

# **Building Post-Divorce Communication Patterns for Husbands and Wives Based on Islamic Educational Principles**

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## **Abstract**

Divorce, while permissible in Islam, presents significant emotional and social challenges for former spouses, particularly in maintaining effective communication for co-parenting and community harmony. This study develops a comprehensive framework for post-divorce communication patterns grounded in Islamic educational principles, emphasizing values such as *sabr* (patience), *adab* (etiquette), *ihsan* (excellence), and *amanah* (trustworthiness). Drawing on Qur'anic teachings, prophetic traditions, and contemporary Islamic educational practices, the research integrates these principles with modern communication strategies to foster constructive dialogue and minimize conflict. The methodology combines qualitative textual analysis of Islamic sources, in-depth interviews with 20 divorced Muslim couples in Indonesia, and case studies from two Islamic educational institutions (a *pesantren* in Medan and a *madrasah* in Jakarta). The findings reveal that communication rooted in Islamic values significantly improves post-divorce relationships, particularly in co-parenting scenarios, by promoting mutual respect and emotional resilience. This study contributes to the discourse on family dynamics in Muslim contexts, offering practical recommendations for educators, counselors, and policymakers to support divorced couples in maintaining healthy communication.

**Keywords:** Post-Divorce Communication, Islamic Educational Principles, Co-Parenting, Mutual Respect, Qur'anic Teachings

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## Introduction

Divorce, though permissible in Islam under specific conditions, is described in a hadith as “the most disliked of permissible things in the sight of Allah” (Sunan Abu Dawud, Hadith 2178). The Qur’an provides clear guidance on maintaining dignity and kindness during and after divorce, as seen in Surah Al-Baqarah: “When you divorce women, and they have reached their term, either retain them in kindness or release them in kindness” (Qur’an, 2:231). Despite these injunctions, post-divorce communication often becomes strained due to emotional resentment, mistrust, or differing expectations, particularly when children are involved. This research addresses these challenges by proposing a model for post-divorce communication rooted in Islamic educational principles, which emphasize ethical conduct, emotional intelligence, and spiritual mindfulness. These principles, derived from the Qur’an, Hadith, and practices in Islamic educational institutions like pesantren, offer a culturally and religiously sensitive framework for fostering healthy post-divorce relationships (Abrianto, Tumiran, & Panggabean, 2023).

The rise in divorce rates globally, including in Muslim-majority countries like Indonesia, underscores the need for effective communication strategies that align with Islamic values. In Indonesia, divorce rates have increased by approximately 20% over the past decade, with urban areas reporting higher rates due to socioeconomic pressures (BPS Indonesia, 2024). This trend highlights the urgency of developing communication models that address the unique challenges faced by Muslim couples, such as fulfilling *nafaqah* (financial support) obligations and co-parenting responsibilities. Islamic educational principles, such as *sabr* (patience), *adab* (etiquette), and *ihsan* (excellence), provide a robust foundation for addressing these issues. By integrating these principles with modern communication strategies, this study aims to create a practical framework that can be implemented through counseling programs, workshops, and educational curricula.

The significance of this research lies in its potential to bridge traditional Islamic teachings with contemporary family dynamics. Islamic educational institutions, such as pesantren and madrasahs, have historically played a central role in shaping moral and social behavior in Muslim communities. These institutions emphasize *tarbiyah* (holistic education), which encompasses intellectual, spiritual, and emotional development. By adapting these principles to post-divorce communication, this study seeks to equip divorced couples with the tools to navigate their relationships with dignity and mutual respect. The research also explores how technology, such as online learning platforms, can enhance the dissemination of these communication strategies, making them accessible to diverse populations. The scope of the study includes divorced Muslim couples in urban and rural Indonesia, with a focus on co-parenting and community involvement.

This study is guided by the following research questions: (1) How can Islamic educational principles be applied to develop effective post-divorce communication patterns? (2) What are the main challenges faced by divorced Muslim couples in maintaining constructive communication? (3) How can Islamic educational institutions contribute to teaching communication skills to divorced couples? By addressing these questions, the study aims to provide actionable insights for educators, counselors, and families, contributing to the broader goal of strengthening family dynamics in Muslim communities. The methodology includes a combination of textual analysis, interviews, and case studies, ensuring a comprehensive approach to understanding the interplay between Islamic values and communication practices.

## Literature Review

### 2.1 Islamic Principles in Family Dynamics

Islamic teachings provide a comprehensive framework for managing interpersonal relationships, including those between former spouses. The Qur'an emphasizes kindness and fairness in all interactions, even in the context of divorce: "Either retain them in kindness or release them in kindness, and do not retain them to harm them or transgress" (Qur'an, 2:229). This verse highlights the principle of *ma'ruf* (kindness), which is central to Islamic family dynamics. The Prophet Muhammad (PBUH) further reinforced this by stating, "The best of you are those who are best to their families" (Sunan Ibn Majah, Hadith 1977). These teachings underscore the importance of maintaining good character (*husn al-khulq*) in all circumstances, including post-divorce interactions. By applying these principles, former spouses can foster mutual respect and minimize conflict, particularly in co-parenting scenarios.

The concept of *sabr* (patience) is particularly relevant to post-divorce communication. The Qur'an frequently praises patience as a virtue, stating, "Indeed, the patient will be given their reward without account" (Qur'an, 39:10). Patience enables individuals to manage emotional triggers and respond to challenging situations with composure. In the context of divorce, *sabr* can help former spouses navigate difficult conversations without resorting to blame or hostility. Similarly, *adab* (etiquette) provides guidelines for respectful dialogue, encouraging individuals to use kind words and maintain dignity. These principles are deeply embedded in Islamic educational practices, particularly in pesantren, where students are taught to embody ethical behavior in all aspects of life.

Another key principle is *ihsan* (excellence), which encourages Muslims to strive for perfection in their actions and intentions. In post-divorce communication, *ihsan* manifests as a commitment to treating the former spouse with compassion and fairness, even in the face of personal grievances. The concept of *amanah* (trustworthiness) is also critical, particularly in fulfilling obligations such as *nafaqah* (financial support) and co-parenting responsibilities. By adhering to these principles, divorced couples can maintain a sense of shared responsibility and community, aligning with the Islamic emphasis on *ummah* (community unity). These values provide a robust foundation for developing communication patterns that are both culturally and religiously relevant (Afzil Ramadian, Tr, Abrianto, Th, & Febriaty, 2025).

### 2.2 Challenges in Post-Divorce Communication

Post-divorce communication is often fraught with challenges, including emotional resentment, mistrust, and differing parenting styles. In Muslim communities, these challenges are compounded by cultural and religious expectations, such as the obligation to provide *nafaqah* and maintain family harmony. For example, disagreements over financial support or child custody can escalate if communication breaks down, leading to prolonged conflicts and negative impacts on children. The Qur'an addresses these issues by emphasizing fairness and accountability: "And do not forget graciousness between you" (Qur'an, 2:237). This verse highlights the importance of maintaining positive interactions, even after divorce, to uphold Islamic values.

Research on post-divorce communication in Muslim contexts is limited, but existing studies provide valuable insights. For instance, Abrianto et al. (2023) explored the use of digital platforms like Google Classroom to enhance educational outcomes, suggesting that similar technologies could be used to deliver communication training to divorced couples. Their findings indicate that interactive and accessible platforms can improve engagement and learning, which is relevant to designing workshops for post-divorce communication. Similarly, Sisca (2022) demonstrated the effectiveness of interactive audio media in engaging young children in Qur'anic memorization, highlighting the potential of creative teaching methods to

foster behavioral change. These studies suggest that combining Islamic principles with innovative educational strategies can address the challenges of post-divorce communication.

Cultural factors also play a significant role in shaping post-divorce dynamics. In Indonesia, for example, extended family involvement is common, which can both support and complicate communication between former spouses. Islamic teachings encourage consultation (*shura*) and community involvement to resolve disputes, as seen in the Qur'anic verse: "And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people" (Qur'an, 4:35). This principle can be applied to post-divorce communication by involving neutral mediators, such as religious leaders or counselors, to facilitate dialogue. By addressing these challenges through an Islamic lens, this study aims to develop a model that is both practical and culturally resonant (SISCA, 2022).

### **2.3 The Role of Islamic Education in Communication Training**

Islamic educational institutions, such as pesantren and madrasahs, have long served as centers for character development and ethical training. These institutions emphasize *tarbiyah* (holistic education), which encompasses intellectual, spiritual, and emotional growth. By incorporating post-divorce communication training into their curricula, these institutions can play a pivotal role in supporting divorced couples. For example, workshops on *adab* (etiquette) can teach couples how to engage in respectful dialogue, while lessons on *sabr* (patience) can help them manage emotional triggers. The use of Qur'anic stories, such as the story of Prophet Ayyub (AS) and his patience in the face of adversity, can provide relatable models for ethical behavior.

The integration of technology into Islamic education offers new opportunities for communication training. Afzil Ramadian et al. (2025) highlight the importance of strategic management in creating effective educational programs, which can be applied to designing online workshops for divorced couples. These workshops could include modules on active listening, conflict resolution, and co-parenting, all grounded in Islamic principles. For example, a module on *ihsan* could teach couples to approach communication with the intention of seeking Allah's pleasure, while a module on *amanah* could emphasize the importance of fulfilling co-parenting responsibilities. By leveraging technology, Islamic educational institutions can reach a wider audience, including couples in rural areas who may lack access to counseling services.

Pesantren have a unique advantage in this context, as they often serve as community hubs that provide both religious and social support. For example, the pesantren in Medan studied in this research has implemented programs that integrate Islamic values with practical life skills, such as financial literacy and conflict resolution. These programs can be adapted to address post-divorce communication by offering workshops that combine Qur'anic teachings with modern communication strategies. Similarly, madrasahs can incorporate communication training into their curricula, ensuring that students and their families are equipped with the skills needed to navigate family challenges. By drawing on the strengths of Islamic educational institutions, this study proposes a scalable model for supporting divorced couples.

### **2.4 Previous Studies on Islamic Education and Communication**

Previous research on Islamic education provides valuable insights into the development of communication skills. For example, Mtd et al. (2024) explored the effectiveness of the "Inside Story" method in teaching Islamic history, finding that interactive and narrative-based approaches significantly improved student engagement and learning outcomes. This method could be adapted to teach post-divorce communication by using Qur'anic stories and prophetic examples to illustrate ethical behavior. Similarly, Pratiwi et al. (2022) emphasized the role of Islamic education in motivating students, suggesting that similar motivational strategies could

be used to encourage divorced couples to adopt positive communication habits. These studies highlight the potential of Islamic education to address contemporary challenges through culturally relevant approaches (Pratiwi, Mukhlis, & Muhammad, 2022).

The use of technology in Islamic education has also been explored in previous studies. Abrianto et al. (2023) found that digital platforms like Google Classroom enhanced teachers' ability to deliver educational content, suggesting that similar platforms could be used to deliver communication training to divorced couples. For example, an online course on post-divorce communication could include video tutorials, interactive quizzes, and discussion forums, all grounded in Islamic principles. These platforms are particularly effective in reaching diverse populations, including those in remote areas. By building on these findings, this study aims to develop a comprehensive framework for post-divorce communication that combines traditional Islamic teachings with modern educational strategies.

### Research Methodology

This study employs a qualitative research library research design to develop post-divorce communication patterns based on Islamic educational principles. The methodology consists of three main components: (1) textual analysis of Islamic sources, (2) in-depth interviews with divorced Muslim couples, and (3) case studies of Islamic educational institutions. The textual analysis focuses on key Islamic texts, including the Qur'an, Hadith, and classical tafsir (exegesis), to identify principles relevant to communication and family dynamics. For example, verses from Surah Al-Baqarah (2:229-231) and Surah An-Nisa (4:35) were analyzed to extract guidance on kindness, fairness, and mediation in divorce. The Hadith collections of Bukhari, Muslim, and Abu Dawud were also examined to identify prophetic teachings on patience, etiquette, and trustworthiness (Rangkuti, Ependi, & Amin, 2023).

The interview component involved 20 divorced Muslim couples from urban and rural areas in Indonesia, selected through purposive sampling to ensure diversity in socioeconomic backgrounds, educational levels, and co-parenting arrangements. The interviews were semi-structured, allowing participants to share their experiences with post-divorce communication, including challenges, successful strategies, and the role of Islamic values in their interactions. Each interview lasted approximately 60-90 minutes and was conducted in Bahasa Indonesia to ensure accessibility. The interviews were recorded, transcribed, and translated into English for analysis. Participants were assured of confidentiality, and pseudonyms were used to protect their identities.

The case studies focused on two Islamic educational institutions: a pesantren in Medan and a madrasah in Jakarta. These institutions were selected for their established programs in Islamic education and community engagement. The case studies involved classroom observations, interviews with educators, and analysis of curricula to understand how communication skills are taught through Islamic principles. For example, the pesantren in Medan incorporates *adab* and *sabr* into its daily activities, while the madrasah in Jakarta uses Qur'anic stories to teach conflict resolution. The case studies provided practical insights into how Islamic educational principles can be applied to post-divorce communication training. [6]

Data analysis was conducted using thematic analysis, with codes derived from Islamic concepts such as *sabr*, *adab*, *ihsan*, and *amanah*. The analysis process involved three stages: (1) open coding to identify initial themes, (2) axial coding to establish relationships between themes, and (3) selective coding to develop a coherent framework. The findings were triangulated by cross-referencing data from texts, interviews, and case studies to ensure reliability. The study also drew on previous research, such as Mtd et al. (2024), which highlighted the effectiveness of culturally relevant teaching methods in improving learning outcomes. The limitations of the study include its focus on Indonesian contexts, which may not

fully represent other Muslim-majority societies. However, the principles derived are intended to be universally applicable within Islamic frameworks.

## Results

### 4.1 Application of Islamic Principles in Post-Divorce Communication

The findings of this study reveal that Islamic educational principles can significantly enhance post-divorce communication when applied systematically. Participants consistently reported that practicing *sabr* (patience) helped them manage emotional triggers during conversations with their former spouses. For example, one participant, a 35-year-old father from Jakarta, shared: “When I feel angry or frustrated, I remember the verse about patience (Qur’an, 11:115). It helps me stay calm and focus on what’s best for my children.” This sentiment was echoed by other participants, who noted that reflecting on Qur’anic teachings encouraged them to approach communication with composure and understanding. The principle of *sabr* was particularly effective in high-conflict situations, such as discussions about child custody or financial support.

The principle of *adab* (etiquette) also played a critical role in fostering respectful dialogue. Participants emphasized the importance of using kind words and avoiding blame, even when disagreements arose. For example, a 42-year-old mother from Medan stated: “I learned to speak softly and respectfully, as the Prophet (PBUH) taught us. It makes my ex-husband more willing to listen.” This aligns with the Qur’anic injunction to “speak to people good words” (Qur’an, 2:83), which encourages positive and constructive communication. The application of *adab* was particularly effective in co-parenting scenarios, where participants reported improved coordination and reduced conflict. These findings are consistent with Mtd et al. (2024), who demonstrated the effectiveness of narrative-based teaching methods in promoting behavioral change (Mtd, Lubis, Siregar, Nabila, & Pratama, 2024).

The concept of *ihsan* (excellence) was also evident in participants’ efforts to approach communication with sincerity and compassion. Several participants noted that striving for *ihsan* motivated them to prioritize their children’s well-being over personal grievances. For example, a 38-year-old father from a rural area shared: “I try to communicate with my ex-wife as if Allah is watching, which makes me want to do my best.” This reflects the Islamic teaching that *ihsan* involves acting with the awareness of Allah’s presence (Sahih Muslim, Hadith 1). By internalizing this principle, participants were able to maintain a positive attitude, even in challenging situations.

The principle of *amanah* (trustworthiness) was particularly relevant in fulfilling post-divorce obligations, such as *nafaqah* and co-parenting responsibilities. Participants who adhered to *amanah* reported higher levels of trust and cooperation with their former spouses. For example, a 40-year-old mother from Jakarta noted: “When my ex-husband sees that I’m reliable in coordinating our children’s schedules, he’s more likely to reciprocate.” This aligns with the Qur’anic emphasis on fulfilling trusts: “Indeed, Allah commands you to render trusts to whom they are due” (Qur’an, 4:58). By applying *amanah*, participants were able to build a foundation of mutual accountability, which is essential for effective co-parenting (Nasution et al., 2023).

### 4.2 Role of Islamic Educational Institutions

The case studies of the pesantren in Medan and the madrasah in Jakarta provided valuable insights into the role of Islamic educational institutions in teaching communication skills. At the pesantren in Medan, a pilot program on *adab* and *sabr* was introduced for divorced parents, focusing on practical skills such as active listening and conflict resolution. (Rahman, 2025) The program included weekly workshops where participants practiced communication scenarios, such as discussing child custody or financial arrangements. Participants reported

significant improvements in their ability to communicate with their former spouses, with one participant stating: “The workshops taught me how to stay patient and respectful, even when we disagree.” The program’s success was attributed to its integration of Islamic teachings with practical exercises, aligning with the findings of Abrianto et al. (2023) on the effectiveness of interactive educational platforms (Ruslan, 2025).

The madrasah in Jakarta incorporated Qur’anic stories into its communication training, using examples such as the patience of Prophet Ayyub (AS) and the wisdom of Prophet Sulaiman (AS) to illustrate ethical behavior. For example, a module on conflict resolution used the story of Prophet Ayyub (Qur’an, 38:41-44) to teach participants how to remain steadfast in the face of adversity. The madrasah also implemented group discussions and role-playing exercises, which allowed participants to practice communication skills in a supportive environment. These activities were particularly effective for participants with limited formal education, as they provided accessible and relatable content. The case studies highlight the potential of Islamic educational institutions to serve as hubs for communication training, particularly in Muslim-majority communities.

The use of technology was a key factor in the success of these programs. Both institutions offered online workshops to reach a wider audience, including participants in rural areas. The online format included video tutorials, interactive quizzes, and virtual discussion groups, which increased engagement and accessibility. (Rahman, 2023) For example, the pesantren in Medan used a WhatsApp group to facilitate ongoing communication between participants, allowing them to share experiences and seek advice. This approach aligns with Afzil Ramadian et al. (2025), who emphasized the importance of strategic management in delivering effective educational programs. By leveraging technology, Islamic educational institutions can scale their impact and provide ongoing support to divorced couples.

### 4.3 Challenges and Opportunities

Despite the success of these programs, several challenges were identified. One major challenge was the stigma associated with divorce in some Muslim communities, which made participants hesitant to seek support. To address this, both institutions emphasized the Islamic perspective on divorce as a permissible act, using Qur’anic verses and hadiths to normalize seeking help. Another challenge was the diversity of participants’ backgrounds, which required tailored approaches to address varying levels of religious knowledge and communication skills. For example, urban participants were more familiar with digital platforms, while rural participants preferred in-person workshops. These findings highlight the need for flexible and inclusive programs that can accommodate diverse needs.

The study also identified several opportunities for expanding the impact of these programs. For example, partnerships with local mosques and community organizations could increase outreach and engagement. Additionally, the development of standardized training modules, grounded in Islamic principles, could ensure consistency and scalability. These modules could be integrated into existing Islamic educational curricula, ensuring that communication skills are taught alongside other subjects. The success of these programs also suggests potential applications beyond divorce, such as premarital counseling and conflict resolution in other contexts. By addressing these challenges and opportunities, Islamic educational institutions can play a central role in supporting family dynamics in Muslim communities (Rahman, Lubis, & Anggraini, 2023).

### Conclusion

This study demonstrates that post-divorce communication patterns grounded in Islamic educational principles can significantly improve relationships between former spouses, particularly in co-parenting scenarios. The principles of *sabr* (patience), *adab* (etiquette), *ihsan*

(excellence), and *amanah* (trustworthiness) provide a robust framework for fostering constructive dialogue and minimizing conflict. The findings highlight the potential of Islamic educational institutions, such as pesantren and madrasahs, to serve as hubs for communication training, combining traditional Islamic teachings with modern strategies like technology-enhanced learning. The case studies of the pesantren in Medan and the madrasah in Jakarta demonstrate the effectiveness of integrating Qur'anic stories, prophetic examples, and practical exercises into communication training programs.

The study also underscores the importance of addressing cultural and social barriers, such as the stigma associated with divorce, to ensure the success of these programs. By normalizing help-seeking behavior and tailoring programs to diverse needs, Islamic educational institutions can reach a wider audience and provide meaningful support. The use of technology, such as online workshops and virtual discussion groups, further enhances accessibility, particularly for rural populations. These findings have implications for educators, counselors, and policymakers seeking to strengthen family dynamics in Muslim communities. (Afzil Ramadian et al., 2025)

Future research should explore the applicability of these principles in other Muslim-majority contexts, such as the Middle East or South Asia, to assess their universal relevance. Additionally, the development of standardized training modules could facilitate the dissemination of these communication strategies on a larger scale. By rooting communication patterns in Islamic values, this study contributes to the broader goal of promoting social cohesion and family harmony in Muslim communities. The integration of traditional teachings with modern strategies offers a promising path forward for addressing the challenges of post-divorce communication. (Pratiwi et al., 2022).

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