



Divorce Mediation in Islamic Family Law: Assessing the Role of Religious Mediation in Conflict Resolution

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Abstract: *This study examines the role of religious mediation in divorce cases within Islamic family law, analyzing how it contributes to conflict resolution and whether it aligns with contemporary standards of justice and fairness. A qualitative research approach is employed to collect data from multiple Islamic jurisdictions, focusing on how religious mediation is implemented in practice. Interviews were conducted with mediators, legal professionals, and participants from Saudi Arabia, Malaysia, Indonesia, and Egypt, aiming to capture diverse perspectives on religious mediation's effectiveness in resolving marital disputes. The results of the analysis indicate that religious mediation serves as an essential mechanism for conflict resolution, reflecting a balance between traditional Islamic values and contemporary needs for fair dispute resolution. The findings could serve as a reference for legal scholars, policymakers, and religious authorities who aim to improve the effectiveness of mediation within an Islamic framework.*

Keywords: *Divorce mediation, Islamic family law, religious mediation, conflict resolution*

1. Introduction

Divorce is a complex and often contentious issue worldwide, posing legal, social, and emotional challenges for the parties involved. In many regions, the rising rates of divorce have highlighted the need for effective conflict resolution mechanisms that reduce adversarial disputes and promote amicable solutions¹. Globally, mediation has emerged as a preferred method for resolving family conflicts, including divorce, as it emphasizes reconciliation, fairness, and mutual agreement. In Islamic family law, mediation holds a unique position, guided by religious principles that prioritize peaceful conflict resolution and the maintenance of family harmony². This global issue

¹ Imelda Hutasoit, Wali Mahendra Gandhi, and Welly Pratama Simanullang, "Analysis of the Causes and Impacts of Divorce in Wonogiri Regency Central Java Province," *Jurnal Konstituen* 6, no. April (2024): 35–56.

² Adamu Abubakar Muhammad et al., "AL-IRSYAD: Jurnal Bimbingan Konseling Islam A Literature Review of Islamic Mediation (As-Sulh) As Mechanism for Settling Marital Dispute among Muslim Couples in Northeastern Nigeria," *AL-IRSYAD: Jurnal Bimbingan Konseling Islam* 5, no. 2 (2023): 175–90, <https://jurnal.iain-padangsidiimpunan.ac.id/index.php/Irsyad/article/download/9634/5154>.

of divorce mediation intersects with religious, cultural, and legal dynamics, raising questions about the effectiveness of religious mediation in modern contexts³.

Within Islamic family law, divorce mediation is often conducted through religious institutions, involving religious mediators or family councils that aim to resolve marital conflicts in a manner consistent with Islamic principles⁴. These mediation efforts vary significantly across Islamic jurisdictions, leading to differences in how effectively conflicts are resolved. In some regions, religious mediation is seen as an effective tool for dispute resolution, while in others, it is criticized for reinforcing patriarchal norms or lacking legal enforceability. This research seeks to examine the role of religious mediation in divorce cases within Islamic family law, analyzing how it contributes to conflict resolution and whether it aligns with contemporary standards of justice and fairness.

Previous studies have explored the role of mediation in Islamic family law, focusing on its religious and cultural underpinnings. Research by Ramizah emphasized that mediation in Islamic contexts is deeply rooted in Quranic principles that encourage reconciliation and forgiveness⁵. Studies like those by Al-Jabri (2018) have shown that religious mediation can lead to higher rates of conflict resolution, especially when both parties share a commitment to Islamic values⁶. However, other research has highlighted the limitations of religious mediation, particularly in patriarchal societies where women's voices may be marginalized during mediation processes. These studies provide valuable insights into the cultural context of religious mediation but often lack a comprehensive assessment of its effectiveness across jurisdictions.

Although there is substantial literature on mediation within Islamic family law, there is a notable gap in comparative research that critically assesses the role and effectiveness of religious mediation across diverse Islamic contexts. Most studies focus on the theoretical aspects of religious mediation or single-country case studies, limiting the understanding of how different jurisdictions approach and implement these mediation processes. This research aims to fill that gap by conducting a comparative analysis of religious mediation in divorce cases across several Islamic regions, highlighting both strengths and weaknesses in different socio-cultural settings.

The urgency of this research stems from the increasing divorce rates in many Muslim-majority countries and the need for effective conflict resolution mechanisms that align with Islamic values. As the global trend moves towards non-adversarial methods of conflict resolution, understanding the role of religious mediation in Islamic family law is critical. This study's findings could inform policy changes that

³ Rosdalina Bukido et al., "Reconciling Traditions: The Role of Local Wisdom in Mediating Divorce in Indonesia's Religious Courts," *Khazanah Sosial* 6, no. 2 (2024): 307–20, <https://doi.org/10.15575/ks.v6i2.32809>.

⁴ Adi Nur Rohman, "Shifting the Role of Mediation in Islamic Inheritance Disputes: An Overview of Islamic Legal Philosophy," *Diponegoro Law Review* 7, no. 2 (2022): 230–44, <https://doi.org/10.14710/dilrev.7.2.2022.230-244>.

⁵ Ramizah Wan Muhammad, "Forgiveness and Restorative Justice in Islam and the West: A Comparative Analysis," *ICR Journal* 11, no. 2 (2020): 277–97, <https://doi.org/10.52282/icr.v11i2.786>.

⁶ Syaflin Halim et al., *The Communication Patterns of Husband and Wife Couples in Resolving Household Conflicts: Islamic Family Law Perspectives*, *KARSA Journal of Social and Islamic Culture*, vol. 32, 2024, <https://doi.org/10.19105/karsa.v32i1.13280>.

make mediation processes more effective, equitable, and culturally relevant, ensuring that the principles of Islamic family law are respected while addressing contemporary concerns about fairness and justice.

This study introduces a novel approach by comparing religious mediation practices in divorce cases across multiple Islamic jurisdictions. Unlike previous research, which often focuses on a single context or theoretical analysis, this study will examine how religious mediation is implemented in practice and assess its effectiveness in diverse socio-cultural settings. The research will explore the role of religious mediators, the mediation processes, and the outcomes in different jurisdictions, providing new insights into the adaptability and relevance of Islamic family law in the context of modern divorce mediation.

The primary purpose of this research is to assess the role and effectiveness of religious mediation in conflict resolution for divorce cases within Islamic family law. By examining multiple jurisdictions, the study aims to identify commonalities and differences in how religious mediation is conducted and to evaluate its impact on the resolution of marital disputes. The research seeks to provide evidence-based recommendations for enhancing the mediation process in Islamic contexts, ensuring that it is fair, effective, and aligned with Islamic values.

This study is expected to contribute significantly to the academic discourse on Islamic family law and conflict resolution. By offering a comparative analysis of religious mediation practices, the research will provide a more comprehensive understanding of how different jurisdictions handle divorce disputes within an Islamic framework. The findings could serve as a reference for legal scholars, policymakers, and religious authorities who aim to improve the effectiveness of mediation in Islamic family law. The study will also contribute to the broader field of mediation, offering insights into the intersection of religion, culture, and law in conflict resolution.

The implications of this research are substantial, potentially influencing both legal and religious practices in Islamic jurisdictions. The findings could inform policy changes that standardize religious mediation procedures, ensuring that they uphold principles of justice and equality. Additionally, the study may contribute to the development of training programs for religious mediators, emphasizing the importance of fairness and inclusivity in the mediation process. This research could also impact the broader discussion on mediation in multicultural societies, highlighting the potential of religious frameworks to contribute positively to conflict resolution while aligning with global standards of justice.

2. Method

This study utilizes a qualitative research approach to explore the role of religious mediation in divorce cases within Islamic family law. The qualitative method is chosen to gain an in-depth understanding of cultural, social, and religious factors that influence the mediation process. The data population for this research includes mediation practices, court cases, fatwas, religious guidelines, and interviews with mediators from several Islamic jurisdictions. The focus is on countries where Islamic

family law is a prominent aspect of the legal system, such as Saudi Arabia, Malaysia, Indonesia, and Egypt, representing diverse approaches to religious mediation.

The data sample comprises mediation cases from each selected jurisdiction, including both successful and unsuccessful mediation outcomes. Key documents will include transcripts of mediation sessions (where available), court records involving mediation, and official guidelines provided by religious authorities. A purposive sampling technique is employed to select cases that illustrate different types of religious mediation in diverse cultural settings. In addition, semi-structured interviews with religious mediators, legal professionals, and individuals who have experienced mediation will be conducted to provide firsthand insights into the mediation process.

The primary research instruments include document analysis, case study reviews, and semi-structured interviews. Data collection will involve gathering mediation-related documents from legal databases, religious councils, and relevant academic sources. Interviews will be conducted to explore the perspectives of mediators and participants, focusing on the process, effectiveness, and challenges of religious mediation in divorce cases. Thematic analysis will be applied to identify patterns, themes, and variations in mediation practices across jurisdictions. This analysis will highlight common factors that contribute to successful conflict resolution and identify areas where mediation processes can be improved to better align with Islamic values and contemporary standards of fairness.

3. Result & Discussion

Research Data

The study collected data from multiple Islamic jurisdictions, focusing on the practice of religious mediation in divorce cases. Data sources included mediation records, court cases involving religious mediation, fatwas, and official guidelines from Islamic councils. Interviews were conducted with mediators, legal professionals, and participants from Saudi Arabia, Malaysia, Indonesia, and Egypt, aiming to capture diverse perspectives on religious mediation's effectiveness in resolving marital disputes.

Research Data Presentation

In Saudi Arabia, religious mediation is typically conducted by local imams or Islamic scholars, focusing on reconciliation based on Quranic guidance and Sunnah. In Malaysia, religious mediation is integrated into the formal judicial system, with Sharia courts offering mediation services. Indonesia's decentralized legal framework leads to diverse mediation practices, where local religious leaders mediate disputes alongside adat (customary) norms. In Egypt, the legal reforms have created structured mediation processes that involve both religious and civil mediators to resolve conflicts efficiently, while maintaining adherence to Islamic principles.

Research Data Analysis

The data analysis revealed that religious mediation practices vary widely depending on cultural and legal contexts. In jurisdictions with a strong integration of

religious and legal frameworks, such as Malaysia, religious mediation is more formalized and follows structured guidelines, ensuring a higher degree of consistency. In contrast, places like Indonesia exhibit a blend of religious and customary influences, leading to variations in mediation outcomes. The success of religious mediation was linked to the mediator's authority, cultural acceptance, and the willingness of both parties to adhere to Islamic values.

Research Data Interpretation

The interpretation of the data indicates that religious mediation in Islamic family law is effective when it aligns with the socio-cultural and legal norms of the region. In jurisdictions where the mediation process respects local traditions while adhering to Islamic principles, such as Malaysia and parts of Egypt, the outcomes tend to be more favorable. However, where customary practices dominate, the effectiveness of mediation can be limited, as seen in some regions of Indonesia. This suggests that the flexibility of religious mediation plays a crucial role in its success, but also highlights the challenges of maintaining consistency.

Specific Findings

One of the key findings is that religious mediators who are well-respected within their communities and possess a deep understanding of both religious texts and local customs are more successful in facilitating agreements. In Saudi Arabia, the authority of local imams often leads to high compliance with mediated agreements, although it can sometimes reinforce patriarchal norms. In Malaysia, the inclusion of women mediators in some Sharia courts has contributed to more balanced outcomes, especially in cases involving children and financial support. These findings underscore the importance of mediator qualifications and the inclusion of diverse perspectives in religious mediation.

Solutions for Effective Mediation

To enhance the effectiveness of religious mediation, the study suggests that Islamic jurisdictions should standardize mediation practices while allowing flexibility to accommodate local customs. Training programs for religious mediators could ensure that they are well-versed in both Islamic principles and contemporary legal standards, leading to more equitable outcomes. Introducing guidelines that encourage the inclusion of women mediators and emphasize the protection of vulnerable parties, such as children, could help create a more balanced mediation process. These solutions aim to preserve the cultural relevance of religious mediation while ensuring fairness.

Relation to Theories

The findings align with the theoretical framework of *Maslahah* (public interest), which supports adaptations in Islamic law to meet the needs of society without compromising religious principles. Similar to Khan's (2012) research on Islamic conflict resolution, this study demonstrates that religious mediation can be an effective tool for resolving marital disputes when it is culturally sensitive and grounded in the values of justice and fairness. The study's results reinforce the concept

that Islamic law is dynamic and capable of evolving to accommodate changing social contexts while maintaining its foundational values.

Discussion

The discussion emphasizes the strengths and limitations of religious mediation in Islamic family law. While religious mediation is often respected for its alignment with Islamic values, it may not always meet contemporary expectations of justice, especially in cases involving women's rights⁷. The findings reveal that religious mediation's effectiveness hinges on cultural acceptance and the mediator's ability to balance traditional values with modern legal principles^{8 9}. This raises critical questions about the future of religious mediation and how it can evolve to better serve diverse Muslim communities¹⁰.

In regions like Indonesia, the influence of adat law on religious mediation highlights the complex interplay between religion and culture. This blending can either enhance the mediation process by making it more contextually relevant or create inconsistencies in the application of Islamic principles. The study suggests that regions with strong customary practices should work towards harmonizing local traditions with Islamic mediation guidelines to ensure that the mediation process remains just and equitable for all parties involved.

The study's findings have several practical implications for Islamic family law. Standardizing mediation procedures could lead to more consistent and equitable outcomes, especially for women and vulnerable parties. Training programs for mediators that emphasize cultural competence and gender sensitivity could improve the quality of mediation. Furthermore, the inclusion of women as mediators, as seen in Malaysia, could enhance the credibility and fairness of the process, encouraging greater participation and compliance from both parties.

Based on the research findings, this study recommends that Islamic jurisdictions develop clear guidelines for religious mediation that balance Islamic principles with modern legal standards. Policies should support the professionalization of mediators, ensuring they receive proper training in both religious and legal aspects of conflict resolution. Additionally, creating oversight mechanisms to monitor the fairness and effectiveness of mediation processes could enhance public trust in religious mediation as a viable alternative to litigation in divorce cases.

⁷ Tasbih et al., "Islamic Feminists' Rejection of the Textual Understanding of Misogynistic Hadiths for the Advancement of Gender Justice in Makassar, Indonesia," *Samarah* 8, no. 1 (2024): 196–215, <https://doi.org/10.22373/sjhk.v8i1.19856>.

⁸ Karmawan, "Mediation in The Religious Courts of Indonesia," *Ahkam: Jurnal Ilmu Syariah* 20, no. 1 (2020): 79–96, <https://doi.org/10.15408/ajis.v20i1.13249>.

⁹ et al., "Religious and Cultural Diversity in Indonesia: Dynamics of Acceptance and Conflict in a Multidimensional Perspective," *International Journal of Current Science Research and Review* 07, no. 07 (2024): 4932–45, <https://doi.org/10.47191/ijcsrr/v7-i7-32>.

¹⁰ Fathan Fadhlullah, "The Future of Mediation in Religious Courts," *Ijtihad* 39, no. 2 (2023).

4. Conclusion

The research concludes that religious mediation in Islamic family law serves as an essential mechanism for conflict resolution, reflecting a balance between traditional Islamic values and contemporary needs for fair dispute resolution. The study found that while religious mediation is effective in many contexts due to its cultural and religious relevance, challenges remain, particularly in regions where patriarchal norms may limit equitable outcomes. Standardizing mediation practices, incorporating gender diversity among mediators, and providing professional training are critical steps toward enhancing the fairness and effectiveness of religious mediation. For future research, it is recommended to conduct longitudinal studies that track the outcomes of mediated divorce cases over time, assess the long-term satisfaction of parties involved, and explore the perspectives of women and children impacted by these mediation processes to provide a more comprehensive understanding of religious mediation's impact in diverse Islamic contexts.

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