ASPIRATION Journal

(ASPIKOM Jabodetabek International Research of Communication)

Journal homepage: www.aspiration.id/index.php

ACHIEVING STABLE EXCHANGE: USING SOCIAL PENETRATION THEORY TO EXPLORE THE MARRIAGE COUNSELLING PROCESS OF MAWAR SARON CHURCH SURABAYA

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ARTICLE INFO

How to cite this article: Santoso, T. ., & Haryono, C. G. (2023). ACHIEVING STABLE EXCHANGE: USING SOCIAL PENETRATION THEORY TO EXPLORE THE MARRIAGE COUNSELLING PROCESS OF MAWAR SARON CHURCH SURABAYA. *ASPIRATION Journal, 4*(1), 37–55. https://doi.org/10.56353/aspiration.v4i1.58

ABSTRACT

This study aims to investigate the strategies used in Indonesian marriage counseling, specifically how they engage in social penetration to encourage adversarial parties to be more forthcoming and produce stable exchanges. The research was conducted at the Mawar Saron Church in Surabaya using qualitative research techniques. The applied theory is Social Penetration Theory, which posits that self-disclosure develops gradually over time.

The findings of this study demonstrate that marriage counselors place a high value on neutrality, dependability, and attentive listening. These three elements are crucial in ensuring that counseling sessions are effective and lead to the best possible resolutions for troubled couples. By maintaining neutrality, counselors create a safe and unbiased environment. Dependability builds trust between the counselor and the clients, and attentive listening ensures that the concerns of both parties are fully understood and addressed.

INTRODUCTION

Divorce cases are still a serious problem in Indonesia. From year to year, the divorce rate in Indonesia increases increasingly. Throughout 2022 alone, 516,344 divorce cases have occurred, an increase of 77% since 2020 (KumparanNEWS 2023). The causes of divorce cases are varied. Starting from disputes and quarrels, economics, one party leaving, domestic violence, being sentenced to prison, gambling, adultery, and so on (Databoks 2022). However, according to the Ministry of Religion of the Republic of Indonesia, the main cause of divorce in families in Indonesia is due to the couple's unstable emotions and low ability to resolve conflict (Badilag 2021) so that disputes continue and lead to divorce. There are differences in the goals to be achieved which are accompanied by immature methods and attitudes, giving rise to a tendency to challenge each other, threaten and even destroy each other (Tike 2016).

Given that Indonesia's own marriage rate has been declining recently, this high divorce rate is unquestionably a severe issue for the country. Approximately 2.1% fewer marriages, or 1.7 million, were registered in Indonesia in 2022 than the year before (Ramadhan 2023). Therefore, it is imperative to make efforts to resolve disputes inside the family. If disagreements between husband and wife are allowed to linger, it will put the couple in a depressed state and make it very simple for them to divorce (Goldfarb and Trudel 2019). This will undoubtedly undermine government initiatives to encourage marriage as a means of wealth (Ciabattari 2012)

The conditions are, of course, diametrically opposed to the reality that Indonesia is a religious country in which every citizen clings to religion and supports the institution of marriage. Whereas marital pleasure is linked to religious beliefs (Rose et al. 2021). In religion, God creates and plans human marriage (Tamibaha et al. 2022). Marriage is viewed as God's chosen method for humanity to reproduce, procreate, and preserve life, with each party or spouse prepared to carry out their particular tasks (Burova et al. 2019). It is not surprising that many parties in each religion's communal circles endeavor to contribute to the integrity of the household that their adherents have constructed.

Several Christian churches in Indonesia are working to alleviate and overcome these issues by creating marriage counselling centres. They train selected individuals (from within the public) to assist dysfunctional families in resolving their issues. This counselling centre focuses on service activities for persons in need.

For example, at the Mawar Saron Church (GMS) in Surabaya, they employ a variety of one-of-a-kind and innovative ways to assist the person being counselled in dealing with

internal issues. It turns out that the existence of this counselling institution is widely appreciated by the GMS community because it tries to help mediate family conflicts between husband and wife couples so that the problem can be resolved completely and does not leave behind a 'time bomb' that could explode at any time (Yudhono 2019).

The presence of a counsellor as a mediator for parties in the family who are resolving conflict is very important in counselling itself (Hammonds, Jordan, and Block 2019), because they can also provide education, guidance, and supervision to the family (Negara et al. 2022). Counsellors need certain methods and techniques to create trust in husband and wife couples (counselees) so that they are willing to open up to consultations. However, honest communication between husband and wife is essential for successful problem settlement. Healthy pair relationships are essential to a healthy society (Hammonds, Jordan, and Block 2019), whereas relationship breakdown and disagreement are linked to a number of detrimental effects on health and well-being (Schofield et al. 2012).

This study is highly interested in delving more into the tactics employed by husband and wife conflict counsellors in Indonesian churches. In this context, researchers attempted to investigate the Mawar Saron Church (GMS) Surabaya's family counselling institution. How do they conduct social penetration to persuade conflicting partners to open up more? This is interesting to notice because there are many religious and spiritual issues among clients and families going through divorce. As we all know, divorce is a tough problem that creates a lot of pain for a lot of people.

CONCEPTUAL FRAMEWORK

Interpersonal Communication

Interpersonal communication is a communication process that occurs face to face between two or more individuals, allowing the communicator to directly communicate messages and the communicant to receive and respond to messages (Hastasari et al., 2022). When someone interacts with other people, this is a continual and ever-changing process (Udensi and Akor 2013). Both members of a couple share responsibility for shaping the character of a relationship through deriving meaning from contact (Rahman and Deni 2022). In its evolution, interpersonal communication can be carried out using digital media to communicate messages to one another or to the public via blogs, SMS, tweets, instant messages, emails, or posting on social networking sites (Madianou and Miller 2013) such as Facebook, WhatsApp, Twitter, and other .

According to Devito (Alifuddin and Widodo 2022), interpersonal communication efficacy includes openness, empathy, positivity, supportiveness, and equality. Closeness leads to openness, which facilitates interpersonal communication (Munawarah and Novianty 2020). People can express themselves freely and openly when they are open. Empathy is related to an individual's ability to imagine oneself in the role of another person in order to feel other people's emotions (Sabrifha and Darmawati 2022). Attention and good emotions are quite efficient in enhancing collaboration in interpersonal relationships (Suhifatullah and Thoyib 2022). Supportive conduct from within a person will ensure that interpersonal communication runs well since those engaged do not act defensively, especially when confronted with a difficulty (Ariyani and Hadiani 2019). Meanwhile, shared experiences, values, conduct, and attitudes can improve the effectiveness of interpersonal communication (Fadilah 2022).

Social Penetration

To make suggestions or solution steps in counseling, a counselor must recognize the counselee's stories, experiences, and challenges (Streets 2014). Personal stories of experiences and hardships are rarely shared with others (Lindberg and Mossberg 2023). This is difficult for counselors because obtaining information or tales from clients necessitates a close relationship (Huang et al. 2022).

The ability of a counselor to delve socially into clients is critical. Appropriate social penetration will foster personal connection between the counselor and the counselee, resulting in a deeper relationship (Carpenter & Greene, 2015). According to Irwin Altman and Dalmas Taylor (Kadarsih 2009), the penetration process is an endeavor to penetrate numerous levels of a person's personality, which are analogous to the layers of an onion. The deeper the layers of the onion, the more personal or intimate the information exchanged in a connection; the outside layers, on the other hand, imply that the stories or themes communicated are general and impersonal (Rains, Brunner, and Oman 2016).

In this context, a person's self-disclosure to others influences other people's openness to themselves (Mangus et al. 2020). Along with the counseling process, self-disclosure is a critical aspect at the start of a relationship (Ruppel 2015) as the first step in seeking understanding and problem resolution (Muallifah and Hannani 2023). Several stages of relationship formation are recognized in social penetration theory, especially (Pennington 2021): 1) *The orienting stage* is the first stage of interpersonal engagement. At this stage, general facts such as gender, age, and race might be used as conversation starters. 2) *The*

exploratory-affective stage, in which everyone begins to express himself on generic topics of debate, although the issues covered are not yet personal. 3) *The affective exchange stage*, in which interpersonal relationships become closer, as evidenced by conversations of increasingly personal themes and the beginning of criticism and suggestions. 4) *The stable exchange stage*, in which both parties have trusted each other and may openly disclose intimate or confidential stories, thoughts, feelings, and conduct.

Mariage Counseling

Counseling has a critical role in assisting families facing conflict not only to overcome the problem but also to retain their marriage (Schofield et al. 2012). Marriage counseling is designed to assist married couples (of all ages and backgrounds) in achieving a satisfactory relationship and marital goals (Haris & Kumar, 2018). Marriage counseling is supposed to improve outcomes such as marital satisfaction, communication skills, and the overall well-being of the couple's family (Murray & Murray 2004). It is hoped that by attending counseling on a regular basis, most of the issues that cause strained husband-wife relationships can be remedied (Mokoena et al. 2019).

Counselor neutrality is critical in counseling (Yeomans and Caligor 2016). To maintain a neutral position toward the partner and avoid being too submissive or too supportive of the partner, the counselor should consider using therapeutic mobility, which is a technique useful for bringing about change in the relational system (Canfield 2021). Counselors must ensure that clients understand their goals (Miller and Rose 2015) and that they are only there to "help" (Williams and O'Connor 2019) rather than imposing or indicating a certain agenda or preconceived therapy outcome. Counselors must also adhere to ethical norms and all decisions on marital status or other life decisions belong to the client, not the counselor (Council 2006).

Counsellors, like therapists, must preserve their image as competent caregivers (Kohrt et al. 2015). It must strictly enforce confidentiality and privacy (Lamont-mills, Christensen, and Moses 2018). Aside from that, counsellors must suppress their own personal mistakes as much as possible. Counsellors must have beneficial therapeutic attitudes and behaviors that can cure patient problems. Nurses and patients work together to foster a sense of mutual trust in order to facilitate the treatment program (Nofriadi et al. 2021).

METHODOLOGY
Research paradigm

This is a qualitative study that adheres to the constructivism paradigm. This research, like qualitative-constructivist research, seeks a holistic understanding of the phenomena experienced by research subjects (behavior, perception, motivation, actions, and so on) (Haryono, 2020). The truth of a social reality in qualitative research can be understood as the consequence of social construction and is relative (Haryono et al., 2022). Researchers attempt to comprehend people by observing their daily activities (OReilly and Parker 2014).

Data collection technique

Researchers are the key research instrument, as is common in the naturalistic-constructivist paradigm, and the input of their experiences and viewpoints to research is highly valued (Lincoln & Guba, 1985). Researchers utilized a semi-structured in-depth interview strategy to investigate data. The Mawar Saron Church community in Surabaya was interviewed for this study. In total, twenty informants were interviewed for this study. GMS counselors and seventeen counselees performed consultations because there was tension in the household. We created an interview guide based on the findings of prior literature reviews to help with the interview process. Each interview lasted 1-1.5 hours and was videotaped and transcribed in a suitable location.

Data Analysis technique

NVivo 11, a text-based analytical software application that we utilized to store policy documents and arrange our systematic reading, was employed for research analysis (Bazeley and Jackson 2013). The responses to each question from all sources are gathered together in this application so that they may be easily compared and studied (Bokek-Cohen, Marey-Sarwan, and Tarabeih 2022). Then, for each classification result, we read it and assessed the meaning it contained (Thomas and Harden 2008) The interpretation and development of these concepts is always critically examined (Braun and Clarke 2023). Our goal is to catalog and debate various conflict resolution tactics utilized by Church conflict counselors for married couples. How they use social penetration to persuade conflicted couples to open up more to counselors.

Findings

The counselling phase at GMS Surabaya goes through stages that correspond to the

stages of social penetration described by Dalmas and Tailor (Kadarsih 2009) namely: the orientation stage, affective exploration stage, affective exchange stage, and stable exchange stage. The counsellors do not insist on immediately discussing the client's primary concerns. On the contrary, they tend to increase the client's trust. The appointment of a counsellor is not arbitrary. Everything is determined by the chairman of the Church synod through a long process

Orientation Stage

The orientation phase includes the initial phase of the counselor's appointment with the client. Counselors are asked not to directly reference the counselee's conflict at this period. In the early stages of counseling engagement, the counselor attempts to establish familiarity by asking generic questions about problems that everyone already understands.

When starting this counseling, of course what is built is personal trust. So start from things that are lighter in nature, small talk. But in the end, the counselee will feel comfortable talking and being open. (Counselor1)

Even if the talk is structured in a relaxed manner, joking should be limited to avoid the impression of not being empathetic. This is significant because if jokes dominate it, the client will be dissatisfied and may be offended. This is critical because, in general, counselees will not seek counsel from someone they know well or with whom they have a family relationship. Counselees will be safer with someone they don't know well, according to GMS Surabaya, because their neutrality will be preserved. However, for the designated counseling team, trusting strangers is a difficulty in and of itself..

In many of their therapy experiences, greetings and light talk are the best way to begin communication. The counsellor prepares the environment so that the client feels comfortable and safe enough to speak honestly. Small talk tactics are used by counsellors at this level to provide superficial information, or exterior layers, about themselves. These pleasantries let them get to know each other better and bridged the gap that had arisen. This procedure is quite beneficial in giving a sense of comfort when chatting and usually initiates the client's openness.

At first I was very tense, but because the counselor created a good and comfortable atmosphere, I wasn't too tense and finally we could chat casually. (Counselee 1)

This is the shortest but most important stage in the social penetration process, as it affects the client's openness (Pennington 2021). Clients may feel nervous and afraid to open

up to the counselor if they are not properly oriented. People will often be cautious in giving information during early contacts (Brânzoi et al. 2004). A specific technique (which cannot be generalized to everyone) is required to make clients feel more at ease (Low et al. 2022). As a result, a counselor must adopt a specific strategy that considers the client's personality and characteristics. This stage will serve as a transition point for a counselee's self-disclosure.

Exploratory-Affective Stage

Church marriage counselors aim to discover excellent ways of connecting with clients at each step of counseling so that they trust the counselor. As a result, counselors always begin with a light communication style to create a fluid environment and make it simpler for clients to discover safe ground for sharing. Counsellors carry out this programming with a basic, casual communication style that has defined goals. Counselors' small talk inquiries during the orientation stage are not just random small conversation. On the other side, the small talk requested is designed to create a comfortable atmosphere and a sense of mutual trust.

We try to break the communication deadlock with light questions about things that are being widely discussed by the public. Usually, if the questions are light, they answer enthusiastically and in the end, they can bring us closer to the counselees. (Counsellor 2)

A happy, easygoing, and talkative approach makes it easier for counselors to create a welcoming environment. This strategy is effective in overcoming the communication stalemate that often occurs in the early stages of counseling. Building a comfortable environment is the most difficult problem for counselors to evaluate if clients can enter the exploratory-affective stage or not. Affective exploration cannot take place unless the counselor creates a receptive environment.

We focus on growing clients' confidence in telling stories. Sometimes opening up to people is difficult, especially to those of us who have just met. You have to take it slow. (Counselor 3)

The personal yet distant technique that they attempted to utilize proved helpful in creating a comfortable environment in which clients were prepared to open themselves. This is evident from the confessions of some counselees who were pleased with the atmosphere created when they first began counseling. Most counselees believe that the marriage counselor's communication style is relaxed throughout counseling, although there are instances when it is necessary to concentrate. The counselors' easy speaking style really encourages the counselee to open up more to the marriage counselor.

The counselor was cheerful and that was even better. The atmosphere becomes lighter so we

are not too afraid or embarrassed. That makes it easier for us to be able to speak bluntly. (Counselee 1)

Aside from the environment they create, counselors portray themselves as good listeners. According to GMS West Surabaya marriage mentors' opinions and experience, a warm and supporting attitude, such as being a good listener, can also aid the social penetration process, particularly a sense of security and confidence in counseling. This is significant since many counselees come to be heard because they have problems or disagreements inside their families.

Based on my experience so far, in counseling what a counselor does most is listen. (Counselor 2)

According to the data shown above, the fundamental key in the affective exploration stage is the counselee's willingness to open up to the counselor or not (Meyers 2014). When the counselee feels more at ease and confident in interacting with the counselor, affective exploration occurs (Low et al. 2022). Relational partners decide whether to retain or reverse their existing level of openness at this stage of exploratory-affective exchange (Pennington 2021).

Affective Exchange Stage

Counselors strive to ask personal questions when the counselee begins to open up and feels comfortable expressing the story. This is done with extreme caution, though, so that the client does not withdraw and becomes closed again. The counselor gradually attempts to enter the realm of privacy to have a better understanding of the counselee's difficulties. The questions are carefully picked and prepared so that the essence of the client's situation is not lost.

Given the counselee's diverse personality and background, the capacity to comprehend the counselee is essential. The counselor must be skilled at reading the client's personality while wording inquiries to avoid offending the client's sentiments and returning to the previous phase. This is critical since it influences the amount to which the client's openness is accomplished.

Actually, each counselee has their unique set of difficulties and burdens. There are ethics and privacy concerns that must be addressed... Our role is to construct communication that we believe is necessary to better grasp the case. (Counselor 3)

Counselors are encouraged to refrain from criticizing or directing the counselee's responses from the outset in this counseling situation. Marriage counselors tend to probe issues with simple, non-judgmental questions. The counselor prefers to maintain a neutral posture and always be a good listener. This is done so that a complete and accurate picture of the problem can be obtained.

We do not employ criticizing or guiding techniques. However, our approach is more about investigating and allowing the counselee to relate their tales freely. (Counsellor 2)

Of course, this cannot be accomplished in a short period of time. It normally takes a long time to gain a complete picture of the counselee's case. Each counselee has a unique pattern of openness; hence each has a unique limit of openness. In this instance, the counselor does not press the counselee to open immediately. They are more likely to follow the client's openness to open.

Yes, everyone differs in their level of openness. Even while we stated that it was preferable to be open, we never compelled it to do so. Some counselees have hardly attended 25% of their scheduled meetings. (Counsellor 3)

According to the data above, there has been an increase in the depth and frequency of communication between the counselee and the counselor at this stage. This can occur as the counselee and counselor develop a stronger bond(Jiang, Yang, and Wang 2017). The counselee can communicate numerous things more comprehensively at this stage of emotive communication (Koponen and Julkunen 2022). Although there is still a perceived danger in sharing, the depth of engagement is beginning to reach the main layer of disclosure (Pennington 2021). However, the depth of contact (resulting in maximal openness) is highly dependent on the counselor's ability to create a comfortable and safe environment for the counselee to share.

Stable Exchange Stage

Marriage counseling, like all counseling, places a premium on openness and honesty. This is critical so that the counselor has a clear picture of the challenges being faced. Finally, the counselee must muster the guts to be open and honest with the counsellor. It will be difficult to overcome the challenges they encounter unless they are upfront and honest.

To elicit openness and honesty from the counselee, the counselor guarantees that anything the counselee says will be kept confidential and will not be made public. They ensure that only they will hear the narrative and that it will remain confidential. This guarantee is vital for clients for them to

have mutual trust in one another.

The point is to have faith. Our counsellor's pledge of secrecy set our minds at ease. (Counselor 1)

At this point, both the counsellor and the counselee feel as if they know each other, therefore privacy boundaries are ignored. The counselee speaks openly and honestly, with no attempt to conceal anything. They no longer try to suppress their emotions. Without further ado, everything was 'shed' to the counselor.

Meanwhile, the counselor not only listens, but also attempts to provide input and recommendations to resolve the issue. The counselor does not pass judgment, but rather attempts to offer alternatives that help alleviate the load that the counselee is carrying. The counselee's candor and openness are, of course, extremely beneficial to the counselor's guidance and solutions.

Yes, it is absolutely necessary. Because if there is no honesty, they just want to justify themselves, so what's the point? (Counsellor 3)

According to the data presented above, the key to a steady communication is openness, breadth, and depth of conversation subjects (Carpenter & Greene, 2015). The counselee consistently provides personal information at this level (Tran, Robinson, and Paparoidamis 2022). The client feels such profound connection with the counselor that they no longer feel the need to conceal anything. He tries to be open and honest, and to convey whatever is on his mind. Thoughts, feelings, and actions are all openly communicated (Kreiner and Levi-Belz 2019).

Discussion

Some of the studies above indicate that the establishment of interpersonal ties (between counselor and counselee) takes time in regular reciprocal interactions. On the other hand, it is a lengthy process that is highly reliant on the client's condition and qualities. Aside from that, the condition of the counselor himself is quite important. In this framework, reciprocity rules are crucial for the formation of interpersonal realism (Alman & Taylor, 1973).

Counselors and counselors agree that the early step (orientation stage) is critical. At this point, the client will determine whether the counselor is competent and appropriate as a location for them to consult. As a result, they maintain their image as competent helpers (Kohrt et al. 2015). As a result, they do not go through this initial stage by fooling around or simply passing it on.

Counselors do not want to be forced to discuss their counselees' concerns directly when doing counseling. Instead, they concentrate their efforts on gaining the clients' trust. They feel

that by successfully establishing trust, clients will be more inclined to be open and honest with the counselor (Koponen and Julkunen 2022). It appears that the major purpose here is not to solve the problem quickly, but to develop trust.

Clients get (Carpenter & Grenny, 2016)more comfortable discussing stories and opening up as trust is successfully created (Carpenter & Grenny, 2016). As a result, it is critical for counselors to establish familiarity and trust by addressing common difficulties (Meyers, 2016). Talking about trivial matters around you helps to establish comfort and trust between the counselee and counselor. This phase may be regarded as a waste of time and just small conversation by others. However, based on counselors' experience and recognition, this small chat method has proven to be quite effective in breaking the ice and lightening the mood. Clients gradually begin to divulge superficial information, or exterior layers, about themselves (Rodriguez et al., 2015).

Figure 1. Social penetration in the marriage counselling process at GMS West Surabaya
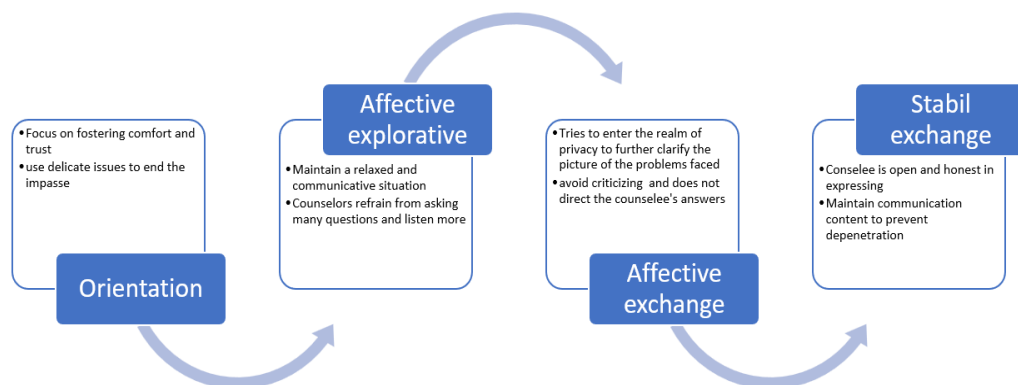
Opportunities for affective exploration become abundant once counselees feel at ease and open up to the counselor (Meyers 2014). Counselors, on the other hand, do not normally go right in with a slew of inquiries. Giving counselees as many opportunities to express their stories as feasible encourages them to enter more personal (private) regions without feeling questioned. The counselor gradually attempts to enter the realm of privacy to better understand the counselee's difficulties. Marriage counselors tend to examine concerns by asking light, non-judgmental questions so that the couple does not feel pressurized. Affective interaction occurs on its own in this way. The counselor does not attempt to critique or direct the counselee's responses.

When this environment is maintained, a stable connection develops in which the client

can divulge personal information regularly since they have felt deep intimacy with the counselor (Howe 2011). They believe there is no need to conceal information relating to their concerns (Sutton 2021). In this state, the customer is open and honest in sharing his thoughts. Without any effort to repress it, spontaneity emerges (Honeycutt and Godwin 1986). Emotions and opinions are no longer suppressed.

In this case, the counselor strives to keep the environment as stable as possible so that depenetration does not occur (Zhang 2023). The counselor's answer must be taken into consideration so that the counselee does not withdraw in the middle of an open scenario. As a result, listening abilities and the capacity to package the appropriate words or sentences are critical for counselors (Beck and Kulzer 2018).

Another significant finding of the researchers in this study was that counselors made a concerted attempt to remain neutral. A counselor's presence is purely beneficial without imposing a specific objective in counseling (Williams and O'Connor 2019). To ensure this neutrality, the counselor coordinator's division of tasks is extremely explicit, notably that there is no familial contact with the counselee. This proved to be highly effective in persuading the counselee that the counselor was neutral.

The family will be well taken care of if the consultation goes well. Conflict seeds can be suppressed, and so family therapy can promote pleasure in the husband and wife relationship, enhance communication skills between them, and increase the overall welfare of the couple's family (Murray and Murray 2004).

CONCLUSION AND RECOMENDATION

Based on the discussion above, it is possible to conclude that counselors at the Mawar Saron Church in Surabaya employ several critical methods, including maintaining neutrality, active listening, and building trust. The primary goal of counseling at GMS Surabaya is to remain neutral and not take sides with any of the conflicting parties. Additionally, they emphasize the importance of good client listening. Despite their extensive experience in the family field, the counselors present themselves as neutral parties and value listening as a key element of their treatment. This approach is based on the belief that by listening, they can better understand the key issues the counselee is dealing with and assist in resolving those issues effectively.

Another significant aspect of counseling success is the orientation stage, where counselors do not immediately delve into the major problem. Instead, they prefer to engage in light

conversations about trivial matters unrelated to the problem to encourage clients to open up. GMS marriage counselors achieve this by greeting clients warmly or starting discussions with topics that help the client feel at ease. They do not rush to address the major issue the client is facing. This approach ensures that the steps of social penetration proceed smoothly and do not result in depenetration. Since the purpose of counseling is to develop stable exchanges, they believe there is no need to rush through the treatment process.

The researcher suggests several key actions based on the data above: First, all religious groups in Indonesia should establish similar counseling facilities to provide a means of consultation for household concerns among their members. This is significant because difficulties can sometimes be communicated or handled more effectively with a clear head. Second, it is critical for counselors to gain a better understanding of their clients' psychological characteristics. This can be achieved through counseling training or other educational means. Finally, for the counselees, interactions will run more smoothly if they are open and transparent. Many problems identified during counseling are often the result of a lack of openness between partners in everyday life.

LIMITATION AND STUDY FORWARD

This research has limitations in that the sources are only around Surabaya and are Christians. Thus, it does not represent general trends in marriage counseling. Therefore, based on the findings and limitations of this research, the panel of researchers recommend that future research begin to look at general trends in the management of marriage counseling from various religious perspectives. This is interesting, because marriage in Indonesia, apart from being related to culture, marriage is also closely related to religion.

ACKNOWLEDGEMENT

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