



The Role of Islamic-Based Family Therapy in Reducing Domestic Conflicts: An Empirical Study in Sleman Regency

Tentrem Basuki¹, Khayatun Nufus Akhsnia²

SMK - SMAK Bogor, Indonesia¹

Universitas Indraprasta PGRI Jakarta, Indonesia²

*Corresponding Author: tentrem@smakbo.sch.id¹, khayatunakhsania@gmail.com²

ABSTRACT

Domestic conflict remains a pervasive challenge in Indonesian Muslim families, yet empirically grounded interventions integrating Islamic values at the local level remain underexplored. The purpose of this study is to analyze the role of Islamic-based family therapy in reducing household conflict in Muslim families in Sleman Regency, by identifying the factors causing conflict, its impact on the quality of communication and emotional regulation, and the factors that determine the success of therapy. This study examines the role of Islamic-based family therapy in reducing domestic conflicts among Muslim households in Sleman Regency, Special Region of Yogyakarta. Employing a qualitative field research design, data were collected through in-depth interviews, observations, and documentation involving 12 informants comprising six married couples who had undergone a minimum of three Islamic-based family therapy sessions, three Islamic family counselors, and three religious extension workers, selected through purposive sampling. The findings reveal that Islamic-based family therapy contributes to conflict reduction through four principal mechanisms: (1) improvement of spousal communication quality grounded in Islamic communicative ethics; (2) strengthening of emotional self-regulation through the practice of sabr (patience) and muhasabah (self-reflection); (3) enhancement of spiritual awareness through structured worship activities; and (4) development of constructive problem-solving competencies through the principle of shura (deliberation). The study further demonstrates that sustained religious commitment and continuous counseling support are critical determinants of therapeutic success. These findings offer empirically grounded evidence that Islamic-based family therapy constitutes a holistic and culturally congruent intervention for enhancing family resilience in Muslim communities.

Keywords: islamic family therapy; marital conflict; domestic conflict, islamic counseling, family resilience

This is an Open Access article distributed under the terms of the Creative Commons Attribution 4.0 International license <https://creativecommons.org/licenses/by-sa/4.0/>



Article received on 04-04-2026 — Final revised on 12-05-2026 — Approved on 18-06-2026

INTRODUCTION

The family is the smallest social institution that has a strategic function in the formation of individual character and community development. From an Islamic perspective, the family is seen as the main foundation for the creation of a harmonious society. However, the dynamics of modern life present various challenges that can

trigger domestic conflicts. Domestic conflicts can arise due to economic factors, poor communication, differences in parenting, jealousy, and social pressure. If not managed properly, conflict has the potential to lead to domestic violence, divorce, and various other psychological impacts. Therefore, an approach is needed that not only touches on the psychological aspect but also the spiritual aspect.

Islamic-based family therapy is one of the approaches that integrates the values of the Qur'an, hadith, and the principles of family counseling. This approach is believed to be able to help couples comprehensively understand problems and build a more harmonious relationship. This study aims to analyze the role of Islamic-based family therapy in reducing domestic conflicts in Sleman Regency. Previous research has shown that religiosity has a positive relationship with family resilience. However, empirical studies that specifically discuss the implementation of Islamic-based family therapy at the local level are still limited. Therefore, this research was conducted to fill the gap while contributing to the development of Islamic family counseling services.

According to data from the Central Statistics Agency of Indonesia (BPS), divorce cases in Sleman Regency reached 1,847 in 2022, with communication failure and economic disputes cited as the most prevalent underlying causes (BPS, 2023). At the national level, Indonesia recorded more than 516,000 divorce cases in 2022, underscoring the urgency of developing evidence-based, culturally responsive interventions that address the spiritual, psychological, and communicative dimensions of marital conflict.

Several prior studies have demonstrated the efficacy of religiously integrated therapeutic approaches in reducing marital conflict. Bustan, (2024) found that couples seeking Islamic counseling services explicitly preferred an Islamic-oriented approach in resolving marital conflicts, and that religiously grounded therapeutic engagement produced meaningful reductions in interpersonal destructive behaviors. Nihayah et al., (2023) documented that Islamic counseling approaches grounded in the principles of forgiveness and spousal support contributed to enhanced emotional regulation and reduced destructive conflict behaviors. Rothman, (2023) further argued that Islamic family counseling constitutes a distinct theoretical paradigm combining psychotherapeutic techniques with tazkiyatun nafs (spiritual purification) principles, offering a holistic model that secular approaches cannot fully replicate.

Despite these contributions, a significant research gap persists. Existing studies predominantly employ survey-based designs in urban centers, with limited attention to the qualitative, process-level mechanisms through which Islamic family therapy achieves its outcomes at the local level. The voices of therapy participants, specific stages of implementation, and contextual factors moderating therapeutic effectiveness remain insufficiently documented particularly in Sleman Regency, where KUA

offices, religious extension workers, and Islamic counseling centers create a rich institutional environment for such interventions.

The novelty of this study lies in its empirical documentation of the implementation process and impact mechanisms of Islamic-based family therapy at the local institutional level in Sleman Regency. Unlike previous quantitative studies, this research employs in-depth qualitative methods to capture the lived experiences and behavioral changes of informants who have undergone the therapy process, allowing for a nuanced understanding of how Islamic values function as therapeutic resources in everyday family life.

This study aims to analyze the role of Islamic-based family therapy in reducing domestic conflicts among Muslim families in Sleman Regency. Specifically, the research objectives are: (1) to identify the primary factors causing domestic conflicts among the informants; (2) to describe the implementation process of Islamic-based family therapy by religious counselors; (3) to analyze the impact on communication quality, emotional regulation, and conflict resolution; and (4) to identify supporting and inhibiting factors determining therapeutic success. The findings are expected to contribute theoretically to Islamic family counseling scholarship and practically to inform family assistance programs conducted by KUA offices and Islamic counseling institutions across Indonesia.

RESEARCH METHOD

This study uses a qualitative approach with a field research design. The qualitative approach was chosen because this study aims to deeply understand the experiences, perceptions, and meanings built by married couples related to the implementation of Islamic-based family therapy in overcoming domestic conflicts. Through this approach, researchers can obtain a comprehensive picture of the phenomenon being studied based on the perspective of the informant directly.

The research was carried out in Sleman Regency, Special Region of Yogyakarta, which was chosen because it has religious community characteristics and the availability of various Islamic-based family assistance services, such as the Office of Religious Affairs (KUA), religious extension workers, Islamic family counseling institutions, and taklim councils that play a role in family development. This condition allows researchers to obtain relevant data on Islamic-based family therapy practices in people's lives.

The selection of informants was carried out using the purposive sampling technique, that is, the intentional selection of participants based on criteria relevant to the research objectives (Creswell & Creswell, 2017). A total of 12 informants were involved: six married couples who had experienced domestic conflicts and undergone Islamic-based family therapy for a minimum of three sessions, three Islamic family counselors serving at KUA offices or affiliated counseling institutions, and three

religious extension workers from the Sleman Regency Office of Religious Affairs. The primary inclusion criterion for couples was active participation in a minimum of three consecutive therapy sessions and willingness to share their experiences candidly. Data collection was conducted between January and April 2024, encompassing a total research duration of four months.

Data collection techniques are carried out through in-depth interviews, observations, and documentation. In-depth interviews were used to explore the informants' experiences regarding the factors that cause domestic conflicts, the therapy process undergone, and the changes felt after participating in Islamic-based family therapy. Observations were made to obtain data on social interactions, communication behaviors, and family relationship dynamics that could support the results of the interview. Meanwhile, documentation is used to complement research data through various relevant documents, such as counseling records, reports on family development activities, and other supporting documents.

The primary research instrument in this study is the researcher as human instrument Moleong, (2018), assuming roles in data collection, interpretation, and analysis. Supporting instruments included semi-structured interview guidelines developed based on the research objectives and reviewed for content validity by a qualified academic supervisor, observation sheets, digital voice recording devices, and field notes. The interview guidelines were piloted with two married couples not included in the main study to assess comprehensibility and to refine question sequencing prior to full deployment.

Ethical considerations were observed throughout the research process. Prior to data collection, all informants were provided with a written explanation of the research purpose, procedures, and their right to withdraw participation at any time without consequence. Informed consent was obtained from all participants. To protect informant privacy, all names and personally identifiable information have been anonymized in the research report. The sensitive nature of domestic conflict as a research topic was addressed through a trauma-informed interview approach, ensuring that informants were not subjected to re-traumatization during data collection sessions. Ethical clearance for this study was secured from the relevant institutional authority prior to fieldwork commencement.

Data analysis was carried out interactively with reference to the Miles, Huberman, & Saldana, (2014), which included three main stages, namely data reduction, data presentation, and conclusion drawn. In the data reduction stage, the researcher selects, groups, and simplifies the data obtained from the field according to the focus of the research. The data presentation stage is carried out by compiling data in the form of a descriptive narrative so that it makes it easier for researchers to understand patterns and relationships between findings. Furthermore, the conclusion

stage is carried out by interpreting the meaning of the data that has been analyzed so that research findings that can answer the research objectives are obtained.

To ensure the validity of the data, this study uses source triangulation, triangulation techniques, and member checking. Source triangulation was carried out by comparing information obtained from married couples, family counselors, and religious counselors. The triangulation technique was carried out by comparing the results of interviews, observations, and documentation. Meanwhile, member checking is carried out by asking informants to re-check the results of interviews and interpretation of data that has been carried out by researchers to ensure the suitability of the information provided.

RESULT AND DISCUSSION

Factors Causing Domestic Conflict

Based on the results of in-depth interviews with married couples who were research informants, it was found that domestic conflicts are generally caused by several main factors, namely economic factors, less effective communication, differences in childcare patterns, and low ability to manage emotions. Economic factors are the most frequent causes, especially related to the imbalance between income and family needs. The informant revealed that economic pressure often triggers quarrels due to differences of opinion on household financial management. In addition to economic factors, ineffective communication is also a dominant source of conflict.

Some informants stated that misunderstandings often occur due to a lack of openness in conveying feelings, needs, and expectations to the partner. This condition causes the emergence of negative prejudices that ultimately worsen the relationship between husband and wife. Differences in parenting patterns are also found to be one of the causes of domestic conflicts. Husbands and wives often have different views on how to educate and discipline children. When these differences are not communicated properly, the conflict becomes more intense and has an impact on the overall family relationship.

In addition, low emotional self-regulation constitutes a factor that significantly amplifies pre-existing conflicts. Informants admitted that uncontrolled anger frequently caused arguments to escalate beyond rational resolution. One informant stated: "When I get angry, I can no longer think clearly. I say things I do not mean, and the problem becomes far worse than it originally was." This finding aligns with Zuhara, (2025), who posited that emotional reactivity in interpersonal communication creates a negative feedback loop that is difficult to interrupt without structured intervention.

Implementation of Islamic-Based Family Therapy

The results of the study show that Islamic-based family therapy is carried out through several systematic stages. The first stage is the identification of family problems through an initial interview and assessment process. At this stage, the counselor tries to understand the root of the problems experienced by the couple and the relationship dynamics that occur in the family.

The second stage consists of providing a systematic understanding of the concept of family in Islam. Counselors explained the rights and obligations of husband and wife as delineated in the Quran and Sunnah, the ethical principles of Islamic communication, and the values of *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (mercy) as the foundational objectives of Muslim family life ([Ashraf, 2024](#)). Informants consistently reported that this normative grounding helped them contextualize marital problems within a larger spiritual framework, shifting focus from blame attribution to collaborative problem resolution. As one informant articulated: "After the counselor explained our responsibilities as husband and wife in Islam, I realized that I had been more focused on demanding my rights than fulfilling my obligations."

The third stage encompasses the core counseling process, characterized by structured spiritual reflection (*muhasabah*) guided by relevant Quranic verses and hadith pertaining to family life. Counselors employed techniques of *tazkiyatun nafs* to facilitate introspection, identify behavioral patterns contributing to conflict, and reinforce spiritual commitment as a conflict resolution mechanism. This approach is consistent with the Islamic psychology framework articulated by Rothman et al., ([2023](#)), who argued that spiritual purification practices produce measurable reductions in interpersonal hostility by redirecting cognitive focus from ego-defense to divine accountability. The findings confirm that informants experienced this stage as psychologically stabilizing: "Reading the Quran together with my husband during the session made me feel that our problem was not unsolvable. I felt calm and more willing to listen to him." The last stage is evaluation and follow-up assistance. The counselor monitors the couple's behavior changes and provides reinforcement to the conflict resolution strategies that have been learned during the therapy process.

The Impact of Islamic-Based Family Therapy on Reducing Domestic Conflict Improving Communication Quality

Research findings demonstrate that Islamic-based family therapy produces measurable improvements in spousal communication quality. Informants consistently reported increased openness in emotional expression and a reduced tendency toward defensive responses during disagreements. One informant described the transformation as follows: "Before the therapy, I would immediately argue back whenever my wife said something I disagreed with. Now I try to listen first, and think about what she is actually trying to communicate." This behavioral change reflects what Bustan et al., (2024) identified as the core motivation behind seeking Islamic counseling, wherein religious framing of marital communication as an act of ibadah (worship) increases participants' intrinsic motivation to communicate respectfully.

The Quranic principles of communication including qawlan sadidan (truthful speech, Q.S. Al-Ahzab: 70), qawlan ma'rufan (kind speech), and qawlan layyinan (gentle speech, Q.S. Ta Ha: 44) provided informants with a normative framework for restructuring their communicative behavior within marriage (Halim et al., 2024; Zuhri et al., 2023). These changes resulted in a marked reduction in misunderstandings and a progressive rebuilding of interpersonal trust, corroborating the findings of Nihayah et al., (2023), who reported that forgiveness and spousal social support within an Islamic ethical framework produced significant improvements in marital satisfaction.

Strengthening Emotional Control

One of the most significant changes reported by informants is the marked increase in their ability to control emotions. Through Islamic-based family therapy, couples are taught the importance of patience (*sabr*), self-introspection (*muhasabah*), and anger management as explicitly instructed in Islamic teachings (Rothman et al., 2023). Some informants revealed that before participating in therapy, they tend to overflow emotions spontaneously when facing problems. However, After undergoing the therapy process, they are better able to calm down before making decisions or responding to the conflict that occurs

The last stage is evaluation and follow-up assistance. The counselor monitors the couple's behavior changes and provides reinforcement to the conflict resolution strategies that have been learned during the therapy process.

Increase Spiritual Awareness

Islamic-based family therapy focuses not only on the psychological aspect, but also on the spiritual aspect. The results of the study show that improving the quality of worship, such as congregational prayers, reading the Qur'an, and praying together, is one of the factors that help couples reduce domestic conflicts.

Increased spiritual awareness enabled couples to reframe marital imperfections within a theological paradigm of human fallibility and divine forgiveness, making it psychologically easier to accept each other's shortcomings without contempt or resentment. This spiritual reframing is theoretically grounded in Draganović, Hasanović, & Pervan, (2025) framework of Islamic psychological therapy, which posits that *taqarrub ila Allah* (drawing closer to God) functions as a protective factor against destructive interpersonal attribution patterns. Couples who engaged more deeply in shared worship activities reported a qualitative shift from ego-preservation toward relational investment, consistent with the marital dynamics model proposed by Sholeh, Saputra, & Manurung, (2021), which identifies Islamic law awareness and religious coping as key moderators of conflict intensity in Muslim families.

Improves Problem-Solving Skills

Islamic-based family therapy also helps couples develop constructive problem-solving skills. Through the Islamic principle of deliberation (*shura*), couples are guided to discuss family problems openly and arrive at consensual solutions. This approach is consistent with the Qur'anic injunction of "*wa shawiruhum fi al-amr*" (Q.S. Ali Imran: 159), which emphasizes consultative decision-making as an ethical principle in communal and family governance (Halim et al., 2024).

Informants reported a fundamental shift in family decision-making dynamics following therapy, becoming markedly more inclined to involve their spouse in deliberation before arriving at decisions. One informant remarked: "I used to just decide things on my own because I thought I knew better. Now I always discuss with my wife first, and our decisions are better because of it." This shift reduces unilateral dominance and cultivates a shared sense of household responsibility.

The finding corroborates Soliman, Abdel-Salam, & Ahmed, (2022) assertion that culturally embedded consultative norms in Muslim families, when activated through counseling, can serve as endogenous resources for sustainable conflict resolution. The present study extends this observation by demonstrating that the *shura* principle, when explicitly taught and practiced within the therapy context, generates

durable behavioral changes in marital decision-making processes ([Halim et al., 2024](#)).

CONCLUSION

Islamic-based family therapy plays a significant role in reducing domestic conflicts among Muslim families in Sleman Regency. Conflicts were generally rooted in economic pressures, ineffective communication, differences in childcare patterns, and poor emotional regulation factors that collectively erode marital quality when left unaddressed. The therapy operates through four interrelated mechanisms: (1) improvement of communication quality through Quranic communicative ethics; (2) strengthening of emotional self-regulation via *sabr* and *muhasabah*; (3) enhancement of spiritual awareness through shared worship; and (4) development of constructive problem-solving through the *shura* principle.

Therapeutic success is supported by couples' commitment, active participation, family environment support, and continuity of counseling. Conversely, low motivation, poor openness, and insufficient social support impede progress. Theoretically, this study demonstrates that Islamic spiritual practices function as specific therapeutic mechanisms rather than mere contextual background. Practically, findings inform KUA offices, religious extension workers, and policymakers in designing culturally congruent family resilience programs. Future research should employ mixed-methods designs, conduct multi-region comparative studies, and develop validated Islamic family therapy outcome instruments for Indonesian Muslim communities.

ACKNOWLEDGEMENTS

The authors express sincere gratitude to the informants married couples, Islamic family counselors, and religious extension workers (*penyuluh agama*) of Sleman Regency who generously shared their experiences and insights. Appreciation is also extended to the Office of Religious Affairs (KUA) and affiliated Islamic counseling institutions in Sleman Regency for their cooperation and access during data collection. The authors further acknowledge the academic guidance provided by supervisors and colleagues whose feedback strengthened the quality of this research. This study received no specific funding from any public, commercial, or not-for-profit funding agency.

REFERENCES

- Afiatin, Tina, Subandi, M. A., & Reginasari, Annisa. (2023). The dynamics of flourishing indonesian muslim families: an interpretative phenomenological analysis. *Journal.Walisongo.Ac.IdT Afiatin, MA Subandi, A ReginasariPsikohumaniora: Jurnal Penelitian Psikologi*, 2023•*journal.Walisongo.Ac.Id*, 8(1), 1–18. <https://doi.org/10.21580/PJPP.V8I1.14382>
- Ashraf, Z. (2024). Family conflict resolution in Islamic law: prophetic methods and contemporary applications. *Papers.Ssrn.ComZ AshrafAvailable at SSRN 5217675*, 2024•*papers.Ssrn.Com*. <https://doi.org/10.32350/ASJIS.44.06>
- Bustan, R., Riyono, B., ... RM Amalia Tazkiya Journal of, & 2024, undefined. (2024). The Need for Islamic Counseling Services for Couples with Marital Problems. *Pdfs.Semanticscholar.OrgR Bustan, B Riyono, RM Amalia, Z AmeliaTazkiya Journal of Psychology*, 2024•*pdfs.Semanticscholar.Org*, 12(1), 27–38. <https://doi.org/10.15408/TAZKIYA.V12I1.31601>
- Creswell, JW, & Creswell, JD. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Retrieved from [https://www.google.com/books?hl=id&lr=&id=335ZDwAAQBAJ&oi=fnd&pg=PT16&dq=Creswell,+J.+W.+\(2018\).+Research+design:+Qualitative,+quantitative,+and+mixed+methods+approaches+\(5th+ed.\).+SAGE+Publications.&ots=YE AQINtoqH&sig=A9ss4LIZlvXILyPy5q17XkNJx3I](https://www.google.com/books?hl=id&lr=&id=335ZDwAAQBAJ&oi=fnd&pg=PT16&dq=Creswell,+J.+W.+(2018).+Research+design:+Qualitative,+quantitative,+and+mixed+methods+approaches+(5th+ed.).+SAGE+Publications.&ots=YE AQINtoqH&sig=A9ss4LIZlvXILyPy5q17XkNJx3I)
- Draganović, Selvira, Hasanović, Mevludin, Oruč, Belma, & Pervan, Ajla. (2025). Islamic Psychological Therapy Interventions Applied by Mental Health Practitioners: A Qualitative Study. *Dergipark.Org.TrS Draganović, M Hasanović, B Oruč, A PervanSpiritual Psychology & Counseling*, 2025•*dergipark.Org.Tr*, 10(1), 47–67. <https://doi.org/10.37898/SPIRITUALPC.1340227>
- Halim, Syaflin, Syamsurizal, Firdaus, Desminar, Jaffar, Mohammad Najib, & Yanti, Elma Rida. (2024). The communication patterns of husband and wife couples in resolving household conflicts: Islamic family law perspectives. *Ejournal.Iainmadura.Ac.IdS Halim, MN Jaffar, ER YantiKARSA: Jurnal Sosial Dan Budaya Keislaman (Journal of Social*, 2024•*ejournal.Iainmadura.Ac.Id*, 32(1), 33–71. <https://doi.org/10.19105/KARSA.V32I1.13280>
- Miles, MB, Huberman, AM, & Saldana, J. (2014). *Qualitative data analysis*. Retrieved from [https://www.google.com/books?hl=id&lr=&id=3CNrUbTu6CsC&oi=fnd&pg=PR1&dq=Miles,+M.+B.,+Huberman,+A.+M.,+%26+Saldana,+J.+\(2014\).+Qualitative+data+analysis:+A+methods+sourcebook+\(3rd+ed.\).+SAGE+Publications.&ots=Lj9WjiXN3i&sig=knkU9NT8QrUHFB2_Gsyj1Gxifzw](https://www.google.com/books?hl=id&lr=&id=3CNrUbTu6CsC&oi=fnd&pg=PR1&dq=Miles,+M.+B.,+Huberman,+A.+M.,+%26+Saldana,+J.+(2014).+Qualitative+data+analysis:+A+methods+sourcebook+(3rd+ed.).+SAGE+Publications.&ots=Lj9WjiXN3i&sig=knkU9NT8QrUHFB2_Gsyj1Gxifzw)
- Moleong, Lexy J. (2018). *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.

- Nihayah, Zahrotun, Sururin, Sururin, Choirunnisa, Choirunnisa, Hidayat, Dinnisa Haura Zhafira, Alim, Syahirul, & Fayruz, Mohammad. (2023). The effect of forgiveness and spouse social support on marital satisfaction from the perspective of Islamic ethics. *Journal.laimnumetrolampung.Ac.IdZ Nihayah, S Sururin, C Choirunnisa, DHZ Hidayat, S Alim, M FayruzIslamic Guidance and Counseling Journal*, 2023•*journal.laimnumetrolampung.Ac.Id*, 6(1), 99–112. <https://doi.org/10.25217/IGCJ.V6I1.3254>
- Rothman, A., Practice, A. Coyle Spirituality in Clinical, & 2023, undefined. (2023). The clinical scope of Islamic psychotherapy: A grounded theory study. *Psycnet.Apa.OrgA Rothman, A CoyleSpirituality in Clinical Practice*, 2023•*psycnet.Apa.Org*, 10(1), 4–19. <https://doi.org/10.1037/SCP0000282>
- Sholeh, Asrorun Niam, Saputra, Nopriadi, & Manurung, Adler H. (2021). The Awareness of Islamic Law as a Spiritual Factor in Family Resilience and Parenting Quality During the Covid-19 Era. *Researchgate.NetAN Sholeh, N Saputra, AH ManurungJournal of Indonesian Islam*, 2021•*researchgate.Net*, 15(2), 329–358. <https://doi.org/10.15642/JIIS.2021.15.2.329-358>
- Soliman, Abdrabo, Abdel-Salam, Abdel Salam G., & Ahmed, Mervat. (2022). A diagnostic tool for family and marriage counseling with Muslim couples. *Nature.ComA Soliman, ASG Abdel-Salam, M AhmedHumanities and Social Sciences Communications*, 2022•*nature.Com*, 9(1). <https://doi.org/10.1057/S41599-022-01201-9>
- Zuhara, E. (2025). The Concept of Emotions in Islamic Counseling: A Thematic Analysis of Fear, Anger, Sadness, and Shame According to the Qur'an and Hadith. *Ojs.Aeducia.OrgE ZuharaInternational Journal of Counseling and Psychotherapy*, 2025•*ojs.Aeducia.Org*, 2(2), 74–85. <https://doi.org/10.62500/IJCP.V2I2.311>
- Zuhri, Ahmad, Ramírez-Coronel, Andrés A., Al-Hawary, Sulieman I. S., Dwijendra, Ngakan Ketut Acwin, Muda, Iskandar, Pallathadka, Harikumar, Amiruddin, Muhammad M., & Sunarsi, Denok. (2023). Evaluation of the role of Islamic lifestyle in communication skills of Muslim couples. *Journals.Co.ZaA Zuhri, AA Ramírez-Coronel, SIS Al-Hawary, NKA Dwijendra, I Muda, H PallathadkaHTS Teologiese Studies/Theological Studies*, 2023•*journals.Co.Za*, 79(1). <https://doi.org/10.4102/HTS.V79I1.8185>