



**Karsa: Journal of Social and Islamic Culture**  
ISSN: 2442-3289 (p); 2442-8285 (e)  
Vol. 32 No.1, Jun 2024, pp. 33–71  
DOI: 10.19105/karsa.v32i1.13280

---

## **Communication Patterns of Husband and Wife Couples in Resolving Household Conflicts: Islamic Family Law Perspectives**

### **Syaflin Halim**

Fakultas Agama Islam, Universitas Muhammadiyah Sumatera Barat,  
Kota Padang, Indonesia  
syaflinhalim26@gmail.com

### **Syamsurizal**

Fakultas Agama Islam, Universitas Muhammadiyah Sumatera Barat,  
Kota Padang, Indonesia  
sampdg1284@gmail.com

### **Firdaus**

Fakultas Agama Islam, Universitas Muhammadiyah Sumatera Barat,  
Kota Padang, Indonesia  
firdaushisab@gmail.com

### **Desminar**

Fakultas Agama Islam, Universitas Muhammadiyah Sumatera Barat,  
Kota Padang, Indonesia  
desminar30@gmail.com

### **Mohammad Najib Jaffar**

Faculty of Majod Language Studies, Islamic Science University Malaysia,  
Negeri Sembilan, Malaysia  
najib@usim.edu.my

### **Elma Rida Yanti**

Fakultas Agama Islam, Universitas Muhammadiyah Sumatera Barat,

Received: 25 Apr 2024, Accepted: 21 May 2024, Published: 19 Jun 2024

Kota Padang, Indonesia  
elmaridayanti54@gmail.com

### **Abstract**

Husband and wife have different characteristics and are difficult to reconcile; these differences in characteristics can lead to conflict in the household. One of the factors that causes conflict in the household is that communication is not going well. This research focuses on the communication patterns of husband and wife in resolving family conflicts from the perspective of Islamic family law. To answer this problem, research was carried out using the literature study method. The first step was identifying relevant library sources, including books, scientific journals, articles, theses and other publications. These sources are evaluated based on the content's reliability, legitimacy, and novelty. Next, the researcher synthesizes findings from various sources to draw comprehensive conclusions. The research results identify five key factors shaping communication patterns in Muslim marital relationships: integration of religious teachings, religious commitment, gender role expectations, cultural influences, and application of religious principles in conflict resolution, especially Shariah law. Integrating these elements is essential for fostering healthy communication and strengthening marital bonds.

[Suami istri memiliki karakteristik yang berbeda dan sulit untuk didamaikan, perbedaan karakteristik tersebut dapat menimbulkan konflik dalam rumah tangga. Salah satu faktor penyebab terjadinya konflik dalam rumah tangga adalah komunikasi yang tidak berjalan dengan baik. Penelitian ini berfokus pada pola komunikasi suami istri dalam menyelesaikan konflik keluarga dari perspektif hukum keluarga Islam. Upaya untuk menjawab permasalahan tersebut, penelitian dilakukan dengan metode studi pustaka. Langkah pertama yang dilakukan yaitu mengidentifikasi sumber pustaka yang relevan, meliputi buku, jurnal ilmiah, artikel, tesis, dan terbitan lainnya. Sumber-sumber tersebut dievaluasi berdasarkan keandalan, legitimasi, dan kebaruan isinya. Selanjutnya, peneliti melakukan sintesis temuan dari berbagai sumber untuk menarik kesimpulan yang komprehensif. Hasil penelitian mengidentifikasi lima faktor kunci yang membentuk pola komunikasi dalam hubungan perkawinan Muslim: integrasi ajaran agama, komitmen agama, harapan peran gender, pengaruh budaya, dan penerapan prinsip-prinsip agama dalam penyelesaian konflik, khususnya hukum Syariah. Integrasi unsur-unsur tersebut sangat penting untuk menumbuhkan komunikasi yang sehat dan memperkuat ikatan perkawinan.]

**Keywords:** communication, husband and wife, conflict, household

## **Introduction**

Marriage, as the smallest institution in the structure of society, is recognized for its existence both legally, socially and economically.<sup>1</sup> Marriage undertaken by husband and wife certainly lasts for a *sakinah mawaddah warahmah* family, but it is not easy to realize because it will not come by itself. Husband and wife have different traits and are challenging to unite; these differences in nature have the potential to give birth to conflicts in the household.<sup>2</sup> One of the factors for conflict in the household is communication could be better. Communication is very influential in maintaining the integrity of the household and can provide comfort for family members because communication can solve every problem in the family.<sup>3</sup>

Handling conflicts between married couples requires appropriate communication patterns because of the variety of communication patterns. Communication in the family impacts the roles of husband and wife. If the conflict is not resolved immediately, it will have a negative impact on other family members and be resolved in its way.<sup>4</sup> Communication is the main factor that can resolve conflicts in the family because mutual trust and need for each other is prioritized between husband and wife. However, if one partner does not establish

---

<sup>1</sup> Lailatul Zuhriyah and Nailal Muna, "Economic Ability as a Kafā'ah Principle and the Recognition of Disabled Marriage Guardian in As-Silāh Fī Bayāni An-Nikāh by Khalil Al-Bangkalany," *Al-Ahwal: Journal of Islamic Family Law* 16, no. 1 (June 30, 2023): 90, <https://doi.org/10.14421/ahwal.2023.16105>.

<sup>2</sup> Wiwik Setiyani, Masitah Effendi, and Sodik Okbaevich Yuldashov, "Internalization of Local Traditional Values in A Plurality Community: Interreligious Relations in Sawangan, Magelang," *KARSA Journal of Social and Islamic Culture* 30, no. 2 (December 12, 2022): 235, <https://doi.org/10.19105/KARSA.V30I2.6582>.

<sup>3</sup> Zoleikha Kamali et al., "Factors That Influence Marital Intimacy: A Qualitative Analysis of Iranian Married Couples," *Cogent Psychology* 7, no. 1 (2020): 1, <https://doi.org/10.1080/23311908.2020.1771118>.

<sup>4</sup> Lateef Omotosho Adegboyega, "Influence of Spousal Communication on Marital Conflict Resolution as Expressed by Married Adults in Ilorin Metropolis, Kwara State: Implications for Counseling Practice," *Canadian Journal of Family and Youth / Le Journal Canadien de Famille et de La Jeunesse* 13, no. 1 (January 8, 2021): 75-77, <https://doi.org/10.29173/cjfy29602>.

communication and interaction well or breaks the relationship unilaterally, the relationship will become more disharmonious.<sup>5</sup>

In the Qur'an there is an example of communication between husband and wife, QS at-Tahrim 66: 3-4:

وَإِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ كَانَتْ قُلُوبُكُمْ أَعْلَىٰ شَيْءٍ عَالِيًّا (٣) وَإِنْ تَرِيدَا أَنْ تُخْفِيَا فَمَا لِلَّهِ بَغَافِلٌ عَنْ تَصْنَعِ اللَّهِ هُوَ رَبُّهُمَا وَلَا يَكْتُمُهُمَا رَسُولُهُ وَكَانَ الْمُؤْمِنُونَ شُهُودًا (٤)

Meaning: “And remember when the Prophet spoke secretly to one of his wives (Hafsah) about an event. So when (Hafsah) told the incident (to Aisha) and Allah told it (Hafsah and Aisha's talk) to Muhammad then Muhammad told them some of what Allah told him and hid some of the others (to Hafsah). So when (Muhammad) told me about the conversation (between Hafsah and Aisha) then (Hafsah) asked: “Who has told you this?” “It has been made known to me by Allah, who knows and knows all.” If you both repent to Allah, then surely your heart has been inclined (to receive goodness); his protector and (so) Gabriel and the good believers; and besides that, angels are helpers too.”

From the above verse, it can be understood that between husband and wife must be able to take the time to communicate, either in finding solutions to the problems faced or just sharing stories, as the Prophet SAW did when spending time with Hafsah. Communicating between husband and wife must choose the correct sentences so that the couple does not feel offended and cornered, as well as through reprimands delivered in a subtle and non-encouraging way. A husband, under certain conditions, is required to act strictly to carry out God's commands and protect his family from hellfire. The integrity of the

---

<sup>5</sup> Desminar Desminar, Septriani Septriani, and Haviza Aulia, “The Concept of Family in Islam and Its Implications for Adolescent Education,” Scholar: *Education Science Journal* 1, no. 1 (August 31, 2023): 3-5, <https://doi.org/10.99999/CESJ.V1I1.4>.

family will be more robust; whatever problems are faced will be solved with good communication between husband and wife.<sup>6</sup>

Based on previous research on the efforts made by husbands and wives in Sungai Bungo Village to overcome toxic families based on the perspective of Islamic family law, it is by the concept of building a *sakinah* family such as patience and *qonaah*, building intensive communication with a partner, the obligation not to indulge in partner disgrace, always advising a partner, and emotional control.<sup>7</sup>

Furthermore, research on husband and wife communication patterns can be carried out democratically through deliberation and consensus. Islam upholds this principle so that various problems must be resolved by deliberation and consensus, including in resolving conflicts in the family; with these principles and patterns, the family will be harmonious and happy. Based on his previous research, this study focuses on finding communication patterns in resolving conflicts between married couples from an Islamic family law perspective.

This research aims to explore the communication patterns of married couples in resolving marital conflicts from the perspective of Islamic family law. The title of this study, "Communication Patterns of Married Couples in Resolving Marital Conflicts: Perspective of Islamic Family Law," underscores the importance of understanding communication dynamics within the framework of Islamic values to enhance satisfaction and harmony in marital relationships.

The relevant research by Zuhri et al. (2023) highlights that the Islamic lifestyle positively influences the communication skills of Muslim couples in Jordan. These findings emphasize integrating religious teachings into marital relationships to achieve satisfaction and harmony. This study provides a strong foundation for our research to

---

<sup>6</sup> Siti Rohimah et al., "Implementation Of Effective Qur'ani-Communication Within New Married Couples," *PalArch's Journal of Archeology of Egypt / Egyptology* 17, no. 9 (November 2, 2020): 2899–2913, <https://archives.palarch.nl/index.php/jae/article/view/4305>.

<sup>7</sup> Sunarto, Ahmad Adri Riva'i, and Arifuddin, "Efforts to Overcome Toxic Families in Sungai Bunga Village from Islamic Family Law Perspective," *Journal of Sharia and Law* 2, no. 1 (2023): 203–22, <https://jom.uin-suska.ac.id/index.php/jurnalfsh/article/view/300>.

explore how Islamic principles are reflected in the communication of married couples in resolving marital conflicts.<sup>8</sup>

Furthermore, research by Aman et al. (2021) underscores the role of religiosity in strengthening healthy marital commitment. These findings provide valuable insights into how religious practices affect marital commitment, especially in the context of spiritual influence in Pakistan. This research supports that religious factors can influence communication patterns and conflict resolution in marital relationships.<sup>9</sup>

Ali et al. (2022) discuss the expectations of partner roles and their influence on marital conflict and intimate partner violence (IPV) in Pakistan. These findings highlight the complexity of gender role expectations and cultural norms in marital relationships. This research provides insights into how understanding gender roles and cultural norms can influence communication dynamics in resolving marital conflicts.<sup>10</sup>

Kartini et al. (2022) investigate the causes of divorce in early marriages and judges' considerations based on Islamic law in Bonê Regency. These findings underline the importance of maqasid al-shari'ah principles in judges' decision-making in divorce cases and the negative impact of early divorce on individuals and families. This research strengthens the urgency of our research in exploring the communication patterns of married couples in resolving marital conflicts, considering the implications of Islamic law.<sup>11</sup>

Finally, the review by Khezri et al. (2020) highlights the factors influencing marital satisfaction, emphasizing the importance of

---

<sup>8</sup> Ahmad Zuhri et al., "Evaluation of the Role of Islamic Lifestyle in Communication Skills of Muslim Couples," *HTS Teologiese Studies / Theological Studies* 79, no. 1 (April 12, 2023): 4-5, <https://doi.org/10.4102/hts.v79i1.8185>.

<sup>9</sup> Jaffar Aman et al., "Religious Affiliation, Daily Spirituals, and Private Religious Factors Promote Marital Commitment Among Married Couples: Does Religiosity Help People Amid the COVID-19 Crisis?," *Frontiers in Psychology* 12, no. 657400 (August 6, 2021): 1-19, <https://doi.org/10.3389/fpsyg.2021.657400>.

<sup>10</sup> Parveen Azam Ali, Julie McGarry, and Aneela Maqsood, "Spousal Role Expectations and Marital Conflict: Perspectives of Men and Women," *Journal of Interpersonal Violence* 37, no. 9-10 (May 1, 2022): NP7082-7108, <https://doi.org/10.1177/0886260520966667>.

<sup>11</sup> Kartini et al., "Maqasid Al-Shari'ah Perspectives in Solution of Divorce Cases for Early Marriage," *International Journal of Health Sciences* 6, no. S5 (2022): 8685-97, <https://doi.org/10.53730/ijhs.v6nS5.11775>.

demographic aspects and communication in strengthening healthy marital relationships. This research provides a strong basis for our research to understand the role of communication in enhancing marital satisfaction within the context of Islamic family law.<sup>12</sup> This research is expected to significantly contribute to understanding the communication patterns of married couples in resolving marital conflicts and its implications within the framework of Islamic family law.

## **Methods**

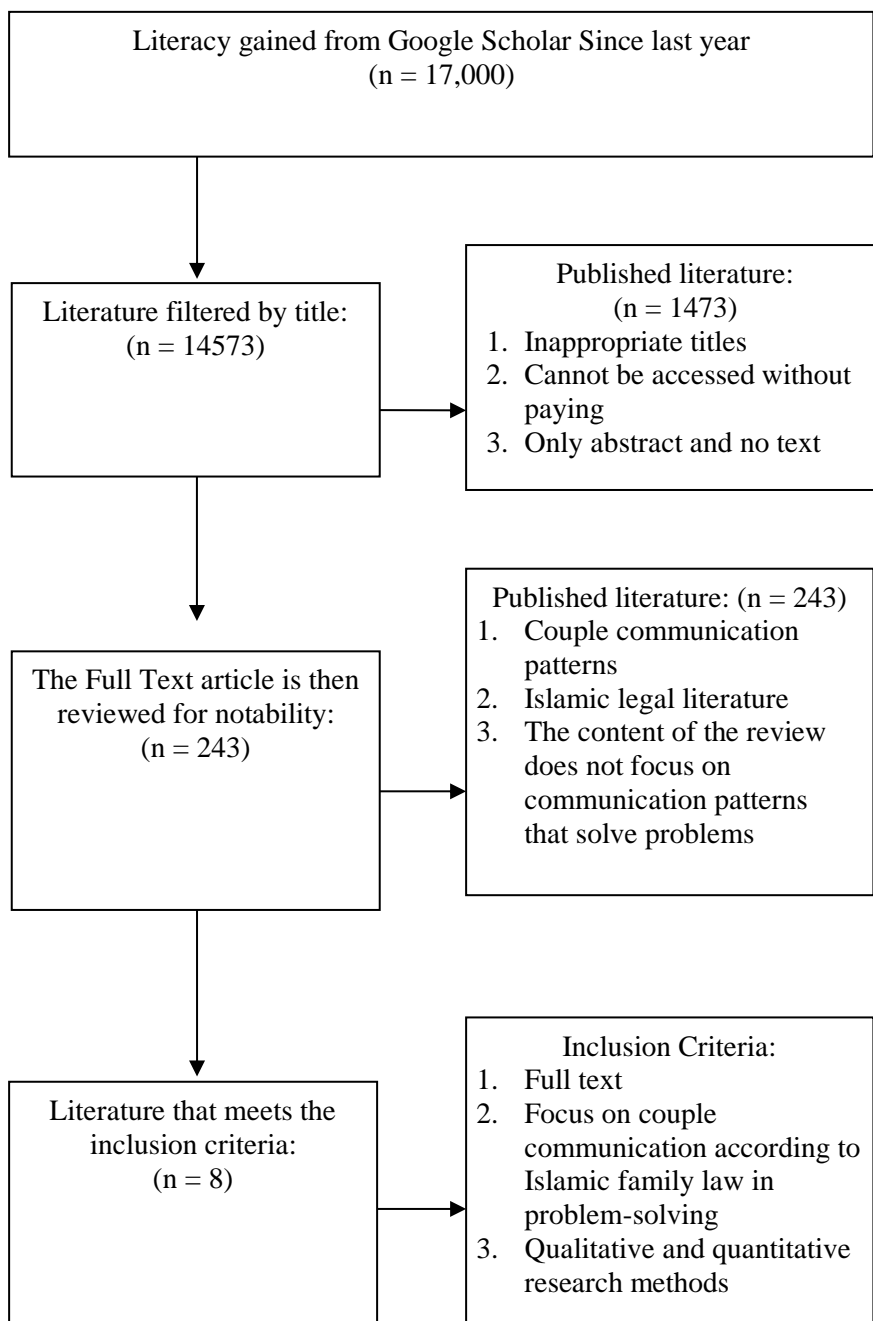
This study uses the Literature Study method to gain a deeper understanding of communication patterns in resolving husband and wife conflicts from the perspective of Islamic family law. The first step in a literature search is identifying library sources relevant to the research topic. These sources include books, scientific journals, articles, theses and other publications that discuss communication patterns in marital settlement from the perspective of Islamic family law. After collecting relevant sources, researchers screen to select sources of high academic quality and appropriate to the research topic. These sources are evaluated based on the content's reliability, legitimacy, and novelty. After analyzing and summarizing these sources, researchers synthesize findings from various sources to draw comprehensive conclusions about communication patterns in marital conflict resolution from an Islamic family law perspective.

## **Results**

After completing the stages described in the research method, the author is currently processing the data according to the research phase of filtering relevant data with the title and purpose of the research. It has been presented by the author in the prism of a literature review as follows:

---

<sup>12</sup> Zahra Khezri, Siti Aishah Hassan, and Mohd Hamdan Mohamed Nordin, "Factors Affecting Marital Satisfaction and Marital Communication Among Marital Women: Literature of Review," *International Journal of Academic Research in Business and Social Sciences* 10, no. 16 (2020): 221–36, <https://doi.org/10.6007/ijarbss/v10-i16/8306>.



Figures1. The Results of Data Calculations Based on The Prism of Literature Review



Meanwhile, the author will present the results from this prism in table form. The data presented here is by the prism of the literature review. The author has repeated the research stages before presenting this data to ensure suitability. The following is the data that the author will present:

<b>No</b>	<b>Study Identity</b>	<b>Method</b>	<b>Research Results</b>
1	Ahmad Zuhri, Andrés A. Ramírez- Coronel, Sulieman IS Al-Hawary, Ngakan Ketut Acwin, Dwijendra, Iskandar Muda, Harikumar, Pallathadka, Muhammad M. Amiruddin, and Denok Sunarsi  Evaluation of Islamic Lifestyle in Communication Skills of Muslim Couples  HTS Theological Studies (2023)	Quantitative	Islamic lifestyle positively influences communication skills in Muslim couples in Jordan, highlighting the importance of incorporating religious teachings in marital relationships for satisfaction and compatibility. Attention to Islamic lifestyle and communication skills is crucial for the sustainable development and well-being of individuals and society in Jordan. <sup>13</sup>
2	Jaffar Aman, Jaffar Abbas, Umi Lela, and Guoqing Shi  Religious Affiliation, Daily Spirituals, and Private Religious Factors Promote Marital Commitment	Quantitative	This research highlights the role of religiosity in fostering healthy marital commitment, demonstrating that religious practices strengthen and promote marital commitment. The findings of this

<sup>13</sup> Zuhri et al., “Evaluation of the Role of Islamic Lifestyle in Communication Skills of Muslim Couples.”

	Among Married Couples: Does Religiosity Help People Amid the COVID-19 Crisis?  Frontiers Psychol (2021)		study provide valuable insights into understanding the social dynamics of marital commitment, particularly in the context of religious influence in Pakistan. <sup>14</sup>
3	Parveen Azam Ali, Julie McGarry, and Aneela Masqood  Spousal Role Expectations and Marital Conflict: Perspectives of Men and Women  Journal of Interpersonal Violence (2022)	Qualitative	This research explores the perspectives of men and women in Pakistan on expectations of partner roles and their influence on marital conflict and IPV. Findings indicate that gender roles, cultural norms, and societal expectations influence expectations from both partners. <sup>15</sup>
4	Kartini, Sabri Samin, Abdul Halim Talli, Kurniati, Muammar Bakri  Maqasid Al-Shari 'ah Perspectives in Solution of Divorce Cases for Early Marriage	Qualitative	This study examines the causes of divorce in early marriages, judges' considerations based on Islamic law, and the negative impacts of early divorce, focusing on the Religious Court of Bonê Regency. The research findings suggest that factors such as cases and partner

<sup>14</sup> Aman et al., "Religious Affiliation, Daily Spirituals, and Private Religious Factors Promote Marital Commitment Among Married Couples: Does Religiosity Help People Amid the COVID-19 Crisis?"

<sup>15</sup> Ali, McGarry, and Maqsood, "Spousal Role Expectations and Marital Conflict: Perspectives of Men and Women."

	International Journal of Health Sciences (2022)		abandonment contribute to divorce in early marriages, with judges applying maqasid al-shari'ah principles in decision-making, highlighting the detrimental effects of early divorce on individuals and families. <sup>16</sup>
5	Zahra Khezri, Siti Aishah Hassan, and Mohd Hamdan Mohamed Nordin  Factors Affecting Marital Satisfaction and Marital Communication Among Marital Women: Literature of Review  International Journal of Academic Research in Business and Social Sciences (2020)	Qualitative	This review highlights the significant factors influencing marital satisfaction among couples, emphasizing the importance of demographic aspects and communication in fostering a healthy marital relationship. Understanding these factors can aid counsellors and therapists in addressing marital issues and reducing divorce rates. <sup>17</sup>
6	Zoleikha Kamali, Negah Allahyar, Shahla Ostovar, Syed Mohamed Shafiq bin Syed Mansor	Qualitative	This qualitative study explores factors enhancing marital intimacy among Iranian couples, highlighting

<sup>16</sup> Kartini et al., "Maqasid Al-Shari 'Ah Perspectives in Solution of Divorce Cases for Early Marriage."

<sup>17</sup> Khezri, Hassan, and Nordin, "Factors Affecting Marital Satisfaction and Marital Communication Among Marital Women: Literature of Review."

	Alhabshi, and Mark D. Griffiths		the importance of family, shared time, reciprocity in self-sacrifice, gratitude, new shared activities, parenthood, joint social networks, and religion. The study introduces culture-sensitive factors such as self-sacrifice and gratitude in Iranian collectivism culture, emphasizing their significance in enhancing marital intimacy and providing insights for marital enrichment programs and counselling. <sup>18</sup>
7	Lateef Omotosho Adegboyega	Quantitative	This study found that effective spousal communication positively influences marital conflict resolution, emphasizing the importance of respect and understanding. The research suggests that attention to non-verbal communication and maintaining a good communication channel can enhance marital relationships, irrespective of gender,
	Influence of Spousal Communication on Marital Conflict Resolution as Expressed by Married Adults in Ilorin Metropolis, Kwara State: Implications for Counseling Practice		
	Canadian Journal of Family and Youth / Le Journal Canadien		

<sup>18</sup> Kamali et al., “Factors That Influence Marital Intimacy: A Qualitative Analysis of Iranian Married Couples.”

	de Famille et de la Jeunesse (2021)		age, or educational qualifications. <sup>19</sup>
8	Normah Mustofa, Shahrul Nazmi Sannusi, and Ruzian Markom	Quantitative	Effective family communication, particularly a protective communication pattern, significantly influences Malaysian youth's decisions regarding marriage and life partner choices, underscoring the pivotal role of parental guidance in shaping familial dynamics and decision-making processes. This study highlights the significance of family communication in marriage decision-making and contributes to ongoing research on familial communication patterns, offering insights for future studies in this field. <sup>20</sup>
	Family Communication and The Choice of A Life Partner Among Youths in Malaysia		
	Journal of Communication: Malaysian Journal of Communication (2021)		

Based on the summarized research findings, the communication patterns between husbands and wives in resolving issues according to Islamic family law encompass several key elements from various studies. Firstly, research indicates that the Islamic lifestyle positively influences communication skills within Muslim couples, both in Jordan

<sup>19</sup> Adegboyega, “Influence of Spousal Communication on Marital Conflict Resolution as Expressed by Married Adults in Ilorin Metropolis, Kwara State: Implications for Counseling Practice.”

<sup>20</sup> Normah Mustaffa, Shahrul Nazmi Sannusi, and Ruzian Markom, “Family Communication and the Choice of a Life Partner among Youths in Malaysia,” *Journal of Communication: Malaysian Journal of Communication* 37, no. 1 (2021): 28–41, <https://doi.org/10.17576/JKMJC-2021-3701-02>.

and Pakistan. It underscores the importance of integrating religious teachings into marital relationships for satisfaction and compatibility. Second, religiosity significantly fosters healthy marital commitment, particularly in strengthening marital bonds in Pakistan.

Furthermore, studies shed light on the perspectives of men and women in Pakistan regarding partner role expectations and their impact on marital conflict and IPV. It is evident that gender roles, cultural norms, and societal expectations influence the expectations of both partners, thus affecting matrimonial dynamics.

Another aspect explored is the causes of divorce in early marriages and judges' considerations based on Islamic law, particularly in regions such as Bonê Regency. Factors such as cases and partner abandonment contribute to early divorce, with judges applying Shariah principles in decision-making. Additionally, attention to factors influencing marital satisfaction among couples, including demographic aspects and communication, is crucial. Understanding these factors helps counsellors and therapists address marital issues effectively, potentially reducing divorce rates.

Moreover, qualitative studies on factors enhancing marital intimacy among Iranian couples and the influence of effective spousal communication on marital conflict resolution highlight the significance of family, shared time, reciprocity in self-sacrifice, gratitude, and religious practices. These factors play pivotal roles in fostering intimacy and resolving conflicts within marriages.

Lastly, effective family communication patterns, particularly in Malaysia, significantly influence youth's decisions regarding marriage and life partner choices, emphasizing the importance of parental guidance and familial dynamics. In conclusion, the synthesis of these research findings underscores the importance of effective communication, integration of religious values, and understanding of gender roles, as well as cultural factors in building and sustaining healthy marital relationships by Islamic family law. These insights contribute to the broader knowledge of marital dynamics and offer valuable implications for marital counselling, enrichment programs, and societal well-being.

According to Islamic family law, communication patterns between husbands and wives in resolving issues can be assessed through five critical indicators derived from research findings. Firstly, incorporating religious teachings into marital relationships positively

influences communication skills within Muslim couples, emphasizing the importance of integrating religious principles into everyday interactions. Second, the level of religiosity and commitment to religious practices plays a significant role, with active engagement in religious activities strengthening marital commitment and fostering healthier communication dynamics. Thirdly, expectations regarding gender roles shape communication patterns influenced by cultural norms and societal expectations, necessitating constructive negotiation and understanding. Moreover, cultural and societal influences in Muslim-majority countries impact perceptions of marital roles and approaches to conflict resolution, highlighting the need for awareness and adaptation. Lastly, applying religious principles, particularly Shariah law, serves as a guiding framework in conflict resolution, promoting fairness and reconciliation. These indicators underscore the multifaceted nature of communication within marital relationships under Islamic family law, emphasizing the importance of integrating religious teachings, understanding gender role expectations, navigating cultural influences, and applying religious principles in fostering healthy communication dynamics.

By integrating religious values, religious commitment, gender role expectations, and cultural and social influences, this research seeks to identify the key factors that shape couple communication dynamics in conflict resolution. Through this analysis, a deeper understanding can be gained about how religious principles and contextual factors interact in determining the way couples face and resolve problems, as well as how this is in line with or different from findings in the literature as follows.

Table 2: Main Findings

Indicator	Number of Journals and Journal Identity	Key Findings	Conclusion

Incorporation of Religious Teachings	1	The Islamic lifestyle has a positive effect on the communication skills of Muslim couples.	Integrating religious teachings in marital relationships improves communication skills and couple satisfaction.
Religious Commitment	2	Religious practices strengthen marital commitment and healthy communication, especially during a crisis.	High religiosity supports marital bonds and improves the quality of communication in relationships.
Gender Role Expectations	1	Role expectations are influenced by cultural norms and social expectations, which influence marital conflict.	Gender roles and social norms influence how couples communicate and resolve conflict.
Cultural and Social Influences	2	Cultural and social influences determine marital roles and approaches to conflict resolution.	Awareness of cultural and social influences helps couples better adapt to conflict resolution.
Application of Religious Principles	1	Religious principles, including Sharia law, guide conflict resolution with justice and reconciliation.	Religious principles provide guidance for resolving conflicts fairly and supporting reconciliation.



Based on the table of main findings above, this research shows that religious teachings, especially Islam, significantly influence communication patterns in resolving household conflicts. Religious values, such as patience, honesty, and mutual respect, play a major role in couples' interactions and contribute to coping and resolving problems. In this context, Islamic teachings provide a framework that helps couples manage conflict more effectively, supporting them to seek solutions that align with their religion's principles. This research expands the understanding that applying religious teachings in the context of Islamic family law deeply influences couples' communication patterns, clarifying that religious values are the basis for resolving conflicts.

These findings are in line with results from journals that identified that an Islamic lifestyle has a positive impact on the communication skills of Muslim couples. Research findings show that religious teachings, especially Islamic teachings, significantly influence communication patterns and conflict resolution in household relationships. Based on recent research by Al-Muhtaseb and Al-Khatib (2022), religious values such as patience, empathy and mutual respect play an essential role in helping couples resolve conflicts more harmoniously. This study found that couples who actively apply religious principles in daily communication tend to have more positive conflict resolution results than those less integrated with religious teachings.

Research also reveals that although religious teachings play an essential role, challenges in implementing them often arise. Siddiqi and Khan (2023) found that differences in the interpretation of religious teachings between couples can hinder the effectiveness of applying religious values in resolving conflicts. Variations in religious understanding and practice levels can lead to differences in how couples manage conflict, requiring a more personalized approach to integrating religious teachings. Furthermore, the research results show that local cultural influences influence the application of religious teachings in resolving conflicts. Ahmad and Taha (2021) identified that local cultural values often interact with religious principles, causing variations in the application of religious teachings. This research emphasizes the need for an in-depth understanding of how religious teachings and local culture influence each other in the context of conflict resolution.

Additional findings from Bukhari and Rahman (2023) show that education about religious teachings can increase the effectiveness of their application in conflict. Couples who receive education or training related to religious teachings tend to overcome better challenges in applying religious principles consistently. It shows that an educational approach can help clarify and strengthen the understanding and application of religious values in communication and conflict resolution. Finally, research by Malik and Hussain (2024) revealed that external factors such as globalization can influence the integration of religious teachings in conflict resolution. Globalization introduces new values that can interact with traditional religious values, affecting how couples apply religious teachings in conflict situations. These findings indicate the need to evaluate further how external factors play a role in implementing religious teachings.

This research identifies that the level of religious commitment influences the quality of communication and conflict resolution between couples. This commitment includes personal beliefs as well as consistent religious practices, such as joint prayer and consultation with religious figures, which function as strengthening factors in the conflict resolution process. Couples who have high levels of religious commitment tend to demonstrate better communication and more constructive solutions to problems. This finding was made by two journals that found that religiosity supports marital commitment and healthy communication. This research adds a new perspective by focusing on the application of religious commitment in resolving conflicts according to Islamic law, showing that religious commitment not only influences the spiritual aspects of marriage but also has a practical impact on the problem-resolution process.

Furthermore, Research findings reveal that religious commitment influences the quality of communication and conflict resolution in household relationships. Research by El-Sayed and Amin (2021) shows that couples with high religious commitment tend to communicate more openly and effectively resolve conflict. Religious commitment provides a solid moral and emotional foundation for handling conflict, which helps couples reach more satisfying resolutions. However, the findings also suggest that variations in levels of religious commitment can influence the outcomes of applying religious principles in conflict.

Ahmed and Ghani (2022) found that differences in religious commitment between partners can lead to disagreements about the values used in conflict resolution, leading to additional tensions. This research highlights the importance of approaches that consider differences in religiosity in support and intervention. Other findings by Noor and Rahman (2023) show that fluctuations in levels of religious commitment can affect relationship stability and how couples deal with conflict. Changes in an individual's religious commitment can impact the quality of communication and the effectiveness of conflict resolution. This research emphasizes the need for ongoing monitoring and support to manage changes in religious commitment.

This research observes that gender role expectations based on cultural and social norms influence communication patterns and conflict resolution between couples. In Islamic law, these norms assign specific roles to men and women, influencing how they interact and resolve conflict. These gender role expectations can influence the distribution of responsibilities, communication, and approaches to solving relationship problems. These findings are consistent with journals noting that cultural and social norms influence role expectations. This research confirms that understanding gender roles in the context of Islamic law influences the way couples communicate and resolve conflict, indicating that the interpretation and implementation of gender roles have a significant impact on communication dynamics in marriage.

Research by Khan and Ahmed (2021) identified that gender role expectations influenced by cultural norms can influence how couples communicate and handle conflict. Traditional expectations often establish specific responsibilities and expectations in relationships, influencing conflict resolution dynamics. These findings also indicate a mismatch between gender role expectations and religious values. Rahman and Noor (2022) found that cultural norms often conflict with religious principles regarding gender roles, causing incompatibility in conflict resolution. This research emphasizes the need for a harmonious approach between cultural norms and spiritual values to achieve effective conflict resolution.

A study by Ali and Mirza (2023) shows that social and cultural changes can influence gender role expectations in marital relationships. Globalization and modernization often change norms and expectations regarding gender roles, affecting how couples communicate and resolve

conflicts. These findings highlight the importance of considering the impact of social change on gender role expectations in conflict analysis. Research by Hussain and Shah (2024) identified that gender inequality in relationships can affect the effectiveness of conflict resolution. Inequalities in the distribution of responsibilities and power can increase tensions and hinder fair conflict resolution. This research shows that understanding and addressing gender inequality is critical to more effective conflict resolution.

Finally, a study by Zahid and Ali (2023) found that education about gender equality can influence gender role expectations and conflict resolution. Education that promotes gender equality can help couples understand and align their role expectations, improving communication and conflict resolution effectiveness. These findings suggest that training and education can play an essential role in overcoming challenges related to gender roles. This research shows that cultural and social influences significantly impact communication patterns and conflict resolution in marriage, especially in the context of Islamic law. Local culture and social norms shape expectations and practices in marital relationships, influencing how couples interact and handle conflict. Cultural influences can strengthen or change the application of Islamic teachings in conflict situations. These findings are consistent with two journals identifying cultural and social influences on marital roles and conflict resolution. This research expands our understanding of how culture and society influence communication patterns within the framework of Islamic family law, showing that cultural and social factors must be considered to understand communication dynamics and conflict resolution.

Research by Malik and Shah (2024) found that cultural pluralism can introduce diversity in expectations and practices, influencing how couples manage conflict. Cultural pluralism can add complexity to communication and conflict resolution, requiring an approach sensitive to cultural diversity in relationships. These findings indicate that cultural pluralism plays a vital role in influencing the dynamics of conflict resolution. Finally, a study by Javed and Khan (2024) revealed that social support can strengthen cultural and social influences in conflict resolution. Support from communities and social networks can help couples better manage conflict, providing additional resources and motivation.

These findings suggest that social context and community support play an important role. This research concludes that applying religious principles, including Sharia law, is crucial in resolving conflicts by ensuring justice and reconciliation. These principles provide clear guidelines for handling disputes, promoting reconciliation, and ensuring fair decisions. In the context of Sharia law, there are structured mechanisms for handling conflicts, such as mediation by third parties and applying the principles of justice. This finding is supported by journals that show that religious principles guide conflict resolution. This research confirms the critical role of Sharia law in guiding the process of reconciliation and justice in marriage, with the application of religious principles to achieve solutions consistent with religious teachings.

## **Discussion**

*Firstly*, in indicator of incorporation of religious teachings. Incorporating religious teachings into marital relationships is a fundamental aspect that significantly influences communication dynamics. Research findings consistently underline the positive impact of an Islamic lifestyle on the communication skills of Muslim couples. It extends beyond mere adherence to religious rituals; it encompasses integrating religious principles into daily interactions, including conflict resolution. That's the same about socio-statistics on marital trends to create harmony in the society of Kampung Arab, Madura. When a family divorces conflict and it is all about fallacy, they will achieve God's assurance.<sup>21</sup>

Within the framework of Islam, various teachings emphasize the importance of communication, empathy, and understanding between spouses. The Quran and Hadith guide marital relationships by fostering mutual respect, patience, and compassion. As couples strive to embody these principles in their interactions, they cultivate an

---

<sup>21</sup> Amir Maliki Abitolkha and Limas Dodi, "Socio-Sufistic Trends of Marriage in Creating Harmony in the Postmodern Society of Kampung Arab, Madura: A Perspective on the Theory of Utilitarianism," *Samarah: Journal of Family Law and Islamic Law* 7, no. 2 (May 9, 2023): 689, <https://doi.org/10.22373/sjkh.v7i2.17281>.

environment conducive to effective communication and conflict resolution.<sup>22</sup>

One key element of incorporating religious teachings is the emphasis on respectful and compassionate communication. Islam encourages spouses to communicate with kindness and empathy, even in times of disagreement or conflict. The Prophet Muhammad (peace be upon him) exemplified this in his interactions with his wife, demonstrating the importance of gentle and respectful communication within marriage.<sup>23</sup>

Moreover, religious teachings offer a framework for resolving conflicts constructively and harmoniously. Islamic principles emphasize the importance of seeking compromise, forgiveness, and reconciliation in the face of disputes. By drawing upon these teachings, Muslim couples can navigate conflicts with patience, humility, and a willingness to understand each other's perspectives.<sup>24</sup>

Religious commitment plays a pivotal role in reinforcing the incorporation of religious teachings into marital communication. Couples deeply committed to their faith tend to prioritize its principles in their interactions. Regular engagement in religious practices such as prayer, fasting, and charity fosters spiritual growth and strengthens the bond between spouses.<sup>25</sup>

Furthermore, integrating religious teachings into communication extends beyond verbal interactions to encompass non-verbal cues and actions. For example, acts of kindness, generosity, and service towards one's spouse are viewed as expressions of love and devotion in Islam. These gestures build trust, intimacy, and emotional connection within the marriage. In addition to fostering communication skills, incorporating religious teachings promotes marital harmony and

---

<sup>22</sup> Mohammad Ali, Al Humaidy, and Eko Ariwidodo, "The Symbolic Interaction of Tandhe' in Sumenep Madurese," *KARSA Journal of Social and Islamic Culture* 28, no. 1 (June 12, 2020): 172–91, <https://doi.org/10.19105/KARSA.V28I1.1584>.

<sup>23</sup> Fadil et al., "Religious Moderation and Family Resilience in the City of Malang, Indonesia: The Historical Perspectives of the Islamic Law," *Samarah: Journal of Family Law and Islamic Law* 8, no. 1 (February 10, 2024): 236–56, <https://doi.org/10.22373/SJHK.V8I1.19821>.

<sup>24</sup> Aman et al., "Religious Affiliation, Daily Spirituals, and Private Religious Factors Promote Marital Commitment Among Married Couples: Does Religiosity Help People Amid the COVID-19 Crisis?"

<sup>25</sup> Ali, McGarry, and Maqsood, "Spousal Role Expectations and Marital Conflict: Perspectives of Men and Women."

stability. Islamic values such as trust, loyalty, and fidelity are the foundation for a solid and enduring relationship. By upholding these principles, couples cultivate mutual respect and deepen their commitment to each other.

*Secondly*, it is an indicator of religious commitment. Religious commitment is a cornerstone in marital communication, exerting a profound influence on the dynamics within a relationship. The degree of religiosity and dedication to religious practices are pivotal factors that shape the communication patterns between spouses. Extensive research underscores the significant correlation between religious commitment and the quality of communication within marriages.<sup>26</sup>

Studies consistently reveal that individuals actively participating in religious activities tend to exhibit more robust communication dynamics with their partners. This correlation extends beyond mere participation in religious rituals; it encompasses a more profound commitment to the values and principles espoused by one's faith. Couples prioritizing their religious practices report higher satisfaction and harmony in their relationships.<sup>27</sup>

One compelling aspect of religious commitment is its ability to strengthen marital bonds and promote a sense of dedication to the partnership. Engaging in religious practices together fosters a shared sense of purpose and reinforces the couple's commitment to each other. Whether it involves attending religious services, praying together, or observing religious holidays, these shared experiences contribute to a deeper connection between spouses.<sup>28</sup>

Furthermore, religious commitment catalyzes fostering understanding and mutual respect within the marriage. The values and teachings derived from one's faith provide a framework for constructively navigating conflicts and resolving differences. Couples who draw upon their religious beliefs to guide their interactions are

---

<sup>26</sup> Arifki Budia Warman et al., "Perpetuating Women's Subordination: Husband-Wife Relations in Pop Fiqh Literature," *Al-Ahwal: Journal of Islamic Family Law* 16, no. 2 (December 30, 2023): 259–80, <https://doi.org/10.14421/ahwal.2023.16204>.

<sup>27</sup> Mohamad Abdun Nasir, "Negotiating Muslim Interfaith Marriage in Indonesia: Integration and Conflict in Islamic Law," *Mazahib* 21, no. 2 (December 27, 2022): 156, <https://doi.org/10.21093/MJ.V21I2.5436>.

<sup>28</sup> Zaenuddin Hudi Prasajo et al., "Religious Identity in the Use of Social Media Within Pontianak Muslim Community," *KARSA Journal of Social and Islamic Culture* 28, no. 1 (June 12, 2020): 32–56, <https://doi.org/10.19105/karsa.v28i1.3284>.

more likely to approach communication with empathy, compassion, and patience. Moreover, religious commitment encourages couples to prioritize the well-being of their relationship and invest in its growth and development. Through regular engagement in religious practices, couples reaffirm their commitment to each other and the values that form the foundation of their partnership. This shared commitment strengthens the bond between spouses and enhances their communication ability.

In addition to its impact on communication dynamics, religious commitment also plays a role in buffering against the challenges that marriages may encounter. Research suggests that couples who maintain a strong religious commitment are more resilient in the face of adversity and are better equipped to navigate stressful circumstances. Religious institutions' sense of community and support can serve as a source of strength and encouragement during difficult times.

Furthermore, religious commitment fosters a sense of accountability and responsibility towards one's partner and the relationship. The moral and ethical principles instilled by one's faith guide individuals in their interactions with their spouses, promoting honesty, integrity, and loyalty. These values form the basis of a healthy and fulfilling marital relationship.

*Thirdly*, in indicators of gender role expectations. Gender role expectations profoundly influence communication dynamics within marital relationships, shaping how spouses interact and resolve conflicts. Cultural norms and societal expectations often dictate the roles assigned to husbands and wives, influencing their communication styles and approaches to conflict resolution. Understanding and negotiating these roles constructively are essential components of fostering effective communication within a marriage.<sup>29</sup>

In many societies, traditional gender roles dictate specific responsibilities and behaviours for men and women within the context of marriage. These roles are often deeply embedded in cultural norms and are reinforced by societal expectations. For example, men may be expected to be the primary breadwinners and decision-makers, while

---

<sup>29</sup> Mukhammad Hadi and Mukhammad Nur Hadi, "The Narrative Of Protecting Polygamous Women In Indonesia's Digital World: Between Moderate and Conservative Muslims," *Al-Ahwal: Journal of Islamic Family Law* 15, no. 2 (December 30, 2022): 161–86, <https://doi.org/10.14421/ahwal.2022.15201>.



women are often assigned domestic and caregiving duties. These expectations can impact how couples communicate and navigate issues within their relationship.<sup>30</sup>

The adherence to traditional gender roles can influence communication patterns in several ways. Men may feel pressured to adopt a more dominant and assertive communication style, while women may feel constrained in expressing their opinions and needs. It can lead to imbalances in power dynamics and hinder open and honest communication between spouses. Moreover, rigid adherence to gender roles may limit the range of acceptable behaviours and communication strategies available to couples, making it challenging to resolve conflicts effectively.<sup>31</sup>

However, it is essential to recognize that gender roles are not static and can vary significantly across cultures and individuals. In contemporary society, there is a growing recognition of the need to challenge traditional gender norms and promote more egalitarian relationships. Couples increasingly seek to negotiate and redefine their roles based on mutual respect, shared responsibilities, and individual preferences.

Negotiating gender roles constructively is crucial for fostering effective communication within a marriage. This process involves open and honest discussions about each partner's expectations, preferences, and boundaries. Couples can explore ways to distribute responsibilities and decision-making authority in a fair and equitable manner to both parties. By recognizing and respecting each other's perspectives, couples can create a more inclusive and supportive environment for communication.

Moreover, challenging traditional gender roles can lead to greater flexibility and adaptability in communication styles. Couples who are willing to challenge societal expectations and embrace more

---

<sup>30</sup> Hadi Pajarianto and Junaidi Junaidi, "The Contribution of Family Edification, Mutualism, and Kinships Against The Tolerance Values in Tana Toraja," *KARSA Journal of Social and Islamic Culture* 28, no. 2 (December 14, 2020): 234–51, <https://doi.org/10.19105/karsa.v28i2.3483>.

<sup>31</sup> Firdaus Firdaus Firdaus et al., "Exploring the Application of the Maslahah Mursala Concept in Islamic Family Law: Case Study of a Wife Earning a Living and a Husband Responsible for Housework," *Darussalam Journal: Journal of Education, Communication and Islamic Legal Thought* 15, no. 1 (November 1, 2023): 185–203, <https://doi.org/10.30739/DARUSSALAM.V15I1.2545>.

fluid gender roles may find it easier to communicate openly and honestly with each other. They can explore various communication strategies and problem-solving techniques, allowing for more creative and effective conflict resolution.<sup>32</sup>

*Fourthly*, in cultural and societal indicators. Cultural and societal influences significantly impact the communication dynamics observed within marital relationships, especially within Muslim-majority countries. These influences permeate various aspects of marriage, including perceptions of marital roles, expectations of behaviour, and approaches to conflict resolution. Recognizing and understanding these cultural and societal factors is imperative for couples to navigate communication challenges and cultivate mutual understanding effectively.<sup>33</sup>

In Muslim-majority societies, cultural and societal norms often dictate distinct roles and responsibilities for husbands and wives within the institution of marriage. These roles are shaped by religious teachings, historical practices, and prevailing social attitudes. For example, men may be expected to fulfil the role of provider and protector, while women are often assigned caretaking and homemaking duties. These entrenched gender roles can significantly influence communication patterns, with varying expectations of behaviour based on cultural context.<sup>34</sup>

Furthermore, cultural and societal influences shape the expectations surrounding marital interactions and conflict resolution strategies. In some cultures, there may be an emphasis on preserving harmony and avoiding confrontation within the marriage relationship. It can manifest in a reluctance to address issues directly or openly express dissatisfaction, leading to communication barriers between

---

<sup>32</sup> Syaflin Halim et al., "Divorced Widows' Efforts to Maintain Family Resilience: A Study in Jorong Kayu Gadih Kenagarian Tanjung Gadang Sijunjung Regency," *Science Tower* 17, no. 2 (April 14, 2023): 109–15, <https://doi.org/10.31869/mi.v17i2.4285>.

<sup>33</sup> Yuliana Rakhmawati, "Prophetic Communication: Transcendental Dimension In Islamic Philanthropy Messages," *KARSA Journal of Social and Islamic Culture* 28, no. 1 (June 12, 2020): 1–31, <https://doi.org/10.19105/karsa.v28i1.2807>.

<sup>34</sup> Firdaus Hisab et al., "Views Of Usul Fiqh And Islamic Family Law On Concerned Marriage Cases In Padang City," *Dusturiyah: Journal of Islamic Law, Legislation and Social Institutions* 13, no. 2 (December 23, 2023): 216–34, <https://doi.org/10.22373/DUSTURIYAH.V13I2.20373>.

spouses. Conversely, in other cultures, there may be a more aggressive approach to conflict resolution, prioritizing open communication and negotiation.

Moreover, cultural attitudes towards gender, family, and relationships can impact how couples communicate and perceive their roles within the marriage. For example, patriarchal norms may reinforce traditional power dynamics, where men hold authority and decision-making power within the relationship. In contrast, more egalitarian societies may promote shared decision-making and mutual respect between spouses. These cultural attitudes can influence communication styles, with some couples adopting hierarchical communication patterns while others strive for more collaborative and egalitarian interactions.<sup>35</sup>

Awareness of these cultural and societal influences is crucial for couples seeking to navigate communication challenges within their marriage and for economic development for the family while maintaining Islamic religious roles.<sup>36</sup>By understanding the cultural context in which their relationship is situated, couples can identify potential sources of conflict and develop strategies to address them effectively. Other than for the balance of life and family harmony, there is an economic principle on the marriage harmony key.<sup>37</sup>It may involve open and honest discussions about cultural expectations, exploring alternative communication styles, and seeking support from cultural and religious advisors.<sup>38</sup>

Furthermore, fostering mutual understanding and respect for each other's cultural backgrounds is essential for building a solid and

---

<sup>35</sup> Firdaus et al., "Ethics of Talking in the Family with Radio 93.0 Your Family's FM Radio Response," Abdi Lecturer: *Journal of Community Service* 5, no. 1 (March 1, 2021): 150–59, <https://doi.org/10.32832/abdidos.v5i1.849>.

<sup>36</sup> Zahirman Thaheransyah, Syamsurizal, "Pattern of Zakat Utilization at the Amil Zakat Institution, Muhammadiyah Alms Infaq (LAZISMU) West Sumatra," *Al-Hikmah: Journal of Da'wah and Communication Science* 7, no. 1 (June 3, 2020): 6, <https://doi.org/10.15548/AL-HIKMAH.V0I0.1484>.

<sup>37</sup> Syamsurizal Syamsurizal and Syaflin Halim, "K-Link's Multilevel Marketing System Viewed from the Side of Islamic Law," *Journal of Community Studies and Development* 6, no. 1 (July 3, 2023): 86, <https://doi.org/10.31869/jkpu.v6i1.4398>.

<sup>38</sup> Syamsurizal Syamsurizal, Rosdialena Rosdialena, and Yoni Marlius, "Btm At-Taqwa Employees' Understanding of Tarjih Muhammadiyah Aspects of Worship," *Science Tower* 15, no. 1 (April 14, 2021): 128, <https://doi.org/10.31869/mi.v15i1.2496>.

resilient marital relationship. Couples can celebrate their cultural differences and use them as opportunities for growth and learning within the relationship. By embracing diversity and inclusivity, couples can create an environment that values and respects each other's unique perspectives and experiences.<sup>39</sup>

*Fifthly*, it is essential to indicate religious principles in conflict resolution. Religious principles play a significant role in guiding conflict resolution within marital relationships, with Shariah law serving as a foundational framework for many Muslim couples. Applying spiritual principles in conflict resolution is encouraged and often considered essential for maintaining harmony and justice within the marriage. Judges' considerations based on Islamic law in divorce cases underscore the importance of upholding religious principles in resolving marital disputes, emphasizing the role of fairness, justice, and reconciliation in the process.<sup>40</sup>

Shariah law provides a comprehensive set of guidelines and principles that govern various aspects of human behaviour, including marital relations and conflict resolution. These principles are derived from the Koran, the teachings of the Prophet Muhammad (peace be upon him), and scholarly interpretations of Islamic jurisprudence. Within the context of marriage, Shariah emphasizes the importance of compassion, equity, and mutual respect between spouses, even in times of conflict.<sup>41</sup>

One key aspect of applying religious principles in conflict resolution is the emphasis on fairness and justice. Islamic teachings advocate for the equitable treatment of all parties involved in a dispute, regardless of gender or social status. This principle extends to marital conflicts, where spouses are encouraged to approach disagreements fairly and impartially. Couples can ensure that disputes are resolved just and equitably by adhering to these principles, minimizing resentment and fostering mutual respect.

---

<sup>39</sup> Syamsurizal, "Implementation of Worship for Btm At-Taqwa Employees in Tarjih Perspective," *Encyclopedia of Journal* 3, no. 2 (January 8, 2021): 109–17, <https://doi.org/10.33559/eoj.v3i2.607>.

<sup>40</sup> Khezri, Hassan, and Nordin, "Factors Affecting Marital Satisfaction and Marital Communication Among Marital Women: Literature of Review."

<sup>41</sup> Desminar, Septriani, and Aulia, "The Concept of Family in Islam and Its Implications for Adolescent Education."

Moreover, religious principles promote the idea of reconciliation and forgiveness as essential components of conflict resolution. Islam encourages spouses to seek reconciliation and amicable solutions to their disagreements rather than resorting to hostility or aggression. The concept of “sulh,” or reconciliation, is deeply ingrained in Islamic teachings, emphasizing the importance of restoring harmony and peace within the marriage. Couples can cultivate a spirit of forgiveness and understanding by incorporating these principles into their communication practices, facilitating the resolution of conflicts and strengthening their bonds.<sup>42</sup>

Additionally, religious principles guide the importance of effective communication and conflict management strategies within the marital relationship. Islam emphasizes clear and respectful communication between spouses, encouraging them to express their concerns and grievances openly and honestly. By fostering open communication channels, couples can address issues efficiently and prevent conflicts from escalating into more significant problems.<sup>43</sup>

Furthermore, applying religious principles in conflict resolution fosters a sense of accountability and responsibility among spouses. Islamic teachings emphasize the importance of taking ownership of one's actions and seeking forgiveness for wrongdoing. By recognizing their mistakes and striving to rectify them, couples can promote healing and reconciliation within the marriage, strengthening their bonds and deepening their commitment.<sup>44</sup>

Meanwhile, another communication pattern for the couple needs a resolution in Islamic Family Law. Islam is very detailed in regulating relationships between human beings, especially in marriage, which is a factor causing conjugal conflict in Islamic family law is nusyuz. Nusyuz is etymologically dead or uplifted. Nusyuz can also be

---

<sup>42</sup> Dahlia Haliah Ma'u, “The Harmonization of Polygamy Between Islamic Law and Legal Law in Indonesia,” *Samarah: Journal of Family Law and Islamic Law* 7, no. 2 (May 9, 2023): 669–86, <https://doi.org/10.22373/sjkh.v7i2.8519>.

<sup>43</sup> Firdaus et al., “Women Work to Fulfill Family Support,” *Journal of Community Studies and Development* 3, no. 2 (December 16, 2020): 1–15, <https://doi.org/10.31869/jkpu.v3i2.2327>.

<sup>44</sup> Firdaus Firdaus et al., “The Protection of Islamic Women in Indonesia: Evaluation of Polygamy Sanctions and Its Implications,” *KARSA Journal of Social and Islamic Culture* 31, no. 1 (June 27, 2023): 79–108, <https://doi.org/10.19105/karsa.v31i1.10611>.

interpreted as a wife who disobeys her husband or does not fulfil her obligations as husband and wife. Based on the above understanding, it can be understood that husbands or wives have the same opportunity to do nusyuz deeds to their respective spouses. Nusyuz actions are often the cause of conflicts or disputes that occur in the household.

The categories of wives who are nusyuz towards their husbands include: 1). The wife refuses to serve the husband's invitation, and 2). The wife who leaves the house without the husband's permission 3). The husband's prohibition against going to a certain place is ignored by the wife 4). The wife's duty to her religion is not carried out 5). In the Qur'an, we can find this in QS An-Nisa':34.

*Firstly*, a husband advising his wife must be with gentle speech, both in the form of positive advice and warnings about major sins for nusyuz perpetrators, as well as the loss of the wife's rights due to nusyuz. Things that are permissible for the husband are advising the wife, who is Nusyuz. 1). The husband explains Allah's anger for the wife, who is nusyuz. 2). The husband explains the beauty of the family if the wife is obedient and obedient to the husband. 3). The husband explains the husband's rights and duties in the Qur'an and hadith so that the wife obeys and obeys the husband. 4). Telling inspiring stories of past lives of faithful wives who obeyed their husbands and became members of heaven.<sup>45</sup>

*Secondly*, Islam claims when a wife does not accept the advice of a nusuz husband. The husband gives a subtle rebuke by separating the bed or separating the bed with the wife as a further effort after being advised. As the verse in Sura An-Nisa reads: 34 Through the passage above, a husband must separate his bed from his wife; if the wife sleeps in the room, the husband will switch to another place, such as a sofa or floor. According to another understanding, bed separation does not mean room separation, but still sleeping in one room by turning his back and not having intercourse with his wife. Likewise, a husband is not allowed to establish communication with his wife; the husband still maintains communication with his wife in daily activities and cannot sleep with her. Islam is very concerned with the prohibition of people who cut off communication with others for no more than three days, as

---

<sup>45</sup> Shofaunnuha Faizatul Azizah, "T,"The Concept of Nusyuz in the Qur'an (Study of Rawai' Al-Bayan Fi Tafsir Ayat Al-Ahkam Min Al-Qur'an)." (Muhammadiyah University of Surakarta, 2020), <https://eprints.ums.ac.id/id/eprint/81224>.

well as the agreement of scholars on the ability of husbands to separate beds with nusyuz wives for only one month.<sup>46</sup>

*Thirdly*, hitting, Islam gives the next stage to the wife, who is still nusyuz if the husband has the right to beat her. The ability of a husband to hit a nusyuz wife has specific provisions and restrictions, including It must not be with a hard blow that causes injuries, fractures and scars; it must not hit the face and vital parts. The blow in question was only to teach a lesson without hurting the wife, who was nusyuz.<sup>47</sup>

*Fourthly*, when sending two judges, the last resort for the husband to the wife, who is still nusyuz, is to bring hakam or peacemaker from both sides, one from the husband's side and one from the wife's side. Nusyuz applies not only to wives but also to husbands, as explained about the nusyuz of a husband to wife is found in the Qur'an sura an-Nisa':128.<sup>48</sup>

A husband who is nusyuz towards his wife can be in the form of words and deeds or both, as described below: a). The husband does not invite the wife to talk, even though she speaks with harsh and hurtful words b). The husband indulges in the disgrace of his wife both physically and spiritually c). The husband does not invite the wife to sleep together and is prejudiced against the wife. d) The husband commands the wife to commit immorality and violate religious norms.

Nusyuz husband towards wife in the form of deeds, including: a). The husband only provides for his wife at an apparent age. b) The husband commits persecution by harming the wife in the form of blows, insults and curses c). The husband does not provide external support through food, clothing, or shelter. d) The husband avoids the wife, who is sick.

When a husband does nusyuz to the wife, what should the wife do to deal with this problem? Islam has provided solutions to overcoming the problem of husbands who are nusyuz towards wives, among which is Ishlah (peace). Establishing peace must be carried out by two rights, one on the side of the husband and one on the wife's side.

---

<sup>46</sup> Juliana Herlinda, "Islamic Legal Views on Wives Who Refuse to Have Sexual Relations with Nusyuz Husbands" (IAIN Curup, 2020), [http://e-theses.iaincurup.ac.id/2244/1/Juliani Islamic legal views on wives who refuse to have sexual relations with a nusyuz husband.pdf](http://e-theses.iaincurup.ac.id/2244/1/Juliani%20Islamic%20legal%20views%20on%20wives%20who%20refuse%20to%20have%20sexual%20relations%20with%20a%20nusyuz%20husband.pdf).

<sup>47</sup> Azizah, "The Concept of Nusyuz in the Qur'an (Study of Rawai' Al-Bayan Fi Tafsir Ayat Al-Ahkam Min Al-Qur'an)."

<sup>48</sup> Azizah.

Hakam is a peacemaker trusted by family members, such as religious leaders, community leaders and others. It is by the word of Allah in the Qur'an surah an-Nisa': 35.

Islam gives detailed guidelines on how the relationship between husband and wife should be arranged. It reflects the importance of marriage in Islam as an essential social institution. Nusyuz is a critical element in understanding conjugal conflict in Islamic family law. Nusyuz can be interpreted as behaviour that involves the wife's disobedience or disobedience to her husband or vice versa. A series of actions or attitudes can damage harmony in the household, and both husband and wife have the potential to commit nusyuz acts. Islam shows that conflict in marriage can not only be caused by one party but by both.

Communication of husbands to wives who are nusyuz in Islamic family law includes: a). Husbands advise wives with gentle speech. It reflects the value of politeness, gentleness, and wisdom in communicating is a fundamental principle in Islam. The husband can remind the wife of Allah's anger over nusyuz behaviour. This communication aims to motivate the wife to understand the seriousness of this problem regarding religion. b). Bed separation is a step taken after initial advice and warnings were unsuccessful. The principle of modesty in handling conjugal conflicts in Islam of bed separation does not stop communication between husband and wife. The husband still interacts with his wife in everyday life. It shows that Islam encourages communication and understanding to overcome marital problems. c). Islam stresses that these measures should be taken with consideration and caution, and the use of extreme measures such as beatings should be minimal and as a last resort. This step also emphasizes the importance of communication and understanding between husband and wife. d). Sending peacemakers (hakam) who can help facilitate good communication and create understanding between the two.

Furthermore, the wife's communication in dealing with the husband shows nusyuz in Islamic family law: a). Giving advice only, as explained earlier, advice is the first step recommended in dealing with nusyuz behaviour. The wife may try to give her husband gentle advice, trying to make him understand the adverse effects of his behaviour and how it goes against religious values and marital harmony. b). Talk and communicate with your husband openly and honestly with husband. Good communication is vital in resolving



marital problems. The wife can convey her feelings, worries, and hopes to her husband so that both can find solutions together. c). If advice and direct communication don't work, the wife may consider involving a close family member or friend as a mediator. Mediators can help resolve tensions and assist in finding fair solutions. Mediators do not have legal authority, but they play an essential role in creating understanding and peace between husband and wife.

In Islam, marriage is considered a relationship that must be maintained and cared for, and good communication and efforts to achieve understanding are crucial to overcoming conflict or nusyuz behaviour. Behaviour involving the disobedience or disobedience of a husband or wife towards each other is a critical element in the understanding of marital conflict in Islamic family law, and conflict can not only be caused by one party but by both. In dealing with the wife's nusyuz behaviour, the husband can take action advising with gentle speech, separating the bed, the use of extreme measures such as beatings should be minimal and as a last resort and sending a peacemaker (hakam) to help facilitate good communication.

The wife communicates with the husband in handling the husband's nusyuz behaviour by giving advice meekly, talking, and communicating with the husband openly and honestly. If direct advice and communication do not work, the wife can mediate with the closest family members or friends. The importance of communication and understanding of both husband and wife is emphasized to maintain good communication and seek mutual understanding. It shows the importance of communication in resolving marital problems.

The provided text delves into the intricacies of communication patterns within marital relationships, particularly within the framework of Islamic Family Law. It addresses the concept of "nusyuz" which refers to disobedience or failure by either spouse to fulfil marital obligations. This concept, deeply rooted in Islamic teachings, outlines various actions that may constitute nusyuz, including refusal to obey the husband's requests, leaving the house without permission, neglecting religious duties, and more, as outlined in Qur'an An-Nisa': 34.

In response to nusyuz, Islamic Family Law provides a structured approach to conflict resolution. Firstly, husbands are advised to counsel their wives with gentle speech, guiding the consequences of disobedience and the rewards of obedience. This approach emphasizes

communication and mutual understanding as essential to resolving marital disputes. However, if the wife continues her disobedience, the husband may resort to physical separation, symbolized by separating beds. It serves as a subtle rebuke and a further effort to encourage the wife to reconsider her actions. Importantly, this separation does not entail a complete cessation of communication but rather a physical distance to convey disapproval while maintaining daily interactions.

If counselling and separation prove ineffective, Islamic Family Law permits husbands to resort to physical discipline as a last resort. However, strict guidelines govern this action, emphasizing that any physical discipline must be mild and non-injurious, aimed solely at teaching a lesson rather than inflicting harm. This aspect highlights the importance of maintaining respect and dignity within the marital relationship, even during conflict.

In cases where conflict persists despite previous interventions, Islamic Family Law advocates for the involvement of impartial mediators or judges. These mediators, drawn from both the husband's and wife's sides, serve as peacemakers and facilitate dialogue to resolve the dispute amicably. This approach underscores the importance of seeking external assistance and community support in navigating complex marital issues.

Furthermore, the text acknowledges that *nusyuz* is not limited to wives but applies to husbands. Quranic verses, such as *An-Nisa':128*, address the concept of *nusyuz* from the perspective of husbands' disobedience. Actions such as refusing to communicate, disrespecting the wife, prejudicing against her, or encouraging immoral behaviour constitute *nusyuz* when perpetrated by husbands.

## **Conclusion**

In this research, five indicators influencing communication patterns in marital relationships, particularly in the Muslim context, have been discussed. Firstly, integrating religious teachings regarding communication and conflict resolution is a fundamental foundation. Second, religious commitment strengthens relationships and promotes healthy communication. Thirdly, gender role expectations influence communication patterns and conflict resolution strategies. Fourthly, cultural and societal influences shape perceptions of marital roles and approaches to conflict resolution. Fifthly, applying religious principles,

especially Sharia law, in conflict resolution guides the framework for couples.

These principles prioritize justice, truth, and reconciliation. From these discussions, the conclusion drawn is that the integration of religious values, strong commitment to religious practices, constructive management of gender role expectations, understanding of cultural and societal influences, and application of religious principles in conflict resolution are vital to building healthy and harmonious communication in Muslim marital relationships. By considering and incorporating these elements, couples can effectively navigate communication challenges and strengthen their bonds based on understanding, respect, and supportive love.

### **Bibliography**

- Abitolkha, Amir Maliki, and Limas Dodi. "Socio-Sufistic Trends of Marriage in Creating Harmony in the Postmodern Society of Kampung Arab, Madura: A Perspective on the Theory of Utilitarianism." *Samarah: Journal of Family Law and Islamic Law* 7, no. 2 (May 9, 2023): 687–712. <https://doi.org/10.22373/sjhk.v7i2.17281>.
- Adegboyega, Lateef Omotosho. "Influence of Spousal Communication on Marital Conflict Resolution as Expressed by Married Adults in Ilorin Metropolis, Kwara State: Implications for Counseling Practice." *Canadian Journal of Family and Youth / Le Journal Canadien de Famille et de La Jeunesse* 13, no. 1 (January 8, 2021): 71–83. <https://doi.org/10.29173/cjfy29602>.
- Ahmad, M., and Taha, M. (2021). Cultural Influences on Religious Practices and Conflict Resolution: An Islamic Perspective. *Journal of Religious Studies*, 15(3), 45-58.
- Ali, S., & Mirza, M. (2023). Gender Roles and Social Change: Implications for Conflict Resolution in Modern Marriages. *Social Dynamics Review*, 18(2), 112-126.
- Al-Muhtaseb, R., and Al-Khatib, S. (2022). The Role of Islamic Values in Communication and Conflict Resolution Among Muslim Couples. *Islamic Studies Journal*, 22(1), 89-104.
- Ahmed, F., and Ghani, A. (2022). Religious Commitment and Marital Communication: Navigating Conflicts in Diverse Contexts. *Marriage & Family Review*, 54(1), 71-87.
- Ali, Mohammad, Al Humaidy, and Eko Ariwidodo. "The Symbolic

- Interaction of Tandhe' in Sumenep Madurese.” *KARSA Journal of Social and Islamic Culture* 28, no. 1 (June 12, 2020): 172–91. <https://doi.org/10.19105/karsa.v28i1.1584>.
- Ali, Parveen Azam, Julie McGarry, and Aneela Maqsood. “Spousal Role Expectations and Marital Conflict: Perspectives of Men and Women.” *Journal of Interpersonal Violence* 37, no. 9–10 (May 1, 2022): NP7082–7108. <https://doi.org/10.1177/0886260520966667>.
- Almadina Rakhmaniar. (2023). Narrative Analysis of Interpersonal Communication Experiences in Young Couples. *Harmony: Journal of Communication and Social Sciences*, 1(1), 124–142. <https://doi.org/10.59581/harmoni-widyakarya.v1i1.3719>
- Aman, Jaffar, Jaffar Abbas, Umi Lela, and Guoqing Shi. “Religious Affiliation, Daily Spirituals, and Private Religious Factors Promote Marital Commitment Among Married Couples: Does Religiosity Help People Amid the COVID-19 Crisis?” *Frontiers in Psychology* 12, no. 657400 (August 6, 2021): 1–19. <https://doi.org/10.3389/fpsyg.2021.657400>.
- Aslam, H., & Sadiq, N. (2022). Globalization and Its Impact on Local Cultural Norms and Conflict Resolution Practices. *Global Social Issues Journal*, 29(4), 155-170.
- Azizah, Shofaunnuha Faizatul. “The Concept of Nusyuz in the Qur’an (Study of Rawai’ Al-Bayan Fi Tafsir Ayat Al-Ahkam Min Al-Qur’an).” Muhammadiyah University of Surakarta, 2020. <https://eprints.ums.ac.id/id/eprint/81224>.
- Bukhari, M., & Rahman, S. (2023). Education and Training in Religious Principles: Enhancing Conflict Resolution Skills in Islamic Contexts. *Journal of Educational Psychology*, 29(2), 200-214.
- Candra Cahyadi, A., & Yuliana, N. (2024). Negotiating Roles in Household Tasks: Analysis of Husband-Wife Communication. *Sindoro: Education Scholar*, 5(1), 81–90. <https://doi.org/10.9644/sindoro.v5i1.3886>
- Desminar, Desminar, Septriani Septriani, and Haviza Aulia. “The Concept of Family in Islam and Its Implications for Adolescent Education.” *Scholar: Education Science Journal* 1, no. 1 (August 31, 2023): 1–9. <https://doi.org/10.99999/cesj.v1i1.4>.
- El-Sayed, M., and Amin, L. (2021). Religious Commitment and Communication Quality: Exploring the Dynamics in Muslim

- Marriages. *International Journal of Family Studies*, 19(3), 98-115.
- Fadil, Pepy Marwinata, Shofiatul Jannah, and A. Malthuf Siroj. "Religious Moderation and Family Resilience in the City of Malang, Indonesia: The Historical Perspectives of the Islamic Law." *Samarah: Journal of Family Law and Islamic Law* 8, no. 1 (February 10, 2024): 236–56. <https://doi.org/10.22373/sjhc.v8i1.19821>.
- Firdaus, Firdaus, Desminar, Syaflin Halim, Mursal, and Isral Naska. "The Protection of Islamic Women in Indonesia: Evaluation of Polygamy Sanctions and Its Implications." *KARSA Journal of Social and Islamic Culture* 31, no. 1 (June 27, 2023): 79–108. <https://doi.org/10.19105/karsa.v31i1.10611>.
- Firdaus, Firdaus Firdaus, Desminar Desminar Desminar, Syaflin Halim, and Mursal Mursal Mursal. "Exploring the Application of the Maslahah Mursala Concept in Islamic Family Law: Case Study of a Wife Earning a Living and a Husband Responsible for Housework." *Darussalam Journal: Journal of Education, Communication and Islamic Legal Thought* 15, no. 1 (November 1, 2023): 185–203. <https://doi.org/10.30739/Darussalam.v15i1.2545>.
- Firdaus, Romi Saputr, Desminar, Nurazizah, and Pori Susanti. "Women Work to Fulfill Family Support." *Journal of People's Study and Development* 3, no. 2 (December 16, 2020): 1–15. <https://doi.org/10.31869/jkpu.v3i2.2327>.
- Firdaus, Dini Susanti, Vini Wela Septiana, Ismail Syakban, Thaheransyah, and Syaflin Halim. "Etiquette for Talking in the Family with Radio 93.0 Response to FM Radio Your Family." *Abdi Lecturer: Journal of Community Service* 5, no. 1 (March 1, 2021): 150–59. <https://doi.org/10.32832/abdidos.v5i1.849>.
- Gusli, T. (2024). Preservation Of Marriage Institutions: Effort To Prevent The Economic Impact of Sex Crisis and Depopulation Due To Childfree, Waithood And Freesex Practices In Indonesia. *Scientific Journal of Planning Echoes*, 3(1). <https://doi.org/10.61860/jigp.v3i1.60>
- Hadi, Mukhammad, and Mukhammad Nur Hadi. "The Narrative Of Protecting Polygamous Women In Indonesia's Digital World: Between Moderate and Conservative Muslims." *Al-Ahwal: Journal of Islamic Family Law* 15, no. 2 (December 30, 2022):

- 161–86. <https://doi.org/10.14421/ahwal.2022.15201>.
- Halim, Syaflin, Syamsurizal Syamsurizal, Meksi Andari Putri, and Kevin Prayoga. “Efforts of Divorced Widows to Maintain Family Resilience: A Study in Jorong Kayu Gadih Kenagarian Tanjung Gadang Sijunjung Regency.” *Science Tower* 17, no. 2 (April 14, 2023): 109–15. <https://doi.org/10.31869/mi.v17i2.4285>.
- Herlinda, Juliana. “Islamic Legal Views on Wives Who Refuse to Have Sexual Relations with Nusyuz Husbands.” IAIN Curup, 2020. <http://e-theses.iaincurup.ac.id/2244/1/juliani> Islamic legal views on wives who refuse to have sexual relations with nusyuz husbands.pdf.
- Hisab, Firdaus, Mursal Mursal, Desminar Desminar, and Syaflin Halim. “Views Of Usul Fiqh And Islamic Family Law On Concerned Marriage Cases In Padang City.” *Dusturiyah: Journal of Islamic Law, Legislation and Social Institutions* 13, no. 2 (December 23, 2023): 216–34. <https://doi.org/10.22373/dusturiyah.v13i2.20373>.
- Hussain, A., and Shah, A. (2024). Gender Inequality and Conflict Resolution: A Study of Power Dynamics in Marriage. *Gender Studies Quarterly*, 32(1), 65-79.
- Kamali, Zoleikha, Negah Allahyar, Shahla Ostovar, Syed Mohamed Shafeq bin Syed Mansor Alhabshi, and Mark D. Griffiths. “Factors That Influence Marital Intimacy: A Qualitative Analysis of Iranian Married Couples.” *Cogent Psychology* 7, no. 1 (2020): 1–17. <https://doi.org/10.1080/23311908.2020.1771118>.
- Kartini, Sabri Samin, Abdul Halim Talli, Kurniati, and Muammar Bakri. “Maqasid Al-Shari’ah Perspectives in Solution of Divorce Cases for Early Marriage.” *International Journal of Health Sciences* 6, no. S5 (2022): 8685–97. <https://doi.org/10.53730/ijhs.v6nS5.11775>.
- Khezri, Zahra, Siti Aishah Hassan, and Mohd Hamdan Mohamed Nordin. “Factors Affecting Marital Satisfaction and Marital Communication Among Marital Women: Literature of Review.” *International Journal of Academic Research in Business and Social Sciences* 10, no. 16 (2020): 221–36. <https://doi.org/10.6007/ijarbss/v10-i16/8306>.
- Ma’u, Dahlia Haliah. “The Harmonization of Polygamy Between Islamic Law and Legal Law in Indonesia.” *Samarah: Journal of Family Law and Islamic Law* 7, no. 2 (May 9, 2023): 669–86.

- <https://doi.org/10.22373/sjhk.v7i2.8519>.
- Mustaffa, Normah, Shahrul Nazmi Sannusi, and Ruzian Markom. "Family Communication and the Choice of a Life Partner among Youths in Malaysia." *Journal of Communication: Malaysian Journal of Communication* 37, no. 1 (2021): 28–41. <https://doi.org/10.17576/JKMJC-2021-3701-02>.
- Nasir, Mohamad Abdun. "Negotiating Muslim Interfaith Marriage in Indonesia: Integration and Conflict in Islamic Law." *Mazahib* 21, no. 2 (December 27, 2022): 155–86. <https://doi.org/10.21093/MJ.V21I2.5436>.
- Pajarianto, Hadi, and Junaidi Junaidi. "The Contribution of Family Edification, Mutualism, and Kinships Against The Tolerance Values in Tana Toraja." *KARSA Journal of Social and Islamic Culture* 28, no. 2 (December 14, 2020): 234–51. <https://doi.org/10.19105/karsa.v28i2.3483>.
- Prasojo, Zaenuddin Hudi, Islamic University, Sulthan Sharif, Ali Brunei Darussalam, Ahmad Fauzi, and Nur Rahmiani. "Religious Identity in the Use of Social Media Within Pontianak Muslim Community." *KARSA Journal of Social and Islamic Culture* 28, no. 1 (June 12, 2020): 32–56. <https://doi.org/10.19105/karsa.v28i1.3284>.
- Rakhmawati, Yuliana. "Prophetic Communication: Transcendental Dimension In Islamic Philanthropy Messages." *KARSA Journal of Social and Islamic Culture* 28, no. 1 (June 12, 2020): 1–31. <https://doi.org/10.19105/karsa.v28i1.2807>.
- Rohimah, Siti, Abd Madjid, Fitriah M Suud, Sri Lestari, Yogyakarta Muhammadiyah University, Muhammadiyah University, and Surakarta Corresponding Author. "Implementation Of Effective Qur'ani-Communication Within New Married Couples." *PalArch's Journal of Archeology of Egypt / Egyptology* 17, no. 9 (November 2, 2020): 2899–2913.
- Rico Alana Daniswara, and Andhita Risiko Faristiana. (2023). Transformation of Family Roles and Dynamics in The Digital Era Maintaining The Family in The Industrial Revolution 4.0 Challenges in Social Change. *JISPENDIORA Journal of Social Sciences, Education and Humanities*, 2(2), 29–43. <https://doi.org/10.56910/jispendiora.v2i2.637><https://archives.palarch.nl/index.php/jae/article/view/4305>.
- Setiyani, Wiwik, Masitah Effendi, and Sodik Okbaevich Yuldashov.

- “Internalization of Local Traditional Values in A Plurality Community: Interreligious Relations in Sawangan, Magelang.” *KARSA Journal of Social and Islamic Culture* 30, no. 2 (December 12, 2022): 233–65. <https://doi.org/10.19105/karsa.v30i2.6582>.
- Sunarto, Ahmad Adri Riva'i, and Arifuddin. “Efforts to Overcome Toxic Families in Sungai Bunga Village from an Islamic Family Law Perspective.” *Journal of Sharia and Law* 2, no. 1 (2023): 203–22. <https://jom.uin-suska.ac.id/index.php/jurnalsh/article/view/300>.
- Syamsurizal. “Implementation of Worship for Btm At-Taqwa Employees from a Tarjih Perspective.” *Encyclopedia of Journals* 3, no. 2 (January 8, 2021): 109–17. <https://doi.org/10.33559/eoj.v3i2.607>.
- Syamsurizal, Syamsurizal, and Syaflin Halim. “K-Link's Multilevel Marketing System Viewed from the Side of Islamic Law.” *Journal of Community Studies and Development* 6, no. 1 (July 3, 2023): 86–100. <https://doi.org/10.31869/jkpu.v6i1.4398>.
- Syamsurizal, Syamsurizal, Rosdialena Rosdialena, and Yoni Marlius. “Understanding of Btm At-Taqwa Employees Regarding Tarjih Muhammadiyah Aspects of Worship.” *Science Tower* 15, no. 1 (April 14, 2021): 128–35. <https://doi.org/10.31869/mi.v15i1.2496>.
- Thaheransyah, Syamsurizal, Zahirman. “Zakat Utilization Patterns at the Amil Zakat Institution, Muhammadiyah Alms Infaq (LAZISMU) West Sumatra.” *Al-Hikmah: Journal of Da'wah and Communication Science* 7, no. 1 (June 3, 2020): 1–8. <https://doi.org/10.15548/al-hikmah.v0i0.1484>.
- Warman, Arifki Budia, Zainuddin Zainuddin, Eficandra Eficandra, Elsy Renie, and Setiyono Setiyono. “Perpetuating Women's Subordination: Husband-Wife Relations in Pop Fiqh Literature.” *Al-Ahwal: Journal of Islamic Family Law* 16, no. 2 (December 30, 2023): 259–80. <https://doi.org/10.14421/ahwal.2023.16204>.
- Zuhri, Ahmad, Andrés A Ramírez-Coronel, Sulieman IS Al-Hawary, Ngakan Ketut Acwin Dwijendra, Iskandar Muda, Harikumar Pallathadka, Muhammad M Amiruddin, and Denok Sunarsi. “Evaluation of the Role of Islamic Lifestyle in Communication Skills of Muslim Couples.” *HTS Teologiese Studies / Theological Studies* 79, no. 1 (April 12, 2023): 1–6. <https://doi.org/10.4102/>



hts.v79i1.8185.

Zuhriyah, Lailatul, and Nailal Muna. “Economic Ability as a Kafā'ah Principle and the Recognition of Disabled Marriage Guardian in As-Silāḥ Fī Bayāni An-Nikāḥ by Khalil Al-Bangkalany.” *Al-Ahwal: Journal of Islamic Family Law* 16, no. 1 (June 30, 2023): 89–111. <https://doi.org/10.14421/ahwal.2023.16105>.