



CONFLICT MANAGEMENT IN MUSLIM FAMILIES AS A MEANS OF PREVENTING DIVORCE FROM THE PERSPECTIVE OF ISLAMIC FAMILY LAW

Ike Yulisa¹, Rachel Chan²¹ STAI Umar Bin Khattab Ujunggading, Pasaman Barat² Singapore University of Social Sciences, Singapore

Corresponding Author:

Ike Yulisa,

Department of Electrical Engineering Vocational Education, Faculty of Teacher Training and Education, Kabul University.

No. 13, Street No. 2, Lane No 1, Opposite of Shams London School, Kart-e Char, District 3, Kabul City, Indonesia

Email: ikeyulisa5@gmail.com

Article Info

Received: December 8, 2025

Revised: March 9, 2026

Accepted: May 15, 2026

OnlineVersion: June 28, 2026

Abstract

This study examines conflict management within Muslim families from the perspective of Islamic family law as a preventive framework for addressing divorce. Using a qualitative, literature-based research design, this study analyzes classical and contemporary fiqh literature, Islamic family law regulations, and relevant scholarly publications through content analysis. This analysis focuses on four analytical categories: normative principles of conflict resolution, conflict management mechanisms, barriers to implementation, and strategies to strengthen preventive practices within families. The findings indicate that Islamic family law provides an integrated framework for conflict management based on *ishlah* (reconciliation), *musyawarah* (consultation), *tahkim* (family arbitration), justice (*'adl*), and counseling. However, the analysis also reveals a consistent gap between these normative principles and their implementation in practice, reflected in limited legal literacy, inadequate premarital preparation, and underutilization of mediation and counseling mechanisms. Rather than establishing a direct causal relationship with a decline in divorce rates, this study argues that the effective implementation of these preventive mechanisms can strengthen family resilience and reduce the risk of conflict escalation leading to divorce. This study contributes to the field of Islamic family law by synthesizing scattered normative concepts into a comprehensive framework for preventive conflict management, thereby expanding the discussion beyond divorce resolution to conflict prevention within contemporary Muslim families.

Keywords: Conflict Management, Islamic Family Law, Divorce, Reconciliation, Family Resilience



© 2026 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

Journal Homepage

<https://research.adra.ac.id/index.php/solj>

ISSN: (P: 2988-5191) - (E: 2988-5205)

How to cite:

Yulisa, I., Chan, R. (2026). Conflict Management in Muslim Families as A Means of Preventing Divorce from the Perspective of Islamic Family Law. *Sharia Oikonomia Law Journal*, 4(3), 237–250. <https://doi.org/10.70177/solj.v4i3.3997>

Published by:

Yayasan Adra Karima Hubbi

INTRODUCTION

The rising divorce rate among Muslim families has become a significant socio-legal issue in Indonesia, raising questions about the effectiveness of family conflict resolution within the framework of Islamic family law. According to the Annual Report of the Religious Courts Agency (BPA) of the Supreme Court of Indonesia, more than 460,000 divorce cases were recorded throughout Indonesia in 2023, with the majority processed through the Religious Courts Agency. Most of these cases involved ongoing domestic disputes and arguments, in addition to economic problems and other family issues. These statistics indicate that unresolved family conflicts remain one of the primary factors contributing to divorce in Indonesia. Previous research further explains that domestic conflicts often stem from economic hardships, ineffective communication, unbalanced gender expectations, and differences in religious understanding, which, if left unaddressed, tend to escalate into prolonged marital disputes (Hanafi, 2024). From the perspective of Islamic family law, marriage is intended to build a family characterized by *sakinah*, *mawaddah*, and *rahmah*, while dispute resolution is encouraged through mechanisms such as *ishlah*, *musyawarah*, and *tahkim* before divorce is considered. (Rahmat Saridin, 2024) However, previous research indicates that these normative mechanisms have not been consistently applied in family practice. This inconsistency is reflected in three recurring indicators identified in the literature: the limited application of Islamic conflict resolution principles, the underutilization of mediation and family counseling, and inadequate public literacy regarding Islamic family law. Therefore, family conflicts must be understood not only as private domestic matters but also as critical issues in Islamic family law that require further scholarly study.

Previous research has examined family conflict and divorce from sociological, psychological, and Islamic legal perspectives. Most of these studies have identified economic hardship, ineffective communication, unequal gender expectations, and differences in religious understanding as the main factors contributing to marital conflict. However, these factors do not automatically lead to divorce. Rather, divorce generally occurs through a gradual process in which unresolved disagreements accumulate over time, eroding mutual trust, weakening emotional bonds, and ultimately undermining the stability of the marital relationship. In this context, the crucial issue is not merely the existence of conflict itself, but rather the couple's inability to manage conflict constructively through effective communication, negotiation, emotional regulation, and reconciliation. (Diana Ramadana, 2026) When these conflict-management mechanisms fail, recurring disputes tend to escalate into chronic conflicts, thereby increasing the likelihood of divorce. Although the importance of conflict as a determinant of divorce is acknowledged, existing research has not extensively explained this mechanism from the perspective of Islamic family law (Selinah & Hairunnas, 2025).

This study is based on the argument that conflict management grounded in the principles of Islamic family law plays a strategic role in preventing divorce and strengthening the resilience of Muslim families. The main hypothesis of this study is that the failure of Muslim families to manage conflict is not caused by the absence of legal norms, but rather by a lack of understanding and implementation of these principles in family life. Islamic family law has, in fact, provided an ethical and normative framework for fair and balanced conflict management, yet it has not been fully optimized as a preventive tool. By systematically examining conflict management from the perspective of Islamic family law, this study argues that divorce can be reduced through a preventive approach based on Islamic values. Therefore, this research is important to bridge the gap between legal norms and social practices, while strengthening the function of Islamic family law as a means of maintaining the integrity and sustainability of Muslim families.

From the perspective of Islamic family law, conflict is recognized as an inevitable part of family life, not as a direct grounds for divorce. Classical *fiqh* literature and contemporary

Islamic family law regulations establish several preventive mechanisms including *ishlah* (reconciliation), *musyawarah* (deliberation), *tahkim* (family arbitration), mediation, and family counseling to prevent disputes from escalating into irreparable marital breakdown. (Muhammad et al., 2023) However, previous research has generally addressed these mechanisms separately and rarely analyzed how they function collectively as an integrated conflict management framework. As a result, the existing literature explains the causes of divorce more comprehensively than the process by which ineffective conflict management transforms ordinary family disputes into protracted conflicts and, ultimately, divorce (Muhammad Aziz, 2024). This theoretical gap forms the basis for this study, which aims to synthesize the principles of Islamic family law into a comprehensive framework for preventive conflict management for contemporary Muslim families.

Given these circumstances, this study aims to examine conflict management in Muslim families from the perspective of Islamic family law by analyzing the relationship between its normative principles and their implementation in contemporary family life. Rather than assuming a gap between Islamic teachings and social practices, (Harahap, 2023) this study evaluates this relationship through four analytical dimensions drawn from previous research and the literature on Islamic family law: (1) normative principles governing the resolution of family conflicts, including *ishlah*, *musyawarah*, and *tahkim*; (2) conflict management mechanisms stipulated in Islamic family law; (3) barriers that limit the application of these mechanisms in contemporary Muslim families; and (4) strategies to strengthen preventive practices within families based on the principles of Islamic law. (Rahim, 2025) Through these analytical dimensions, this study identifies the dominant forms of family conflict, examines how Islamic family law conceptualizes conflict management, and analyzes the extent to which its preventive mechanisms are reflected in contemporary academic discourse and family practices reported in previous research. (Triana et al., 2025) Therefore, this study does not aim to establish a direct causal relationship between conflict management and a decrease in divorce rates. Rather, this study explores how the preventive framework provided by Islamic family law can contribute to strengthening family resilience and reducing the risk of conflict escalation. By synthesizing scattered normative concepts into an integrated framework for preventive conflict management, this study contributes to the development of Islamic family law that is more responsive to the challenges faced by contemporary Muslim families.

This study is based on the analytical argument that conflict management must be understood as an integral component of Islamic family law, not merely a practical response to marital disputes. This study argues that Islamic family law provides a comprehensive normative framework to prevent the escalation of conflict through principles such as *ishlah* (reconciliation), *musyawarah* (consultation), *tahkim* (family arbitration), mediation, and counseling. However, previous research indicates that these mechanisms have not been systematically integrated into contemporary discussions on family conflict management, resulting in a limited understanding of their preventive functions. Therefore, this study does not aim to empirically test the effectiveness of conflict management in reducing divorce rates. Instead, this study analyzes how Islamic family law conceptualizes conflict management, identifies barriers to its implementation reported in previous research, and synthesizes these normative principles into a coherent preventive framework to strengthen family resilience in contemporary Muslim families.

RESEARCH METHOD

This study employs a literature review design with a descriptive qualitative approach. Primary data consists of authoritative legal and normative sources that form the basis of Islamic family law, including the Qur'an, the Hadith, classical *fiqh* literature representing the four major schools of Islamic jurisprudence (*madhahib*), as well as contemporary Islamic

family law regulations such as Indonesia's Compilation of Islamic Law (KHI), Morocco's Mudawwanah al-Usrah, and Malaysia's Islamic Family Law Act. These primary sources were selected because they provide the main legal and doctrinal framework for understanding conflict management, family relationships, reconciliation, and divorce in Islamic law. Secondary data was obtained from peer-reviewed journal articles, scholarly books, dissertations, and previous empirical and conceptual studies on family conflict, conflict management, divorce, and Islamic family law indexed in academic databases such as Scopus, JSTOR, and Google Scholar. The selection of these sources was based on their relevance, academic credibility, and contribution to the development of the analytical framework used in this study

This study employs an integrated theoretical framework comprising Lewis A. Coser's Social Conflict Theory, Family Systems Theory, and the Islamic legal concept of *ishlah*. These theories are not used in isolation but complement one another in explaining the dynamics of conflict management within Muslim families. Coser's Social Conflict Theory serves as an analytical foundation for understanding conflict as an inevitable and potentially constructive element in social relationships including marital life provided it is managed appropriately. From this perspective, Family Systems Theory explains how conflict affects the family as an interconnected social system, where unresolved disputes between spouses can impact communication patterns, emotional stability, parental roles, and overall family functioning. Although both theories explain the emergence and development of family conflict, the concept of *ishlah*, along with the principles of consultation (*musyawarah*), arbitration (*tahkim*), mediation, and justice (*'adl*) in Islamic family law, provides a normative framework for managing and resolving conflicts before they escalate into divorce. Therefore, the analytical framework of this study is conducted in three stages: first, identifying the sources and dynamics of family conflict through Social Conflict Theory; second, examining the impact of conflict on family relationships through Family Systems Theory; and finally, analyzing preventive conflict management mechanisms through the principles of Islamic family law. The integration of these three theoretical perspectives enables this study to explain not only why family conflicts arise but also how Islamic family law provides a coherent preventive framework to maintain family resilience and prevent the escalation of conflict.

Research Design

This study employs a literature review (library-based research) using a descriptive qualitative approach. It is a normative-conceptual study that examines Islamic family law as a system of legal norms enshrined in authoritative textual sources, rather than to test empirical hypotheses. Data sources consist of three categories: (1) primary sources, including the Qur'an, Hadith, classical fiqh texts representing the four Sunni schools of thought, as well as Islamic family law regulations such as Indonesia's Kitab Hukum Islam (KHI), Morocco's Mudawwanah al-Usrah, and Malaysia's Islamic Family Law Act; (2) secondary sources, consisting of peer-reviewed journal articles, scholarly books, and doctoral dissertations; and (3) tertiary sources, including encyclopedias of Islamic law and official divorce statistics published by the Religious Courts Agency (Badilag) of the Supreme Court of the Republic of Indonesia.

A systematic literature search was conducted using the Google Scholar, JSTOR, and Scopus databases with the keywords family conflict, conflict management, Islamic family law, divorce, *ishlah*, family mediation, and Muslim family resilience. Inclusion criteria consisted of publications: (1) directly related to conflict management, Islamic family law, or divorce prevention; (2) published in peer-reviewed journals or by leading academic publishers; (3) written in English or Indonesian; and (4) published between 2015 and 2025, while classical Islamic legal sources were included regardless of their publication year due to their normative authority. Exclusion criteria include duplicate entries, conference abstracts without full texts, non-academic publications, opinion pieces, and studies whose primary focus is not related to

family conflict or Islamic family law. Following the screening and eligibility assessment process publications. The publications were selected for in-depth qualitative analysis. These criteria were established to ensure the relevance, credibility, and analytical consistency of the literature included in this study.

Research Target/Subject

The subject of this study is the normative and conceptual framework for conflict management within Muslim families as outlined in Islamic family law. Rather than examining individual divorce cases or collecting empirical data from family respondents, this study focuses on authoritative legal texts and scholarly literature that discuss the principles, mechanisms, and implementation of conflict management in Muslim family life. Specifically, this analysis covers four interrelated dimensions: (1) the normative principles governing the resolution of family conflicts in Islamic family law; (2) conflict management mechanisms, including *ishlah*, *musyawarah*, *tahkim*, mediation, and family counseling; (3) barriers to the application of these mechanisms identified in previous research; and (4) strategies to strengthen preventive practices within families based on the principles of Islamic law. Therefore, the unit of analysis is not the individual family, but rather the concepts, legal norms, and interpretations of Islamic scholars that explain how conflict management functions as a preventive framework to maintain family resilience and minimize the escalation of conflicts that could lead to divorce.

Research Procedure

The research procedure was carried out in five systematic stages to ensure methodological transparency and analytical consistency. The first stage involved formulating the research problem and defining the scope of the study, with a focus on conflict management, Islamic family law, and the prevention of divorce in Muslim families. At this stage, the research questions, analytical framework, and keywords were established to guide the literature search.

The second stage consisted of a systematic literature search using Google Scholar, JSTOR, and Scopus. The search utilized predefined keywords, including family conflict, conflict management, Islamic family law, divorce, *ishlah*, family mediation, and Muslim family resilience. The retrieved publications were screened based on predefined inclusion and exclusion criteria, after which duplicate and irrelevant publications were removed.

The third stage involved document selection and data extraction. Each selected publication was read thoroughly, and relevant information was extracted using a documentation matrix containing the author's name, year of publication, research objectives, methodology, key findings, and its relevance to the four analytical categories in this study: normative principles of Islamic family law, conflict management mechanisms, implementation barriers, and strategies to strengthen preventive practices within families.

The fourth stage consisted of qualitative content analysis. The extracted data were coded, categorized, and interpreted using thematic analysis. Similar concepts were grouped into thematic categories, patterns emerging across the literature were identified, and relationships between concepts were interpreted by integrating Social Conflict Theory, Family Systems Theory, and the Islamic legal concept of *ishlah* as the analytical framework for this study.

The final stage involved synthesizing the findings into a coherent conceptual framework. The results of the thematic analysis were critically compared across the selected literature to identify convergent and divergent perspectives, formulate analytical arguments, and construct an integrated framework for preventive conflict management within the

perspective of Islamic family law. This systematic procedure enhances the credibility, transparency, and replicability of the research process.

Instruments, and Data Collection Techniques

The research instruments used in this study consist of documents and literature sources relevant to the research topic. These instruments include books on fiqh, literature on Islamic family law, scientific journals, previous research findings, academic articles, research reports, and various scientific publications discussing conflict management, Islamic family law, and divorce. These sources were used as tools to obtain the data and information necessary for analyzing the concepts and practices of conflict management within Muslim families from the perspective of Islamic family law.

Data collection in this study was conducted through a documentary study by tracing, identifying, reading, examining, and critically analyzing various relevant literature sources focused on the research topic. Data was collected from primary sources, namely core literature discussing family conflict, conflict management, and Islamic family law, as well as secondary sources such as scientific journals, previous research findings, academic articles, and other scholarly publications. Subsequently, the obtained data was selected and classified based on its relevance to the research theme to produce a comprehensive understanding of the concepts, principles, and mechanisms of conflict management within Muslim families.

Data Analysis Technique

The data analysis technique used in this study is qualitative content analysis. This method was chosen because it allows for a systematic examination of textual data obtained from classical fiqh literature, contemporary scholarly works, Islamic family law regulations, and peer-reviewed journal articles. The analysis was conducted through several operational stages to ensure analytical rigor. First, all selected documents were read repeatedly to gain a comprehensive understanding of their substantive content. Second, an open-coding process was conducted by identifying and labeling meaningful text segments related to the research focus, such as family conflict, conflict management, reconciliation (ishlah), consultation (musyawarah), arbitration (tahkim), divorce prevention, and the principles of Islamic family law. These initial codes were derived inductively from the literature while remaining guided by the research objectives. These categories serve as an analytical framework for organizing and synthesizing findings from various sources in the literature.

The final stage involves interpretive analysis, in which the relationships among categories are critically examined to identify recurring patterns, conceptual similarities and differences, and their implications for divorce prevention. Data interpretation is conducted by comparing arguments from various sources of classical Islamic law, contemporary academic literature, and relevant legislation to produce a coherent conceptual explanation, rather than merely a descriptive summary. To enhance the credibility of the analysis, the findings were continuously cross-checked through source triangulation that is, by comparing various authoritative references that address similar issues thereby ensuring consistency, reducing interpretive bias, and strengthening the validity of the conclusions

RESULTS AND DISCUSSION

Conflict management is a concept that refers to a set of strategies, approaches, and skills used to manage differences, disagreements, or tensions between individuals or groups so that they do not escalate into destructive conflict. (Szamburski, 2023) In the context of the family, conflict management is not intended to eliminate conflict entirely, but rather to guide it toward a constructive resolution.(Ardyan et al., 2023) The literature notes that conflict is a

natural phenomenon in social relationships, including in marital relationships, due to differences in background, character, interests, and expectations. (Academy, 2021)

Table 1. amily Conflict Management Key Concepts and Islamic Basis

Concept	Short Explanation	Islamic Basis
Conflict management	Planned actions to prevent disputes becoming divorce	Ishlah (reconciliation)
Communication skills	Clear expression and active listening	Musyawah (consultation)
Emotional regulation	Controlling emotions to avoid escalation	Sabr (patience), control of anger
Negotiation	Finding mutually acceptable solutions	Fairness and mutual agreement
Justice in family	Ensuring equitable treatment for all members	'Adl (justice)

Conflict management emphasizes communication skills, emotional regulation, negotiation, and the search for fair solutions for all parties. From an Islamic normative perspective, conflict management aligns with the principles of ishlah, consultation (musyawarah), and justice in family relationships.(Fitroh et al., 2023) Thus, conflict management can be understood as a conscious and planned process to manage the dynamics of differences within the family so that they do not lead to relationship breakdowns and divorce. (Ali & Mcgarry, 2022)

Family conflict management can be understood as a continuous series of preventive, responsive, and curative strategies, rather than as separate interventions. These approaches represent sequential stages in addressing marital conflict, depending on the severity and progression of the dispute(Fariba Salehi, 2025). The preventive approach aims to strengthen family resilience before conflicts escalate by promoting effective communication, mutual understanding, emotional regulation, and a balanced distribution of rights and responsibilities between spouses (Adhitya, 2025). If disputes still arise despite these preventive efforts, the responsive approach emphasizes dialogue, negotiation, compromise, and internal mediation within the family to restore mutual understanding and prevent the conflict from becoming protracted (Muhammad Aziz, 2024). If these mechanisms fail and the conflict escalates into a prolonged crisis, the curative approach involves external intervention through family arbitration (tahkim), professional mediation, religious counselors, or other authorized institutions to facilitate dispute resolution (Eneng Nuraeni, Ramdani Wahyu Sururi, 2022). From the perspective of Islamic family law, these three approaches should not be viewed as separate mechanisms, but rather as interrelated stages that reflect the preventive, corrective, and protective functions of Islamic legal principles. Preventive conflict management is closely linked to the values of mu'asyarah bil ma'ruf, justice ('adl), and mutual responsibility in family relationships. Responsive conflict management aligns with the principles of musyawarah and ishlah, which encourage married couples to resolve disagreements through consultation and reconciliation.(Sukmawati & Khadafi, 2022) Meanwhile, curative conflict management is reflected in the application of tahkim, mediation, and judicial intervention when reconciliation is no longer possible. This integrated framework demonstrates that Islamic family law focuses not only on resolving disputes after they occur but also on preventing the escalation of conflict through a structured sequence of conflict management mechanisms.(Durotun Nafisah, 2024) Therefore, the discussion of Islamic family law in this study focuses on its functional role in managing family conflicts, rather than merely reiterating its general conceptual definitions.

In Muslim families, the manifestation of conflict management is also evident in the practices of counseling, arbitration, and consultation, as recommended in Islamic teachings.

This categorization indicates that conflict management is not a single action but a layered process requiring awareness, readiness, and commitment from all family members. (Muhammad Aziz, 2024) Islamic family law is a branch of Islamic law that governs legal relationships among family members, particularly those related to marriage, the rights and obligations of husbands and wives, child-rearing, and the resolution of family disputes. Fiqh literature defines Islamic family law as a set of Sharia norms aimed at maintaining order, justice, and the public interest within the family institution. (Riyadi et al., 2025) In a contemporary context, Islamic family law is understood not only as a set of normative rules but also as a social instrument that regulates the dynamics of Muslim family life. Principles such as justice, the balance of rights and obligations, and the protection of the vulnerable form the primary foundation of Islamic family law. (Fajri Massaid, 2025)

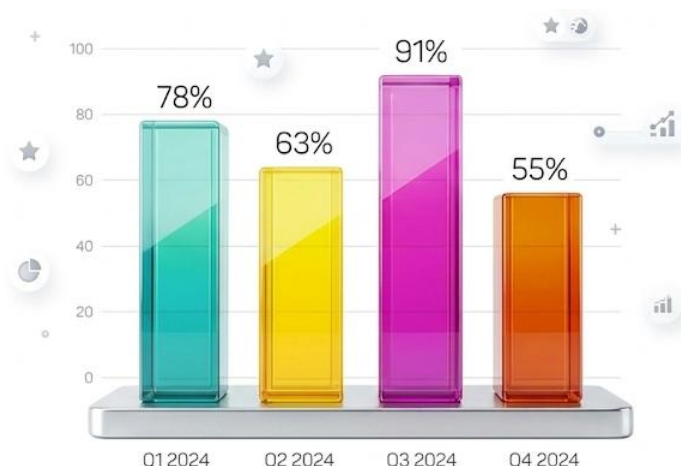


Figure 1. Quartely Performance Overview

Islamic family law is a branch of Islamic law that governs legal relationships among family members, particularly those related to marriage, the rights and obligations of husbands and wives, child rearing, and the resolution of family disputes. Fiqh literature defines Islamic family law as a set of Sharia norms aimed at maintaining order, justice, and the public interest within the family institution. (Riyadi et al., 2025) In a contemporary context, Islamic family law is understood not only as a set of normative rules but also as a social instrument that regulates the dynamics of Muslim family life. Principles such as justice, the balance of rights and obligations, and the protection of the vulnerable form the primary foundation of Islamic family law. (Anisa, 2025) Therefore, Islamic family law plays a strategic role in regulating and guiding spousal relationships, including in addressing and resolving domestic conflicts. This definition positions Islamic family law as both a normative and practical framework for preserving family unity. (Hafizhatul Husnaa, Azkia Hanimb, Bagues Hadianoc, Muhammad Rendyd, 2025)

The manifestations of Islamic family law extend beyond the regulation of marriage and divorce as legal institutions; this law also provides a normative framework to prevent the escalation of family conflicts. (Ropiah, 2026) At the stage of family formation, Islamic family law establishes the legal requirements for marriage while emphasizing mutual rights and responsibilities, which serve as the foundation for a balanced marital relationship. Throughout married life, principles such as *mu'asyarah bil ma'ruf*, (Izzi et al., 2026) justice (*'adl*), mutual responsibility, and the fulfillment of spousal obligations serve as preventive mechanisms by fostering respectful communication, joint decision-making, and emotional balance within the household (Maulinda et al., 2024). When conflicts arise, Islamic family law introduces a step-by-step process for conflict resolution through *ishlah* (reconciliation), (Harahap, 2023)

musyawarah (discussion), tahkim (family arbitration), mediation, and family counseling before divorce is considered. Rather than merely serving as legal procedures, these mechanisms are intended to halt the escalation of conflict and restore family relationships.(Sukmawati & Khadafi, 2022)

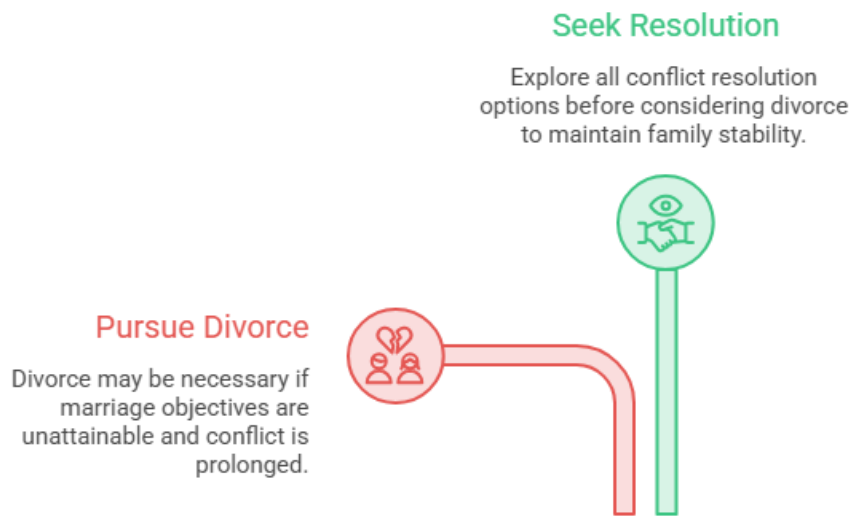


Figure 2. Should Divorce be Pursued

Divorce, from the perspective of Islamic family law, is the dissolution of a valid marriage through specific mechanisms permitted by Sharia. Fiqh literature defines divorce as a last resort taken when the objectives of marriage can no longer be achieved due to prolonged conflict.(Abyan Putra Sasmita Brata, 2022) Although permitted, divorce is viewed as an undesirable act because it impacts family stability and the well-being of children. In the context of positive law, divorce is also understood as a legal event with legal, social, and psychological consequences.(Halim, 2024) Therefore, divorce is not merely viewed as a private matter between husband and wife but also as a social issue requiring strict regulation. This definition emphasizes that divorce in Islamic family law is restrictive and must be considered a last resort after all efforts to resolve the conflict have been exhausted. (Saputra, 2025)

Divorce in Islamic family law takes several forms that reflect the complexity of marital relationships. The literature distinguishes between talak, khuluk, fasakh, and divorce by court order. Each form of divorce has different requirements, procedures, and legal implications.(Ismail et al., 2024) These forms of divorce can also be understood through their underlying causes, such as prolonged conflict, domestic violence, inability to fulfill obligations, or the loss of harmony. (Saputra, 2025) In practice, high divorce rates often indicate a failure in conflict management within the family. Therefore, it is important to understand that divorce is not a single event but rather the result of a poorly managed conflict process. This understanding reinforces the urgency of conflict management as a strategy to prevent divorce within the framework of Islamic family law.(Arief et al., 2023)

The findings of this study indicate that the preventive function of Islamic family law is reflected in the literature through several recurring themes. Previous research has consistently emphasized that early communication, premarital education, family mediation, and counseling based on Islamic values strengthen couples' ability to manage disagreements before they escalate into protracted disputes. Conversely, a limited understanding of Islamic family law, inadequate use of mediation mechanisms, and weak application of reconciliation principles often contribute to the failure to manage conflicts and increase the risk of divorce. These findings indicate that the contribution of Islamic family law to divorce prevention lies not only

in regulating the legal consequences of marriage dissolution but also in providing an integrated framework for preventive conflict management.(Anisa, 2025) Therefore, the relationship between Islamic family law and divorce prevention must be understood through its ability to strengthen family resilience, facilitate reconciliation, and minimize the escalation of ordinary marital disputes into irreparable marital breakdowns (Arifin et al., 2025).

Low literacy regarding Islamic family law is one of the main factors making it difficult to resolve domestic conflicts. Many couples do not yet understand the principles of Islamic family law that govern rights, obligations, and procedures for resolving conflicts within the family. Premarital education plays a crucial role in building conflict management skills from the very beginning of family formation. Such education can equip prospective couples with communication skills, emotional control, problem-solving abilities, and an understanding of Islamic family law.

In addition to premarital education, Sharia-based family counseling and mediation have proven to be effective tools in helping couples resolve conflicts peacefully. This approach allows couples to receive guidance that takes into account not only psychological aspects but also Islamic values.(Saleh et al., 2025) This study found that advancements in information technology have also influenced the dynamics of conflict within Muslim families. Conflicts publicized through social media often worsen marital relationships because they expand the scope of the conflict and involve uninvolved third parties.(Amin et al., 2025)

The analysis results indicate that Islamic family law serves not only a repressive function in resolving disputes but also preventive and corrective functions. This preventive function is evident in the various provisions that promote family harmony before conflicts escalate into divorce. This study also demonstrates that the resilience of Muslim families is significantly influenced by the ability of family members to apply the principles of justice, mutual respect, and a balance of rights and obligations. When these principles are consistently applied, the potential for destructive conflicts can be minimized.

Based on the overall findings, it can be concluded that the rising divorce rate is not caused by a lack of rules in Islamic family law, but rather by a weak understanding and implementation of those rules in the daily lives of Muslim families. Conflict management based on Islamic family law has proven to be a strategic tool for preventing divorce. Through the application of the principles of *ishlah*, *musyawarah*, *tahkim*, and adequate family education, conflicts can be managed constructively without necessarily leading to the dissolution of the marriage.

Thus, this study concludes that optimizing conflict management from the perspective of Islamic family law is a crucial step toward strengthening the resilience of Muslim families, reducing divorce rates, and fostering families characterized by *sakinah*, *mawaddah*, and *rahmah*. Therefore, it is essential to enhance literacy in Islamic family law, premarital education, and sharia-based family mediation and counseling services as part of a sustainable strategy for Muslim family development.

CONCLUSION

This study shows that the analysis of Islamic family law should not be limited to the regulation of marriage and divorce as legal institutions, but must also encompass its preventive functions in managing family conflicts. A synthesis of the reviewed literature indicates that conflict management within Muslim families is most effective when understood as a gradual process involving preventive, responsive, and curative mechanisms. Within this framework, principles of Islamic law such as *ishlah*, *musyawarah*, *tahkim*, family mediation, and counseling serve not only as instruments for dispute resolution but also as an integrated system designed to prevent the escalation of ordinary marital disputes into protracted conflicts that

could ultimately lead to divorce. Thus, the contribution of Islamic family law extends beyond determining the legal consequences of the dissolution of marriage to strengthening family resilience through structured conflict management.

The primary academic contribution of this study lies in the integration of Social Conflict Theory, Family Systems Theory, and the normative principles of Islamic family law into a coherent analytical framework for preventive conflict management. Unlike previous studies, which have largely examined divorce as a consequence of family conflict, this study synthesizes the literature to demonstrate how Islamic family law conceptualizes conflict management as a preventive process that strengthens communication, reconciliation, and family stability. This integrated perspective contributes to the development of Islamic family law by positioning conflict management as a central component of family resilience, rather than merely a legal response after a conflict has reached the stage of marital breakdown.

From a practical standpoint, these findings indicate that strengthening family resilience requires more than just legal regulations. Educational institutions, religious authorities, family counseling services, and policymakers must collaborate to improve literacy in Islamic family law, expand premarital education programs, strengthen Sharia-based mediation and counseling services, and encourage the broader application of reconciliation mechanisms before disputes escalate into litigation. Future research is recommended to supplement this normative analysis with empirical studies involving Muslim families, mediators, counselors, and religious court practitioners in order to evaluate how the preventive principles identified in this study are applied in different social and legal contexts.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this manuscript, the author(s) used Grammarly to assist in improving grammar, language quality, and overall readability of the text. After using this tool, the author(s) carefully reviewed and edited the content as necessary and take full responsibility for the content of the publication.

ACKNOWLEDGMENTS

The author would also like to express gratitude to all those who provided support, feedback, and contributions during the writing of this article. Special thanks are extended to the academics, researchers, and previous authors whose works have served as important references in the development of studies on family conflict management from the perspective of Islamic family law. The various ideas and findings that have been published have made a significant contribution to enriching the analysis and discussion of this research.

Finally, the author acknowledges that this article has its limitations. Therefore, the author welcomes constructive criticism and suggestions to further the development of research and studies on Islamic family law in the future. May this article contribute to the advancement of knowledge, particularly in the field of Islamic family law and the study of family conflict management.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; Investigation.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

REFERENCES

- Abyan Putra Sasmita Brata, A. (2022). *Peran Komunikasi Interpersonal Dalam Mencegah Terjadinya Perceraian Di Kota Bandung*. *ETTISAL*, 2(1), 31.
- Academy, R. (2021). *Conflicting Resources in the Contemporary Couple*. *Jurnal Lumen Scientific Publishing House* 10(1), 30–38. <https://share.google/a5dOWzMetvzafD58m>
- Adhitya, K. (2025). *Conflict Communication Management for Couples in Preventing Divorce from an Islamic Perspective*. 1(2), 118–128. <https://share.google/B7lVz1OR3GL0MhmpW>
- Amin, N., Abbas, A. H., Abubakar, F., & Luthfi, A. (2025). *Antmind Review : Journal of Sharia and Legal Ethics Revitalizing Religious-Based Mediation in Peripheral Indonesia : An Empirical Assessment of BP4 ' s Role in Family Conflict Resolution*. 2, 56–76.
- Ali, P. A., & McGarry, J. (2022). Spousal Role Expectations and Marital Conflict : Perspectives of Men and Women. *Journal of Interpersonal Violence*, 37(9–10), NP70082–NP70708. <https://doi.org/10.1177/0886260520966667>
- Anisa, L. N. (2025). *The Role of Maqashid Syariah Interpretation in Addressing the Limitations of Traditional Islamic Family Law for Achieving Gender-Responsive and Child-Protective Legal Reforms The reform of Islamic family law (IFL) has become an urgent necessity in respo*. 19(2). <https://doi.org/10.56997/almabsut.v19i2.2365>
- Ardyan, E., Sutrisno, T. F. C. W., & Padmawidjaja, L. (2023). Heliyon New value creation and family business sustainability : Identification of an intergenerational conflict resolution strategy. *Heliyon*, 9(5), e15634. <https://doi.org/10.1016/j.heliyon.2023.e15634>
- Arief, H., Nasihin, K., Fatwa, F., & Satria, R. (2023). *Nusyuz and Syiqaq in Islamic Law : Concept , Impact , and Methods of Settlement*. 2, 70–76.
- Arifin, H., Sadiyah, C. U., Zahra, A. A., Setiawan, G., & Ismail, H. (2025). *Bulletin of Islamic Law* 2(1). <https://share.google/RdYZ2bzSBUqJIuUhh>
- Diana Ramadana. (2026). *Al-Amin : Jurnal Ilmu Pendidikan dan Sosial Humaniora*. 3, 271–278.
- Durotun Nafisah. (2024). *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*. 8(2), 846–871. <https://doi.org/10.22373/sjkh.v8i2.16825>
- Eneng Nuraeni, Ramdani Wahyu Sururi. (2022). *Mediation in Household Dispute Reconciliation : Prospects and Challenge*. 4(2), 120–128. <https://doi.org/10.15575/kh.v4i2>.
- Fajri Massaid, et al. (2025). *Berakhirnya Pernikahan di Indonesia dan Dampaknya Terhadap Hukum Islam dan Hukum Positif*.
- Fariba Salehi, et al. (2025). *A Review of Intervention Approaches in Marital Conflicts*. January.
- Fitroh, E., Muwafiqi, N., Halimatus, E., Psikologi, F., Maulana, U. I. N., & Ibrahim, M. (2023). *Perspektif Islam : Komunikasi Dalam Mengatasi Konflik Keluarga Untuk Membangun Keharmonisan*. 2(4), 214–221.
- Hafizhatul Husnaa, Azkia Hanimb, Bagues Hadianoc, Muhammad Rendyd, S. (2025). Peran Advokasi Hukum Keluarga Islam dalam Membangun Keharmonisan Keluarga Hafizhatul. *Cendekia Jurnal Penelitian Dan Pengkajian Ilmiah*, 2(7), 1115–1125. <https://share.google/m47scm9Lacx9N5ZOM>
- Hairunnas, T. (2025). RECONSTRUCTING ISLAMIC FAMILY LAW IN INDONESIA : A

-
- PSYCHOLOGICAL LENS ON CONTEMPORARY FAMILY. *Hukum Islam*.
<https://share.google/0KF0gCAcL8P4b78Ow>
- Halim, S. (2024). *Communication Patterns of Husband and Wife Couples in Resolving Household Conflicts : Islamic Family Law Perspectives* (Vol. 32, Issue 1).
<https://doi.org/10.19105/karsa.v32i1.13280>
- Hanafi, D. (2024). Social Media Usage Deviation and Impact on Muslim Family Dynamics in. *Keluarga, Jurnal Hukum Volume, Hukum Islam*, 8(3), 1597–1622.
<https://doi.org/10.22373/sjkh.v8i3.24113>
- Harahap, K. A. (2023). *The Concept of Ṣulḥ and Mediation in Marriage Conflict Resolution in Religious Courts : A Comparative Study between Contemporary Indonesian Family Law and Classical Islamic Law*. 2(1), 73–86.
- Ismail, M., Alam, R., Faisal, H., & Zainur, Z. (2024). *Marriage and Divorce in Islamic Law : Sociological Implications for Modern Muslim Societies*. 4, 25–37.
- Izzi, A. I., Fauzi, R., & Arifin, S. W. T. (2026). *Family Harmony in Contemporary Islamic Law: Ibn ‘Āshūr’s Maqāṣid Perspective on Marital Rights and Duties*, *Maq id*. 5(1), 61–79.
- Lina Nur Anisa. (2025), *The Role Of Maqashid Syari’ah Interpretation in Addressing the Limitations of Traditional Islamic Family Law for Archieving Gender-Responsive and Child Protective Legal Reforms*. *Al-Mabsut: Jurnal Studi Islam dan Sosial*. 19(2)
- Maulinda, K. F., Purnama, L. W., Marelyno, M. A., Sa, S., & Hidayat, F. (2024). *Review of Islamic Family Law : Social Implications and Juridical Implementation in the Family Context in Indonesia*. 2(3), 271–290. <https://share.google/a2gl7fdjCz8zChGop>
- Muhammad Aziz, A. A. H. (2024). *Paradigma Fikih Qur ’ anik dalam Manajemen Konflik Keluarga*. 03(01), 1–19. <https://share.google/4x1tU0PfP7hDFpL0B>
- Muhammad, A. A., Dahiruidriss, I., Ardo, M., Liman, B., & Huma, M. (2023). *Alternative Dispute Resolution (As- Sulh) as a Principle of Islamic Legal System on Marriage Conflicts Among Muslim Ummah*. 9(1), 185–200. <https://doi.org/10.24952/fitrah.v9i1.8095>
- Rahim, D. (2025). *SIGn Jurnal Hukum*. 7(1), 406–420.
- Rahmat Saridin. (2024). *el usroh: Jurnal Hukum Keluarga*. 7(2), 695–712.
<https://doi.org/10.22373/ujhk.v7i2.24662>
- Rambe, M. S., Pardede, N., Rasyid, H. A., Salmah, S., Muhammadiyah, U., & Selatan, T. (2025). Talkshow BK: Konseling Pranikah Gen-Z untuk Keluarga Sakinah dalam Islam. *PAKAT : Jurnal Pengabdian Kepada Masyarakat*, x(x). <https://share.google/1NdUnuR3SFRofri2T>
- Riyadi, F., Remanda, A., Kasdi, A., & Marsal, A. (2025). Constitutional Ijtihad and the Reform of Islamic Family Law : A Comparative Analysis of Indonesia and Egypt in Advancing SDG 16. *Profetika Jurnal Studi Islam*. <https://share.google/h0KRNMgs4jaHQwQZV>
- Ropiah, S. (2026). *Contextualized Islamic Family Law in Practice : Divorce and Child Custody Disputes in Cikarang , Indonesia*. 13(01), 42–61.
- Saleh, R. M., Yetta, Y., Otta, Y. A., & Pedju, R. P. (2025). *Antmind Review : Journal of Sharia and Legal Ethics Strengthening the Role of Islamic-Based Family Mediation in Police Institutions : Lessons from BP4R in Indonesia for Global Practice*. 2, 26–42.
- Saputra, D. A. (2025). *A STUDY OF FASAKH AND KHULU IN THE COMPILATION OF ISLAMIC LAW (KHI) : COMPARISON , CAUSES , AND IMPLICATIONS*. 5(1), Selinah,
- Sukmawati, B., & Khadafi, M. (2022). *Family Achievements That Are Sakinah , Mawaddah , Warahmah .* 1(2), 243–256.
-

Szamburski, K. (2023). *JOURNAL OF SECURITY AND SUSTAINABILITY ISSUES* ISSN 2029-7017 print / ISSN 2029-7025 online. 13. <https://share.google/TyfISGwPGBGcwM3ff>

Triana, N., Nasir, G. A., Sebyar, M. H., Jafar, W. A., & Harahap, S. M. (2025). *Divorce Mediation at Panyabungan Religious Court : Transforming the Desire for Divorce into Reconciliation through Cultural Values in Contemporary Islamic Jurisprudence*. 19(1), 81–100.

Copyright Holder :

© Ike Yulisa (2026).

First Publication Right :

© Sharia Oikonomia Law Journal

This article is under:

