

Reducing divorce rates: the role of the communicative religious leader in Aceh

Halihasimi^{1*)}, Anwar M.S.¹, Fauza Rizki²

¹Faculty of Shariah, Da'wa, and Theology, Institut Agama Islam Negeri Takengon
10 Yos Sudarso Avenue, Central Aceh, Indonesia

²Sekolah Tinggi Ilmu Tarbiyah Alwashliyah, Aceh Tengah
Terminal Lr. Jaya Blang Kolak I Takengon, Central Aceh, Indonesia

Email: halihasimi@iaintakengon.ac.id and Phone Number: +62643 23268

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Abstract This study examines the function of da'wah communication in disseminating knowledge, education, and counsel to mitigate divorce rates in Central Aceh Regency. This study incorporated A descriptive qualitative methodology, specifically observation, interviews, and document analysis of pertinent literature, legislation, regulations, and scholarly publications . This methodology provided comprehensive insights into the intricate dynamics of da'wah communication and its influence on marital stability. The study investigated three principal questions: What impact does da'wah communication as an information provider have on divorce rates? How does its educational role affect marital stability? How does its advisory role aid in decreasing divorce rates in the Central Aceh District? The results demonstrate that da'wah communication significantly lowers the divorce rate in Central Aceh District by functioning as a source of knowledge, education, and guidance; effectively resolving family disagreements is essential for fostering patience and encouraging spouses to uphold marital integrity under divine guidance. In contrast, families who do not engage in da'wah communication are more susceptible to issues, misunderstanding, and divorce. These findings underscore the need to incorporate da'wah communication into community initiatives to mitigate divorce rates and promote healthier family relations. Future studies may investigate the enduring impacts of da'wah communication on marital stability and its possible implementation in many cultural settings.

Keywords: Aceh studies; communicative leadership; rural communication; religious leadership

INTRODUCTION

Communication is essential to human existence, functioning at the individual level and within social contexts (Nurrahmi & Putra, 2019; Nursanti et al., 2021; Putra, 2020). This is especially apparent in family dynamics, where communication is the foundation of relationships (Abboud et al., 2022; Child et al., 2006; Suryandari & Holifah, 2022). Communication's efficacy, particularly within da'wah, resides in its capacity to shape and alter attitudes, opinions, and behaviours (Rubawati, 2018). Da'wah communication functions as an essential medium for the distribution of information, ideas, and opinions, facilitating their understanding and application by the intended audience (Bayat, 2013; Echchaibi, 2018; Hasan, 2009; Nasir, 2019).

In Central Aceh Regency, the predominant Gayo ethnic group exhibits communicative actions closely linked to spiritual values and esteemed customs (Nurrahmi & Putra, 2019). The significance of these communicative practices is highlighted by the intertwined relationship between customs and religion within Acehnese society, as observed by Hasan Basri in the *Albayan Journal*. This symbiotic relationship is encapsulated in an Acehnese saying (hadih maja): "*Hukom ngen adat lagee zat ngen sifeut*," which conveys that Islamic law and Acehnese customs are fundamentally inseparable, akin to substance and its properties (Nur et al., 2021).

^{*)} Corresponding Author

Emphasising the importance of communicative actions allows for a deeper understanding of how da'wah communication conveys information, reinforces cultural identity, preserves traditional wisdom, and strengthens social cohesion. These communicative practices link religious teachings and cultural norms, enabling their integration into everyday life and promoting a sense of community among the residents of Central Aceh Regency (Alamsyah & Hadiz, 2017; Demir & Barton, 2023; Hasan, 2012).

Da'wah communication is essential for promoting peace and prosperity in familial connections (Weng, 2018). Da'wah, as the foundation of Islamic teaching, functions as an essential medium for fostering significant ties and common objectives among family members (Yusuf, 2017). The core of da'wah in familial communication is its capacity to foster a harmonious, affectionate, and lasting domestic atmosphere grounded on Islamic tenets (Abdurahman & Saputra, 2021; Nuraedah & Mutawakkil, 2020; Saifillah, 2023). The importance of da'wah in familial communication is underscored by the obstacles encountered by contemporary households (Susilo et al., 2023). In Central Aceh Regency, despite a robust base in Sharia and norms, divorce rates remain alarmingly elevated. Data from the Takengon Sharia Court indicates 420 divorce cases in 2019, 387 in 2020, and 466 in 2021. These figures highlight the pressing necessity for efficient da'wah communication among households.

Da'wah communication within the familial environment fulfils several essential purposes. It offers a framework for productively addressing disputes, prioritising patience, understanding, and Islamic principles above ego-centric arguments (Roslidah & Komara, 2017; Winarti, 2018). Furthermore, da'wah underscores the significance of Islamic ethics in familial contexts, particularly the Gayo tradition of 'gelah mukemel' (a sense of shame) about divorce. It provides spiritual solace and direction during difficult periods, assisting family members in deriving strength from their religion. Moreover, da'wah promotes the transmission of religious and cultural beliefs between generations, therefore reinforcing familial connections (Azka et al., 2024; Evendi & Masfufah, 2023; Ramadhani & Tanjung, 2023). It offers couples Islamic insights on marriage, aiding them in cultivating better, more durable marriages. Integrating da'wah into familial communication enables households to more effectively address disagreements and issues. Instead of exacerbating disputes or opting for divorce, families should cultivate patience and wisdom to address disagreements, perceiving them as chances for growth and fortifying familial relationships within the parameters of Islamic law.

The significance of da'wah in familial communication is paramount, particularly in areas such as Central Aceh, where traditional values converge with contemporary concerns (Nur et al., 2021). By adopting da'wah principles in everyday interactions, families can build mutual respect, understanding, and spiritual development, potentially decreasing divorce rates and promoting more stable, harmonious households. This method of family communication, rooted in Islamic principles, effectively addresses the many challenges confronting modern families and safeguarding the integrity of marriage in a dynamic environment (Nuraedah & Mutawakkil, 2020; Ramadhani & Tanjung, 2023).

The multifaceted effect of da'wah communication in reducing marital disputes and lowering divorce rates in Central Aceh District is investigated in this paper. The authors examined three basic features: Firstly, how da'wah communication, as a purveyor of knowledge, impacts divorce rates by sharing Islamic teachings and cultural insights on marital peace. Secondly, the authors examined the educational role of da'wah, analysing its influence on marital stability by fostering Islamic principles and dispute resolution competencies. Finally, this study evaluated the efficacy of da'wah's advising function in reducing divorce rates, emphasising how counsel rooted in Islamic principles assists couples in addressing marital difficulties. The study seeks to elucidate the potential of da'wah communication in fortifying marriages and diminishing divorce rates, considering the distinctive cultural and religious environment of Central Aceh.

METHODOLOGY

This study utilised a qualitative methodology with a descriptive approach, which is particularly effective for examining the intricate social and cultural dynamics of da'wah communication within familial situations. This technique facilitates a comprehensive analysis of individual experiences, perspectives, and cultural subtleties that quantitative methods may neglect. Data

and fact-gathering methods encompass observation and interviews that allowed the researchers to obtain comprehensive, contextual information directly from participants. The administration and interpretation of acquired data necessitate a thorough study of narratives, informant statements, and pertinent documents, highlighting the qualitative aspect of the information above quantitative statistics. This methodology corresponds with the study's aims by enabling an in-depth comprehension of the impact of da'wah communication on marital stability and divorce rates in the Central Aceh District. The study ended using an inductive approach, whereby broad conclusions on the effects of da'wah communication are drawn from particular observations and data gathered during the research. This inductive methodology facilitates the creation of themes and patterns from the data rather than evaluating pre-existing ideas (Bongers et al., 2018; Child et al., 2006; Neuman, 2014; Psarommatis & May 2023). Relevant literature and journals are employed to substantiate and contextualise the findings. This qualitative descriptive technique seeks to deliver a comprehensive and culturally sensitive understanding of the function of da'wah communication in family dynamics and its possible influence on divorce rates.

Table 1. Informant of The Research

No	Name	Gender	Position
1	Drs. H. Saidi Bintara, MA	Male	Head of Kantor Kementerian Agama Kabupaten Aceh Tengah
2	Iksan S.Ag,	Male	Head of Forum KUA Kabupaten Aceh Tengah
3	Drs. Mustafa Kamal, MA	Male	Head of Syariat Islam Aceh Tengah
4	Win Suhada, S.Ag, SH. M.C.L	Male	Vice head of Mahkamah Syar'iyah Takengon
5	Fauzi, S.Ag	Male	Panitra Mahkamah Syar'iyah Takengon
6	Drs. H. Salman	Male	Head of BP.4 Kabupaten Aceh Tengah
7	Ismail	Male	Divorce People
8	Maisyarah.	Female	Divorce People
9	Syaniyem ,	Female	Divorce People

Source: Data Processed by Author (2024)

As informants (See Table 1) are the parties who have divorced, related agencies, Stake Holdel as supporting data for the study. Particularly, two people from the Office of the Ministry of Religion of Central Aceh Regency People, one person from the Head of the Office and one person from the Chairperson of the KUA Forum for Central Aceh Regency, one person from the Head of the Islamic Sharia Service, two people from the Takengon Sharia Court Office; one Person from Fanitra and one person from the Chairman's Element, one Person from the Chairperson of BP. Central Aceh Regency one Person from the Party who has carried out a divorce, and two people who have sued for divorce. So, the number of informants is nine People.

Data Collection Techniques through interviews, such as collecting data by directly asking questions related to the problem being studied to the subjects who have been determined in the field and including research on existing documentation and matching it with data in the field (Yin, 2014). In data analysis it is more focused during the process in the field along with further data collection in the process by analysing the data through analytical descriptions and specifically conducting a comprehensive observation of data relating to whether the role of da'wah communication in the family can reduce the divorce rate in Central Aceh Regency.

RESULT AND DISCUSSION

Causes of divorce at Central Aceh

The phenomenon of divorce in Central Aceh reflects a multifaceted interaction of social, economic, and cultural elements that undermine the conventional structure of family life in this area. Notwithstanding the significant religious and cultural focus on marital peace, divorce rates in Central Aceh have persistently remained alarmingly elevated in recent years. This section examines the diverse factors contributing to these divorces, including shifting cultural standards, economic constraints, and changing family dynamics that lead to marital instability. Through analysing these characteristics, the authors seek to offer an in-depth comprehension of the obstacles encountered by couples in Central Aceh, therefore establishing a foundation for a discourse on the possible role of da'wah communication in mitigating these concerns (Azka et al., 2024; Evendi & Masfufah, 2023; Ramadhani & Tanjung, 2023). Comprehending the fundamental causes of divorce is essential for formulating successful tactics to fortify relationships and diminish divorce rates in this culturally diverse yet evolving environment.

There are several causes of divorce, according to experts, including: Most research results show that divorce is due to the husband-and-wife relationship no longer being suitable. Specifically, there are couples who divorce because of domestic violence, can no longer speak well so that they always fight or there is miscommunication, cheating, polygamy, economics, involved in drugs, illegal drugs, the age gap between husband and wife is too far. There are even those who divorce because of different choices in choosing presidential or regional representatives (Election or Regional Election)

Central Aceh Regency, as the object of research, is one of the 23 regencies/cities in Aceh Province. Central Aceh Regency consists of 14 sub-districts. The population consists of 215,536 people, 133,891 are men and 81,645 women, with 50,365 heads of families. Divorce data at the Central Aceh Regency Sar'iyah Court in the last three years are as follows; in 2019, out of a total of 825 cases decided, 420 cases were divorce cases consisting of 136 divorce cases, 283 divorce cases. In 2020, out of a total of 770 cases decided, 387 divorce cases consisted of 124 divorce cases, 263 divorce cases. In 2021, out of 945 cases, 446 divorce cases, 154 divorce cases and 337 divorce cases. Divorce from 2019 to 2020 decreased and in 2021 increased again so the volume of divorce is still relatively high when compared to the number of cases, divorce cases are still very dominant, especially divorce lawsuits. Generally, divorce occurs due to communication factors, namely continuous disputes and quarrels, domestic violence (KDRT), sentenced to prison, polygamy, economy, gambling, physical disabilities and apostasy (Table 2).

Table 2. Percentage Data on the Causes of the High Divorce Rate at the Takengon Sharia Court, Central Aceh Regency in 2021

No	Factors Causing Divorce	Number	Percentage
1	Constant disputes and quarrels	390	87,44%
2	Leaving one of the parties	60	2,79%
3	Domestic violence (KDRT)	4	0,85%
4	Prison sentence	3	0,67%
5	Mandate	1	0,002%
6	Economy	8	1,7%
		466	100%

Data Source: Author's processing from the 2021 Central Aceh District Sharia Court Statistics source

Table 3. Percentage Data on the Causes of the High Divorce Rate at the Takengon Islamic Court, Central Aceh Regency 2022

No	Factors Causing Divorce	Number	Percentage
1	Continuous disputes and quarrels	314	81,13%
2	Leaving one of the parties	47	11,54%
3	Domestic violence (KDRT)	11	2,84%
4	Prison sentence	2	0,516%
5	Polygamy	1	0,25%
6	Economics	8	2,06%
7	Adultery	1	0,25%
8	Physical disabilities	2	0,516%
9	Opium	1	0,25%
		387	100%

Data Source: Processed by the authors from the 2022 Central Aceh Regency Sharia Court Statistics source.

Table 4. Percentage Data on the Causes of the High Divorce Rate at the Takengon Islamic Court, Central Aceh Regency 2023

No	Factors Causing Divorce	Number	Percentage
1	Constant disputes and quarrels	390	87,44%
2	Leaving one of the parties	60	2,79%
3	Domestic violence (KDRT)	4	0,85%
4	Prison sentence	3	0,67%
5	Mandate	1	0,002%
6	Economy	8	1,7%
		466	100%

Data Source: Author's processing from the 2023 Central Aceh Regency Sharia Court Statistics source

Based on table 2, table 3, and table 4, the highest factor causing divorce and divorce lawsuits is due to continuous disputes and quarrels. This can be analysed in 2019, amounting to 312 cases out of 240 divorce decisions. In 2020, 214 cases out of 387 divorce decisions and in 2021, 390 cases out of 446 divorce decisions. The highest cause of marriage is due to continuous disputes and quarrels in 2019 reaching 314 cases 81.13%. In 2020, there were 390 cases 87.44% and in 2021 there were 390 cases 87.44%. The lack of communication in the family generally causes these continuous disputes and quarrels.

Data from the Takengon Sharia Court in Central Aceh Regency (Table 2- table 4) show a clear pattern from 2019 to 2021: ongoing arguments and quarrels constantly appear as the leading cause of divorce, accounting for 74.28%, 81.13%, and 87.44% of cases accordingly. This rising tendency indicates a serious breakdown in interpersonal communication inside couples. Da'wah communication, which emphasises Islamic concepts such as patience, understanding, and dispute resolution, has the potential to play a critical role in resolving this issue (Evedi & Masfufah, 2023; Ramadhani & Tanjung, 2023). Da'wah might help couples handle issues constructively by combining Islamic teachings with practical communication skills, potentially lowering the occurrence of irreconcilable differences (Nuraedah & Mutawakkil, 2020).

The second most common cause of divorce in all three years was the departure of one party from the relationship, with a range of 11.90% to 2.79% of reported cases. This factor, in conjunction with the less frequent but still significant issues of domestic violence and economic problems, suggests that there are more profound issues of commitment, respect, and shared responsibility within marriages. By emphasising the significance of mutual respect, empathy, and shared economic responsibility, da'wah communication can address these challenges by reinforcing the Islamic perspective on marriage as a sacred covenant. (Abdurahman & Saputra, 2021; Nur et al., 2021) Da'wah has the potential to fortify marital connections and motivate couples to resolve challenges rather than terminate their relationship by situating these principles within the framework of religious obligation and cultural values (Romli, 2014).

Remarkably, characteristics such as polygamy, physical infirmities, and apostasy occur seldom in the data, suggesting that the fundamental barriers to marital stability in Central Aceh are entrenched in day-to-day interactions and everyday pressures rather than in more unusual circumstances. This finding has the potential to both create a barrier and an opportunity for the communication of da'wah. When it comes to tackling the ordinary yet essential components of married life that might compound and lead to divorce, the issue lies in addressing these areas (Ramadhani & Tanjung, 2023). On the other hand, the potential is in developing an all-encompassing, culturally sensitive approach to family communication that incorporates Islamic teachings with practical life skills. Da'wah has the ability to provide a framework for continuous marital education and assistance by emphasising everyday communication, conflict resolution, and mutual support. This will be beneficial in that it will help couples become more resilient, which will ultimately lead to a reduction in the number of divorces that occur in the region.

The Role of Islamic Propagation Communication as an Information Provider in Reducing Divorce Rates in Central Aceh District.

Divorce in the family is also caused by misunderstandings in communication which causes conflict in the household. According to the results of the R. A. Agustina Journal, conflict in the household is also caused by children as siblings known as Sibling rivalry. Sibling rivalry is competition, quarrels, and jealousy that occurs between siblings, as well as hostile (antagonistic) behaviour characterised by disputes in competing for time and parental affection.

"The role of communication of da'wah as an information provider today is an important thing for us to discuss. If we look at the culture of parents, they often carry out da'wah communication, namely providing information about Islamic families to their children. Where parents always inform their children to have noble morals, emphasising the importance of studying and maintaining Islamic faith and the Pillars of Islam. Do not leave prayer. And for children who are already grown up in" (Informant - Saidi Bintara, 22 November 2021).

The statement from Saidi Bintara emphasises the essential role of parents as major agents of da'wah communication within the family unit. This process illustrates the intergenerational transmission of values, wherein religious and cultural standards are conveyed from parents to offspring. In media studies, this is a mode of direct, interpersonal communication that both competes with and complements the impacts of mass media. The focus on parents as sources of knowledge highlights the significance of the family as a fundamental institution in forming religious and moral perspectives, safeguarding against contradictory signals from other influences.

The interviewee delineates distinct issues in parental da'wah communication: virtuous ethics,

Islamic belief, the pillars of Islam, and the significance of prayer. This content emphasizes the goals in Islamic family education and proposes a systematic method for religious socialisation. From a media studies viewpoint, this exemplifies agenda-setting within the familial environment, when parents dictate the portions of Islamic teachings that garner the most focus and emphasis in their children's religious education (Abdurahman & Saputra, 2021; Ramadhani & Tanjung, 2023).

The assertion indicates that da'wah communication transforms with the maturation of children, signifying that the information disseminated adjusts to the evolving requirements and developmental stages of the audience (namely, the children). This facet corresponds with communication theories that underscore the significance of audience-focused messages and continuous education. It underscores the dynamic nature of da'wah communication, which must stay pertinent and engaging during all life stages to convey religious ideals and practices successfully (Kanter et al., 2022; Rudi et al., 2015; Suryandari & Holifah, 2022).

"The role of da'wah communication as an information provider can reduce the divorce rate. Where parents as communicators are expected to provide good and correct information and experiences to their children about the dangers of divorce, especially to teenagers. The impact of divorce is very difficult for both husbands who become widowers and wives who become widows, physically and mentally it is very detrimental to both parties and children are also victims.." (Interview with II, 22 November 2021)

"The role of da'wah communication as a provider of good and correct information is a priority in the household, where the husband as the head of the household is expected to be an example of a good communicator for his wife and children. Providing information that is pleasant and soothing to the family's heart. The very rapid progress of communication and information technology that has no more limits, which can be accessed anywhere and anytime." (Interview with SS, 23 November 2021)

Both interviewees underscore the need for da'wah communication as a method to disseminate 'accurate and beneficial information' on the perils and repercussions of divorce. This implies a conviction that instructing family members, especially younger generations, of the adverse effects of divorce may aid in averting marital disintegration. This exemplifies a deliberate application of communication to influence perceptions and actions around a significant societal concern.

The remarks underscore the crucial role of parents, particularly dads, as the 'head of the household' in acting as communicators and exemplars for their spouses and children. Parents are expected to actively exchange knowledge and experiences that foster marital stability and dispute resolution. This corresponds with social learning theories and the importance of familial impacts on individual behaviours (Waisbord, 2020). This was also confirmed by the party who had filed for divorce, named MR (pseudonym), who stated:

"The first factor that caused the divorce was because we lacked proper communication from my husband. Sometimes what we talked about was not connected, I meant this, he did that. My husband used to be dishonest and not open in and often gave false information hoaxes. We rarely gathered to eat together like my parents used to, rarely or almost never prayed Maghrib together and studied religion with the family until the time of the Isa prayer minsal. Where we had a lot of time to communicate, tell stories happily gathering with the family as taught by our parents and grandfathers in the past. I really miss communication activities like that. For more than 10 years I tried to maintain my family but finally filed for divorce, unable to bear this heart being tortured by being showered with dirty words and insults that hurt not only me, but my parents and family were also cursed" (Interview with MR, 24 November 2021).

The main point of this case is that the informant is upset that her husband doesn't talk to her enough. She points out a gap between what they were supposed to say by saying that her husband is often dishonest and gives her false or incorrect information. The lack of shared

family customs, like family meals, prayers, and taking part in religious study and discussion, makes it even harder for people to talk to each other clearly and openly. The interviewee's nostalgic allusions to her childhood, marked by familial warmth, openness, and the transmission of traditions, highlight the significance she attributed to these interpersonal relationships. The lack of meaningful contact in her marriage has imposed a considerable emotional burden, causing her to feel 'tortured' by her husband's verbal abuse and insults directed at her family as well.

From a media studies perspective, this comment emphasises the need of communication as a basic component in preserving healthy family ties and marriage stability (Redmond, 2010; Suryandari & Holifah, 2022). The interviewee's inability to adopt the communication style of her upbringing, which supported connection, comprehension, and the transmission of cultural and religious values, finally proved to be a key element in the divorce of her marriage.

The Role of Islamic Preaching Communication in Reducing Divorce Rates in Central Aceh District.

The role of da'wah communication as an educator in the family is the basis for building the character of humanity, which aims to foster a strong, happy, and prosperous family life. Children very much need harmony and harmony in the household because the household is the basis for educating children properly and correctly, both physically and spiritually (Azka et al., 2024; Ramadhani & Tanjung, 2023).

Communication of da'wah as a giver of advice, namely calling or inviting the communicant or *mad'u* to carry out the noble task of doing good deeds and preventing evil deeds. While da'wah itself aims to change individuals and society towards a better life (Rubawati, 2018). The results of the author's interview with the parties in the case, have a different opinion, namely that his household never received a role in communicating da'wah by giving advice, they said the following:

"The role of da'wah communication in giving advice is very much needed, after marriage the husband can be a protector of the mainstay of complaining about fate and can be a communicator directing the household to be happy and quality. The role of the husband in giving advice to the family is very much expected so that harmonious communication is established, happiness and honour of the household are created, there are certain times to go to entertainment or relax. But I did not get advice on pleasure and entertainment in the household. So, I divorced my husband" (Interview with MY, 23 November 2024)

"The role of communication as an advisor in the family must be built as beautifully as possible where husband, wife and children or vice versa can interact in an Islamic way, communicating with each other in harmony, there are smiles, laughter, full of incomparable happiness. Communication as an advisor is communication that can build a romantic household, a close household, eternal. This kind of communication is what I hope for in my family, but the intention of the heart is to hug the mountain but what a pity the hand does not reach so we divorced" (Interview with IS, 23 November 2024)

The two informants (MY and IS) highlight the significance of the husband's position as a communicative leader and counsellor inside the household. As the 'protector of the mainstay,' the spouse is anticipated to offer advice and direction to foster a joyful, high-quality, and harmonious family atmosphere. This corresponds with conventional Islamic doctrines that assign the husband the duty of overseeing his family's spiritual and emotional well.

The statements emphasise the intended results of such advice communication, which encompass the creation of pleasant, close, and passionate relationships among family members. The interviewees desire a home characterised by joy, laughter, and profound intimacy—qualities regarded as indicators of a flourishing, Islamically oriented family.

From a media studies viewpoint, these assertions underscore the power dynamics and gendered expectations intrinsic to da'wah communication in Islamic marriages (Azka et al.,

2024; Evendi & Masfufah, 2023). The husband's role as the chief communication counsellor imposes a considerable responsibility on him to adeptly direct and support the family while also perpetuating patriarchal frameworks that limit the wife's autonomy and expression inside the home.

Moreover, the informant's experiences indicate that da'wah communication, as an advising function, goes beyond merely disseminating religious information and ethical counsel. It also includes the husband's capacity to establish an emotionally enriching and harmonious familial atmosphere characterised by open, caring, and joyous interactions. This was reinforced by the Head of BP.4 Central Aceh Regency who said:

"The role of giving advice is also very important in families where husband and wife are busy working with their respective activities during the day, as well as children at school and busy with their homework or schoolwork. So, to avoid miscommunication or throwing away responsibility, parents are expected to give advice about struggling and working hard in life. Work and routine activities require tenacity and toughness. Most of what we experience as Head of BP.4 is that families who disagree because there is a lack of communication role of preaching as a provider of advice in their household." (Interview with SS, 10 July 2021)

"If we look at our parents' culture, communicating within the family was quite effective in giving advice, where our parents always took the time to communicate in giving advice on how to achieve success in the future of a pious and peaceful family life. As parents, they always advise their children to have dinner together and pray Maghrib together. And if one of the family members does not come, they are called and waited for to eat together, at this time the parents give advice very effectively, openly and intimately with a relaxed and happy atmosphere, there is a process of communication between family members, complaining about school, about work and ideals and desires of each, also pouring out complaints that can be solved through this communication. This is rare, maybe even no longer done by families in the Islamic community in general and the Central Aceh community in particular. So, for households that do not carry out the role of da'wah communication as an advice giver, they are very vulnerable to disputes. Suspicious of each other, the seeds of dispute grow bigger and bigger and end in divorce." (Interview with SB, 12 July 2021)

The initial major finding derived from the remarks is the emphasis on the husband's role as the principal communicative leader and counsellor inside the household. This corresponds with conventional Islamic doctrine that assigns the husband a role of authority and accountability for the family's spiritual, emotional, and relational well-being. The respondents anticipate that the husband should adeptly supervise, direct, and interact with his wife and children to cultivate a happy, cheerful, and intimate home atmosphere.

The statements emphasise the intended results of such advice communication, which encompass the creation of open, empathetic, and values-oriented interactions within the family. The interviewees desire a family defined by communal religious rituals, significant dialogues, and a profound sense of intimacy and love bond between partners. This indicates that effective da'wah communication encompasses not only the dissemination of religious information but also the husband's capacity to foster an emotionally satisfying household environment.

The disintegration of communication between spouses, as articulated by the interviewees, is a substantial factor in marital strife and, ultimately, divorce from a family communication standpoint. The deficiency of transparent, sincere, and compassionate communication, along with the lack of communal family rituals and activities, is a principal issue that jeopardises the marriage's foundation.

Moreover, the remarks elucidate the gendered dynamics of communication patterns and expectations within the Islamic familial environment. The husband's role as the chief communication counsellor imposes a significant responsibility on him to adeptly lead and support the family while also possibly reinforcing patriarchal frameworks that limit the wife's autonomy and expression inside the home. The critical analysis in these interviews highlights the

importance of communication in maintaining marital and familial well-being within the Islamic religion. It underscores the intricacies and difficulties associated with fulfilling the advising function of the spouse while also accentuating the significant repercussions when communication deteriorates or fails to satisfy the requirements and expectations of family members.

CONCLUSION

The study highlights the critical role of communication in sustaining marital stability and familial well-being within the Islamic culture. The husband's role as the principal communicative counsellor and leader in the household corresponds with academic frameworks that underscore the importance of power dynamics and gendered expectations in influencing family communication patterns.

The study's findings indicate that successful da'wah communication transcends the simple conveyance of religious information and ethical instruction. It pertains to the husband's capacity to cultivate an emotionally enriching and harmonious familial atmosphere, marked by transparent, empathetic, and joyous exchanges among spouses and across generations. This corresponds with family communication theories that emphasise the significance of emotional and relational aspects in comprehending family dynamics. The study's record of decreasing divorce rates in the region, linked to da'wah communication and the mediation efforts of the Syar'iyah Court, suggests that communication-based interventions may favourably influence family outcomes. This corroborates theoretical models that highlight the transformational influence of communication in altering attitudes, actions, and social structures within the familial system.

The study advocates for incorporating the da'wah communication curriculum into pre-marital counselling programs and urges families to adopt these communication practices actively, indicating potential directions for future research and intervention development. These initiatives may illuminate the communicative methods and abilities that enhance marital and familial resilience within the Islamic framework. This study's findings raise significant issues regarding the interplay of cultural, religious, and gender norms in influencing family communication patterns. The focus on the husband's authority and responsibility as the communicative leader highlights the necessity for family communication researchers to delve more thoroughly into the complexities of many cultural and religious traditions. This study's findings about the impact of da'wah communication on mitigating divorce rates provide significant theoretical contributions to our comprehension of family communication dynamics, especially within the Islamic familial framework. The results underscore the necessity for more investigation into the interconnections of communication, culture, religion, and gender in influencing family outcomes.

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