenges in BP4R mediation is ensuring the neutrality of mediators, given the organizational context in which BP4R operates. Unlike independent mediators in external mediation institutions, BP4R members are simultaneously internal staff of the Indonesian National Police. This dual role introduces complex ethical risks, including the possibility of perceived or actual bias, conflicts of interest, and compromised impartiality in handling sensitive marital disputes (Budiwati, 2020).

The risk of partiality is particularly acute in cases where BP4R mediators have prior hierarchical, collegial, or personal relationships with one or both parties involved in a dispute. For example, a BP4R mediator who is also a superior or peer within the police hierarchy may unconsciously favor the interests of a colleague or feel pressured to align with institutional priorities rather than the best interests of the family unit (Februani, 2023). This blurring of roles can erode the trust and confidence of Polri personnel and their spouses in the mediation process, potentially deterring them from seeking BP4R's services or fully engaging in conflict resolution (Budiwati, 2020).

Ongoing training in mediator neutrality and ethical conduct is essential to address these risks. Such training should encompass the foundational principles of mediation ethics, including impartiality, confidentiality, and voluntary participation, as well as situational awareness and strategies for managing internal bias. Practical modules might include simulations of ethically ambiguous scenarios, peer debriefings, and reflective practices to help mediators recognize and mitigate unconscious biases (Hyatt & Gruenglas, 2023; Rosamund, 2018). Training should also be updated regularly to reflect evolving best practices in family mediation nationally and internationally.

In addition, BP4R should implement formal mechanisms for handling potential bias or conflicts of interest. This may include requiring mediators to disclose any prior relationships or circumstances that might compromise their impartiality before accepting a case. When such conflicts are identified, the protocol should mandate the reassignment of the case to another mediator, or if this is not feasible include a co-mediator from an external professional background (such as a psychologist or religious scholar) to ensure balance. Establishing an internal code of conduct or ethics guideline, modeled on internationally recognized standards such as the International Mediation Institute or the Association for Conflict Resolution, would further institutionalize ethical safeguards within BP4R's operations.

For instance, one BP4R mediator acknowledged the inherent difficulty in maintaining neutrality, stating:

"As an officer, I sometimes know the parties involved personally, and it can be challenging to separate my institutional role from my duty as a neutral mediator. There is always a risk that my decisions or advice are perceived as favoring one side, especially when one of the parties is my superior or subordinate." (Interview, BP4R Mediator, Molibagu, 2023)

Similarly, a Polri member who participated in mediation remarked:

"While I appreciate BP4R's efforts, at times I felt hesitant to disclose all details because I was unsure whether the mediator could remain completely impartial, given our shared workplace and professional relationships." (Interview, Polri Personnel, Manado, 2023)

These accounts highlight the practical and psychological complexities facing BP4R mediators, reinforcing the need for continuous ethical training, clear protocols for recusal or reassignment,

and ongoing institutional support to safeguard the integrity of the mediation process. Moreover, creating a safe and transparent feedback system where parties to mediation can confidentially report concerns about mediator conduct or perceived bias would help build accountability and reinforce public trust in BP4R's commitment to professional ethics. Such systems protect the rights and interests of the parties involved and support the ongoing professional development of BP4R mediators (Budiwati, 2020).

Confidentiality is a fundamental ethical cornerstone in mediation, particularly in sensitive family disputes. BP4R, as a quasi-institutional mediation body, faces unique challenges in guaranteeing family privacy and data protection for Polri personnel. Existing BP4R Standard Operating Procedures (SOPs) explicitly state that all information disclosed during mediation sessions such as details about marital conflict, financial matters, or personal grievances must be kept strictly confidential and not be disclosed to third parties without explicit consent from those involved (Utoyo, 2022).

In practice, BP4R mediators are required to store all records of mediation sessions, written agreements, and supporting documentation in secure, restricted-access archives. Access to these records is limited to authorized BP4R personnel directly involved in the mediation process. Furthermore, digital documents or correspondence related to mediation are protected with password encryption, and hard copies are kept in locked cabinets to minimize the risk of data leaks.

Despite these protocols, empirical evidence from fieldwork reveals ongoing concerns among participants regarding the protection of their privacy. For example, one participant shared:

"I was initially hesitant to discuss my family's problems openly, fearing that personal details might circulate among colleagues or affect my husband's career prospects." (Interview, Wife of Polri Personnel, Manado, 2023)

This underscores the psychological barriers that can arise when trust in the confidentiality of the process is not fully established. To further safeguard privacy, BP4R mediators regularly reassure all parties at the outset of mediation about the confidentiality of proceedings and the legal as well as institutional consequences of unauthorized disclosures.

Periodic SOP reviews and regular confidentiality training for mediators are also implemented to keep ethical standards up-to-date with technological and regulatory changes, ensuring the ongoing protection of all participants' rights both during and after the mediation process.

Conflict of interest is another central concern in ensuring ethical mediation (Hyatt & Gruenglas, 2023). BP4R mediators, who are often drawn from within the ranks of Polri itself, may have prior professional or personal relationships with one or both parties to a dispute (Nurhamdah et al., 2022). This can range from previous working relationships, shared institutional affiliations, or even hierarchical connections such as superior-subordinate dynamics.

To address such situations, BP4R SOPs require mediators to proactively disclose any known connections or potential conflicts of interest as soon as a case is assigned. If a mediator's impartiality is at risk of being compromised whether due to personal familiarity, previous involvement in the case, or institutional pressure standard protocol dictates that the case must be reassigned to another mediator with no direct connection to the parties involved. In situations where no alternative mediator is available internally, BP4R may invite an external professional such as a psychologist, social worker, or religious scholar to serve as an independent co-mediator or observer, thereby ensuring the integrity of the process (Budiwati, 2020).

Participants have expressed both appreciation for and concern about this mechanism. For example, one BP4R member stated:

"Whenever I realize that I have a close relationship with one of the parties, I inform the team leader so that another mediator can take over the session. This is important to maintain not only my objectivity but also the trust of the disputing parties." (Interview, BP4R Mediator, Kotamobagu, 2023)

Furthermore, to reinforce impartiality, all mediators receive regular ethics briefings on conflict-of-interest situations and are encouraged to recuse themselves voluntarily at any sign of bias. If any party perceives bias or partiality during mediation, they are entitled to request a change of mediator without any negative repercussions or bureaucratic delay.

By institutionalizing clear procedures for managing conflicts of interest and upholding strict standards of privacy, BP4R aims to foster a safe, confidential, and trustworthy environment for the resolution of family disputes among police personnel. This ethical infrastructure is vital not only for the protection of individual rights but also for maintaining the credibility and professional reputation of BP4R as an effective mediation institution.

Stigma and discrimination constitute persistent ethical challenges for Polri members particularly women who undergo mediation or divorce processes facilitated by BP4R. Within the institutional culture of Polri and the wider Indonesian society, divorce remains a sensitive topic often surrounded by negative stereotypes and social prejudice. This is especially acute for female personnel and wives of police officers, who may experience "secondary victimization" in the form of gossip, exclusion, or diminished professional opportunities after marital dissolution (Dirja et al., 2022; Falkov et al., 2016).

Ethical risks related to stigma manifest at multiple levels:

1. Divorced female Polri personnel may face obstacles in career advancement, subtle discrimination in performance evaluation, or reduced access to leadership roles.

2. The broader community, including colleagues and extended family networks, may label divorced women as "failures" or question their moral integrity, compounding psychological distress and hampering recovery after divorce.

3. There is also the risk that knowledge of a participant's marital conflict, if confidentiality is breached, could spread informally among colleagues, intensifying social stigma.

Empirical accounts collected during fieldwork illustrate these challenges. For example, one female Polri member who underwent BP4R mediation recounted:

"After my divorce, I felt not only isolated from some colleagues but also noticed that my name was rarely considered for important assignments. People tend to judge without knowing the details, and sometimes even BP4R mediators, as fellow officers, may unconsciously reinforce this bias." (Interview, Female Polri Member, Bitung, 2023)

Such experiences highlight the dual burden of navigating personal crises while contending with institutional and social judgment.

To mitigate these ethical risks, the incorporation of anti-discrimination principles in BP4R's standard practice is essential. BP4R mediators receive training that explicitly addresses gender sensitivity, the psychological effects of stigma, and the ethical obligation to treat all parties with equal respect and impartiality regardless of gender, marital status, or rank (Dharmayani et al., 2022). This includes the adoption of inclusive language, careful monitoring of mediator conduct, and the establishment of reporting mechanisms for any perceived discriminatory treatment.

Furthermore, BP4R collaborates with the Polri leadership and external stakeholders—such as psychologists, legal aid organizations, and religious figures—to conduct anti-stigma campaigns and educational workshops. These initiatives aim to foster a more supportive institutional environment, reduce the taboo surrounding marital conflict and divorce, and encourage help-

seeking behavior among both male and female personnel. In policy terms, BP4R advocates for the inclusion of explicit anti-discrimination provisions in internal regulations and encourages leadership to evaluate promotion and assignment processes to ensure they are free from marital-status bias. Such measures are not only ethically imperative but are also crucial for upholding the human rights and professional dignity of all Polri personnel.

Addressing stigma and discrimination is integral to the ethical practice of family mediation within BP4R. By actively promoting anti-discriminatory values and implementing concrete safeguards, BP4R can better support the well-being, autonomy, and professional fulfillment of all its stakeholders particularly women, who remain disproportionately affected by negative societal and institutional perceptions of divorce.

Social and Psychological Impact on Families

Family conflict within police households exerts profound psychological pressure on the spouses of police personnel, manifesting in chronic emotional distress, anxiety, and even depressive symptoms (Bowen et al., 2018). The unique nature of policing as a profession marked by high-risk assignments, irregular schedules, and persistent exposure to trauma inevitably spills over into the home environment, amplifying stress for both officers and their partners (Das, 2020). Spouses often report feelings of isolation and helplessness, as the demanding nature of police work leaves little opportunity for quality family time, open communication, or mutual support. For example, wives of Polri personnel have described prolonged periods of emotional neglect when their husbands are frequently deployed or preoccupied with work obligations (Rojero, 2022). This emotional distance can foster insecurity, resentment, and a sense of abandonment, ultimately destabilizing the marital relationship.

Moreover, the pressure to maintain an outward appearance of family harmony especially in the context of a tightly-knit, status-conscious police community can discourage spouses from seeking help or voicing their concerns. The culture of silence surrounding marital problems within the police force further compounds the psychological burden, as spouses may feel compelled to internalize their struggles or suppress expressions of dissatisfaction for fear of judgment or social repercussions. As one wife of a Polri member explained in an interview:

"There are days when I feel like a single parent. My husband is rarely home, and when he is, he's emotionally distant. Sometimes I want to talk about our problems, but I worry that others will see me as weak or as a failure if I speak out." (Interview, Wife of Polri Personnel, Manado, 2023)

These accounts highlight the emotional isolation that often characterizes the lived experience of police spouses, exacerbating vulnerability to mental health challenges and marital breakdown.

Another significant psychosocial impact is the risk of secondary victimization, whereby the spouse of a police officer not only endures the immediate emotional fallout of marital conflict but is also subjected to social stigma and negative labeling by peers, extended family, and the wider community. In the context of Indonesian society, where the family unit is highly valorized and marital discord is often seen as a personal or moral failure, spouses particularly women are at heightened risk of being blamed for the breakdown of the marriage (Platt, 2017). They may be accused of inadequacy, poor domestic management, or lack of support for their partner's career, regardless of the actual dynamics at play.

Secondary victimization can take multiple forms: gossip within the police community, ostracization from social circles, and even indirect retaliation, such as exclusion from community activities or loss of informal support networks. In some cases, children of police families also become targets of stigma, which can affect their self-esteem and school performance. A spouse who recently experienced divorce through BP4R mediation reported:

"After the mediation, I noticed people talking behind my back. Some friends stopped inviting me to gatherings, and I felt as if my worth had diminished in the eyes of the community. It was as if I was carrying the blame alone." (Interview, Divorced Spouse, Manado, 2023)

Such experiences underscore the enduring and multilayered nature of victimization that follows family conflict in police settings, with lasting implications for personal and social well-being.

In addition to psychological distress and social stigma, spouses of police personnel again, especially women frequently face the challenge of a double burden: balancing household responsibilities, childrearing, and emotional caregiving, while also compensating for the physical and emotional absence of their partner. The unpredictable and intensive demands of police work often require spouses to assume both parental roles, manage household finances, and provide stability for children in the midst of uncertainty. This "double shift" is not only physically and emotionally exhausting but can also create feelings of inadequacy or resentment when support from the police partner is lacking.

Under extreme stress, family conflict may escalate into episodes of domestic violence, either psychological or physical. Studies in policing environments globally, including Indonesia, indicate that high occupational stress and lack of coping resources can increase the risk of intimate partner violence (IPV) within police families. The rigid hierarchical culture within police institutions may inadvertently normalize controlling behaviors, discourage reporting of abuse, or minimize the seriousness of violence when it occurs. Empirical evidence gathered during the field study corroborates this risk: a small but significant number of spouses described instances of verbal aggression, emotional abuse, or threats of physical harm during periods of acute marital discord. These cases often go unreported due to fear of reputational harm or skepticism about institutional support.

The intersection of psychological pressure, secondary victimization, and double burden thus creates a complex web of vulnerabilities for spouses of police personnel. Addressing these multifaceted impacts requires not only improvements in BP4R's mediation and counseling services but also broader institutional reforms to promote work-life balance, enhance mental health support, and reduce stigma surrounding marital challenges within police culture.

The repercussions of family conflict among police personnel are not limited to the spouses involved; they extend deeply into the lives of children, who are often the silent and most vulnerable victims of marital discord. Numerous international studies have documented that children growing up in households marked by ongoing conflict, instability, or divorce are at increased risk for a range of emotional, behavioral, and developmental challenges (Cummings & Davies, 2011; Kelly & Emery, 2003). These challenges are particularly pronounced in police families, where occupational stress and the nature of police work add further complexity to the family environment.

Emotionally, children of police officers exposed to parental conflict may exhibit symptoms of anxiety, insecurity, depression, or even post-traumatic stress. The emotional absence of a parent due to frequent deployments, long working hours, or psychological withdrawal can create feelings of abandonment or confusion, especially for younger children who may not fully understand the reasons for their parent's unavailability (Dittman, 2018). Older children and adolescents, meanwhile, may internalize the stress they witness at home, experiencing guilt, anger, or loyalty conflicts when asked to side with one parent. International literature confirms that children who witness high levels of interparental conflict or harsh disciplinary practices are at heightened risk for both internalizing (emotional withdrawal, sadness, anxiety) and externalizing (aggression, oppositional behavior) problems (Cummings & Davies, 2011; Kelly & Emery, 2003).

In terms of educational outcomes, children in conflict-affected police families often experience a decline in academic performance, concentration, and school engagement. Chronic stress and

emotional turmoil at home can impair cognitive functioning, motivation, and self-regulation, leading to falling grades or disciplinary issues at school. Teachers and school counselors have reported that children undergoing parental separation or exposed to parental conflict may become more withdrawn, inattentive, or disruptive in class, which can create a cycle of underachievement and further social isolation. A cross-national study by Cummings & Davies (2011) underscores that the emotional climate of the family is a key predictor of academic and behavioral adjustment in children regardless of socioeconomic background.

Socially, the stigma attached to family breakdown within the police community can also spill over onto children, affecting their peer relationships and self-esteem. Children may be subject to teasing, exclusion, or bullying if news of their parents' marital problems becomes known within the school or neighborhood. They may also struggle with identity issues or feel alienated from the police community, especially if their non-police parent is stigmatized or if the child feels "different" from peers whose families are perceived as intact and stable.

Empirical data from this study provides vivid illustrations of these challenges. In one documented case, the teenage son of a Polri member became increasingly withdrawn and began skipping school following a period of prolonged parental conflict. According to the mother:

"My son used to be active in class and social activities, but after he saw us fighting and then separated, he changed. He lost interest in his studies, didn't want to go to school, and started spending more time alone. The teachers noticed, but it was hard for me to help because I was struggling too." (Interview, Mother and Wife of Polri Member, Bitung, 2023)

Another case involved a young girl who developed behavioral issues frequent temper tantrums and refusal to participate in group activities shortly after her father, a police officer, left the family home. Her school counselor observed:

"It was clear she was affected by her family situation. She became more aggressive with classmates and started having trouble focusing. We worked with her mother to try and provide *support, but the emotional wounds were deep."* (Interview, School Counselor, Kotamobagu, 2023)

These case narratives highlight the urgent need for early identification and intervention to support children affected by family conflict in police households. Interventions may include school-based counseling, peer support groups, and close coordination between BP4R, school authorities, and mental health professionals to ensure that children's emotional and developmental needs are addressed holistically.

So, the impact of family conflict in police families is multidimensional, undermining not only the emotional well-being of children but also their educational attainment and social integration. A collaborative, multi-sectoral approach combining the efforts of BP4R, schools, community organizations, and mental health providers is essential to mitigate these risks and promote resilience among children of police personnel facing family disruption.

Best Practices and SOPs for Multidisciplinary Collaboration

The increasingly complex nature of marital conflict within police families has necessitated the development of collaborative intervention models that transcend the traditional, siloed approach of mediation. BP4R, recognizing the limitations of a purely internal or legalistic strategy, has gradually adopted and institutionalized Standard Operating Procedures (SOPs) that facilitate multidisciplinary case management. These SOPs emphasize joint counseling sessions that bring together BP4R mediators, clinical psychologists, and religious scholars (ulama) in a coordinated effort to address the psychological, spiritual, and relational dimensions of family conflict.

The collaborative process typically begins with a comprehensive intake assessment conducted by BP4R to identify the presenting issues, the family's psychosocial context, and any urgent risks,

such as domestic violence or acute emotional distress. Once the initial assessment is completed, the case coordinator (usually a senior BP4R mediator) convenes a case conference involving a clinical psychologist and, where relevant, a local ulama with recognized expertise in family law and counseling. This multi-professional team reviews the assessment results, discusses the underlying dynamics of the conflict, and formulates a joint intervention plan tailored to the specific needs and values of the family.

The SOP for joint-counseling proceeds in several distinct stages:

1. Preparation and Consent: All parties are informed about the collaborative approach, its purpose, and the roles of each professional involved. Informed consent is obtained, and confidentiality protocols are explained, ensuring participants' understanding and voluntary engagement.

2. Initial Joint Session: The first session is co-facilitated by BP4R and the psychologist, focusing on rapport-building, trust formation, and the exploration of emotional and communication patterns within the family. The ulama is introduced either in this session or the next, depending on the family's religious orientation and the sensitivity of the issues involved.

3. Integrated Assessment and Counseling: Each professional addresses the case from their disciplinary lens BP4R provides mediation and legal guidance; the psychologist screens for mental health concerns, trauma, or behavioral risks; and the ulama offers religious perspective, motivation for reconciliation, and clarification of sharia values relevant to marriage and divorce. The team may use structured tools, such as standardized conflict assessment instruments or psycho-educational materials, to deepen mutual understanding and facilitate constructive dialogue.

4. Ongoing Sessions and Monitoring: Depending on the complexity of the case, a series of follow-up sessions are scheduled, alternating between joint and discipline-specific meetings as needed. Progress is documented, and the team meets regularly for case reviews to adjust strategies, address emerging issues, or refer the family to additional services (such as financial counseling or children's therapy).

5. Outcome Evaluation and Closure: At the conclusion of the intervention, a joint session is held to review outcomes, consolidate agreements or action plans, and ensure that all parties have access to aftercare or support resources. Documentation is securely stored and accessible only to authorized team members, preserving confidentiality and institutional accountability.

This collaborative SOP model offers several best practice advantages:

1. It ensures that interventions are holistic, addressing not only legal and procedural matters but also emotional well-being and spiritual guidance.

2. The presence of a psychologist allows for the early detection of mental health or trauma-related issues that might otherwise be overlooked in a purely mediation-based approach.

3. The involvement of an ulama reinforces the spiritual legitimacy of recommendations, which is crucial for acceptance among religiously observant families.

4. Regular case conferences enable continuous quality assurance, mutual learning, and professional development among team members.

Fieldwork observations and qualitative feedback from participants confirm the value of this model. As one BP4R mediator reflected:

"Having a psychologist and an ulama in the room changes the dynamic. Families feel more supported and are more open to change. We've seen cases where, after joint sessions, couples were able to reconcile, not just legally but emotionally and spiritually." (Interview, BP4R Mediator, Manado, 2023)

Such collaborative management also allows for cultural sensitivity and individualized case handling, adapting standard protocols to the unique values and backgrounds of each family. The SOP is periodically reviewed and updated based on outcome evaluations, participant feedback, and advances in mediation or counseling practice, ensuring its ongoing relevance and effectiveness.

Academic literature on multidisciplinary family mediation consistently highlights the advantages of integrating psychological, legal, and religious interventions within a unified framework. Studies from diverse contexts demonstrate that couples facing intractable marital discord are significantly more likely to achieve sustainable reconciliation when support is provided holistically—addressing not only the legal aspects of divorce or separation but also the psychological and spiritual underpinnings of their conflict (Ali et al., 2024; Jones et al., 2021).

A review of successful collaborative case management in family mediation reveals several key ingredients for positive outcomes. One common approach is the simultaneous provision of psychological counseling and spiritual guidance. For instance, in research on mediation services within faith-based communities in the United Kingdom, couples who participated in sessions co-facilitated by a clinical psychologist and a religious counselor reported higher rates of satisfaction, emotional healing, and willingness to attempt reconciliation (Parkinson, 2019). The process often involves the psychologist addressing trauma, communication breakdown, or unresolved resentment, while the religious counselor reinforces values of patience, forgiveness, and mutual respect, anchoring the reconciliation process in a familiar spiritual framework (Bukido et al., 2024; Ismayawati et al., 2024).

In another documented example from North American Islamic family mediation programs (Alkhateeb, 2016), couples who were initially resistant to reconciliation made substantial progress after joint sessions that combined cognitive-behavioral therapy techniques with tailored religious advice (*tausiyah*), including references to Quranic injunctions on mercy (*rahmah*) and compassion. The literature emphasizes that this dual-track approach melding secular psychological expertise with spiritual leadership not only alleviates emotional barriers to reconciliation but also enhances the legitimacy of agreements reached, increasing the likelihood of sustained positive change.

Globally, multidisciplinary approaches to family mediation have become widely regarded as best practice, particularly in complex or high-conflict cases. In jurisdictions such as the United Kingdom, Australia, Canada, and Malaysia, family mediation teams typically include legal mediators, clinical psychologists or social workers, and, where culturally relevant, faith-based counselors or community leaders (Brzobohatý, 2024; Roberts, 2016).

For example, the United Kingdom's National Family Mediation Service routinely offers co-mediation, pairing a legally-trained mediator with a mental health professional. This model allows for immediate assessment and intervention for issues such as trauma, power imbalances, or the presence of domestic violence factors that can derail purely legal mediation. Studies have shown that co-mediation increases both parties' sense of safety and satisfaction with the process, leading to more durable and mutually agreeable settlements (Hayes, 2005). In Malaysia, the Syariah Court Mediation Bureau employs a three-person team comprising a legal mediator, a certified counselor, and a *ustaz* (Islamic religious leader) to jointly address marital conflict. This multidisciplinary structure is credited with improving client engagement and compliance with mediation agreements, as parties are able to process legal requirements, emotional needs, and religious considerations in a single setting (Ismayawati et al., 2024; Rahmat et al., 2022).

Australian models also emphasize child-inclusive practice, integrating child psychologists into mediation when children's welfare is central to the dispute. This ensures that children's voices and

needs are represented, and that agreements are grounded in both the best interests of the child and the broader family context (Dettmers, 2017; McCorkle & Reese, 2018).

Comparative literature thus affirms that integrative, multidisciplinary mediation teams are more effective than single-discipline approaches in promoting holistic outcomes, addressing underlying causes of conflict, and reducing the incidence of post-mediation disputes or relapses (Allotey, 2024; Roberts, 2016)). These international best practices offer valuable lessons for BP4R and similar institutions, underscoring the importance of collaborative models tailored to local social and religious contexts.

Navigating Conflicts between State and Islamic Legal Norms

One of the most persistent and complex challenges in the mediation of family conflicts within the Indonesian National Police (Polri) is the navigation of overlapping and at times, conflicting legal frameworks: the formal state law and the provisions of Islamic law. These tensions commonly arise in several critical domains. For example, the legal age for marriage is a recurring point of divergence; while Indonesian state law now sets a minimum marriage age for women at 19, certain interpretations of Islamic law may allow exceptions under specific conditions or with judicial dispensation (Bukido et al., 2023). Another source of conflict concerns the rights of wives after divorce such as the entitlement to maintenance (*nafkah*), division of marital property, and post-divorce guardianship of children where statutory regulations (e.g., the Indonesian Marriage Law and Police Chief Regulation) may differ from classical *fiqh* or local Islamic jurisprudence. The status of children, particularly regarding issues of legitimacy, inheritance, and custody, can also be interpreted differently, with significant implications for the welfare and social standing of the child.

Compromise or prioritization of norms often depends on the specific context of the case. For example, in situations where the national legal requirement (such as the minimum marriage age) is stricter than religious norms, BP4R generally advises compliance with state law to avoid legal repercussions for the parties involved, especially when public servants are subject to administrative discipline. Conversely, when handling issues such as the process of *rujuk* (reconciliation) after divorce or distribution of *mut'ah* (post-divorce compensation), BP4R mediators may draw directly from Islamic legal doctrine provided such actions do not contradict statutory regulations or institutional policies (Bukido et al., 2024).

Given the frequent presence of "hard cases" disputes where neither legal framework offers a clear or mutually acceptable resolution BP4R's SOPs allow for a degree of case-by-case deliberation. In practice, this may involve convening an internal case conference, sometimes with the participation of external experts (e.g., legal scholars, ulama, or psychologists), to explore context-specific solutions that are ethically, legally, and culturally defensible. This flexible approach is particularly valuable in addressing nuanced issues such as contested child custody, the recognition of non-formal marriages (*nikah siri*), or disputes over inheritance and lineage, where state and Islamic legal perspectives may sharply diverge.

BP4R's approach is guided by several core principles: safeguarding the best interests of children, upholding human dignity and fairness, and ensuring that any settlement reached does not expose the parties to legal vulnerability within the civil justice system or the internal disciplinary structure of Polri. In especially contentious or ambiguous cases, BP4R may recommend formal legal adjudication in the religious court system, while continuing to provide counseling and emotional support.

Internationally, the challenges of legal pluralism in family law mediation are widely recognized. Malaysia offers a useful point of comparison, where Syariah courts hold jurisdiction over Muslim family matters, but their decisions are required to comply with both state-enacted Islamic Family Law Acts and overarching national statutes (Bowen et al., 2018). In cases of normative conflict, such as the age of marriage or inheritance rights, Malaysian mediators and judges often employ a

"best interests" principle while facilitating negotiated compromises that satisfy both statutory and religious expectations (Ismayawati et al., 2024). In Egypt, the formal legal system recognizes Islamic law as the primary source for family matters, but state law codifies and occasionally modifies religious norms, particularly in regard to child custody and women's rights after divorce. Egyptian mediation institutions emphasize contextual deliberation, guided by the doctrine of *maslahah* (public interest) and judicial discretion, to balance conflicting norms and promote equitable outcomes (El Demery, 2023).

These international examples affirm the importance of adaptive, context-sensitive mediation in legally plural societies. They also highlight the necessity of equipping mediators such as those in BP4R with comprehensive training in both state and religious law and strong skills in ethical reasoning, negotiation, and cross-cultural sensitivity. By adopting and refining such adaptive strategies, BP4R can strengthen its ability to navigate normative conflicts and provide holistic, just, and sustainable resolutions for police families.

4. CONCLUSION

This study highlights the strategic role of BP4R in resolving family conflicts within the Indonesian National Police by integrating Islamic legal principles and multidisciplinary approaches. The findings indicate that, while BP4R has significantly reduced divorce rates and promoted family harmony, notable limitations remain—such as the small sample size, potential bias arising from internal mediators, and persistent challenges in navigating conflicts between state law and Islamic legal norms.

The research acknowledges its methodological limitations, particularly regarding sample coverage and the lack of longitudinal data, meaning that the results' generalizability should be cautiously approached. Future studies are recommended to involve larger and more diverse samples, conduct comparative analyses across institutions or countries, and assess the long-term impact of mediation on the well-being of police families and their children.

Globally, this study contributes to the development of faith-based mediation models relevant for Muslim-majority societies, especially in contexts characterized by legal pluralism. Integrating maqashid sharia with collaborative, modern mediation practices offers an innovative reference for similar institutions at the international level.

5. ACKNOWLEDGMENT

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