

Conflict Communication Management for Couples in Preventing Divorce from an Islamic Perspective

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ABSTRACT Divorce rates in DKI Jakarta continue to increase, particularly in South Jakarta, where cases reached 4,622. A similar trend is observed in Kemandoran, which recorded 497 divorce cases in 2023 based on data from the Central Statistics Agency (BPS). This year-to-year increase in divorce is largely caused by communication conflicts, persistent disputes, and continuous arguments. Each couple in Kemandoran exhibits different relationship patterns, and many couples are extremely busy, resulting in insufficient time for effective communication. Some couples are even required to live apart due to work demands. This study aims to identify the types of conflict and conflict communication management strategies used by couples to prevent divorce in Kemandoran, South Jakarta. The research employs a qualitative approach with a phenomenological design. Data collection techniques include in-depth interviews and documentation. Data analysis and interpretation follow three stages: (1) data condensation, (2) data display, and (3) conclusion drawing/verification, with source triangulation used to ensure the validity of findings. The results indicate that marital conflicts in Kemandoran, South Jakarta, include zero-sum and motive conflicts, personality-based and situational conflicts, as well as basic and non-basic conflicts. In managing conflict to prevent divorce, couples tend to apply an integrating or problem-solving communication style, allowing them to discuss issues openly, exchange perspectives, identify core problems, and collaboratively develop solutions. From an Islamic perspective, marriage is regarded as *mitsaqan ghalizha* (a strong covenant) that must be preserved through effective communication, mutual consultation (*shūrā*), and patience, as taught in the Qur'an and Sunnah to prevent divorce.

Keywords: *Divorce, Marital Conflict, Conflict Communication Management, Integrating Style, Islamic Perspective.*



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INTRODUCTION

Divorce cases in Indonesia have reached 352,403 cases, accounting for 76% of the total national divorce cases. A total of 111,251 cases (24%) of all divorces occurred due to *cerai talak* or divorce petitions filed by spouses and decided by the court. Indonesian Statistical Reports state that the total number of divorce cases in Indonesia throughout 2023 was 463,654, representing a decrease of 10.2% compared to the previous year. West Java recorded the highest number of divorce cases with 102,280 cases, followed by East Java with 88,213 cases, Central Java with 76,367 cases, North Sumatra with 18,269 cases, and DKI Jakarta with 17,263 cases. Since the

beginning of 2023, the highest number of divorce cases in Jakarta has occurred in South Jakarta, totaling 4,622 cases.

Poor communication, economic problems, the presence of a third party or infidelity, as well as social and cultural factors are identified as major causes of divorce. Empirical evidence shows that ineffective communication creates broader problems, such as one partner feeling unappreciated, unable to share concerns, unavailable when needed, and experiencing long-distance separation between spouses (Pahlefi, 2021). Poor communication between partners is often caused by a loss of trust and mutual understanding. Fundamentally, husband and wife continuously communicate in efforts to build, maintain, and strengthen their interpersonal relationship within the family in order to avoid divorce.

Marital communication is essential for building a harmonious family. Brian Henry and Fanny Lesmana (2020) explain that family communication begins from the first encounter until partners become fully united. Conflict is inevitable from the early stages of relationships through intimacy. Family conflict is common and unavoidable, and it may even lead to divorce, as families discuss many issues and spend extensive time together. It is important to note that the positive function of family conflict can only be achieved if conflict is managed wisely and constructively. Poorly managed conflict may negatively affect relationships among family members and overall family well-being.

According to Wardyaningrum (2020), marital conflict refers to disputes between spouses that significantly affect their relationship. Differences in perceptions, expectations, backgrounds, needs, and values brought into marriage contribute to conflict. Marital conflict occurs in various forms and is unavoidable; therefore, it is crucial for couples to manage conflict constructively. Conflict control can be achieved by regulating communication patterns during disputes, identifying individual attitudes, and understanding miscommunication that may trigger conflict (Nadyanti, 2022).

In addition to financial and sexual issues, communication is a major source of marital conflict. Dewi (2018) notes that marriage inevitably faces challenges that require maturity from both partners to resolve them. Differences in opinions and perspectives often trigger conflict, prompting couples to continuously seek solutions. When one partner is dissatisfied with a solution, new conflicts may emerge. Janik (2017) argues that intercultural conflict is not caused by ethnic or cultural disagreement itself, but by individuals' inability to interpret messages due to differences in verbal and non-verbal language use. Verbal conflict includes arguments, disputes, and the use of harsh or hurtful language, while non-verbal conflict may appear as silence, avoidance, or negative body language.

Therefore, couple communication management is essential for building healthy family relationships. Effective communication between partners is supported by positive family relationships. Communication management refers to how couples regulate and manage their communication across various contexts. According to Nurjannah (2025), the primary goal of couple communication management is to create harmony among communication participants.

Family communication should not be underestimated. Galvin and Bylund (2004) describe communication as a process in which family members create and share meanings with one another. Because interpersonal communication engages all five senses, it plays a vital role in influencing and motivating others (Abidin, 2022). To understand and interact effectively, individuals must engage in face-to-face communication involving both verbal and non-verbal messages (Samsinar, 2017).

Husbands and wives who maintain effective interpersonal communication are better able to build strong families and play an important role in both family and social life (Arfiansyah, 2022). Conversely, divorce often occurs when couples fail to communicate effectively about domestic

issues. Each couple in the Kemandoran area has a unique relationship pattern. Couples in Kemandoran tend to be very busy, leaving insufficient time for communication, and some are even forced to live separately due to work demands.

From an Islamic perspective, marriage is regarded as *mitsaqan ghalizha* (a strong and sacred covenant) that must be preserved through mutual respect, effective communication, patience, and consultation (*shūrah*). Islam emphasizes harmony (*sakinah*), love (*mawaddah*), and compassion (*rahmah*) as foundational principles of marital life, as stated in the Qur'an (Q.S. Ar-Rūm: 21). Divorce, although permitted, is considered the most disliked lawful act (*abghad al-halāl*) when it occurs without serious necessity. Therefore, ineffective communication, unresolved conflict, and the inability to manage differences contradict Islamic teachings that encourage dialogue, emotional restraint, and problem-solving within marriage. Strengthening conflict communication management among couples aligns with Islamic values by fostering understanding, responsibility, and moral accountability, thereby serving as a preventive measure against divorce and supporting the formation of resilient and harmonious Muslim families.

Based on the above considerations, this study focuses on the types of marital conflict among couples in Kemandoran, South Jakarta, and their conflict communication management strategies in preventing divorce. The research is limited to working married couples aged 25–35 years, who have more than one child, have been married for at least three years, and reside in the Jl. Kemandoran RT 2/RW 11 area.

METHOD

This study employs a qualitative approach using a phenomenological design. The criteria for selecting informants include: (1) working married couples, (2) couples who have children, (3) couples who have been married for at least three years, and (4) informants who reside in Kemandoran, South Jakarta. Data collection techniques consist of in-depth interviews and documentation. Data analysis in this study follows the model proposed by Miles and Huberman, which involves three concurrent activities: (1) data condensation, (2) data display, and (3) conclusion drawing and verification (Helwig, 2021).

RESULT AND DISCUSSION

Types of Marital Conflict

Marital conflict does not occur naturally nor without underlying causes. The sources of conflict within families vary widely, depending on how individuals interpret, perceive, and respond to situations within the family environment. The intensity of marital conflict among couples in Kemandoran, South Jakarta, ranges from occasional to frequent. Some couples rarely experience conflict due to long marital duration and mutual understanding, while others experience frequent, almost daily minor conflicts over trivial matters, with more serious conflicts arising when issues involve ego, personal opinions, economic concerns, and financial management.

Based on the research findings, the types of conflict occurring in Kemandoran, South Jakarta, correspond to zero-sum and motive conflict, personality-based and situational conflict, as well as basic and non-basic conflict. Zero-sum and motive conflicts occur when neither spouse is willing to give in. One partner insists on winning the argument and forces the other to accept their position, even when the argument is incorrect.

These findings are consistent with family conflict typologies proposed by Canary (2020), particularly zero-sum and motive conflict. Zero-sum conflict arises from opposition between two parties where neither is willing to compromise, making it difficult to achieve harmony and

togetherness because both seek victory. Motive conflict refers to situations where one partner seeks greater personal gain or advantage over the other.

Similarly, Darcy and McCarthy (2021) argue that communication conflict in relationships often arises when partners refuse to compromise, leading to misunderstandings, frustration, dissatisfaction, and even separation. Andu (2021) further explains that unwillingness to give in may stem from various factors, including differences in background, communication styles, or the inability to understand a partner's perspective.

Among couples in Kemandoran, South Jakarta, zero-sum and motive conflicts frequently emerge due to mutual unwillingness to compromise, with each partner striving to assert their own arguments and desires. According to Musaitir (2020), such conflicts are rooted in mutual egoism, where neither spouse is willing to yield and each believes their opinion is the most correct, making acceptance of differing views difficult. Rosyada (2024) similarly notes that mutual stubbornness between spouses is a major cause of marital conflict, as it creates unproductive debates and hinders problem resolution.

Personality-based and situational conflicts also characterize marital disputes in Kemandoran. These conflicts arise primarily from ego-related issues, such as one partner spending excessive time on external activities, expressing anger due to work-related stress or perceived lack of attention from the spouse, making unilateral decisions, prioritizing personal interests, or interference from third parties outside the nuclear family, such as a mother-in-law secretly receiving financial support from the husband.

According to Canary (2020), personality-based conflict stems from dominant character traits that tend toward negative behaviors, such as prioritizing oneself over others. Situational conflict, on the other hand, arises from specific conditions or circumstances, including mood, environmental factors, preferences, or situational pressures. Pahlefi (2021) also notes that differences in personality traits between partners influence communication patterns, mutual understanding, and responses to situations, potentially leading to misunderstandings and conflict.

Ego-driven conflicts among couples in Kemandoran often originate from the husband's belief that his decisions are always correct and his reluctance to consider criticism or input from his wife. Azmi (2020) suggests that men generally dislike being advised, as such advice may threaten their ego and self-esteem, leading to defensive behaviors such as anger, silence, or withdrawal. In contrast, Setiawan (2020) finds that wives are more likely to compromise, as maternal instincts and emotional sensitivity encourage them to prioritize marital harmony.

Another type of marital conflict identified is basic and non-basic conflict, which arises from biological, financial, or other fundamental factors. In Kemandoran, such conflicts include financial difficulties such as job termination, unmet household needs, lack of income transparency, emotional detachment at home due to work pressures, and unmet sexual needs. Basic and non-basic conflict occurs when marital expectations do not align with reality, often rooted in biological or financial issues, and represents one of the most common causes of divorce (Canary, 2020).

Material and biological conflicts are prevalent among couples in Kemandoran, South Jakarta. Disputes over finances, expenditures, investments, and household management frequently become sources of tension. Differences in priorities, spending habits, or wealth accumulation goals can strain marital relationships (Rosyada, 2024). Jalil (2021) notes that biological conflict, particularly unmet emotional and sexual needs, is among the most common

marital issues. This is evident among couples in Kemandoran, where fatigue and work demands often result in neglected biological needs.

Each couple experiences different types of conflict, including those in Kemandoran, South Jakarta. However, conflicts generally arise from differences in interests or desires. Through effective communication, empathy, and a willingness to seek joint solutions, couples can manage conflict and maintain harmonious relationships.

Conflict Communication Management of Couples in Preventing Divorce

Differences in vision, goals, and misunderstandings between spouses often trigger marital conflict. Conflict communication management refers to the strategies couples use to resolve communication differences and disagreements. This management involves planning, organizing, and directing communication processes. Several approaches are used by couples in Kemandoran, South Jakarta, to reduce marital conflict.

Conflict communication management among couples in preventing divorce in Kemandoran involves avoiding conflict temporarily, offering alternative solutions, compromising, seeking peaceful resolutions without prioritizing personal interests, and engaging in discussion and idea exchange. Temporary avoidance is used to cool emotions, followed by selecting appropriate moments to resume communication. Couples also avoid prolonged conflict by listening empathetically, initiating dialogue, and fostering mutual understanding. Providing solution options includes reminding partners of their children's well-being, offering priority choices, and discussing the positive and negative consequences of conflict. Compromise involves respecting differences, acknowledging mutual mistakes, avoiding blame, and listening attentively without interruption.

Resolving conflict without prioritizing personal gain includes yielding, providing understanding, choosing mutually beneficial middle-ground solutions, and allowing one partner to fulfill personal interests without harming the family or children. Discussion and idea exchange involve setting aside time to communicate, sharing thoughts and concerns, planning future conflict resolution strategies, postponing discussions until emotions subside, and engaging in *pillow talk* followed by marital intimacy. According to Ting-Toomey and Oetzel (2013), as cited in Syarizka et al. (2021), conflict communication management includes five styles: (1) avoiding or withdrawing, (2) obliging or accommodating, (3) compromising or bargaining, (4) dominating or competing, and (5) integrating or problem-solving, where partners exchange ideas to achieve win-win solutions.

Conflict communication management is an effort to understand, address, and resolve conflict effectively through communication strategies aimed at preventing, reducing, or resolving disputes while maintaining relationships. Effective conflict management enables couples to avoid destructive arguments, find joint solutions, and preserve marital harmony, thereby minimizing the risk of divorce. Family conflict communication management plays a crucial role in fostering positive relationships among family members. Effective communication depends on healthy family relationships. Communication management refers to how couples regulate communication processes across various interpersonal contexts (Delima et al., 2025). Purba (2020) emphasizes that the goal of couple communication management is to create harmony, requiring proactive and strategic communication actions.

Based on theoretical frameworks and empirical findings, couples in Kemandoran most commonly employ discussion and idea exchange as their primary conflict management strategy.

Henry (2020) highlights that open communication, active listening, and mutual understanding are key to peaceful conflict resolution and relationship strengthening. Utomo (2020) similarly finds that discussion enables couples to understand each other's perspectives, collaboratively seek solutions, and enhance communication.

The integrating or problem-solving style aligns with Ting-Toomey and Oetzel's framework, as cited by Wahyudi and Suriati (2023), emphasizing collaborative idea exchange to achieve resolution. This approach is effective because it prioritizes communication, cooperation, and mutual understanding (Delima et al., 2025). Integrating and problem-solving strategies help couples minimize divorce risk by improving communication, fostering understanding, and resolving conflicts constructively. Through integrating or problem-solving strategies, couples identify core issues and develop mutually acceptable solutions. According to Ting-Toomey, as cited by Syarizka et al. (2021) and Milwanda Nadika et al. (2022), this approach enhances solution satisfaction, improves communication skills, and strengthens marital bonds through collaboration.

Discussion and idea exchange serve as key communication management practices for couples during conflict, preventing misunderstandings and prolonged disputes. Although each couple experiences conflict differently, effective and appropriate communication enables resolution of even the most serious conflicts. This study is limited by its focus on four types of conflict experienced by participants. The researcher did not extensively explore economic resilience, sexual relations, role readiness, or religious dimensions among couples. Additionally, while various conflict management techniques were identified, the study does not determine which strategy is most effective in reducing divorce, instead describing the techniques used by informants.

Islamic Perspective on Marital Conflict and Conflict Communication Management

From an Islamic perspective, marriage is not merely a social or legal contract but a sacred covenant (*mitsaqan ghalizha*) that binds husband and wife in a moral, spiritual, and social responsibility before Allah. The Qur'an emphasizes that marriage is intended to create tranquility (*sakinah*), affection (*mawaddah*), and mercy (*rahmah*) between spouses (Q.S. Ar-Rūm: 21). These values form the ethical foundation of marital life and serve as guiding principles for managing differences and resolving conflict. Consequently, conflict within marriage is not viewed as inherently negative in Islam; rather, it is recognized as a natural part of human interaction that must be managed wisely, ethically, and constructively to preserve marital harmony.

Islam acknowledges that differences in character, background, expectations, and emotional needs between spouses are inevitable. The Qur'an explicitly recognizes human diversity as part of divine wisdom (Q.S. Al-Ḥujurāt: 13). Therefore, marital conflict arises not from difference itself, but from the inability to manage these differences through effective communication, patience, and mutual understanding. In this regard, the findings of this study which identify ego-based conflict, financial conflict, communication breakdown, and personality differences are consistent with Islamic teachings that warn against arrogance (*kibr*), selfishness (*ananiyyah*), and uncontrolled anger (*ghadab*), all of which can damage marital relationships.

One of the central Islamic principles relevant to conflict communication management is *shūrā* (mutual consultation). Islam encourages spouses to engage in dialogue, deliberation, and shared decision-making when facing problems (Q.S. Ash-Shūrā: 38). The Prophet Muhammad (peace be upon him) exemplified consultative communication in his household, listening to his wives, respecting their opinions, and resolving disagreements through calm discussion rather than

domination. This prophetic model aligns closely with the integrating or problem-solving communication style identified in this study, where couples engage in discussion, exchange ideas, and seek mutually beneficial solutions. Such an approach reflects Islamic ethics that prioritize justice (*‘adl*), balance (*tawāzūn*), and compassion (*rahmah*) in interpersonal relationships.

Islam also places strong emphasis on controlling emotions during conflict. The Prophet Muhammad (peace be upon him) advised, “The strong person is not the one who can overpower others, but the one who can control himself when angry” (Hadith narrated by Bukhari and Muslim). This teaching is highly relevant to marital conflict communication, particularly in situations characterized by ego clashes and zero-sum conflict, as identified in this research. Uncontrolled anger often leads to harsh language, emotional withdrawal, or verbal aggression, which further escalates conflict. Islamic teachings therefore encourage emotional restraint (*hilm*), forgiveness (*‘afw*), and patience (*ṣabr*) as essential virtues in resolving marital disputes.

Financial conflict, which emerged as a dominant theme in this study, is also addressed comprehensively in Islamic teachings. Islam obligates husbands to provide financial support (*nafaqah*) to their families according to their ability (Q.S. At-Talāq: 7), while also encouraging transparency, trust, and moderation in financial matters. The Qur’an warns against extravagance (*israf*) and miserliness (*bukhl*), advocating instead for balance and shared responsibility (Q.S. Al-Furqān: 67). When financial stress is managed through honest communication, mutual understanding, and reliance on ethical principles, it can become a test that strengthens marital bonds rather than a trigger for conflict and divorce.

Another important Islamic concept relevant to conflict management is *niyyah* (intention). In Islam, actions are judged by intentions, as stated in the well-known hadith: “Indeed, actions are judged by intentions” (Bukhari & Muslim). In the context of marital communication, this principle implies that efforts to resolve conflict should be driven by sincere intentions to preserve the marriage, protect the family, and seek Allah’s pleasure, rather than to win arguments or assert dominance. When spouses approach communication with sincere intentions, conflict resolution becomes a process of moral growth rather than competition, fostering empathy, patience, and mutual respect (Halim et al., 2025; Hasani & Nurlizam, 2024).

Islam also emphasizes the importance of fairness and avoiding oppression (*ẓulm*) within marriage. The Qur’an strongly condemns injustice in all forms, including within family relationships (Q.S. An-Nisā’: 135). Ego-driven conflict, dominating communication styles, and refusal to listen to a spouse’s perspective may constitute emotional injustice, which undermines marital harmony and psychological well-being. Empirical studies in marital communication show that perceived unfairness and power imbalance significantly increase relational distress and divorce risk (Bradbury & Karney, 2019; Overall & McNulty, 2017). In contrast, the Islamic principle of *iḥsān* (excellence in conduct) encourages spouses to go beyond mere obligation by showing kindness, empathy, and generosity in communication, especially during times of disagreement, which aligns with constructive and integrative conflict management models.

The involvement of third parties in marital conflict, such as extended family interference identified in this study, is also addressed in Islamic teachings. While Islam values family ties (*ṣilat ar-rahim*), it also emphasizes boundaries to protect marital privacy and autonomy. The Qur’an provides guidance for conflict resolution through mediation (*taḥkīm*) by appointing representatives from both families when disputes escalate (Q.S. An-Nisā’: 35). This approach highlights that external involvement should aim at reconciliation rather than exacerbating conflict. Research in family therapy similarly confirms that structured and neutral mediation can reduce emotional escalation and improve communication outcomes when internal resolution fails

(Lebow et al., 2019; Awad, 2023). Effective mediation, grounded in fairness and wisdom, can help couples regain perspective and restore communication.

Sexual and emotional needs, categorized as basic conflicts in this research, are likewise recognized in Islam as legitimate and essential components of marriage. Islam views marital intimacy as an act of worship when conducted within marriage, fulfilling both physical and emotional needs while strengthening the marital bond. Neglecting these needs due to work pressure, fatigue, or poor communication can create emotional distance and dissatisfaction. Contemporary marital studies affirm that unmet emotional and sexual needs are among the strongest predictors of marital dissatisfaction and conflict escalation (Mark & Jozkowski, 2019; Henry et al., 2020). Islamic teachings therefore encourage spouses to be attentive to each other's needs, communicate openly, and avoid prolonged neglect, as mutual fulfillment is an integral part of marital responsibility and harmony.

From an Islamic educational perspective, conflict communication management within marriage can be understood as a form of moral and spiritual discipline that contributes to both individual character formation and relational ethics. Marriage in Islam is conceptualized not merely as a social or legal contract, but as a sacred covenant (*mīthāqan ghalīẓ an*) that obliges spouses to uphold justice, compassion, and mutual responsibility. Within this framework, conflict is viewed as a natural and inevitable aspect of marital life, arising from differences in personality, expectations, and social roles. Islam does not deny the existence of conflict; rather, it frames conflict as an opportunity for *muḥāsabah* (self-reflection), ethical refinement, and spiritual growth. When couples approach conflict with sincerity and moral awareness, it becomes a medium for cultivating Islamic virtues such as patience (*ṣabr*), humility (*tawāḍuʿ*), empathy, honesty, and accountability.

The findings of this study, which reveal a preference for integrating or problem-solving communication styles among married couples in Kemandoran, align closely with both Islamic teachings and contemporary marital communication research. Integrating communication emphasizes cooperation, open dialogue, and mutual understanding, reflecting the Islamic principle of *shūrā* (consultative decision-making) and the pursuit of fairness (*ʿadl*) within family life. Empirical studies demonstrate that constructive communication during conflict characterized by responsiveness, emotional regulation, and collaborative problem-solving is consistently associated with higher marital satisfaction and stronger relational stability (Overall & McNulty, 2017). From an Islamic perspective, such communication practices demonstrate emotional restraint and respect for the dignity of one's spouse, which are essential ethical foundations of marriage.

Conversely, dominating communication styles that rely on coercion, verbal aggression, or unilateral decision-making may contradict Islamic ethics by fostering injustice and emotional harm. Similarly, excessive avoidance of conflict, although often motivated by a desire to maintain harmony, can result in unresolved tensions and emotional disengagement over time. Research indicates that unmanaged stress and ineffective conflict communication significantly increase vulnerability to marital dissatisfaction and eventual dissolution (Lavner & Bradbury, 2016). Islam encourages balance in communication asserting one's concerns honestly while maintaining gentleness, patience, and mutual respect so that conflict does not escalate into harm or neglect.

Furthermore, integrating Islamic moral and spiritual values into conflict communication management offers a holistic approach that addresses not only interpersonal dynamics but also inner spiritual well-being. Islamic teachings emphasize the importance of intention (*niyyah*) and moral accountability before God, which can motivate spouses to prioritize reconciliation (*iṣlāḥ*)

over ego-driven responses. Shared religious and moral frameworks have been shown to strengthen marital resilience by providing couples with ethical guidelines and meaning-making resources when navigating conflict (Mahoney, 2018). In this sense, religion functions not merely as a belief system but as a practical moral compass guiding everyday marital interactions.

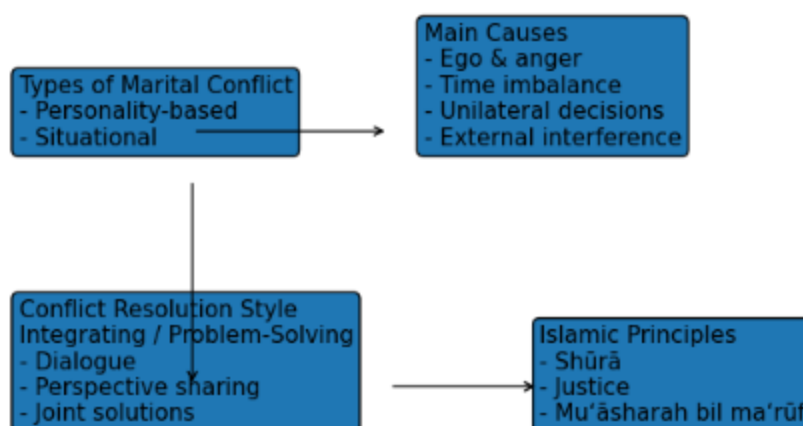
In conclusion, the Islamic perspective reinforces the importance of effective conflict communication management as a vital mechanism for preserving marriage and preventing divorce. Islam acknowledges conflict as an inherent part of human relationships while offering comprehensive ethical guidance for managing it through dialogue, patience, justice, and sincere intention. When couples align their communication practices with Islamic values, they are better equipped to navigate differences constructively, strengthen emotional bonds, and foster resilient family structures. Therefore, integrating Islamic principles into conflict communication strategies represents a comprehensive and sustainable approach that addresses relational, moral, and spiritual dimensions of marital life.

CONCLUSION

The types of marital conflict among husbands and wives in Kemandoran, South Jakarta, tend to be personality-based and situational conflicts, in which disputes arise primarily from ego-related issues. Conflicts emerge when one partner spends more time on other activities, expresses ego through anger, makes decisions without involving the spouse, or prioritizes personal interests, as well as when external parties outside the nuclear family such as a mother-in-law who is secretly financially supported by the husband become involved. In preventing divorce, couples tend to adopt an integrating or problem-solving style, as they are able to engage in discussion, exchange perspectives, identify the core of the problem, and jointly find solutions. From an Islamic perspective, this approach aligns with the principles of *shūrā* (mutual consultation), justice, and *mu'āsharah bil ma'rūf* (living together with kindness), which emphasize dialogue, fairness, and cooperation in resolving marital conflicts.

To make it easier to understand, a diagram of this research can be seen in the image below:

Figure 1. Core findings



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