



Interpersonal Communication: The Concept of Husbands in Building Harmony in Muslim Couples from the Perspective of Islamic Law

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Abstract

Keywords:

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This study aims to analyze the concept of husband's interpersonal communication in building harmony within Muslim couples, considering the perspective of Islamic law. The method used in this research is a literature review, which involves analyzing various relevant literature sources on this topic. The results of this literature review analysis reveal that husband's interpersonal communication plays a crucial role in building harmony within Muslim couples. In the context of Islamic law, good and affectionate communication between husband and wife is considered a manifestation of religious teachings that encourage cooperation, mutual understanding, and support in marriage. To carry out effective interpersonal communication, husbands need to have the ability to listen, respect their wife's opinions, and provide emotional support. This research contributes to understanding the importance of interpersonal communication in the context of Muslim marriage based on Islamic teachings, as well as providing insights into how husbands can build harmony in marital relationships based on Islamic law.

INTRODUCTION

Interpersonal communication plays a central role in forming a harmonious relationship between husband and wife in view of Islamic law.¹ In a marital environment, effective communication significantly impacts building a strong and harmonious relationship between husband and wife.² Within this framework, the concept of the husband in the context of fostering harmony in the Muslim couple plays an important role in guiding the interaction and emotional bond between the two individuals.³ Islamic law, as the moral and ethical foundation for Muslim life, provides clear guidelines on how the relationship between husband and wife should be built and maintained.⁴ In the Islamic view, marriage is not only a legal bond, but also a spiritual and emotional commitment between two complementary individuals.⁵ Therefore, a deep understanding of the husband's role in creating harmony in the marriage relationship has profound implications for achieving the goal of marriage in the Islamic view.⁶

¹ Siti Nurrohmah, "Komunikasi Interpersonal Dalam Upaya Menjaga Keharmonisan Rumah Tangga Dalam Keluarga Persit Kartika Chandra Kirana" (skripsi, Universitas Mercu Buana Yogyakarta, 2020), <https://eprints.mercubuana-yogya.ac.id/id/eprint/8344/>.

² Fauzan Amrullah and Muhammad Alfikri, "Implementation Of Interpersonal Communication In Maintaining Family Harmony," *LEGAL BRIEF* 11, no. 3 (August 30, 2022): 1962–66, <https://doi.org/10.35335/legal.v11i3.419>.

³ Dwi Fetrizal, "Hubungan Kemampuan Komunikasi Interpersonal Dengan Keharmonisan Keluarga Di Kecamatan Siulak Mukai, Kabupaten Kerinci Provinsi Jambi Provinsi Jambi" (skripsi, Universitas Negeri Padang, 2022), <http://repository.unp.ac.id/42700/>.

⁴ Isa Amsyari, "Prinsip-prinsip keluarga dalam hukum Islam dan transformasinya ke dalam peraturan perundang-undangan di Indonesia" (doctoral, UIN Sunan Gunung Djati Bandung, 2022), <https://digilib.uinsgd.ac.id/63076/>.

⁵ Luthfia Ramadhina Aulia, Aan Setiadarma, and Supratman Supratman, "Fenomenologi Pola Komunikasi Interpersonal Pada Pasangan Menikah (Studi Love Language Dalam Usia Pernikahan 0-5 Tahun)," *IKRA-ITH HUMANIORA: Jurnal Sosial dan Humaniora* 7, no. 2 (2023): 103–21, <https://doi.org/10.37817/ikraith-humaniora.v7i2.2297>.

⁶ Mia Nurislamiah, "Komunikasi Interpersonal Pasangan Suami Istri Dalam Upaya Menjaga Keharmonisan Rumah Tangga," *Communicative: Jurnal Dakwah Dan Komunikasi* 2, no. 1 (June 28, 2021): 15–29.

In this study, we will analyze how interpersonal communication between husband and wife can form the basis of harmony in Muslim couples, focusing on the view of Islamic law. The husband's role in understanding, supporting, and respecting his wife and how he establishes effective communication will be explored further. Through a deep understanding of Islamic values and the principles of healthy interpersonal communication, concrete strategies can be identified that can help Muslim husbands and wives in establishing harmonious and meaningful relationships.⁷ In a broader context, this study will provide an in-depth look at how an understanding of the concept of husband in Islam can contribute significantly to the development of harmony in the marital relationship. By analyzing Islamic legal perspectives and linking them to effective interpersonal communication practices, this research can provide valuable insights into how to strengthen the relationship between husband and wife, thus creating a strong and harmonious bond in accordance with religious teachings and human values.⁸

In the context of a challenging modern society, technological developments, and social changes, marriage relationships are often faced with complex pressures and dynamics.⁹ Therefore, a deep understanding of how interpersonal communication can be a key pillar in establishing harmony in Muslim couples is becoming increasingly important.¹⁰ The Islamic legal view of marriage and conjugal relationships places great responsibility on the husband as the leader of the family. However, the leader in the Islamic view is not an authoritarian concept, but rather a concept of service and responsibility in nurturing and supporting the wife and family.¹¹ Therefore, an accurate understanding of the husband's role in establishing harmony is based not only on formal standing, but also on a deep understanding of moral, emotional, and spiritual responsibilities.¹²

This study will also explain how aspects such as empathy, mutual understanding, open communication, and mutual respect have an important role in creating a harmonious bond between husband and wife.¹³ Through this understanding, it is hoped that the marriage relationship will not only be a source of peace and happiness for Muslim couples but can also set a positive example for the surrounding community. This study is also expected to provide a balanced and comprehensive view of the concept of husband in Islam, avoiding narrow or extreme interpretations.¹⁴

Several articles have relevance to this paper. Among them is the writing of Riska Dwi Novianti et al which discusses interpersonal communication in creating family (husband and wife) harmony in Sagea village, Central Halmahera district. In their writing, the authors conclude that the efforts made by

⁷ Fetrizal, "Hubungan Kemampuan Komunikasi Interpersonal Dengan Keharmonisan Keluarga Di Kecamatan Siulak Mukai, Kabupaten Kerinci Provinsi Jambi Provinsi Jambi."

⁸ Dewi Chafshoh, Nur Hasan, And Dwi Ari Kurniawati, "Dampak Ketidakharmonisan Keluarga Dalam Perkembangan Kehidupan Anak Menurut Hukum Islam Dan Perspektif Sosiologis (Studi Kasus Di Desa Plososari Kecamatan Puri Kabupaten Mojokerto)," *Jurnal Hikmatina* 1, no. 2 (July 18, 2019): 59–66.

⁹ nur Solikin, "Sosiologi Hukum Islam Telaah Atas Dinamika Dan Isu-Isu Hukum Keluarga Islam Di Indonesia," Vol. 243 (Insan Mualia Dan Pena Cendekia, 2023), <http://digilib.uinkhas.ac.id/22570/>.

¹⁰ Rahmi Aini et al., "Peningkatan Kapasitas Kelompok Masyarakat Melalui Pelatihan Komunikasi Interpersonal Di Kelurahan Cidurian Selatan," *Jurnal AbdiMU (Pengabdian Kepada Masyarakat)* 2, no. 2 (December 30, 2022): 43–48.

¹¹ Fahmi Basyar, "Relasi Suami Istri Dalam Keluarga Menurut Hukum Islam Dan Undang-Undang Nomor 1 Tahun 1974," *Istidlal: Jurnal Ekonomi Dan Hukum Islam* 4, no. 2 (October 15, 2020): 138–50, <https://doi.org/10.35316/istidlal.v4i2.269>.

¹² Ulfiya Nuril Khoiriyah, "Peran dan Tanggung Jawab Suami Istri Keluarga Milenial Perspektif Hukum Islam dan Hukum Positif: Studi di Desa Cerme Kecamatan Grogol Kabupaten Kediri" (undergraduate, Universitas Islam Negeri Maulana Malik Ibrahim, 2023), <http://etheses.uin-malang.ac.id/54075/>.

¹³ Lorena Gutiérrez-Puertas et al., "Interpersonal Communication, Empathy, and Stress Perceived by Nursing Students Who Use Social Networks," *Journal of Advanced Nursing* 76, no. 10 (2020): 2610–17, <https://doi.org/10.1111/jan.14494>.

¹⁴ Ahmad Diar Kushendar and Deddy Effendy, "Tanggung Jawab Suami Terhadap Istri Dalam Menafkahi Keluarga Ditinjau Dari Hukum Islam Dan Hukum Positif," *Bandung Conference Series: Law Studies* 3, no. 1 (January 25, 2023): 137–44, <https://doi.org/10.29313/bcsls.v3i1.4929>.

husband and wife in creating family harmony in Sagea Village, North Weda District, Central Halmahera Regency are with the attitude: Openness, self-disclosure. Through openness, a harmonious relationship can be created between husband and wife.¹⁵ Support. A supportive attitude is the key to success in creating harmony between husband and wife. Understanding. The attitude of understanding and accepting with positive thoughts about something so that all external stimuli can be accepted without affecting emotions. Trust. Self-concept is a person's belief in himself to trust others because it has an important element in creating family harmony. The obstacles encountered in husband and wife communication in order to create family harmony are: Emotions, Fear, Anxiety. These three elements influence attitudes when communicating with partners based on different situations and conditions. Another article written by Maria Victoria et al discussed the role of interpersonal communication in creating family harmony in Kimaam village, Merauke district. The authors concluded that the occurrence of disharmonization in several families in Kimaam village, Merauke Regency was caused by discommunication because interpersonal communication within the family did not take place as it should.¹⁶

By combining the perspectives of religion, psychology, and interpersonal communication, this research will make a valuable contribution to a deeper understanding of how husbands in Islam can be agents of positive change in fostering harmonious relationships with wives and families. Thus, through a multidimensional approach that integrates views of Islamic law, the values of interpersonal communication, and the social reality of modern Muslim societies, this study aims to explore and elaborate on the importance of the husband concept in building harmony in Muslim couples. Thus, it is hoped that this study can provide valuable insights and practical guidance for Muslim couples in creating a relationship full of love, understanding, and harmony by the principles of the Islamic religion.

The author uses qualitative methods with a literature review approach¹⁷ as a basis for understanding the husband's interpersonal communication relationship in realizing Islamic perspective family harmony. Literature Source Selection: Researchers begin by identifying and selecting relevant literature sources¹⁸ with research topics. These sources may include books, journal articles, conference papers, theses, and other sources that have information on interpersonal communication, the role of the husband in Islam, harmony in the Muslim marital relationship, and Islamic legal views on the subject. Data Collection: Once literature sources are selected, researchers collect data from each selected source. These data can be concepts, theories, views, findings, and opinions related to the research topic, especially in the context of interpersonal communication and the role of the husband in Islam. Analysis and Synopsis: The researcher reads and analyzes each literature source carefully. They make a synopsis or summary of each source, highlighting key points related to the relationship between interpersonal communication, the role of the husband in Islam, and the building of harmony in Muslim couples. Synthesis and Linking: Researchers then synthesize information from various literature sources to link different findings and views. They identify links between interpersonal communication, the role of the husband in Islam, and harmony in

¹⁵ Riska Dwi Novianti, Mariam Sondakh, and Meiske Rembang, "Komunikasi Antarpribadi Dalam Menciptakan Harmonisasi (Suami Dan Istri) Keluarga Didesa Sagea Kabupaten Halmahera Tengah," *Acta Diurna Komunikasi* 6, no. 2 (June 20, 2017), <https://ejournal.unsrat.ac.id/v3/index.php/actadiurnakomunikasi/article/view/16203>.

¹⁶ Maria Victoria Awi, Norma Mewengkang, and Antonius Golung, "Peranan Komunikasi Antar Pribadi Dalam Menciptakan Harmonisasi Keluarga Di Desa Kimaamkabupaten Merauke," *Acta Diurna Komunikasi* 5, no. 2 (2016), <https://ejournal.unsrat.ac.id/v3/index.php/actadiurnakomunikasi/article/view/12210>.

¹⁷ Benny Afwazdi and Miski Miski, "Religious Moderation In Indonesian Higher Educations: Literature Review," *ULUL ALBAB Jurnal Studi Islam* 22, no. 2 (December 31, 2021): 203–31, <https://doi.org/10.18860/ua.v22i2.13446>.

¹⁸ Malisa Ariani, "Determinan Penyebab Kejadian Stunting Pada Balita: Tinjauan Literatur," *Dinamika Kesehatan: Jurnal Kebidanan Dan Keperawatan* 11, no. 1 (July 15, 2020): 172–86, <https://doi.org/10.33859/dksm.v11i1.559>.

the marital relationship from the perspective of Islamic law. Literature Criticism: During the literature review process, researchers also critique each literature source. It involves evaluating the reliability, credibility, and relevance of those sources in the context of the study. This literature review method aims to understand and synthesize understanding (Ariani, 2020) there are about interpersonal communication, the role of the husband in Islam, and harmony in the marital relationship from the perspective of Islamic law. By analyzing the relevant literature, the study can provide a solid foundation for developing a deeper understanding of the topic.

RESULTS AND DISCUSSION

Interpersonal Communication in the Family

Interpersonal communication is a key element in strengthening and harmonizing the relationship of married couples, which can be improved through openness, empathy, support, positive attitudes, and equality between them. Successful interpersonal communication is effective communication, characterized by mutual openness, empathy, support,¹⁹ positive attitudes, and equality.²⁰ Dewi & Sudhana revealed that interpersonal communication is a common method of communication used by married couples when interacting. It is a form of communication between individuals in a face-to-face meeting, where each participant can feel the other's response directly, either through words or nonverbal expressions.²¹ Purnamaningsih, E. H. indicated that one of the main causes of difficulties in interpersonal communication is anxiety, including fear of negative responses or judgments from communication partners. Therefore, husband and wife need to have confidence in communicating with each other to be more open, and empathetic, provide support, positive attitude, and be equal. According to Astarini, Nirvana & Ahmad, factors that can have a dominant influence on interpersonal communication involve social self-concept, individual perceptions of social support from parents, and social support from friends. In addition, other factors that can affect interpersonal communication include the level of trust, sportsmanship, and openness.²² Effective communication has the potential to create happiness, and understanding, influence attitudes, and strengthen relationships, thus fostering the creation of affectionate and harmonious relationships.²³

Family Harmony

Harmony in domestic relationships is influenced by the couple's ability to maintain commitment, the way husband and wife value each other, the effectiveness of communication between them, how they spend time together with pleasure, the husband's ability to integrate spiritual and religious values into family life, and their ability to control themselves and manage stress. The main triggering factors of divorce include lack of harmony, economic problems, disputes, and third-party interference. Research by Taufik highlights the negative impact of divorce on the economic, social, and cultural aspects of couples,

¹⁹ Joseph A. DeVito, *The Interpersonal Communication Book* (Pearson, 2013).

²⁰ Ag Krisna Indah Marheni, "Komunikasi Interpersonal Dalam Pernikahan," *Solution : Journal of Counselling and Personal Development* 1, no. 1 (June 1, 2019): 15–25.

²¹ Muhamad Bisri Mustofa, Siti Wuryan, and Rosidi, "Urgensi Komunikasi Interpersonal Dalam Al-Qur'an Sebagai Pustakawan," *Al-Hikmah Media Dakwah, Komunikasi, Sosial Dan Kebudayaan* 11, no. 2 (December 31, 2020): 85–94, <https://doi.org/10.32505/hikmah.v1i2.2544>.

²² Srie Wahyuni Pratiwi and Dina Sukma, "Komunikasi Interpersonal Antar Siswa Di Sekolah Dan Implikasinya Terhadap Pelayanan Bimbingan Dan Konseling," *Konselor* 2, no. 1 (March 1, 2013), <https://doi.org/10.24036/02013211268-0-00>.

²³ Jumadi Mori Salam Tuasikal, Mudjiran Mudjiran, and Herman Nirwana, "Pengembangan Modul Bimbingan Dan Konseling Untuk Meningkatkan Kemampuan Komunikasi Interpersonal Siswa," *Konselor* 5, no. 3 (September 30, 2016): 133–38, <https://doi.org/10.24036/02016536493-0-00>.

especially on the development of children in the family. Therefore, parents need to strive to create a harmonious family, which reflects the values of *sakinah*, *mawaddah*, and *warrahmah*, which include affection, care, and love in the family to create peace and happiness.²⁴ In addition, Mega, Yusri & Indah emphasize that egocentric attitudes in the family can disrupt the harmony of married couples by creating incomprehension, lack of affection, and lack of appreciation between them. The increasing divorce rate also shows the difficulty of couples in dividing roles, responsibilities, and time properly, which has an impact on the quality of suboptimal marriages.²⁵ Ulfatmi Amirsyah also stated that to cultivate love and improve the quality of marriage, mutual help, appreciation, attention, and verbal and nonverbal expressions of affection and love between married couples are needed.²⁶

Harmony in the family refers to a situation in which husband and wife interact synergistically, creating an environment full of mutual respect, acceptance, respect, trust, and love for each other. This enables them to carry out their roles with maturity of attitude, as well as face life effectively and with inner satisfaction. The quality of marriage reflects the level of harmony between husband and wife and has a significant impact on preventing divorce.²⁷

According to Surya, harmony is the basic condition of a happy family. Harmony in the family reflects the quality of good interpersonal relationships, both among family members and between families. Interpersonal relationships are an important foundation of harmony, which means that achieving harmony in the family is difficult to realize in the absence of strong interpersonal relationships, both within and between families. An atmosphere of warm, understanding, and affectionate relationships between family members is the key to creating an intimate and joyful atmosphere. The basis of this good relationship is effective communication, therefore, to create a harmonious marriage between husband and wife, good interpersonal relations between the two with effective communication are indispensable. The realization of effective communication between husband and wife will lead to positive interpersonal relationships characterized by mutual understanding, mutual acceptance, mutual respect, mutual trust, and mutual love.

This confirms that married couples who are able to undergo interpersonal communication with a positive attitude will support harmony in their marriage. On the other hand, if a married couple shows negative attitudes such as mutual suspicion towards each other, then their interpersonal relationships will be disrupted and communication between husband and wife will become ineffective.

Interpersonal Communication for Building Harmony in Family from the Perspective of Islamic Law

Ali Imron referred to six principles of Islamic law that can be integrated into national law. First, the principle that resisting harm takes precedence over achieving benefits (*Dar'u almafasiid muqaddamun ala jalbi al-mashalih*). Second, the principle of understanding the legal subject of legal substance (*Fahmu al-mukallaf*). Third, the principle of deliberation. Fourth, the principle gives priority to obligations rather than rights. Fifth, the principle of not exacerbating the problem (not narrowing the problem) (*adam al-haraj*). Sixth, the principle of justice. All six principles of Islamic law that Ali Imron presented are not

²⁴ Nurrohmah, "Komunikasi Interpersonal Dalam Upaya Menjaga Keharmonisan Rumah Tangga Dalam Keluarga Persit Kartika Chandra Kirana."

²⁵ Tin Herawati et al., "Dukungan Sosial, Interaksi Keluarga, Dan Kualitas Perkawinan Pada Keluarga Suami Istri Bekerja," *Jurnal Ilmu Keluarga & Konsumen* 11, no. 1 (June 7, 2018): 1–12, <https://doi.org/10.24156/jikk.2018.11.1.1>.

²⁶ ninik Rahayu, "Kesetaraan Gender Dalam Aturan Hukum Dan Implementasinya Di Indonesia Gender Equality In The Rule Of Law In Indonesian And Implementation)," *Jurnal Legislasi Indonesia* 9, no. 1 (2012): 15–32.

²⁷ Herawati et al., "Dukungan Sosial, Interaksi Keluarga, Dan Kualitas Perkawinan Pada Keluarga Suami Istri Bekerja."

optional, which means that in the process of formulating Islamic law as well as positive law, all these principles must be applied so that the resulting legal results are fair and in accordance with human values.

The role of husband and wife in the family, as mentioned in KHI Article 79 Paragraph 1, underlines that the husband is the head figure of the household while the wife is the housewife. However, if we explore more deeply this statement, we will find the existence of gender inequality. This means that in the context of the current phenomenon, those defined roles have lost their relevance. Along with the changing times, there is a shift in gender roles from traditional to more equal, and this change is inevitable. Men and women are now expected to have equal roles in all aspects of life.²⁸ For example, the role of the wife is no longer limited to being a housewife but also has the ability to be the head of the household and contribute to economic aspects, especially if the husband is no longer able to meet family needs such as clothing, food, and shelter due to health reasons, divorce, or death.²⁹ The interpersonal communication relationship of husband and wife is stated in the Qur'an Surah An-Nisa verse: 19 as follows "*And get along with them properly. Then if you don't like them, (so be patient) because maybe you dislike something, whereas God made him good which is a lot.*" (An-Nisaa': 19).

The passage explains that a husband should get along with his wife well and the husband should have Great patience with his wife because the wife is created from husband's ribs where the ribs are bent and straightened is the duty of a husband. Likewise, the wife must also get along Her husband is good so that a harmonious relationship can be established. The husband has full rights to the wife including in communicating. However, this is based on considering the benefits between the two parties husband and wife. As Allah says in Q.S Al Baqarah verse 228 as follows "And towards them (a wife) as husbands, upon them treat them well and a husband has a higher degree" (Al Baqarah verse 228).

Here are some strategic steps to realize harmony in the family through interpersonal communication approaches: Openness, Empathy, Supportiveness, Positiveness, and Equality (*Mubadalah*).³⁰ The quality of openness involves three elements in interpersonal communication. First, individuals who communicate effectively must have an open attitude toward other individuals in their interactions. The second element in openness is the communicator's readiness to respond honestly to given stimuli. The third element relates to the willingness to "acknowledge ownership" of their own feelings and thoughts. In this context, openness means accepting and taking responsibility for your feelings and thoughts. The essence of communication patterns in the family environment is to create mutual recognition and understanding between family members, with the ultimate goal of creating a harmonious family environment. Success in parenting will be achieved well if the existing communication patterns are based on love and affection, and consider children as important subjects. There is a significant potential contribution to planned behavior theory in predicting children's food consumption behavior, taking into account interpersonal factors that influence such behavior.³¹

Empathy is a person's ability to understand what another person is going through at a given moment, seeing from that person's point of view as if looking through the other person's eyes.

²⁸ Mukarromah Mukarromah, Dwi Ari Kurniawati, and Shofiatul Jannah, "Peran Istri Berpendidikan Lebih Tinggi Dari Suami Terhadap Keharmonisan Keluarga Dalam Prespektif Hukum Islam (Studi Kasus Di Desa Batokaban Kecamatan Konang Kabupaten Bangkalan)," *Jurnal Hikmatina* 5, no. 2 (July 6, 2023): 85–95.

²⁹ Khoiriyah, "Peran dan Tanggung Jawab Suami Istri Keluarga Milenial Perspektif Hukum Islam dan Hukum Positif."

³⁰ Hendrik A. E. Lao, Ezra Tari, and Merensiana Hale, "Pola Komunikasi Interpersonal Bagi Keluarga Beda Agama Di Kecamatan Kota Raja, Kota Kupang," *Harmoni* 20, no. 1 (June 30, 2021): 129–43, <https://doi.org/10.32488/harmoni.v20i1.493>.

³¹ Andrew Z. H. Yee, May O. Lwin, and Jerrald Lau, "Parental Guidance and Children's Healthy Food Consumption: Integrating the Theory of Planned Behavior with Interpersonal Communication Antecedents," *Journal of Health Communication* 24, no. 2 (2019): 183–94, <https://doi.org/10.1080/10810730.2019.1593552>.

Meanwhile, sympathizing means feeling sorry or feeling sad for others. Empathizing, on the other hand, is the ability to feel an experience or feeling as if one were experiencing it themselves. People who have a high level of empathy are able to understand the motivations and experiences of others, as well as understand their feelings and attitudes, including their hopes and desires for the future. There are three empathetic attitudes that are considered good, both in verbal and non-verbal communication. Non-verbally, this empathetic attitude can be expressed through 1) Being actively involved with the person, which is evident from the appropriate facial expressions and body movements; 2) Focus on the person, including through eye contact, mindful posture, and maintaining appropriate physical distance; 3) Use appropriate touching or caressing in the context of the situation in question.³² Family members are involved in accepting their role in the family environment, improving relationships by creating new concepts of normality through several steps: (a) seeking support from communication networks, (b) setting and negotiating boundaries, (c) remediating and recognizing negative experiences, (d) coping with life experiences that result in feelings of marginalization, and (e) living in an authentic way even though it may not always have approval.³³ The receipt of social support from outside the family environment plays a role in linking conversational orientation within the family with the quality of care, although the effect occurs indirectly on the degree of conformity of conversation orientation.

Effective interpersonal relationships are those in which supportiveness is present. In this context, open and empathetic communication can only take place in a supportive environment. This supportive attitude involves (1) providing description rather than evaluation, (2) spontaneity rather than strategy, and (3) uncertainty that is temporary, not strong belief. In the context of families with religious differences, this principle needs to be applied. Through mutual support, an attitude of tolerance, appreciation, and cooperation to achieve common goals can develop. Communication between married couples of different religions must still remain open to each other, showing openness (open self) about general things that should be known by themselves and their partners.³⁴ The importance of learning through conflict in a learning community can encourage the development of competencies in teamwork, communication, and stakeholder engagement. This study identifies that conflict, whether occurring within individuals or between individuals or groups, has the potential to be a driver in the learning process, depending on the strategies used to overcome the conflict. Research shows that families with less effective communication actually get greater benefits from playing together than families that have effective family communication. Positive relationships in the family built through conversation, conformity, dependence, and power-sharing between parents and children are very important in shaping family dynamics.

Positive attitudes in interpersonal communication can be expressed in at least two ways: (1) by expressing positive attitudes directly and (2) by giving positive encouragement to our communication partners. This positive attitude covers two main aspects of interpersonal communication. First, healthy interpersonal communication manifests when a person chooses to adopt a positive attitude towards themselves. Second, positive feelings about the overall communication situation play a very important

³² Lao, Tari, and Hale, "Pola Komunikasi Interpersonal Bagi Keluarga Beda Agama Di Kecamatan Kota Raja, Kota Kupang,"

³³ Elizabeth Dorrance Hall, "The Communicative Process of Resilience for Marginalized Family Members," *Journal of Social and Personal Relationships* 35, no. 3 (March 1, 2018): 307–28, <https://doi.org/10.1177/0265407516683838>.

³⁴ Elysabath Martin, Riris Loisa, and Roswita Oktavianti, "Self-Disclosure Dalam Komunikasi Antarpribadi Pada Pasangan Suami Istri Beda Agama," *Koneksi* 2, no. 1 (October 2, 2018): 60–66, <https://doi.org/10.24912/kn.v2i1.2430>.

role in creating effective interactions. There is nothing more exhilarating than communicating with someone who enjoys interaction and responds positively to situations or communication conditions.³⁵

Families reportedly feel motivated to achieve peace (a) because of their religious beliefs, (b) because they are able to see a "broader perspective" beyond the ongoing conflict, and (c) because they feel they have received love and forgiveness from God. The reconciliation process involves (a) praying to God for help (spiritual process), (b) acknowledging mistakes and accepting responsibility (personal processes), (c) giving forgiveness and receiving forgiveness (processes in relationships), and (d) working together to fix problems and make amends (practical process).³⁶

CONCLUSION

This study focuses on the concept of interpersonal communication of husbands in building harmony in Muslim couples, based on the perspective of Islamic law. The main conclusion of the study is that effective interpersonal communication between husband and wife plays an important role in shaping and maintaining harmony in Muslim marriages. The concept of effective interpersonal communication in this context includes aspects such as openness, empathy, support, as well as respect for the roles and rights of each partner. This is in line with the principles of Islamic law which emphasize the importance of mutual understanding, justice, and love in the marriage relationship. Thus, the main conclusion is that husbands in Muslim marriages need to understand and implement the concept of interpersonal communication in accordance with Islamic values in order to establish harmony with their wives. This effective communication can help resolve conflicts, strengthen emotional bonds, and maintain stability in Muslim marriages

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³⁵ Lao, Tari, and Hale, "Pola Komunikasi Interpersonal Bagi Keluarga Beda Agama Di Kecamatan Kota Raja, Kota Kupang."

³⁶ Betsy Hughes Barrow, David C. Dollahite, and Loren D. Marks, "How Parents Balance Desire for Religious Continuity with Honoring Children's Religious Agency," *Psychology of Religion and Spirituality* 13, no. 2 (2021): 222–34, <https://doi.org/10.1037/rel0000307>.

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