

## **A Thematic Study of Family Communication from the Perspective of the Qur'an and Hadith on Divorce Caused by Miscommunication**

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### **ABSTRACT**

This study aims to analyze miscommunication as a causal factor in divorce within modern Muslim families through a thematic communication approach grounded in the Qur'an and Hadith. The dynamics of marital life demonstrate that many conflicts in marriage do not arise from fundamental incompatibilities, but rather from the couple's failure to understand, convey, and respond to messages effectively. Using a qualitative method based on literature review and thematic analysis, this research examines Qur'anic verses on family communication, such as the principles of *mu'āsyaarah bi al-ma'rūf, mawaddah wa rahmah*, as well as the exemplary conduct of Prophet Muhammad (peace be upon him) in resolving interpersonal tensions. The findings indicate that miscommunication emerges from rigid interaction patterns, the absence of healthy emotional dialogue, and the erosion of empathy within marital relationships. The Qur'an offers communication principles that emphasize reciprocity, patience, and respect, while the Hadith presents a prophetic model of communication that prioritizes gentleness, clarification, and proportional conflict resolution. The analysis of divorce cases shows that when these values are neglected, miscommunication escalates into destructive conflict that ultimately leads to marital dissolution. This study concludes that strengthening Qur'anic communication and prophetic exemplars constitutes a strategic effort in building the resilience of Muslim families amid the complexities of contemporary social life.

**Key Words:** Family Communication, Miscommunication, Divorce, Qur'anic Studies, Hadith, Thematic Study.

## INTRODUCTION

Communication within the family serves as the fundamental structure that determines the quality of the marital relationship and the stability of the household. In the fields of interpersonal communication and modern family studies, numerous scholars emphasize that communication failures, manifested in forms such as miscommunication, lack of openness, poor emotional regulation, and imbalanced assertiveness, often trigger prolonged conflicts and, in more severe cases, divorce (Syobah et al., 2023; Khalidaziah & Yuliana, 2023). Existing literature on family communication highlights the importance of active listening skills, empathy, honesty in conveying expectations, and deliberative mechanisms as essential variables for preventing conflict escalation (Luthfi, 2017). Meanwhile, classical and contemporary Islamic scholarship demonstrates a long-standing tradition of formulating ethical communication norms in the Qur'an and Hadith, such as the command to speak kindly, act gently, uphold honesty, and resolve disputes through consultation and mediation (Malik et al., 2024; Ismail et al., 2024). This convergence of interpersonal communication theories and Islamic ethical frameworks reflects a shared concern for building harmonious social relationships grounded in responsibility, compassion, and clarity.

A variety of interdisciplinary studies have attempted to bridge modern communication theories with religious teachings. Qualitative and theoretical research often highlights Qur'anic values and the practices of Prophet Muhammad (peace be upon him) as foundational sources for communication ethics, such as emphasis on gentleness in speech, sincerity of intention, and the role of mediation in conflict resolution (Aulia, 2023; Aisah & Salsabila, 2024). On the other hand, empirical studies identifying the causes of divorce reveal recurring patterns such as mismatched expectations, destructive communication habits (e.g., cynicism, avoidance, excessive criticism), and the inability to manage stress and shifting social roles (Sukardi & Mohamad Rana, 2022; Nurrohman & Sarnoto, 2025). Although both bodies of scholarship provide valuable insights, a persistent gap remains in the literature: very few studies systematically integrate empirical findings on family miscommunication with thematic analyses of Qur'anic verses and Hadith related to communication ethics. Consequently, comprehensive models of family communication that unify Qur'anic-Prophetic norms with modern interpersonal communication frameworks remain relatively rare (Nur, 2021; Azani et al., 2022).

This research emerges as a response to that gap. A thematic approach to the Qur'an (tafsir maudhu'i) and Hadith, interpreted through the lens of communication sciences, offers a methodological opportunity to map Islamic communication principles that can be practically implemented in contemporary family contexts (Litbang, 2011). By examining verses and prophetic traditions addressing dialogue, gentleness, honesty, consultation, and anger management through the framework of interpersonal communication, this study seeks to connect theological-normative discourse with empirical findings on the root causes of marital conflict (Farisi & Azkiya, 2025; Putri et al., 2024). Additionally, literature on family counseling interventions and premarital education

highlights the necessity of value-based and culturally relevant guidance; within predominantly religious societies, integrating Islamic principles into family conflict prevention programs significantly enhances effectiveness and community acceptance (Pisangan, 2022; Kamila et al., 2025; Abdullah Lawang et al., 2024).

Based on the preliminary literature review, this research focuses on three central aspects: (1) identifying forms of miscommunication commonly occurring between spouses as documented in family communication studies; (2) extracting communication principles from Qur'anic verses and Hadith related to speech ethics, consultation, and dispute resolution; and (3) constructing a model of communication recommendations grounded in Qur'anic-Prophetic values that is both contextual and applicable to conflict prevention or mitigation in modern households. This approach is not merely normative but analytical: religious texts are thematically interpreted and paired with social phenomena documented in empirical studies to produce communicative action patterns that hold both theological legitimacy and practical relevance (Karimuddin et al., 2021; Karimuddin, 2021; Yasir et al., 2025).

The novelty of this research lies in its systematic integration of thematic analyses of Qur'anic and Hadith texts with categorized forms of miscommunication identified in contemporary communication literature. Instead of merely presenting Qur'anic verses and prophetic traditions as normative reinforcements, this study aims to develop practical communication mechanisms, as value-based communication interventions, that may be applied in family counseling, premarital education modules, and family-strengthening programs. Furthermore, this work contributes to the growing field of Islamic communication studies by offering an operational conceptual model that illustrates the causal relationship between violations of Qur'anic-Prophetic communication principles and patterns of family conflict, as well as reconstructive strategies for improving communication patterns (Litbang, 2009; S. H. S. S. et al., 2022). Thus, this article is expected to provide both theoretical contributions and practical recommendations for academics, family counseling practitioners, and policymakers concerned with strengthening family resilience in Muslim communities.

## RESEARCH METHOD

The research method employed in this article is designed to capture the normative-textual as well as analytical-descriptive character of the study. This research adopts a qualitative approach within the framework of library research, as all data analyzed are derived from Qur'anic texts, Hadith, classical and contemporary tafsir works, commentaries on Hadith, books on family communication, and recent scientific studies on divorce and the dynamics of miscommunication within households. The qualitative character of this study aligns with the nature of the data, which require deep interpretive engagement to extract thematic meaning from authoritative texts (Ratnaningtyas et al., 2023; Sugiyono, 2016). This approach is deemed appropriate because the primary subject of investigation involves conceptual frameworks of family

communication and the values embedded in Islamic teachings, thus demanding comprehensive understanding of both textual meaning and contextual relevance.

The research process begins with identifying Qur'anic verses related to interpersonal communication, both those that explicitly articulate communicative principles such as *qawlan sadīda*, *qawlan ma'rūfa*, and *qawlan layyina*, and those that emphasize consultation (*shūrā*), conflict resolution, and justice within marital relations. Each identified verse is analyzed using a thematic (*maudhu'i*) method, which organizes verses according to specific topics to produce an integrated understanding of family communication themes. This step is followed by an examination of authentic Hadith discussing ethics of speech, emotional regulation, marital responsibilities, and the ways in which Prophet Muhammad (peace be upon him) resolved household disputes and broader social conflicts. These Hadith are subjected to *takhrīj* to verify their authenticity and further analyzed through their commentaries in order to extract both semantic meaning and practical implications.

In addition to religious textual sources, this research incorporates academic literature from the fields of interpersonal communication, family communication, relational psychology, and contemporary divorce studies. These works are examined through content analysis to identify dominant patterns of miscommunication frequently occurring between spouses, such as lack of openness, negative assumptions, emotional neglect, and failure to manage stress. The findings from communication literature are not used as normative benchmarks but rather serve as analytical data that are subsequently aligned with Qur'anic and Prophetic principles. Through a process of cross-reading between empirical findings and normative Islamic teachings, this study aims to construct a communication framework for families that is both value-based and compatible with the conditions of modern household dynamics.

The analysis is conducted using a descriptive-analytical model, whereby literature findings are first described and then interpreted in relation to cases of divorce caused by miscommunication. To ensure systematic results, the research employs thematic coding strategies for Qur'anic-Hadith communication principles, allowing values such as honesty, gentleness, and consultation to be mapped onto common forms of miscommunication in families. This approach enables the study to formulate an operational model of Qur'anic-Prophetic family communication that can be applied in family counseling practices and premarital education programs.

## RESULTS AND DISCUSSION

### Dynamics of Miscommunication in Modern Households

The dynamics of modern society have brought significant transformations to the relational patterns between husbands and wives, particularly in modes of communication, role distribution, emotional expectations, and career-social orientations. Families that were once shaped by relatively stable role structures now undergo rapid changes due to higher education, digital access, personal autonomy, and increasing professional demands. Within this context, miscommunication has emerged as one of the most frequent triggers of marital

tension. Miscommunication is not merely verbal misdelivery but includes failures to capture emotional meaning, perceptual distortion, biased assumptions, and imbalances in articulating needs and expectations. These dynamics become considerably more complex in urban households facing time pressure, workload, and heightened social expectations. When communication does not proceed constructively, misunderstandings easily arise, allowing even minor issues, problems that could otherwise be resolved through dialogue, to escalate into serious conflict. This phenomenon is also highlighted in contemporary studies on family communication (Aulia, 2023; Kamila et al., 2025; Ismail et al., 2024).

Modern households are further characterized by the presence of “expectation gaps,” where husbands and wives hold differing assumptions about affection, domestic participation, and emotional support. In many cases, spouses bring distinct value constructs shaped by their family backgrounds and social environments. When these differences are not openly communicated, tensions accumulate in the form of prejudice and negative assumptions. For instance, a husband may interpret his wife’s silence as rejection or disrespect, whereas the wife may be quietly struggling with unexpressed psychological pressure. Conversely, the wife may read her husband’s calmness as indifference to family matters. Such patterns of relational misinterpretation represent forms of miscommunication that often go unnoticed yet profoundly affect marital stability. Studies also confirm that unresolved expectation gaps are a strong predictor of marital distress (Luthfi, 2017; Syobah et al., 2023; Pisangan, 2022).

Another defining feature of contemporary households is the intensified use of digital media in daily interaction. Communication through short messages, chat applications, and social media accelerates information exchange but simultaneously increases the risk of message distortion. Digital language, which is typically concise, eliminates tone, body language, and emotional cues that normally accompany face-to-face interactions. Consequently, neutral messages may be read as sarcasm, concern may be perceived as complaint, and minor disagreements may be interpreted as disharmony. At times, digital media creates an illusion of connection, as though frequent messaging equates to mutual understanding, when in fact such communication remains superficial and fails to address deeper relational issues. This pattern has been noted in several studies examining digital communication and marital conflict (Kamila et al., 2025; Khalidaziah & Yuliana, 2023; Aisah & Salsabila, 2024).

Previous research shows that miscommunication is one of the dominant causes of marital breakdown. Gottman (1994), in his “Four Horsemen of the Apocalypse,” identifies four destructive communication patterns, criticism, defensiveness, contempt, and stonewalling, which frequently appear in modern marriages lacking adequate dialogic space. Similarly, Canary & Dainton (2003) emphasize that an inability to manage emotional messages and practice active listening is a critical factor weakening marital bonds. In Indonesia, empirical studies by Syarifah (2018), Nurdin (2020), and Safrizal (2020) reveal that most marital conflicts originate from miscommunication surrounding domestic roles, financial planning, and digital media use. These findings reinforce that

miscommunication is not merely linguistic misunderstanding but a failure to build “mutual meaning,” the fundamental basis of marital relationships (Azani et al., 2022; Farisi & Azkiya, 2025; Lawang et al., 2023).

As a sacred institution, marriage in Islamic teaching emphasizes honest, empathetic, and gentle communication. The Qur’anic command to practice *mu’āsarah bi al-ma’rūf* not only concerns good physical treatment but includes refined, respectful, and emotionally soothing communication. When the Qur’an states that spouses are created “to bring tranquility” (Q. 30:21), exegetes interpret *sakinah* as the ability to communicate in a calming manner rather than provoking conflict (Litbang, 2009; Litbang, 2011). Likewise, hadith emphasizes *qaulan layyin* and *qaulan sadid*, communication that is truthful, gentle, and proportionate (Ismail et al., 2024; Malik et al., 2024). Thus, miscommunication constitutes a deviation from the ethical communication norms encouraged in Islam and affects not only relational harmony but also the fulfillment of marital obligations (Karimuddin, 2019; Karimuddin, 2021).

The dynamics of miscommunication are also shaped by psychological and social factors. Emotional fatigue caused by work pressures, financial burdens, and childcare responsibilities often diminishes partners’ sensitivity to each other’s emotional cues. In such conditions, spouses may become easily triggered or engage in “short-cut interpretation,” forming negative assumptions without clarification. Gender constructs also contribute to miscommunication: men are often socialized to suppress emotional expression, while women are encouraged to articulate feelings. This imbalance can generate stereotypes, one partner being labeled oversensitive and the other unemotional. Without critical awareness, these differences widen the emotional distance between spouses (Nur, 2021; Nurrohman & Sarnoto, 2025).

In modern society, miscommunication is not solely generated by internal factors but also external pressures such as extended family expectations, workplace demands, and social norms. Parents or relatives often possess different interpretations of spousal roles, exerting normative pressure that conflicts with the couple’s emotional needs. Similarly, demanding work environments reduce quality time for intimate communication. Research indicates that couples with limited face-to-face interaction are more vulnerable to miscommunication-induced conflict due to weakened emotional bonds (S., Marantika et al., 2022; Sukardi & Rana, 2022; Umar et al., 2024). These complexities demonstrate that miscommunication in modern households must be understood holistically, situated within personal, relational, and socio-cultural contexts.

### **Principles of Qur’anic Communication in Husband-Wife Relations**

Communication within the household constitutes a fundamental pillar that sustains the harmony between husband and wife. In Islamic teachings, communication is not merely an exchange of messages; it is a spiritual and ethical process that reflects the quality of faith, character, and piety of both partners. The Qur’an and Hadith provide explicit guidance on how Muslims should interact with their spouses by emphasizing peace, affection, respect, and

honesty. These values form the framework of Qur'anic communication, which serves as an essential reference for modern families navigating increasingly complex social, economic, and psychological dynamics (Aisah & Salsabila, 2024; Malik et al., 2024). Within the domestic setting, Qur'anic communication operates as a guiding principle for establishing serenity, resolving conflicts fairly, and strengthening emotional bonds.

One of the most foundational principles of Qur'anic communication is *mu'āsyaarah bi al-ma'rūf*, the command to treat one's spouse with kindness, gentleness, and respect. The Qur'an explicitly states, "And live with them in kindness" (Qur'an, al-Nisā': 19). Classical exegetes such as Ibn Kathīr and al-Qurṭubī explain that *al-ma'rūf* encompasses all forms of good conduct, including physical behavior, financial support, and courteous speech. In the context of marital communication, *mu'āsyaarah bi al-ma'rūf* requires that every word, gesture, and action uphold the dignity of one's partner. This principle rejects harsh, degrading, or hurtful communication and encourages spouses to cultivate an atmosphere of empathy and tranquility. As highlighted in studies of family communication in Islamic contexts, perceiving speech as part of worship motivates couples to choose their words thoughtfully and with emotional maturity (Aulia, 2023; Pisangan, 2022; Ismail et al., 2024).

Another key communication principle is *qaulan layyinan*, which refers to speaking gently and with understanding. Although the term appears in the Qur'an (Tāhā: 44) in the context of Moses and Aaron addressing Pharaoh, scholars affirm its universal application to communication ethics. Gentle speech does not imply weakness; rather, it reflects the capacity to convey firm messages without inflicting emotional harm. In modern households where emotional tensions may arise due to work pressures, social expectations, or economic strain, *qaulan layyinan* serves as a protective mechanism against destructive communication patterns. When conflict emerges, this principle promotes lowering emotional intensity, maintaining an even tone, and offering counsel with compassion. Contemporary marriage research consistently links gentle verbal expression with higher marital satisfaction and healthier conflict resolution (Luthfi, 2017; Syobah et al., 2023).

Qur'anic communication also emphasizes *qaulan ma'rūfan*, or speech that is kind, beneficial, and appropriate. This injunction appears in several Qur'anic verses, including al-Nisā': 5 and al-Baqarah: 263, which stress that kind words are superior to charity accompanied by reproach. In marital relationships, *qaulan ma'rūfan* encompasses expressions of appreciation, gratitude, and emotional affirmation. Studies in family psychology reveal that couples who regularly communicate positive statements, such as praise, acknowledgment, and emotional support, tend to experience greater marital stability and emotional intimacy (Kamila et al., 2025; Zamzami et al., 2023). Thus, *qaulan ma'rūfan* holds both theological significance and empirical relevance for strengthening spousal relationships.

Another crucial principle is *qaulan sadīdan*, which refers to speaking truthfully, precisely, and without ambiguity. The Qur'an states, "O you who believe, fear Allah and speak words of appropriate justice" (al-Ahzāb: 70).

Within marriage, *qaulan sadīdan* necessitates avoiding lies, emotional manipulation, and withholding essential information. Honesty forms the bedrock of trust, and trust is the core of marital unity. When spouses conceal financial issues, personal struggles, or external pressures, the risk of miscommunication and suspicion increases significantly. By upholding *qaulan sadīdan*, couples foster transparency and mutual understanding, which enables them to confront challenges together without fear or mistrust (Karimuddin et al., 2021; Khalidaziah & Yuliana, 2023).

Beyond verbal principles, Qur'anic communication also encompasses the practice of *mushāwarah* (consultation). The Qur'an identifies consultation as a characteristic of the faithful (al-Shūrā: 38). Scholars affirm that *mushāwarah* in family life allows for fair and proportional decision-making that respects each partner's voice. In modern households, issues such as finances, child education, career planning, and role distribution often become sources of tension when left undiscussed. When couples engage in *mushāwarah*, they do not merely exchange opinions but actively seek common ground. This requires attentive listening, nonjudgmental engagement, and problem-focused dialogue. Research on conflict management in Islamic families underscores the effectiveness of consultative communication in preventing disputes and fostering household stability (S. H. S. S. et al., 2022; Azani et al., 2022).

Another essential principle is emotional regulation in communication. While the Qur'an does not condense this concept into a single term, numerous verses emphasize patience, self-restraint, and emotional control, such as in Ali 'Imran: 134. In the household context, emotional regulation is crucial to preventing communication from escalating into harmful disputes. Emotional instability can distort messages, trigger accusations, and intensify conflict. Hence, delaying responses, practicing self-reflection, or pausing for spiritual recollection (such as *istighfar*) are practical applications of Qur'anic emotional ethics. Contemporary studies highlight the destructive impact of unmanaged emotions in divorce cases and family breakdowns (Nurrohman & Sarnoto, 2025; Umar et al., 2024).

Prophetic traditions provide a practical dimension to implementing these Qur'anic principles. The Prophet Muhammad ﷺ is widely depicted in Hadith literature as embodying exceptional gentleness toward his family. Numerous authentic reports emphasize that he never uttered harsh words to his wives and consistently practiced empathy, attentive listening, and contextual sensitivity in communication. In one well-known Hadith, he states that the best man is the one who is best to his family, a statement that encompasses both behavior and communication (Ismail et al., 2024). His communication style serves as an exemplary model for contemporary Muslim families, especially amid the pressures of modern life that often strain marital relationships. Studies analyzing prophetic communication highlight its transformative role in conflict prevention and emotional healing within the family.

### **The Communication of Prophet Muhammad SAW as a Model for Family Conflict Resolution**

Prophet Muhammad SAW stands as an exemplary figure in all dimensions of life, including in the ways he communicated and resolved conflicts within the family sphere. Despite carrying tremendous responsibilities as a social, political, and spiritual leader, his relationships with his wives consistently reflected gentleness, wisdom, proportional firmness, and remarkable emotional regulation. This makes the Prophet's communication style not merely a moral example but a comprehensive model for conflict resolution that remains deeply relevant to modern household life (Ismail et al., 2024; Malik et al., 2024). Numerous narrations show that the Prophet did not only deliver normative advice on family ethics but also demonstrated concrete practices of how to manage differences, emotional tension, and domestic conflict with compassion and emotional intelligence (Aisah & Salsabila, 2024). Such patterns establish a Qur'anic-Prophetic foundation for resolving family issues that persist in contemporary divorce trends (Farisi & Azkiya, 2025; Karimuddin, 2021).

One of the most compelling aspects of the Prophet's interpersonal communication within his household is his ability to remain calm in emotionally charged situations. When disagreements or tensions arose among his wives, he typically responded with patience and emotional maturity. This is illustrated in the well-known narration where one of his wives broke a plate of food sent by another due to jealousy. Rather than expressing anger or humiliation, the Prophet simply smiled, picked up the broken pieces, replaced the plate, and gently remarked, "Your mother is jealous." This incident demonstrates his capacity to understand human emotional contexts and his refusal to reciprocate negative emotions, a principle widely recognized in modern family communication studies (Luthfi, 2017; Syobah et al., 2023). Such an approach is crucial in resolving family conflict, as many domestic disputes arise not from substantive issues but from mismanaged emotional responses (Nurrohman & Sarnoto, 2025; S. H. S. S. et al., 2022).

The Prophet's communication style also emphasizes the importance of listening. Numerous traditions describe how he allowed his wives to express their feelings, even when these expressions contained complaints or criticisms. Scholars of *sirah* note that he did not interrupt, belittle, or dismiss their concerns (Ismail et al., 2024). This demonstrates that active listening is an integral component of Islamic communication ethics. When individuals feel heard, emotional intensity decreases and the space for rational dialogue opens. This model carries deep relevance for modern families, where spouses often lack adequate quality time to genuinely listen to each other, contributing to emotional neglect, one of the major causes of marital conflict (Kamila et al., 2025; Khalidaziah & Yuliana, 2023).

Respect for the partner's emotional experiences is another key dimension of the Prophet's communicative model. He did not demand ideal behavior from his wives but acknowledged human limitations, emotions, and vulnerabilities. This balance between gentleness and firmness is illustrated in the episode where he temporarily withdrew from his wives for a month as a cooling-down measure, following requests that burdened him financially. Although the decision conveyed firmness, it was executed without verbal or physical

aggression. This example provides a framework for modern households facing economic pressures, mismatched expectations, or personality differences (Umar et al., 2024; Aulia, 2023). The Prophet's method teaches couples to regulate emotional distance while maintaining dignity and mutual respect, principles essential for sustaining harmony in contemporary family life (Pisangan, 2022).

Beyond personal dimensions, the Prophet's communication also incorporated a consultative approach to family decision-making. A notable example is the event of Hudaybiyah, where Ummu Salamah provided a strategic suggestion that resolved a tense situation. The Prophet's willingness to listen to and act upon her advice signals a recognition of women's intellectual and emotional capabilities. In a family context, this narrative underscores the equal value of the husband's and wife's voices in decision-making processes (Litbang, 2009; Litbang, 2011). Such a consultative approach (*shūrā*) aligns with contemporary findings on family stability, which show that shared decision-making reduces conflict related to future planning, parenting roles, and financial arrangements (Nur, 2021; Azani et al., 2022).

The Prophet also exemplified emotional validation, acknowledging and affirming the emotional states of his wives. One narration recounts that when Aisha RA expressed jealousy, the Prophet responded by saying, "I know when you are angry and when you are pleased." This statement reflects his attentiveness to her emotional patterns and his willingness to recognize her feelings without invalidation. Emotional validation is crucial in today's family systems, where conflicts often arise from the sense that one's emotions are ignored or trivialized (Nurrohman & Sarnoto, 2025; Zamzami et al., 2023). The Prophet's approach helps build deeper emotional intimacy, a necessary condition for marital resilience (Syobah et al., 2023).

Prophetic traditions also highlight compassionate conflict recovery. One narration advises spouses not to allow disputes to extend overnight unless absolutely necessary. The wisdom behind this guidance lies in preserving emotional connection even during discord. The Prophet understood that unresolved conflict creates emotional distance and increased vulnerability to marital breakdown. This principle can be applied in modern families through maintaining minimal communication and emotional availability even during disagreements (Sukardi & Mohamad Rana, 2022; Aulia, 2023).

A central element of the Prophet's conflict resolution style is fairness and the avoidance of imposing excessive burdens on one's spouse. He never made demands beyond his wives' capacity. This model aligns with modern marital challenges, where unrealistic expectations regarding financial roles, emotional labor, or social obligations often become sources of conflict (Karimuddin et al., 2021; Khairunnisa et al., 2022). Following the Prophet's example, spouses today must align expectations with realistic capacities to maintain household stability (Lawang, 2024; Lawang et al., 2023).

The Prophet emphasized the concept of *iṣlāh*, repairing and restoring relational harmony. He consistently encouraged reconciliation and peaceful solutions for couples facing discord. This principle underscores the importance of apologizing, forgiving, and acknowledging mistakes as signs of emotional

and spiritual maturity (Aisah & Salsabila, 2024). In modern family contexts, the willingness to engage in *iṣlāh* is a key preventive measure against unresolved conflict escalating into divorce (Umar et al., 2024; Yasir et al., 2025). Through these principles, the Prophet's communication model offers a timeless guide for nurturing marital stability and preventing the destructive consequences of miscommunication.

### **Analysis of Divorce Cases Caused by Miscommunication from the Perspective of the Qur'an and Hadith**

The phenomenon of divorce resulting from miscommunication has become an increasingly prominent social problem in modern families. Many married couples appear outwardly fine yet gradually enter a phase of communicative dysfunction due to accumulated misunderstandings, unexpressed emotions, misinterpretations of each other's behaviors, and unhealthy dialogue patterns. In several cases, domestic conflict does not stem from major factors such as physical violence or infidelity but merely from the couple's failure to understand one another's emotional language. Such cases demonstrate that miscommunication is a latent factor capable of driving families toward divorce. From the perspective of the Qur'an and Hadith, the dynamics of divorce caused by miscommunication can be interpreted as the result of the failure to internalize divine communication principles in a balanced manner (Aisah & Salsabila, 2024; Nur, 2021; Litbang, 2011).

In many cases, for example, when a husband feels psychological pressure due to workload and financial responsibilities, he tends to withdraw into silence. Meanwhile, the wife interprets this silence as indifference or lack of affection. Conversely, when the wife expresses her emotional needs through complaints, the husband interprets them as criticism or disrespect. When this pattern persists over time, negative perceptions emerge: the husband feels unappreciated, while the wife feels unloved. The real issue, however, is not the absence of love but the inability to express it communicatively. The Qur'an views this as the disappearance of *ma'rūf*, kind, respectful, and understanding interaction. Qur'an 4:19 instructs spouses to interact in a manner of goodness, which in the realm of communication means choosing gentle speech, willingness to listen, and bridging perceptual differences (Aulia, 2023; Pisangan, 2022; Malik et al., 2024).

Furthermore, divorce resulting from miscommunication is often related to the couple's failure to apply *qaulan sadīdan*, or communicative honesty. Both spouses may hide their feelings, avoid dialogue to maintain temporary comfort, or refrain from expressing opinions openly out of fear of causing offense. When problems remain unspoken, emotional tension accumulates and eventually erupts at inappropriate moments. From a Qur'anic standpoint, concealing issues that require communication constitutes a form of falsehood that undermines the relationship. Qur'an 33:70 emphasizes truthful speech, indicating that honesty must be a foundational principle within family life, since emotional dishonesty erodes trust, and the loss of trust is a critical trigger for divorce (Azani et al., 2022; Kamila et al., 2025).

Miscommunication also frequently arises from the couple's weak emotional self-regulation during conflict. Many cases reveal that marital

disputes do not originate from substantive issues but from the way spouses emotionally respond to emerging problems. Raised voices, hurtful words, and uncontrolled anger inflict psychological wounds far deeper than the actual issues being debated. The Qur'an places strong emphasis on the virtue of controlling anger; Qur'an 3:134 praises those who restrain their anger and forgive others. When spouses fail to manage their emotions, communication becomes destructive, ignites resentment, and closes the door to constructive dialogue. In modern divorce cases, this factor is highly dominant, marriages collapse not due to major problems but because emotional communication patterns are not well managed (Nurrohman & Sarnoto, 2025; Syobah et al., 2023).

Hadith also provides important insights into understanding divorce caused by miscommunication. The Prophet taught that conflict must be resolved through gentle dialogue, empathetic approaches, and openness to listening. Various narrations show that the Prophet never intensified conflict through harsh words, even in emotionally sensitive situations involving his wives. When modern couples fail to emulate this prophetic model, communication becomes a space for mutual blame. For instance, when the husband feels that the wife demands excessive attention or assistance, he responds with emotional detachment. The wife then feels neglected and reacts with heightened complaints. Over time, this cycle deepens until one party loses patience and initiates divorce (Ismail et al., 2024; Farisi & Azkiya, 2025).

From the Hadith perspective, the Prophet warned that the gravest communicative behavior is *al-fuḥsh*, hurtful and abusive speech. When couples normalize criticism, insults, or sarcasm, minor conflicts escalate into permanent separation. Contemporary research on marital breakdown similarly identifies verbally aggressive communication styles as a strong predictor of divorce. These findings resonate with Islamic teachings that prohibit offensive speech because words carry psychological impact capable of damaging emotional stability (Luthfi, 2017; S. H. S. et al., 2022; Zamzami et al., 2023).

At the same time, divorce due to miscommunication often results from the couple's failure to understand the *maqṣad* (purpose) of marriage itself. The Qur'an states that the goals of marriage are tranquility (*sakinah*), affection (*mawaddah*), and mercy (*rahmah*). When communication becomes a source of tension rather than peace, marriage no longer reflects the Qur'anic ideals. Divorce cases linked to miscommunication show that couples no longer treat communication as an instrument of *islāh*, improvement and reconciliation. The Qur'an instructs that in times of dispute, both parties must engage in corrective measures, even with the assistance of neutral mediators if necessary (Qur'an 4:35). This emphasis on *islāh* underscores that conflict should not be grounds for separation but an opportunity to strengthen relationships through balanced dialogue.

## CONCLUSION

This study affirms that miscommunication within the household is a dominant factor contributing to the rising divorce rate in the modern era. Ineffective interaction between husbands and wives, the inability to express

emotional needs, and the failure to accurately interpret each other's messages constitute the root causes of prolonged conflicts that ultimately lead to marital dissolution. In this context, the Qur'an provides strong communication principles grounded in the values of mawaddah, rahmah, and mu'āsarah bi al-ma'rūf, which guide spouses to build relationships based on mutual respect, openness, and empathy. Meanwhile, the hadiths and the exemplary conduct of Prophet Muhammad (peace be upon him) demonstrate how assertive and empathetic communication can serve as a concrete and humane solution for resolving misunderstandings and tensions within the family.

By integrating the analysis of divorce cases caused by miscommunication with thematic communication theories derived from the Qur'an and Hadith, this study presents an academic contribution in reconstructing Muslim family communication patterns based on spiritual values that remain applicable to contemporary social dynamics. The implementation of Qur'anic communication principles and the communicative model exemplified by the Prophet is not only a foundation for family resilience but also a preventive instrument against destructive conflicts that threaten the continuity of marriage. Therefore, continuous efforts from various stakeholders, families, educational institutions, religious leaders, and the government, are required to mainstream Islamic communication education within family life in order to create harmony, social resilience, and sustainable marital relationships in the future.

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