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Patience and Steadfast Faith in Addressing Marital Conflict: A Thematic Study of Qur'anic Verses on Life Trials

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Abstract

Marital conflict affects the social, psychological, and spiritual stability of family life, yet Qur'anic values are often discussed separately from practical conflict-resolution processes. This study analyzes patience and steadfast faith in addressing marital conflict through thematic exegesis of Qur'anic verses on life's trials. It employed a qualitative library research design using the *maudhu'i* method. Primary data comprised verses concerning *al-ibtālā'*, patience, steadfast faith, gratitude, *tawakkul*, mediation, reconciliation, and marital decision-making. Secondary data were drawn from exegetical works and relevant scholarly literature. Data were collected through documentation and analyzed by classifying the verses, examining their contexts and interpretations, comparing sources, and synthesizing thematic meanings. The findings identify four interconnected themes: forms of life's trials, patience as an active response, steadfast faith and *tawakkul* as spiritual orientation, and the application of these values to marital conflict resolution. Patience is expressed through emotional regulation, perseverance, self-reflection, constructive communication, and prudent decision-making. Steadfast faith provides moral direction, responsibility, hope, and trust in Allah after appropriate effort. These values are operationalized through mediation by *hakam*, reconciliation (*iṣlāḥ*), and decisions to maintain marriage according to *ma'rūf* or end it with *iḥsān*. The study concludes that patience and steadfast faith constitute an integrated Qur'anic framework for responding to marital conflict actively, justly, and responsibly while protecting the rights of both spouses.

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Introduction

Marital conflict can threaten the continuity of the spousal relationship and the stability of family life. It may arise from divergent perspectives, poor communication, economic pressure, an inequitable distribution of responsibilities, third-party interference, infidelity, or an inability to regulate emotions. Conflict is an ordinary possibility within marriage; however, when it is not managed constructively, it may develop into prolonged disputes, relational breakdown, and divorce.

Indonesian divorce statistics recorded 463,654 cases in 2023. The number declined to 394,608 in 2024 but increased again to 438,168 in 2025 (Badan Pusat Statistik, 2025). These fluctuations indicate that family resilience remains a matter requiring serious attention. Divorce not only terminates the legal relationship between spouses but may also affect their psychological well-being, child-rearing, economic security, interfamily relations, and the continuity of parental responsibilities (Khairuddin, 2026). Economic hardship, limited religious understanding, social-media influence, early marriage, and inadequate awareness of spousal rights and obligations may further increase the risk of divorce. These conditions underscore the importance of premarital education and marriage guidance in strengthening prospective spouses' spiritual, emotional, and social preparedness.

Persistent disputes, economic pressure, ineffective communication, third-party interference, and conduct that undermines family responsibilities can aggravate marital relations. Poor communication may generate misunderstanding, diminish trust, create emotional distance, and obstruct joint decision-making (Ardian et al., 2024). Economic pressure may likewise lead to recurrent disputes when spouses lack transparency, a fair division of responsibilities, and agreement in managing household needs (Alawiah et al., 2026). Family resilience depends not only on economic capacity but also on cooperation, role distribution, adaptability, and the willingness of family members to address problems collectively. The responsible performance of family roles can support stability and strengthen the family's capacity to withstand life's pressures (Hidayati et al., 2022). Marital conflict should therefore be examined not only as a legal and relational issue but also through the spiritual dimension that shapes individual responses to adversity.

From a Qur'anic perspective, human life is inseparable from trials, or *al-ibtālā'*. Trials may take the form of either adversity or prosperity and serve to reveal the quality of a person's faith, patience, gratitude, and obedience to Allah. Trials through adversity may include fear, loss, financial deprivation, and other forms of pressure, whereas trials through prosperity concern the responsible use of blessings and the capacity to express gratitude (Rahman et al., 2021). Marital conflict may be situated within this framework because it confronts spouses with emotional pressure, relational uncertainty, and choices requiring moral and spiritual judgment.

Understanding conflict as *al-ibtālā'* does not mean accepting it passively or treating it as wholly beyond human responsibility. Some problems arise from human conduct, including the neglect of obligations, poor communication, injustice, dishonesty, and failure to regulate desire. Interpreting conflict as a trial must therefore be accompanied by self-reflection, behavioral reform, and deliberate efforts toward resolution. Qur'anic trials do not merely test endurance; they also encourage the improvement of faith, action, and personal responsibility (Daroini & Hamidah, 2021).

Patience is among the principal values emphasized by the Qur'an when human beings face trials. It is not simply the ability to endure suffering, but encompasses emotional regulation, perseverance in one's efforts, prudence in decision-making, and consistency in observing religious guidance. In marital conflict, patience enables spouses to restrain anger, identify the source of a problem, engage in self-evaluation, improve communication, and consider the consequences of decisions for all family members. Patience is thus an active response that prevents conduct from being governed by momentary emotion.

Patience is closely related to steadfast faith. Steadfast faith denotes firmly grounded conviction that produces *istiqamah* in obeying Allah's commands and avoiding His prohibitions. Such faith can cultivate inner tranquility, preserve hope, and provide moral orientation under pressure (Azizan & Yusoff, 2020). In family life, *istiqamah* is expressed through the consistent fulfillment of responsibilities, honesty, good treatment of one's spouse, and correction of behavior that may damage the relationship (Sarini et al., 2019). The religious dimension of marriage also shapes relational standards, commitment, family responsibilities, and efforts to maintain the marital bond. Religious values can enhance marital satisfaction when embodied through responsibility and balanced relationship maintenance (Nordin et al., 2023).

Steadfast faith must also be expressed in the distribution of family responsibilities, rather than being confined to individual worship. Religiosity may increase husbands' participation in domestic work and childcare, thereby preventing family responsibilities from being imposed disproportionately on one spouse (Boo, 2025). Faith therefore has a practical dimension manifested in cooperation, the fulfillment of obligations, and respect for a spouse's contribution. The integration of patience and steadfast faith can provide spiritual strength that enables spouses to address conflict calmly, justly, and responsibly.

Steadfast faith is further related to gratitude and *tawakkul*. Patience is required in adversity, while gratitude is required in prosperity. *Tawakkul* complements both by entrusting the outcome to Allah after appropriate efforts have been undertaken. Spirituality in marital conflict therefore entails not only inner tranquility but also attempts to improve the situation, fulfill responsibilities, and accept the outcome after the resolution process has been pursued. Faith, patience, gratitude, and *tawakkul* consequently form an integrated spiritual response to life's trials.

Previous studies have examined marital conflict and divorce through several approaches. Research integrating Qur'anic interpretation with marital psychology emphasizes emotional regulation, communication, and spousal relations in preventing divorce (Putri, 2025). Other studies situate divorce within Islamic family law by discussing *talak*, *khulu'*, *fasakh*, divorce procedures, and their legal consequences (Gestarizky, 2026). Interpretations of the divorce verses in Surah al-Baqarah also demonstrate the relationship among Islamic legal provisions, divorce ethics, justice, and the protection of spousal rights (Isa & Aziz, 2025).

Studies of communication, conflict resolution, and family resilience show that openness, emotional regulation, the distribution of responsibilities, and a willingness to seek compromise help prevent conflict from developing into separation (Ardian et al., 2024; Susilowati & Susanto, 2021). Family resilience is also shaped by the quality of spousal relations, emotional support, flexibility, adaptability, and the responsible allocation of roles

(Arifiani, 2021; Puspitawati et al., 2019). Religious values, relational commitment, and spouses' participation in domestic responsibilities likewise contribute to marital quality and satisfaction (Boo, 2025; Nordin et al., 2023). These studies, however, generally address legal, psychological, communicative, religious, and resilience-related dimensions separately.

Earlier scholarship has rarely integrated verses concerning life's trials with those on patience, steadfast faith, gratitude, *tawakkul*, and marital conflict resolution within a single thematic exegetical framework. Patience is often presented as a general moral injunction rather than an active disposition involving emotional regulation, sustained effort, communication, mediation, and decision-making. Steadfast faith has likewise seldom been treated as a moral orientation that directs individuals to uphold responsibility, justice, equitable role distribution, and respect for spousal rights. Examining the relationship among these values is necessary if Qur'anic teachings are to inform concrete steps for resolving conflict rather than remain solely inward dispositions.

In response to this gap, the study asks how Qur'anic verses explain life's trials, patience, and steadfast faith, and how these values are relevant to marital conflict. It aims to identify and analyze verses concerning life's trials, patience, steadfast faith, gratitude, and *tawakkul*, and to explain their application to emotional regulation, communication, mediation, reconciliation, and decision-making in marital conflict. The study's novelty lies in constructing a thematic framework that positions *al-ibtīlā'* as the context of trial, patience as the regulation of responses, steadfast faith as a spiritual orientation, and Qur'anic guidance as the foundation for active and responsible conflict resolution.

Method

This study employed a qualitative library research design and thematic exegesis (*maudhu'ī*). Library research was appropriate because all data were obtained from written sources without observation, interviews, or field data collection. A descriptive-analytical approach was used to explain the contents of the selected verses, identify relationships among themes, and construct a systematic understanding of patience and steadfast faith in addressing marital conflict. Thematic exegesis enabled the collection and analysis of verses related to a single problem in order to produce a comprehensive and contextually relevant interpretation (Daroini & Hamidah, 2021; Fadli, 2021).

The primary data consisted of Qur'anic verses concerning life's trials, patience, steadfast faith, gratitude, *tawakkul*, and marital conflict resolution. The analytical corpus comprised Q.S. al-Baqarah [2]: 49, 155, and 229; Q.S. Ali 'Imran [3]: 152 and 200; Q.S. al-Nisa' [4]: 35; Q.S. al-Ma'idah [5]: 94; Q.S. al-Naml [27]: 40; Q.S. al-Saffat [37]: 106; Q.S. al-Taghabun [64]: 13; and Q.S. al-Talaq [65]: 2-3. These verses were organized into four themes: life's trials, patience, steadfast faith and *tawakkul*, and the application of these values to marital conflict resolution. Secondary data were drawn from classical and contemporary exegetical works, particularly *Tafsir Ringkas Al-Qur'an Al-Karim*, Volumes I and II, as well as relevant books, journal articles, undergraduate theses, graduate theses, research reports, and official sources. Sources were selected according to thematic relevance, scholarly authority, traceable publication details, and analytical contribution.

Data were collected through documentation by identifying terms and verse content related to *balā'*, *al-ibtīlā'*, patience, faith, gratitude, *tawakkul*, *syiqāq*, *hakam*, *iṣlāḥ*, *ma'rūf*,

and *ihsān*. Relevant verses and literature were recorded, classified, and examined according to their contexts, interrelationships, exegetical explanations, and relevance to marital conflict. Analysis involved thematic grouping, contextual and exegetical examination, cross-source comparison, and synthesis of meanings to explain the functions of patience and steadfast faith in emotional regulation, communication, mediation, reconciliation, and decision-making. Analytical trustworthiness was maintained through cross-checking among exegetical sources and examining the consistency of the data, findings, discussion, and conclusion.

Results

Qur'anic Verses on Life's Trials, Patience, and Steadfast Faith

The thematic collection of verses indicates that the Qur'an presents life's trials in two principal forms: adversity and prosperity. Trials through adversity appear in Q.S. al-Baqarah [2]: 49 and 155, Q.S. Ali 'Imran [3]: 152, and Q.S. al-Saffat [37]: 106. Trials through prosperity and opportunity appear in Q.S. al-Ma'idah [5]: 94 and Q.S. al-Naml [27]: 40 (Kementerian Agama Republik Indonesia, 2019). Together, these verses demonstrate that *al-ibtālā'* may consist of suffering, loss, temptation, responsibility, prosperity, and the demand to remain obedient.

Trials involving fear, hunger, loss of property and life, and diminished produce are affirmed in Q.S. al-Baqarah [2]: 155:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

Meaning: "We shall certainly test you with a measure of fear and hunger and with losses of property, life, and produce; give glad tidings to those who remain patient." (Q.S. al-Baqarah [2]: 155).

The verse connects fear, loss, and uncertainty with the need for patience. Q.S. Ali 'Imran [3]: 152 further demonstrates that dispute, weakness, and the neglect of responsibility may also constitute trials. Q.S. al-Saffat [37]: 106 concerns a trial through a demanding command, whereas Q.S. al-Ma'idah [5]: 94 concerns a trial through an opportunity to commit a prohibited act. Q.S. al-Naml [27]: 40, meanwhile, presents divine favor as a trial revealing whether a person responds with gratitude or denial.

This classification demonstrates that *al-ibtālā'* is not confined to suffering. Trials may take the form of adversity, prosperity, choice, temptation, and responsibility. Adversity calls for patience, prosperity for gratitude, and opportunities to transgress for self-control and sustained obedience (Rahman et al., 2021).

The analysis of Q.S. al-Baqarah [2]: 155 and Q.S. Ali 'Imran [3]: 200 identifies patience as a primary response to life's trials. The commands to remain patient, reinforce one another's patience, maintain steadfastness, and remain mindful of Allah are expressed in Q.S. Ali 'Imran [3]: 200:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ۝

Meaning: “Believers, remain patient, strengthen one another in patience, remain steadfast and vigilant, and be mindful of Allah so that you may prosper.” (Q.S. Ali ‘Imran [3]: 200).

Four forms of patience emerge from the verse. First, patience entails regulating emotional reactions that may aggravate a problem. Second, it requires perseverance in continuing appropriate efforts even when resolution is not immediate. Third, it involves prudence in decision-making under anger, disappointment, or pressure. Fourth, it requires consistency in maintaining conduct that accords with religious guidance.

In addition to patience, the findings show that steadfast faith is associated with firm conviction, God-consciousness, responsibility, and *tawakkul*. The relationship between faith and *tawakkul* is affirmed in Q.S. al-Taghabun [64]: 13:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Meaning: “He is Allah; there is no deity except Him. In Allah, therefore, let the believers place their trust.” (Q.S. al-Taghabun [64]: 13).

The relationship among God-consciousness, a way out of adversity, and *tawakkul* also appears in Q.S. al-Talaq [65]: 2-3:

فَإِذَا بَلَغَ أَجَلُهُنَّ فَامْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوِي عَدْلٍ مِّنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُعْطَىٰ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۚ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

Meaning: “When the waiting period approaches its end, retain them honorably or separate from them honorably, and establish testimony justly. Whoever remains mindful of Allah will be granted a way out and provision from unexpected sources. Whoever trusts in Allah will find Him sufficient, for Allah accomplishes His purpose and has appointed a measure for everything.” (Q.S. al-Talaq [65]: 2-3).

Analysis of these verses identifies three elements of steadfast faith: confidence in Allah's assistance, consistency in observing religious obligations, and *tawakkul* after appropriate effort. Steadfast faith is also related to patience and gratitude. Faith grounds patience in adversity, gratitude in prosperity, and *tawakkul* after effort. These four values therefore form an integrated spiritual response to life's trials (Azizan & Yusoff, 2020).

Applying Qur'anic Values to Marital Conflict

The literature synthesis associates marital conflict with four principal factors: poor communication, economic problems, third-party interference, and substance misuse. Poor communication may produce misunderstanding, distrust, emotional distance, and difficulties in joint decision-making. These conditions may arise from demanding schedules, limited interaction, excessive use of digital devices, difficulty expressing feelings, and problems that are not discussed openly (Ardian et al., 2024).

Economic problems include difficulties meeting family needs, financial pressure, divergent lifestyles, and inequitable financial management. Such pressures may generate recurrent disputes, particularly when accompanied by ineffective communication and an unclear division of responsibilities (Alawiah et al., 2026). Third-party interference may occur through family pressure or excessive influence over household decisions. Such involvement can reduce the couple's autonomy in resolving problems and intensify existing disputes (Dlaifurrahman, 2018).

Substance misuse may lead to the neglect of responsibilities, dishonesty, economic pressure, aggressive conduct, and violence within the family. Its effects extend beyond the spousal relationship to the safety, care, and stability of other family members. The thematic grouping shows that marital conflict rarely results from a single factor: communication problems, economic hardship, outside influence, and harmful conduct may interact and transform conflict into a prolonged dispute.

Within these contexts, patience entails restraining emotional reactions, engaging in self-reflection, improving communication, and avoiding impulsive decisions. Steadfast faith provides a basis for fulfilling responsibilities, upholding justice, and entrusting the outcome to Allah after efforts toward resolution have been undertaken. The application of these two values is further reflected in Qur'anic guidance concerning mediation, reconciliation, and decision-making within marriage.

When marital disagreement develops into *syiqāq*, Q.S. al-Nisa' [4]: 35 directs the parties to involve trusted arbiters:

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Meaning: *"If you fear a breach between the spouses, appoint one arbiter from his family and another from hers. If both seek reconciliation, Allah will bring harmony between them; Allah is All-Knowing and fully aware."* (Q.S. al-Nisa' [4]: 35).

The verse establishes three elements of conflict resolution: the involvement of trusted mediators, a genuine intention to repair the relationship, and an orientation toward *iṣlāḥ*, or reconciliation. The *hakam* mechanism becomes relevant when direct communication between spouses can no longer resolve the dispute. Patience enables each party to regulate emotional responses during mediation, while steadfast faith directs them to act honestly, justly, and openly toward attempts at reconciliation.

After reconciliation has been attempted, Q.S. al-Baqarah [2]: 229 presents two possibilities for determining the continuation of a marriage:

الطَّلَاقُ مَرَّتَيْنِ ۖ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ۗ وَلَا يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُفِيمَا حُدُودَ اللَّهِ ۚ فَإِنْ خِفْتُمْ أَلَّا يُفِيمَا حُدُودَ اللَّهِ ۖ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۚ تِلْكَ حُدُودُ اللَّهِ ۚ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Meaning: “Revocable divorce may occur twice; thereafter, the marriage should either be maintained honorably or ended graciously. The parties must observe Allah's limits and may not wrongfully recover what has been given. Those who transgress these limits commit injustice.” (Q.S. al-Baqarah [2]: 229).

The verse presents the alternatives of maintaining the relationship in accordance with *ma'rūf* or ending it with *ihsān*. Maintenance through *ma'rūf* means continuing the marriage with proper treatment, fulfillment of rights, and responsible conduct. Separation through *ihsān* means ending the relationship while safeguarding the spouse's rights, dignity, and well-being.

Taken together, the findings show that applying patience and steadfast faith to marital conflict involves emotional regulation, self-reflection, improved communication, sustained effort, mediation, reconciliation, and decision-making based on *ma'rūf* and *ihsān*. The verses on conflict resolution operationalize the spiritual values identified in verses concerning life's trials, patience, faith, and *tawakkul*.

Discussion

Marital Conflict as a Trial: The Roles of Patience and Steadfast Faith

The findings demonstrate that *al-ibtālā'* provides a spiritual foundation for understanding marital conflict as a condition that tests the quality of human faith, conduct, and responsibility. Qur'anic trials are not confined to physical suffering; they may also involve fear, economic pressure, loss of security, dispute, responsibility, and uncertainty about the future, as illustrated by Q.S. al-Baqarah [2]: 155. In family life, material loss may correspond to economic pressure, while fear may take the form of anxiety regarding the continuity of the marriage, children's future, or possible separation. Security and tranquility may likewise be lost when the spousal relationship is marked by recurrent arguments, distrust, and unhealthy communication.

Al-ibtālā' also encompasses trials through prosperity. Q.S. al-Naml [27]: 40 demonstrates that divine favor may test whether a person responds with gratitude or denial. Within marriage, income, social position, decision-making authority, and freedom in using property can support family welfare; yet they may also generate conflict when exercised dominantly, unjustly, or without regard for one's spouse. Life's trials therefore include both favorable and adverse conditions and reveal the quality of faith, patience, and gratitude (Rahman et al., 2021).

Interpreting conflict as a trial does not require passive acceptance of every marital problem. Some conflicts arise from human conduct, including neglect of responsibility, dishonesty, poor communication, injustice, and failure to regulate desire. Q.S. Ali 'Imran [3]: 152 shows that dispute, weakness, and neglect of commands can contribute to failure. The concept of trial therefore preserves human responsibility and encourages self-reflection, behavioral reform, and appropriate effort (Daroini & Hamidah, 2021).

The framework of *al-ibtālā'* broadens studies of marital conflict and divorce that primarily emphasize family-law questions such as *talak*, *khulu'*, *fasakh*, divorce procedures, and their legal consequences. Legal approaches remain essential for protecting justice and the rights of the parties, but they do not fully explain the inner struggle experienced during marital breakdown. Viewing conflict as a life trial connects legal and social concerns with emotional regulation, moral responsibility, and the human relationship with Allah (Gestarizky, 2026).

Patience is a principal response to life's trials, but it does not mean remaining silent or accepting every circumstance without action. Q.S. Ali 'Imran [3]: 200 connects patience with reinforced endurance, consistency, vigilance, and God-consciousness, thereby presenting it as an active disposition. Patience includes self-regulation, perseverance, and adherence to religious guidance. In marital conflict, it regulates the interval between emotion and action. Anger, disappointment, and feeling unappreciated may prompt hurtful speech or impulsive decisions. Patience creates space to understand the problem, listen to one's spouse, and consider the consequences of a proposed action.

Emotional regulation, open communication, and willingness to seek common ground are central to family conflict resolution. When spouses can defer emotional reactions, they are better able to identify causes and consider alternative solutions. Decisions made at the height of anger, by contrast, may intensify a problem and eliminate opportunities for reconciliation (Ardian et al., 2024; Susilowati & Susanto, 2021). Patience also sustains effort because marital problems are not always resolved through a single conversation. Repairing a relationship may require rebuilding trust, changing communication patterns, fulfilling neglected responsibilities, and obtaining competent assistance. Patience provides the strength to continue appropriate efforts even when their results are not immediately apparent.

Qur'anic patience cannot justify injustice, neglect, the denial of rights, or conduct that endangers family members. It must accompany efforts to remove harm, obtain assistance, and make responsible decisions. Steadfast faith complements patience by providing moral and spiritual direction: patience regulates how a person responds to conflict, whereas faith establishes the principles underlying that response. The relationship among God-consciousness, relief, and *tawakkul* in Q.S. al-Talaq [65]: 2-3 shows that conflict need not be met with despair. God-consciousness encourages adherence to divine guidance, while *tawakkul* provides tranquility after responsible and earnest efforts toward resolution.

Steadfast faith can prevent two excessive responses: despair that eliminates the motivation to improve the situation and insistence on preserving a relationship without regard for justice, rights, safety, or welfare. Firm faith does not merely encourage endurance; it also guides a person in assessing whether a relationship can still be conducted properly. In family life, steadfast faith is manifested through consistent fulfillment of obligations, honesty, respect for one's spouse, fidelity to commitments, and correction of wrongdoing. Strengthening faith cannot be confined to individual worship when family conduct remains unjust or irresponsible. Faith must produce actions that support the security, harmony, and welfare of family members (Azizan & Yusoff, 2020; Sarini et al., 2019).

Applying Qur'anic Values to Marital Conflict Resolution

Poor communication, economic problems, third-party interference, and substance misuse reveal the complex and interrelated causes of marital conflict. Economic pressure may make communication more emotionally charged; poor communication may create space for excessive outside involvement; and substance misuse may simultaneously generate economic problems, neglect, dishonesty, and aggressive behavior. In communication problems, patience encourages listening, restraint of defensive reactions, and the expression of feelings without demeaning one's spouse. Effective communication involves not merely frequent conversation but also openness, willingness to understand the spouse's perspective, and the capacity to discuss problems safely. Poor communication may result in misunderstanding, distrust, emotional distance, and difficulty in joint decision-making (Ardian et al., 2024).

Economic problems concern not only the amount of income but also financial management, the division of responsibilities, spending priorities, and divergent lifestyles. Patience under economic pressure should be expressed through transparency, adjustment of needs, financial planning, and spousal cooperation. It does not mean accepting pressure without change, but maintaining composure while pursuing practicable solutions. Third-party interference must also be distinguished from mediation. Outside involvement becomes destructive when it controls the couple's decisions, spreads prejudice, or takes sides unfairly, thereby diminishing autonomy and intensifying the dispute (Dlaifurrahman, 2018). Conversely, third parties can contribute constructively when they act as trusted and impartial mediators oriented toward reconciliation.

Substance misuse represents a more serious form of conflict because it may involve neglect of responsibility, dishonesty, economic pressure, aggressive conduct, and threats to family safety. Spiritual resources remain important for preserving clarity of judgment, but they must be accompanied by appropriate measures such as family support, rehabilitation, professional assistance, and protection for affected family members. A Qur'anic approach therefore does not eliminate the need for psychological, social, and legal responses.

When marital disagreement develops into *syiqāq*, Q.S. al-Nisa' [4]: 35 prescribes the involvement of arbiters. The *hakam* mechanism demonstrates that conflict unresolved through direct communication may require mediation. Patience enables spouses to hear explanations without being controlled by emotional reactions, while steadfast faith directs each party to act honestly and justly and to remain open to *iṣlāḥ*. Successful mediation also depends on both parties' genuine intention to repair the relationship. The principle of *hakam* corresponds with contemporary marriage guidance, family counseling, and mediation because trusted assistance may help spouses identify the source of the problem, understand their respective duties, and select proportionate strategies. Trust, impartiality, informed understanding, and an orientation toward reconciliation are therefore fundamental to mediation (Prayogi & Jauhari, 2021; Rosyadi et al., 2022).

After efforts at repair, Q.S. al-Baqarah [2]: 229 establishes ethical limits for determining whether a marriage should continue. Maintaining a marriage according to *ma'rūf* requires proper treatment, fulfillment of rights, and correction of the conduct underlying the conflict. Verbal reconciliation is insufficient if destructive communication, neglected responsibilities, and harmful conduct persist. Conversely, releasing a spouse

with *ihsān* recognizes that separation remains possible when the relationship can no longer be conducted properly. Separation, however, must not involve humiliation, retaliation, deprivation of rights, or deliberate prolongation of a spouse's suffering. Qur'anic divorce verses therefore address not only legal provisions but also justice and ethical treatment of the parties (Gestarizky, 2026; Isa & Aziz, 2025).

Steadfast faith does not require preserving a marriage under every circumstance; it may also be expressed through compliance with divine limits and protection of the spouse's dignity when separation becomes the final option. Q.S. al-Nisa' [4]: 35 emphasizes mediation and reconciliation, while Q.S. al-Baqarah [2]: 229 establishes ethical principles for maintaining or ending a marriage. Collectively, the analysis constructs a thematic framework connecting *al-ibtilā'*, patience, steadfast faith, *tawakkul*, mediation, and decisions based on *ma'rūf* and *ihsān*. *Al-ibtilā'* frames conflict as a test of conduct, faith, and responsibility. Patience regulates emotional reactions and sustains constructive effort, while steadfast faith provides moral direction, hope, God-consciousness, and *tawakkul*. These values are operationalized through self-reflection, communication, responsible conduct, mediation, reconciliation, and decisions that respect the rights of all parties.

This approach complements scholarship that treats divorce law, psychological factors, communication, and family resilience separately. Its contribution lies in integrating verses on life's trials with those concerning patience, faith, *tawakkul*, and marital conflict resolution. Conflict is understood not merely as a social, psychological, or legal problem, but also as a spiritual trial demanding an active, just, and responsible response. This framework has implications for marriage guidance and family counseling: family education must address not only rights, obligations, and legal provisions but also emotional regulation, constructive communication, mediation, and ethical decision-making. Integrating spiritual values with conflict-resolution skills can help spouses navigate differences more maturely without neglecting justice, safety, or the rights of either party.

Conclusion

This study demonstrates that patience and steadfast faith form an integrated Qur'anic framework for addressing marital conflict. Conflict may be understood as *al-ibtilā'*, testing spouses' capacity to regulate emotions, uphold responsibilities, improve communication, and make just decisions. Patience does not entail passive acceptance; it is manifested in self-control, self-reflection, sustained effort, and prudence in action. Steadfast faith provides moral and spiritual direction through God-consciousness, gratitude, and *tawakkul* after efforts toward resolution. These values are applied through constructive communication, mediation by *hakam*, efforts toward *iṣlāḥ*, and the choice either to maintain marriage according to *ma'rūf* or to end it with *ihsān*.

This study is limited to library research and thematic analysis of Qur'anic verses and therefore does not directly represent spouses' lived experiences of marital conflict. Its exegetical sources also do not encompass a broad comparison of classical and contemporary interpretive traditions. Future research should expand the comparative exegetical corpus and conduct field studies through interviews with spouses, family mediators, counselors, and personnel from the Office of Religious Affairs. The framework of patience, steadfast faith, mediation, *ma'rūf*, and *ihsān* may also be developed into

marriage-guidance and family-counseling materials that integrate spiritual values with conflict-resolution skills.

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