

Communication Ethics Between Husband and Wife from the Perspective of Sufi Morality (Akhlak Tasawuf) and Its Implications for Household Harmony

Acep Nurulah

Universitas Islam Depok, Jawa Barat, Indonesia

Email: acep.nurulah@uidepok.ac.id

Badrudin Kamil

Universitas Islam Depok, Jawa Barat, Indonesia

Email: badrudin.kamil@uidepok.ac.id

Abstract

This study aims to construct a comprehensive framework of spousal communication ethics based on five core akhlak tasawuf principles: *shidq* (authentic truthfulness), *amanah* (sacred trustworthiness), *hilm* (composed gentleness), *tawadu'* (authentic humility), and *husnuh-zhann* (charitable interpretation) and to analyze their implications for marital harmony. Employing a qualitative normative-integrative library research methodology that dialogizes classical Sufi texts with contemporary interpersonal communication theory and marital psychology, this study finds that the five principles form a coherent, mutually reinforcing value system that collectively produces 'communicative *sakinah*' a state of relational tranquility generated through honesty, trust, and humility in every spousal interaction. Crucially, these principles demonstrate strong resonance with Gottman's marital research, Rogers' client-centered communication theory, and Nonviolent Communication (NVC), confirming that akhlak tasawuf wisdom is empirically validated beyond normative-religious boundaries. The study proposes the Communicative *Sakinah* Model as a practical framework for marriage preparation, couple counseling, and family harmony programs.

Keywords: Communication Ethics, Husband-Wife, Sufism and Morals

Abstrak

Penelitian ini bertujuan mengkonstruksi kerangka etika komunikasi suami-istri yang komprehensif berdasarkan lima prinsip akhlak tasawuf: *shidq*, *amanah*, *hilm*, *tawadu'*,

dan husnuh-zhannserta menganalisis implikasinya terhadap keharmonisan rumah tangga. Dengan menggunakan metodologi kajian kepustakaan kualitatif normatif-integratif yang mendialogkan teks-teks tasawuf klasik dengan teori komunikasi interpersonal dan psikologi pernikahan kontemporer, penelitian ini menemukan bahwa kelima prinsip tersebut membentuk sistem nilai yang koheren dan saling menguatkan, secara kolektif menghasilkan 'sakinah komunikatif' kondisi ketenangan relasional yang lahir dari kejujuran, kepercayaan, dan kerendahan hati dalam setiap interaksi pasangan. Prinsip-prinsip tersebut memiliki resonansi kuat dengan penelitian pernikahan Gottman, teori komunikasi terapeutik Rogers, dan Nonviolent Communication (NVC), mengkonfirmasi bahwa kearifan akhlaq tasawuf terbukti secara empiris melampaui batas normatif-religius. Penelitian ini menawarkan Model Sakinah Komunikatif sebagai kerangka praktis untuk persiapan pernikahan, konseling pasutri, dan program harmoni keluarga.

Kata Kunci: Etika Komunikasi, Suami-Istri, Akhlaq Tasawuf

A. Introduction

Communication is the heart of any relationship, and in the context of marriage, its quality directly determines the life or death of the institution. However, communication here is not simply the technically effective process of conveying messages, but rather the process by which two people continually negotiate meaning, build trust, and create or destroy emotional security with each other. In Islam, this dimension receives exceptionally deep attention within the Sufi moral tradition, which places the quality of communication as a direct reflection of one's inner state.

Every couple entering marriage brings with them communication systems formed in childhood, modeled by their families of origin, and reinforced through previous relational experiences. When these two different communication systems meet in one household, the challenges that arise are not simply technical matters of message delivery, but rather the values and ethics underlying each interaction. This is what makes a values-based approach, particularly Sufism, highly relevant and necessary.

A 2022 national survey by the Indonesian Survey Institute found that poor communication ranked third as the main cause of household disharmony in Indonesia, after economic problems and infidelity.¹Yulianti & Fitriani's 2021 research on 240 couples in West Java confirmed that communication quality, particularly the dimensions of honesty and respect, is the strongest predictor of marital happiness, even more determinant than income and education.²These findings underscore the urgency of developing an ethical framework for marital communication that is not merely technical in nature, but also rooted in deeply lived values.

¹Indonesian Survey Institute, National Survey of Indonesian Family Resilience 2022 (Jakarta: LSI, 2022), p. 34.

²D. Yulianti & E. Fitriani, "The Quality of Husband-Wife Communication as a Predictor of Marital Happiness", *Journal of Islamic Psychology and Culture*, Vol. 4, No. 1 (2021), pp. 27-29.

Previous studies have discussed marital communication from the perspectives of interpersonal communication, marital psychology, and Islamic marriage guidance. However, studies that specifically examine the ethics of marital communication from the perspective of Sufism as a coherent value system and examine its implications for marital harmony have not received adequate attention.³Al-Ghazali in *Ihya' 'Ulum al-Din* has comprehensively identified *afat al-lisan* (diseases of the tongue) as the outward manifestation of an unhealthy inner condition a framework that has great relevance to marital communication, but has not been explored academically in that context.

This research formulates two main questions: (1) What are the most determinant principles of ethical communication in Sufism and morality in husband-wife relations, and how do they work?; and (2) What are the implications of these principles for household harmony? This research offers a contribution in the form of a conceptual construct of communicative *sakinah* as an integrative model of Islamic-based marital communication ethics that can be adopted in family development, counseling, and mediation programs.

B. Literature Review

I. Sufism as a System of Communication Ethics

Morals in Islamic terminology refers to a stable inner condition (*hay'ah rasikhah fi al-nafs*) from which actions are born easily and spontaneously, without requiring consideration and calculation.⁴This dimension distinguishes morality from mere *adab* (good manners): *adab* is the performance of good communication, while morality is the internal resource that produces that performance authentically and consistently. In the context of marriage, this distinction is crucial because couples are highly sensitive to detecting inauthenticity in communication.

Sufism as a scientific discipline that focuses on inner purification and the development of praiseworthy qualities provides a methodological foundation for the development of morality in its deepest dimension. Al-Qusyairi in *Risalah al-Qusyairiyyah* explains that Sufism is the science of inner states and conditions which are gifts from God and stations achieved through spiritual effort.⁵In the context of marital communication, Sufism provides a clear map of the inner journey: from ego-driven communication to Allah-centered communication, where every word and expression is considered in the light of divine approval.

In particular, Ibn 'Atha'illah al-Sakandari in *Al-Hikam* provides a profound insight into the relationship between inner state and the quality of speech: 'Nothing

³Ala' Uddin Mubarak, *Family Psychology: From Sakinah Family to National Family* (Jakarta: Wahana Aksara Prima, 2016), p. 45.

⁴Ibn Miskawayh, *Tahdhib al-Akhlaq* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2010), p. 22.

⁵Al-Qusyairi, *Risalah al-Qusyairiyyah fi 'Ilm al-Tashawwuf* (Cairo: Dar al-Ma'arif, 2003), p. 12-14.

will come out of your storeroom except what is there.' This affirmation has profound implications for marital communication: the quality of speech to one's spouse is ultimately a reflection of one's deepest inner state.⁶ This means that sustainable improvement in marital communication requires improvement in the inner state, not simply changes in communication techniques.

2. Interpersonal Communication Theory: Dialogism with Sufism

The Coordinated Management of Meaning (CMM) theory developed by Pearce & Cronen emphasizes that communication is not merely the transmission of messages but rather a co-productive process in which relational reality is co-created.⁷ Every communication exchange between husband and wife involves not only "talking about" their relationship but also actively "shaping" it. The implication is that communication ethics is not simply a matter of politeness, but also an ontological responsibility toward the relational reality being co-constructed.

Carl Rogers in Person-Centered Communication emphasizes three fundamental requirements of therapeutic communication: congruence (inner-expression harmony), unconditional positive regard (unconditional appreciation), and empathic understanding (empathic understanding).⁸ Interestingly, these three conditions correspond very precisely to the moral values of Sufism: congruence corresponds to *shidq al-hal* (inner harmony with expression), unconditional positive regard corresponds to *husnuzh-zhann* and '*afw*, and empathic understanding corresponds to *tawadu'* (which requires a readiness to understand different perspectives). This parallelism suggests that the moral wisdom of Sufism independently identified the same conditions necessary for healing communication.

Marshall Rosenberg's Nonviolent Communication (NVC) proposed four components of nonviolent communication: observation (observing without evaluating), feeling (expressing feelings), need (identifying the need behind the feeling), and request (making a clear request, not a demand).⁹ A comparison with Al-Ghazali on *afat al-lisan* reveals striking similarities: Al-Ghazali has identified *mira* (hurtful debate), *ghibah* (talking about shortcomings), and *dzann* (negative prejudice) as the main pathologies of communication—all three of which are directly addressed by the principles of NVC.

3. The Concept of Sakinah in the Qur'an and Its Implications for Communication

QS. Al-Rum verse 21 identifies three goals of marriage: *sakinah* (tranquility), *mawaddah* (compassion), and *rahmah* (encompassing love). *Sakinah*, which comes

⁶ Ibn 'Atha'illah al-Sakandari, *Al-Hikam*, translated by K.H. Sholeh Darat (Semarang: Toha Putra, 2012), 74th Hikam, p. 112.

⁷ W. Barnett Pearce & Vernon Cronen, *Communication, Action, and Meaning: The Creation of Social Realities* (New York: Praeger, 1980), h. 120-122.

⁸ Carl R. Rogers, *On Becoming a Person: A Therapist's View of Psychotherapy* (Boston: Houghton Mifflin, 1961), h. 61-62.

⁹ Marshall B. Rosenberg, *Nonviolent Communication: A Language of Life*, 3rd ed. (Encinitas: PuddleDancer Press, 2015), h. 6-7.

from the word *sakana*, meaning silence/calm, in the context of marriage refers not simply to the absence of conflict, but to a state of deep relational security in which each partner can be authentically themselves without fear.¹⁰ M. Quraish Shihab in *Tafsir Al-Misbah* explains that *sakinah* is a condition in which each partner finds peace and stability in the presence of the other, a condition that is very dependent on the quality of communication between them.¹¹

The hadith tradition depicts the Prophet Muhammad's communication practices in his domestic life as an operational model of the most perfect Sufi moral values. Aisha (r.a.) narrated that the Prophet Muhammad never chose evil when there was good, never repaid evil with evil, and always showed the utmost kindness to his family (Narrated by Muslim).¹² These narratives are not merely biographical descriptions, but rather norms of communication that are explicitly recommended to be emulated in Muslim household life.

C. Method

This study employed a qualitative research design with a normative-integrative literature study approach. The normative approach refers to the research orientation toward constructing and evaluating ethical communication norms based on authoritative sources; while the integrative approach refers to efforts to dialogue between the Sufi tradition of morality and contemporary interpersonal communication theory and marital psychology. The research was conducted through text exploration and analysis from February to April 2026.

Primary data sources include: (1) The Quran with thematic interpretations of *Tafsir Al-Misbah* (M. Quraish Shihab) and *Tafsir Al-Qurtubi*, especially the interpretation of verses on communication and marriage; (2) Thematic hadith literature on *mu'asharah zaujiyyah* (marital intercourse) from *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abu Dawud*, and *Sunan al-Tirmidhi*; (3) Classical Sufi moral works of *Ihya 'Ulum al-Din* (Al-Ghazali), especially *Kitab Afat al-Lisan* and *Kitab al-Suhbah wa al-Mu'asharah*; *Adab al-Dunya wa al-Din* (Al-Mawardi); *Al-Hikam* (Ibn 'Atha'illah al-Sakandari); and *Risalah al-Qushairiyah*.

Secondary data sources include: (1) Internationally accredited scientific journals (Scopus, Web of Science) and nationally (SINTA 1-2) in the fields of communication, marital psychology, and Islamic studies; (2) Contemporary interpersonal communication theory books; (3) Empirical studies on the quality of marital communication. Data collection techniques were carried out through documentation and textual analysis. Data analysis used four stages: (1) thematic categorization of ethical communication principles from primary sources; (2)

¹⁰M. Quraish Shihab, *Tafsir Al-Misbah*, Vol. 11 (Jakarta: Lentera Hati, 2002), pp. 33-37.

¹¹M. Quraish Shihab, *Tafsir Al-Misbah*, h. 35.

¹²Narrated by Muslim No. 2328; see also *Al-Bukhari* No. 3559, Chapter on the Creation of the Prophet.

comparative analysis between Sufism principles and contemporary communication theory; (3) conceptual synthesis into an integrative model; and (4) elaboration of implications for household harmony. Validity was guaranteed through triangulation of sources and methods.

D. Result

I. Mapping the Five Principles of Sufism and Moral Communication Ethics

Thematic analysis identified five ethical principles of Sufi moral communication that are most determinant in husband-wife relationships. These five principles are not independent but form a mutually supportive ecosystem of values, where a weakness in one principle will weaken the entire system. The complete mapping is presented in Table 2.

Table 2. Principles of Sufism and Moral Communication Ethics and Their Implications for Household Harmony

| No | Principle | The Essence of Sufism | Communicative Manifestation | Implications of Harmony | Resonance of Modern Theory |
|----|-------------|--|---|--|---|
| 1 | Shidq | Three layers of inner honesty: words, intentions, and inner harmony-expression | Talking honestly about feelings and needs; not hiding pain. | Building a foundation of trust; creating authentic intimacy that cannot be replaced | Congruence (Rogers, 1961); Verbal-nonverbal consistency (Burgoon et al., 2016) |
| 2 | Trust | Maintaining trust as a divine responsibility, not just a social one | Keeping your partner's secrets; keeping verbal promises; not abusing your partner's vulnerabilities | Creating psychological safety for safe openness and vulnerability | Psychological safety (Edmondson, 2018); Attachment security (Johnson, 2013) |
| 3 | Breath | Equanimity is active when the urge of anger is present; not the extinguishing of emotions. | A calm tone of voice; a choice of words that does not hurt; the ability to speak in disagreement | Prevent escalation of verbal conflict; maintain the dignity of both parties in a state of disagreement | Vagal tone regulation (Gottman, 1999); Parasympathetic communication (Siegel, 2020) |
| 4 | Be patient. | Willingness not | Active listening | Creating a | Unconditional |

| No | Principle | The Essence of Sufism | Communicative Manifestation | Implications of Harmony | Resonance of Modern Theory |
|----|--------------|---|---|---|--|
| | | to make ego the yardstick of truth; transcending self-image maintenance | without defensiveness; ready to apologize; acknowledge contribution to the problem | dynamic of equality and mutual respect; enabling relational growth | positive regard (Rogers, 1961); Non-defensive listening (Rosenberg, 2015) |
| 5 | Husnuh-zhann | Prioritizing the best interpretation of your partner's words and behavior as a moral obligation | Don't be easily offended; avoid negative assumptions; give the benefit of the doubt before confirmation | Breaking the cycle of suspicious attribution; maintaining a cognitive disposition conducive to intimacy | Attribution theory; Hostile attribution bias prevention (Epps & Kendall, 1995) |

Source: Results of researcher analysis based on primary and secondary sources in 2026

2. Shidq: Honesty as the Epistemic Foundation of Communication

Shidq in the Sufi moral tradition has three progressive levels. Al-Ghazali in *Ihya'* identifies: (1) shidq al-kalamhonesty at the level of speech, not saying something that is known to be contrary to fact; (2) shidq al-niyyahhonesty of intention, where there is no hidden agenda behind seemingly good communication; and (3) shidq al-halthe highest level, where a person's inner state is in perfect harmony with his expression so that there is no gap between what is felt, what is meant, and what is said.¹³

This highest level of shidq corresponds precisely to Carl Rogers' concept of congruence as a prerequisite for therapeutic communication. Rogers defined congruence as a condition in which a person's internal experience, their awareness of that experience, and their verbal expression of it are in perfect harmony.¹⁴ Congruent communication has a quality that the other person intuitively perceives as 'genuine', and it is this that builds long-term trust in intimate relationships.

¹³ Al-Ghazali, *Ihya' 'Ulum al-Din*, Jilid III (Beirut: Dar al-Fikr, t.t.), h. 57-60.

¹⁴ Rogers, *On Becoming a Person...*, h. 61.

Burgoon et al.'s research confirms that verbal-nonverbal discrepancies—where words say one thing while tone of voice, facial expressions, and body language say another—are a major source of distrust in intimate relationships.¹⁵ Couples who know each other deeply are highly sensitive to these inconsistencies, and each detected inconsistency cumulatively erodes the foundation of trust. *Shidq al-hal* prevents these inconsistencies by addressing the issue at the root: at the level of inner states.

3. Amanah and Hilm: Security and Peace in Communication

Amanah in the communication dimension of marriage has a much broader scope than simply not betraying trust dramatically. Al-Mawardi in *Adab al-Dunya wa al-Din* identifies five manifestations of communicative amanah that are highly relevant to the context of marriage: (1) *hifzh al-sirr* keeping the secrets entrusted to the partner, including his weaknesses, failures, and pains; (2) *wafa' al-'ahd* keeping verbal promises made in daily interactions; (3) *'adam istighlal al-ma'lumat* not misusing known information about the partner as a weapon in conflict; (4) *shidq al-tabligh* conveying messages accurately, not exaggerating or reducing; and (5) *al-tsiqah al-mu'tabariyyah* consistency between what is said in front of and behind the partner.¹⁶

These five manifestations collectively constitute psychological safety, a concept popularized by Amy Edmondson in 2018, which is a state in which a person feels safe enough to be open, vulnerable, and authentic without fear of betrayal, judgment, or embarrassment.¹⁷ Susan Johnson, in *Emotionally Focused Therapy (EFT)*, asserts that emotional safety is a fundamental need in marriage: humans, as social beings, need at least one relationship in which they can feel completely secure. Trust in marital communication is a prerequisite for fulfilling this fundamental need.

The ability to maintain composure during times of high emotional stress is one of the most frequently cited traits in moral literature as a key characteristic of the Prophet Muhammad (peace be upon him) and those who have attained high spiritual maturity. Al-Bukhari narrates that the Messenger of Allah (peace be upon him) never raised his voice in domestic situations, never threw or hit anything, except in the context of jihad (Narrated by Al-Bukhari No. 6786).¹⁸ Siegel's (2020) neuroscience research confirms the physiological mechanism: a calm tone of voice activates the parasympathetic system that facilitates openness and acceptance, while

¹⁵ Judee K. Burgoon, Laura K. Guerrero & Kory Floyd, *Nonverbal Communication*, 2nd ed. (New York: Routledge, 2016), h. 215-218.

¹⁶ Al-Mawardi, *Adab al-Dunya wa al-Din* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2004), p. 237-241.

¹⁷ Amy C. Edmondson, *The Fearless Organization: Creating Psychological Safety in the Workplace for Learning, Innovation, and Growth* (Hoboken: Wiley, 2018), h. 8-9.

¹⁸ HR. Al-Bukhari No. 6786, *Kitab al-Adab, Bab lam yakun al-Nabi fahisyan wa la mutafahhisyan*.

a high tone activates the amygdala in a defensive mode that inhibits empathy and rational thinking.¹⁹

4. Tawadu' and Husnuzh-Zhann: The Determining Cognitive-Spiritual Disposition

Tawadu' in the context of marital communication goes beyond politeness. Al-Ghazali defines true tawadu' as an inner state in which a person has transcended the compulsive need to maintain, defend, and elevate their self-image (self-image maintenance).²⁰In communication conflicts, ego defense mechanisms are a major contributor to escalation: each party is more focused on proving themselves than solving the problem. A person with genuine humility doesn't need to "win" in a conversation, because their identity doesn't depend on the perceptions of others, including their partner.

The most concrete manifestation of humility in communication is the ability to listen actively and empathetically without defensive interruption. In communication psychology, active listening is not simply letting the other person speak, but rather the active process of understanding the meaning, feelings, and needs behind the words, then reflecting them back in a way that demonstrates that understanding. It is a practice that inherently demands a suspension of ego: while listening, attention is fully focused on the other person's perspective, not on preparing a counterargument.

Husnuzh-zhann prioritizing the best interpretation of the words and behavior of the partner has a strong theological basis in QS. Al-Hujurat: 12 which explicitly prohibits zhann (prejudice) and identifies it as a sin.²¹In the context of marital communication, husnuzh-zhann operates as an 'anti-virus' against hostile attribution bias, the tendency to interpret a partner's ambiguous behavior negatively, which has been shown to be a strong predictor of low marital satisfaction and high risk of divorce.

E. Discussion

I. Construction of the Communicative Sakinah Model

This study proposes the construct of communicative sakinah as a normative synthesis of the five ethical principles of Sufism and moral communication. Communicative sakinah refers to a relational condition in which: (a) both parties feel safe enough to express their inner truth authentically—this is sakinah born of shidq; (b) trust makes openness and vulnerability a non-fearful choice—this is sakinah born of amanah; (c) the expression of differences is done while maintaining each other's dignity—this is sakinah born of hilm; (d) each party sincerely tries to understand the

¹⁹ Daniel J. Siegel, *The Developing Mind: How Relationships and the Brain Interact to Shape Who We Are*, 3rd ed. (New York: The Guilford Press, 2020), h. 88-94.

²⁰ Al-Ghazali, *Ihya' 'Ulum al-Din*, Jilid III..., h. 331-338.

²¹ QS. Al-Hujurat: 12; see Tafsir Al-Misbah Vol. 13, p. 254-258.

partner's perspective before responding—this is *sakinah* born of *tawadu'*; and (e) there is a disposition to interpret the partner's behavior and words with the best assumption—this is *sakinah* born of *husnuzh-zhann*.

This communicative *sakinah* construct resonates strongly with Gottman's Sound Relationship House Theory, which identifies seven foundational levels of a healthy marriage. The bottom three levels—love maps (deep knowledge of the partner's inner world), fondness and admiration (appreciation and respect), and turning toward instead of away (responsiveness to the partner's needs)—directly correspond to *shidq* (authentic openness as a prerequisite for love maps), *tawadu'* (elimination of ego as a prerequisite for admiration), and *amanah* (trust as a prerequisite for turning toward).²²

Susan Johnson's Emotionally Focused Therapy (EFT), which has been proven effective in 75% of cases of couples experiencing marital distress, emphasizes that the root of marital communication problems is not a lack of communication skills (although this is also important), but rather a disruption in attachment security.²³ Couples who don't feel emotionally safe will activate secondary emotions (anger, criticism, distance) that overshadow primary emotions (pain, fear, loneliness). The principles of trust and trustworthiness in Sufi morals directly address this issue of attachment security by creating conditions in which primary emotions can be expressed authentically.

2. Afat al-Lisan as a Pathology of Marital Communication

Al-Ghazali in *Ihya' Ulum al-Din* identified twenty types of *afat al-lisan* (diseases of the tongue) which are manifestations of an unhealthy mental condition.²⁴ Of the twenty diseases, at least eight have very high relevance to the context of marital communication: (1) *al-ghibah*, talking about the partner's shortcomings to others; (2) *al-namimah*, spreading words that divide husband and wife and the family; (3) *al-mira*, debating and arguing that aims to defeat rather than understand; (4) *al-khushumah*, verbal disputes that exceed the limits of etiquette; (5) *al-madh*, excessive praise that is not authentic; (6) *al-hazl*, joking that demeans the partner's dignity; (7) *al-sukhriyyah*, hurtful taunts; and (8) *al-ifsha*, leaking marital secrets.²⁴

What is interesting is that Gottman & Levenson in their long-term research identified the Four Horsemen of the Apocalypse in marital communication: criticism (criticism of character), contempt (insults and ridicule), defensiveness (self-defense without responsibility), and stonewalling (withdrawal from communication).²⁵ These

²² John M. Gottman, *The Marriage Clinic: A Scientifically Based Marital Therapy* (New York: W.W. Norton, 1999), h. 47-48.

²³ Susan M. Johnson, *Love Sense: The Revolutionary New Science of Romantic Relationships* (New York: Little, Brown and Company, 2013), h. 15-17.

²⁴ Al-Ghazali, *Ihya' 'Ulum al-Din*, Jilid III..., h. 91-171 (Kitab Afat al-Lisan).

²⁵ John M. Gottman & Robert W. Levenson, "Marital Processes Predictive of Later Dissolution", *Journal of Personality and Social Psychology*, Vol. 63, No. 2 (1992), h. 222-225.

four patterns correspond closely to some of the *afat al-lisan* identified by Al-Ghazali: criticism corresponds to backbiting and *dzann*; contempt corresponds to *sukhriyyah*; defensiveness corresponds to *mira'* and *ego*; and stonewalling corresponds to communicative *kufr al-ni'mah* (denying the gift of a spouse). This convergence between 11th-century Sufi wisdom and 20th-century empirical research is strong evidence of the universality of Islamic understanding of communication ethics.

3. Practical Implications: From Principles to Programs

This study identified four areas of practical implications of the Communicative Sakinah Model. First, the Premarital Program (*Suscatin*): the integration of a Sufi morality-based communication ethics module into the mandatory premarital course at the Office of Religious Affairs (KUA). This module should include not only a conceptual understanding of the five principles but also practical exercises (role-playing, guided reflection) that help prospective couples internalize these principles before entering married life.

Second, Islamic Family Counseling: developing a counseling approach based on Sufism and morality that integrates communication techniques from EFT, NVC, and the Gottman Method within an Islamic values framework. This approach has advantages over solely Western psychology-based counseling because it resonates with the value systems internalized by Muslim clients, making its interventions easier to internalize.

Third, Ongoing Couples Development: a monthly mosque- or Islamic boarding school-based *halaqah* program that focuses on deepening the moral values of Sufism in the context of married life, along with facilitating the sharing of experiences between couples in applying these principles. Research shows that social support and a community that supports healthy marital values are important protective factors for marital stability.²⁶

Fourth, Further Quantitative Research: Development of a communicative *sakinah* measurement instrument as a measurable construct that can be used in correlational and experimental research to measure the relationship between the internalization of Sufi moral values and marital satisfaction. Such research would provide a stronger empirical basis for the intervention programs mentioned above.

²⁶ Thomas N. Bradbury, Frank D. Fincham & Steven R. H. Beach, "Research on the Nature and Determinants of Marital Satisfaction", *Journal of Marriage and Family*, Vol. 62, No. 4 (2000), h. 970-971.

Conclusion

This research has successfully constructed a coherent and comprehensive ethical framework for husband-wife communication based on Sufi morals through five main principles of shidq, amanah, hilm, tawadu', and husnuzh-zhann and proven its real and substantive implications for household harmony through the communicative sakinah construct. These five principles form a mutually supportive ecosystem of values: shidq and amanah build the epistemic foundation of trust; hilm and tawadu' provide a regulatory mechanism under stressful conditions; while husnuzh-zhann maintains a cognitive disposition conducive to ongoing intimacy.

The crucial finding of this study is the evidence of a very precise correspondence between the moral principles of Sufism and the findings of contemporary communication science and marital psychology. Shidq corresponds to congruence (Rogers); amanah to psychological safety and attachment security (Edmondson, Johnson); hilm to vagal tone regulation (Siegel, Gottman); tawadu' to active listening and non-defensiveness (Rosenberg); and husnuzh-zhann to the prevention of hostile attribution bias (Bradbury & Fincham). This independent convergence proves that the moral wisdom of Sufism is not only normatively-religiously relevant but also empirically confirmed by modern science.

The original contributions of this study are: (1) the conceptual construction of communicative sakinah as an integrative model that bridges Islamic scholarly traditions with contemporary communication theory; (2) the identification of the specific working mechanisms of each principle of Sufi morality in the context of marital communication; and (3) the mapping of systematic correspondences between *afat al-lisan* (Al-Ghazali) and Four Horsemen (Gottman) as two convergent taxonomies of communication pathology across scholarly traditions. This study recommends the integration of the Communicative Sakinah Model in the KUA premarital program, the development of Islamic family counseling based on Sufi morality, and further quantitative research to measure the effectiveness of interventions based on this model.

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