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Analysis of Dr. Aisah Dahlan's Lecture " Communication Tips" Comfortable in Family" On YouTube SUAS Videos (Practice Interpersonal Communication and Gender in Islamic Marriage)

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ABSTRACT

This study aims to analyze how interpersonal communication in Muslim families is influenced by gender, emotional intelligence, and Islamic values. The primary focus of the study is on the communication relationships within families between husband and wife and parents and children through a neuroscience approach and interpersonal communication theory, as explained in Dr. Aisah Dahlan's lecture entitled "Tips for Comfortable Communication in the Family." This study also seeks to explain how biological and psychological differences between men and women impact the roles and communication patterns in Islamic households. This is a qualitative study using content analysis methods on video lectures by Dr. Aisah Dahlan, CMHt., CM., NLP on the SUAS Videos YouTube channel. The focus is on analyzing media message content systematically, objectively, and measurably to identify specific patterns, meanings, themes, categories, or frequencies within a medium. Data were analyzed through observation, thematic classification, and interpretation based on interpersonal communication theory (DeVito, 2016), emotional intelligence theory (Goleman, 1995), and Islamic communication values such as ta'aruf (relationship), sabr (compassion), rahmah (mercy), and tasamuh (compassion). This study also integrated neuroscience research findings on differences in the male and female brains to enrich our understanding of gender-based communication within families. The study shows that interpersonal communication in Muslim families is strongly influenced by emotional intelligence and gender differences rooted in biological and psychological aspects. Women are predominantly verbal and expressive, while men are more oriented toward logic and action. These differences often lead to misunderstandings if not understood empathetically. Dr. Aisah Dahlan's lecture emphasized the importance of recognizing a partner's "love language" to build balanced communication between logic and emotion. The analysis also found that Islamic values such as sabr (patience), rahmah (compassion), and muhasabah (self-awareness) reinforce the concept of emotional intelligence within the family context. This research provides a conceptual contribution to the development of Islamic and gender-based interpersonal communication studies. Practically, the results can serve as a guide for Muslim couples to maintain harmony by building empathetic, spiritually grounded communication. Understanding biological, psychological, and innate gender differences is key to creating a harmonious, morally and emotionally equal household.

Keywords: interpersonal communication; gende; emotional intelligence; islamic family

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Introduction

The significance of interpersonal communication extends beyond individual interactions, as research demonstrates its critical role in family systems and social cohesion. Contemporary neuroscience and psychological studies reveal that communication patterns are influenced by both biological and sociocultural factors, shaping how individuals navigate complex relationships across diverse contexts (Hanson et al., 2024; Igartua et al., 2025; Peill et al., 2022).

Communication close relation with connection human, good communication between individual and groups (Chawla & Sharma, 2017). Various pattern communication has own each of their theories and concepts has its own role important in form something connection between individual with individual others. As one of the pattern communication, communication interpersonal is an integral part of life social man Because born from encouragement base for interact, understand others, and provide response to various form behavior and message received.i Communication capable change pattern life modern families demand partner husband and wife develop competence better interpersonal communication mature. According to Joseph A. Devito, interpersonal communication is defined as a process of sending and receiving messagesbetween two people or between a group small people with a number of effects and some bait come back instantly.

Recent meta-analytical studies confirm that multimodal communication components—including facial expressions, vocal quality, and body language—collectively contribute to message comprehension and relational satisfaction, with varying effects based on cultural and gender contexts (DeCasper et al., 2021).

This process No only covers action speaking and listening, but also involving expression face, gestures, intonation sound, and various form other nonverbal symbols that give meaning addition to the message conveyed. DeVito emphasized that interpersonal communication is basically forming and connecting relation between individual in various aspect life humans. For example covering interaction between husband and wife, two colleagues work, two friends close, the relationship between teachers and students, and various partner communicative other.

Research on marital dynamics indicates that successful navigation of gender-based communication differences significantly predicts long-term relationship stability and emotional intimacy, particularly when couples consciously employ perspective-taking and empathetic engagement strategies (Finkel & R., 2022).

Wedding is form relationship based on of two personalities with different genders, ways communication different, pattern different foster care, environments and families without There is connection blood. As one of the long-term interpersonal communication long with weave A connection between husband and wife or parent child Of course in A wedding No will escape from difference opinion as well as method view between member family, with good interpersonal communication connection will awake with Good and stable.

Family systems theory, combined with findings from emotional regulation research, demonstrates that dialogic and mutually responsive communication

patterns strengthen family resilience and reduce conflict escalation across multiple generational contexts (Atha & Afifi, 2021).

Effective communicationis condition fundamental in A family Because functioning as mechanism main For maintain stability and harmony relational. If interaction communication between husband–wife, parents–children, and between siblings built in a way dialogic, open, and mutual responsive, then various issue or conflicts that arise in environment family can identified and discussed in a way collectively. Through a discussion process together said, family own opportunity more big For formulate alternative solution optimal problem for all over member. Digital communication platforms have transformed family interaction patterns, enabling both real-time engagement and asynchronous support systems that complement traditional face-to-face communication, though with distinct implications for relationship quality and emotional authenticity (Coyne & others, 2023).

As time goes by, various media now present For support need communication man in guard A relationship, distance and time No Again become obstacles For share information in communication. Learning process For understand difference between individuals in relationships now easy accessible and understandable through various online media and social media, its nature is fast, up-to-date and easy used become a popular communication medium moment this. Various social media platforms such as Instagram, Facebook, Tik-Tok and YouTube become a ranking platform on what is popular with the public moment This from various genders and ages. Qualitative and quantitative investigations of Muslim family communication practices reveal that religious values integration with modern psychological frameworks creates distinctive communication patterns that uniquely support family cohesion and individual psychological well-being in diverse Islamic contexts (Ahmed, 2019).

In framework Islamic marriage, quality communication become runway main formation a family that is sakinah, mawaddah, and rahmah For realize between husband and wife must each other know, understand and comprehend One each other. In the digital era when This make it easier individual and partner in Study understand self yourself and others from various social media, one of them with watch lectures on YouTube media, Religious lectures on digital platforms, especially YouTube, have role important in form method view public about practice ideal communication in family Muslim. In A lecture or the study was held offline later recorded and shared on social media will become A interesting lectureFor watched and listened to by the public, one of them is lecture conducted by dr. Aisah Dahlan.

As a graduate of knowledge renowned physician and speaker, Dr. Aisah Dahlan often blend approach psychology, neuroscience, and Islamic teachings to convey guide communication family. According to him study branch science neuroscience be one of matter fundamental difference method communication between men and women or husband and wife as well as parents-children, Neuroscience is function more cognitive tall exists in humans, and its underlying neural basis . Science cognitive originate from linguistics, science nerves, psychology and science cognitive neurosciencestudy about awareness and sensitivity brain from aspect biology, perception, memory, and

neuroscience can make the relationship between the cognitive processes contained withinbrain with behavior behavior that will produced.

With thus interesting For analyzed in a way more details how the messages he conveyed in lecture by Dr. Aisah Dahlan describes ways and roles communication between husband and wife in build Islamic family. The main goal study This intended For review and analyze YouTube content by Dr. Aisah Dahlan, identifying lecture entitled "Communication Tips Comfortable in Family". Reviewed through perspective interpersonal communication and gender in context the How form interpersonal communication is represented in lecture the?, How values communication family in Islamic perspective in content lecture that?, and how gender roles and relations between husband and wife constructed in content lecture mentioned?

In development modern society, problems communication and gender become an increasingly pressing issue complex and relevant For studied, especially in context social religious studies in Indonesia. Communication studies No only covers aspect exchange message, but also dimensions relation power, values culture and role social norms inherent in men and women. In Islamic perspective, communication No can released from values morals, love love and justice underlying social all over interaction humans, including in room family.

Therefore that, theme Interpersonal Communication and Gender become focus main in study this, with review How Islamic values and perspectives modern communication can each other complete in build harmonious and equal relations between men and women. Discussion in study This shared to in three subtopic main, namely: Communication in Islamic marriage, which discusses principle communication husband and wife in frame religious values and interpersonal theory. Parenting and gender communication, which examines How difference gender roles and constructions influence pattern communication in parenting child. The role and gender relations of husband and wife as in-depth study that highlights

How balance roles and equality can form communication healthy and fair husband and wife. With Thus, research This expected capable give contribution conceptual for development study Islamic and gender communication, as well as strengthen understanding about importance spiritual values and equality in practice communication modern Muslim families.

Communication in wedding is foundation main formation harmony family. In Islamic perspective, marriage No only bond biological or social, but also a spiritual bond (mitsaqan) ghalizha) who demands existence mu' asyarah bill Ma'ruf that is good interaction, full love and respect differences (QS. An-Nisa [4]: 19). Principle This confirm that communication between husband and wife No just exchange messages, but also the process of formation meaning together based on moral values and gender equality.

In literature interpersonal communication, success communication husband and wife determined by quality openness, empathy, support, and attitude positive (DeVito, 2016; Wood, 2019). However, in context Islamic marriage, elements the must framed with mark religious like love affection (rahmah), honesty (shidq), and trust. The Prophet Muhammad SAW gave an example pattern soft, dialogic, and full

communication respect to his wives. This is show that communication in Muslim families should reject form domination or conflicting gender inequality with principle Islamic justice.

If we describe through perspective interpersonal communication as pattern interaction between one person to one other person then Of course as communicator and communicant sued For understand condition psychological against talk, if No can understand psychological against talk will happen gaps and even trigger conflict in study knowledge psychology communication there is study theory empathy For support success communicate. Especially when husband and wife fail understand difference method thinking and reacting that originates from the biological and psychological nature of each individual. According to him, "husband communicate with logic, whereas wife with feeling both of them must each other Study Language Love his partner so that the house ladder still live." Message This in line with theory interpersonal communication that emphasizes the importance of active listening and empathetic understanding (Rogers, 1961), but with touch Islamic values that emphasize balance role.

Study contemporary also shows that communication religious in Muslim families play a role important in prevent conflict and strengthen intimacy emotional (Nurmala, 2021; Sari, 2022). Religious values functioning as framework guiding meaning partner in interpret differences and taking decisions. For example, in Sundanese culture is thick in the Bandung area, values someah, please compassion, forgiveness sharpen, and take turns foster care blend with Islamic teachings about politeness in communication family, so that form harmonious interaction However still responsibility-oriented spiritual answer.

From a gender perspective, communication in Islamic marriage is not eliminate difference role biological between men and women, however emphasize moral equality and responsibility reciprocal response. The Qur'an does not put husband as leader authoritarian, but rather as qawwam (leader) protector), while wife as partners active dialogue in taking decision (QS. Al-Baqarah [2]: 187). Therefore that, communication in healthy marriage should nature participatory and dialogical, not One direction.

With Thus, communication in Islamic marriage can understood as combination between spiritual principles and modern interpersonal theory. Islam teaches balance between rights and obligations, while theory interpersonal communication offers framework For build proximity emotional and mutual understanding. When both approach This combined, as exemplified in Aisah Dahlan's thoughts, will born draft communication family based love love, equality, and responsibility moral responsibility foundation for realization peace, love, and happiness mercy in life House ladder.

Parenting or parenting child in Islamic perspective does not only related with fulfillment need physical, but also the formation character, morals, and identity social child. In context this, communication between parents and children play a role important as a medium of internalization values and formation personality. Theoretical aspects psychology explain aspect mechanism emotion in a way scientific,

while Islam provides moral and spiritual foundations for guide management emotion in a way ethical. Integration of both show that effective communication in Islamic family is not only ability speaking, but also the results from intelligence emotional guided by values faith and morals.

The Qur'an describes the educational process child in various story, like Luqman's dialogue to his son who emphasized importance wisdom, honesty, and spiritual awareness (QS. Luqman [31]: 13–19). Verses the show that effective communication in parenting must contain element love compassion (*rahmah*), wisdom (hikmah), and exemplary behavior (*uswah*) (*hasanah*) (Rahmawati, 2021). In theory interpersonal communication, relationships between parents and children built through the process of self-disclosure, empathy, and support emotional (DeVito, 2016). However, gender factors often influence parents' way communicate with children.

Research show that Mother tend more expressive and empathetic, while fathers often display style more communication directive and rational (Wood, 2019). In Muslim family, pattern This often emphasized by the construction social and traditional interpretation to the role of the father as *qawwam* and mother as public wa rabbatul bait, which when no balanced with understanding equality can cause inequality internal communication family (Sari, 2022, p.45).

Aisah Dahlan's lecture (2023) highlights importance communication conscious of nature in parenting. He explained that every child bring potential unique gift in accordance type his gender, so that pattern parent communication must adaptive to character child boys and girls. For example, children man tend respond logic action, whereas child Woman more sensitive to emotions and gentle words. No just advise but build connection full of emotions love (Dahlan, 2023).

Research result contemporary in Indonesia strengthens view This. Fitriyani (2021) found that in urban Muslim families, children Woman often more involved in conversation emotional, whereas child man more often invited discuss about not quite enough responsibility and independence. This pattern show that gender communication in parenting is not Can released from construction social and values living culture in society. Therefore that 's important for Muslim parents to understand that equality in communication No means delete gender differences but manage difference the with fair and proportional in accordance Islamic principles (Fitriyani, 2021, p.152).

In framework Islamic communication, effective parenting must based on the concept education bill qawl (education through speech) and tarbiyah bill things (education through role model). Parents No only play a role as transmitter messages, but also as behavioral models that reflect moral and spiritual values. If communication in parenting ongoing with empathy, appreciation, and awareness to gender differences, then child will grow become a person who understands meaning equality and responsibility answer social (Nurmala, 2021, p.93). With thus, it can concluded that communication In parenting from a gender perspective in Islam, it is a two- way process that emphasizes balance between love compassion, justice, and formation character. Wise communicationbetween parents and childrenwill give birth to

harmonious familyas well as a moral generation noble and conscious role, as idealized in mark peace, love, and love mercy (Dahlan, 2023).

In Islam, the relationship between husband and wife built on principle mutuality and love dear (rahmah). The Qur'an says wedding as mitsaqan ghalizha (firm agreement), which signifies existence not quite enough moral and spiritual responsibility among both of them. Husband and wife viewed as a couple who love each other complement, not each other dominate. "They is clothes for you, and you is clothes for them" (QS. Al-Baqarah [2]: 187) describes equality a relationship based on a sense of security, protection, and intimacy (Rahmawati, 2021).

In context interpersonal communication, relationships husband and wife ideally nature dialogic and participatory. Open and empathetic communication help second split party express feelings, needs, and difference opinion in a way healthy. Communication theory relational emphasize importance balance between autonomy and connection, namely need For maintain identity self while still weave proximity with couple (Wood, 2019). In Islamic context, balance This translated as harmony between rights and obligations husband and wife, where both of them own role different However equivalent in values (DeVito, 2016).

Understanding traditional about gender often places man as leader absolute in House stairs, while Woman considered play a role domestic. However, in a contextual interpretation, the term qawwam in QS. An-Nisa [4]: 34 no can interpreted as domination, but rather responsible leadership answer and full love. Husband has not quite enough answer protective, while wife hold moral authority in House ladder through his gentleness and wisdom (Hidayat, 2020, p.41). Both of them play a role as mutual partners confirm in operate function family.

Dahlan (2023) provides emphasis important in context this: "Men lead with logic, women influence with feeling both of them No may compete, but synergize." Statement This contain meaning that husband-wife gender relations No problem who is more in power, but rather How both of them understand Language each other's communication and use it For strengthen bond emotional. When communication executed with empathy and mutual respecting gender differences become strength in build balance emotional (Dahlan, 2023).

Study contemporary in Indonesia shows that Muslim families who implement pattern communication participatory tend own level satisfaction more marriage high. Sari (2022) found that couples who get used to it two-way communication in taking decision House ladder show level conflict more low and mutual feeling believe more strong. This is confirm that relation healthy husband and wife No can built on hierarchy, but on base deliberation and respect to capacity each individual (Sari, 2022, p.47).

With Thus, gender roles and relations in House Muslim stairs must understood No as distribution power, but as distribution balanced and mutual functions complete. Husband has not quite enough answer full leadership trust, whereas wife become moral and emotional support family. Through open, mutual communication respectful, and grounded mark mercy, couple husband and wife can realize House the

stairs of peace, love, and happiness mercy family that upholds mark equality in differences (Aisah Dahlan, 2023, p.8).

Research Method

Study This use method analysis content Message from Dr. Aisah Dahlan's lecture on YouTube analyze content media messages in systematic, objective, and measurable For find patterns, meanings, themes, categories, or frequency certain in something text, images, audio, video, documents, or communication media others (Creswell & Creswell, 2023). Main data source in study This obtained through analysis Content analysis of the video lecture by Dr. Aisah Dahlan, CMHt., CM., NLP entitled "Communication Tips Comfortable in Family" on the SUAS Videos YouTube channel. This video chosen Because containing discussion about interpersonal communication, relationships husband and wife, and patterns parenting child in Islamic perspective, so that relevant with theme study about interpersonal communication and gender.

Method of analysis content used For examine content message communication delivered by the speaker in the video. The research process involving a number of stages, namely:

Observation and Data Collection

Observation and data collection with method watch and take notes parts important from related lectureswith communication family, gender, and Islamic values

Data Classification

Classify data with grouping Aisah Dahlan's statement to in category thematic like communication husband wife, parent communicationchildren, and principles Islamic communication.

Content Analysis (Content Analysis)

Analysis content that is interpret the meaning behind message and context the communication delivered, then connect it with theory interpersonal communication, gender theory, and Islamic teachings about connection family.

Interpretation of Results

Researchers interpret findings based on framework relevant Islamic theories and values for explain connection between communication, gender, and harmony family. Approach This emphasize understanding to meaning subjective and moral messages contained in communication delivered by Aisah Dahlan. With analyze emerging narrativefrom lecture said, researchers make an effort find pattern Islamic communication that supports creation connection harmonious, equal and based familymark mercy as well as mu' asyarah bill ma'ruf.

Results and Discussion

Emotional, Language, and Speech Intelligence

In Dr. Aisah Dahlan's lecture entitled "Communication Tips Comfortable in Family", explained that one of reason main quarrel between husband and wife is misunderstanding to method thinking and behaving couple. In perspective interpersonal communication, things This show weakness empathy and lack of it

ability understand condition psychological against talk. According to theory empathy in psychology communication, success communication influenced by ability somebody recognize and adapt self to condition other people's emotions (DeVito, 2016).

Goleman (1995) in his book Emotional Intelligence explains that intelligence emotional covers skills recognize and understand emotion self and others, motivate self in a way intrinsic, as well as arrange response emotional in a way effective. In other words, intelligence emotional No just awareness to feelings, but ability manage it to support behavior adaptive and healthy communication.

According toGoleman (1995) , the difference intelligence emotional between men and women are also seen in the pattern speech and management emotions. Women tend to more expressive and communicative, whereas man more economical with words and relying on logic. Dr. Aisah explains in his lecture that in a way physiological, when man silent in conversation, women precisely will increase activity nerve its autonomy so that become more Lots talk. Phenomenon This signify existence asynchrony rhythm communication between both genders which, if No understood, can trigger conflict House stairs (Aisah Dahlan, 2023, p.3).

In 04.50 minutes into her lecture, Dr. Aisah quoted verse of the Koran, "… men No The same with women …" (QS. Ali Imran [3]: 36), for confirm difference biological and neurological between men and women. Based on findings neuroscience by Allan & Barbara Pease and Louann Brizendine (2006), structure brain Woman tend own domination the left hemisphere is more thick related with verbal and language abilities, whereas man more strong in intra-hemispheric connectivity plays a role in visual and spatial functions (Brizendine, 2006, p.58). The difference structure This influence style communication, expression emotions, as well as resolution strategies internal problems House ladder.

Advanced neuroimaging studies of gender differences in brain connectivity reveal nuanced patterns that both confirm and complicate earlier hemispheric specialization models, suggesting that individual and developmental variations often exceed gender-based generalizations in their explanatory power (Joel et al., 2023).

In his lecture, Dr. Aisah explained that the average woman emit around 20,000 words per day, whereas man only about 7,000 words. Inequality this word count often become source misunderstanding between couple. For example, when a wife enthusiastic tell a story after returning home husband from working, the husband has "run out" stock of words tends to silent, or exemplified in his lecture in minutes fifteenth when a Woman or wife chat WhatsApp long and only answered by a man or her husband with the word ok or tks.

If not understand it so matter This Can interpreted as attitude indifferent. In glasses psycholinguistics, phenomena This show difference level expressivity between men and women rooted in connectivity brain and role social they (Pease & Pease, 2004). With Thus, the theory modern neuroscience and interpersonal communication strengthen Islamic views on difference nature men and women. Both No For disputed,

but rather for understood as base empathy, patience, and adjustment in communication husband and wife.

Communication Values Family in Islamic Perspective

In Islam, communication family No only means exchange message, but also a coaching medium morals and love dear. Values Islamic communication is rooted in awareness emotional, control self, empathy, and skills social. Concept This in line with four component main intelligence emotional according to Goleman: self-awareness, self-regulation, empathy, and social skills (Goleman, 1995).

Integration of Islamic contemplative practices with evidence-based emotional regulation interventions demonstrates measurable improvements in family communication quality and conflict resolution effectiveness among Muslim couples across multiple cultural contexts (Hassan & Al-Rashid, 2024).

Stage first, awareness emotion self-awareness, parallel with mark selfreflection in Islam, namely reflection self to feelings and intentions before speak. Allah SWT said

"And to you alone , then whether You No notice ?" (QS. Adz-Dzariyat [51]: 21).

Awareness self in communication family means understand condition inner before react so as not to cause conflict. Dr. Aisah often emphasize the importance of " thinking" before speak " and recognize condition heart before start a dialogue, because only with awareness self somebody can organize appropriate speechIslamic guidance (Aisah Dahlan, 2023, p . 5).

Stage second, management emotions (self-regulation), related close with mark sabr (patience) and hilm (gentleness). Rasulullah SAW said:

" It is not a strong person that's the winner in wrestling , but a capable person control himself when angry ." (HR. Bukhari and Muslim, no. 5649).

In context communication family, control emotion help partner avoid quarrels and guarding harmony. According to Dr. Aisah, when wife lower the tone of voice and calm down self, wave his brain stimulate calm couple-thing This in harmony with findings neuroscience about influence emotion to system nerves.

Stage third, development empathy (*tafaahum and rahmah*), emphasizing ability understand feeling couple and respond with soft. The Qur'an emphasizes base love Darling This in His word:

"And He made among you love and compassion ." (QS. Ar -Rum [30]: 21).

Research on compassion-centered communication reveals that empathetic responding grounded in spiritual or ethical frameworks enhances both listener understanding and speaker vulnerability disclosure, creating relational contexts conducive to deeper intimacy and trust building (S et al., 2021; Sinclair et al., 2021).

Empathy is the essence of Islamic communication listening with heart, understanding need emotional couple, and respond without ego (Rahmawati, 2021).

Stage lastly, skills social skills or tolerance (*tasamuh*), reflects maturity in interact. Attitude tolerance demand somebody behave open and respectful differences, during No contradictory with principle Sharia. Islam also teaches mark

tawakkal (surrender) (self) and *qana' ah* (space) (heart) for guard calm inner self. Allah SWT says :

" Remember only with remembering Allah in the heart become peaceful." (QS. Ar- Ra' d [13]: 28). linking practice dhikr, prayer, and breath relaxation as form soothing spiritual therapy system nerves and maintain stability emotions (Aisah Dahlan, 2023, p . 8). With Thus, the results analysis to lecture by Dr. Aisah Dahlan pointed out existence integration between theory modern psychology and values Islamic communication. Intelligence emotional explain mechanism scientific management emotions, while Islam provides moral and spiritual foundations. Both blend in One draft Islamic communication that emphasizes empathy, patience, and love 10Ahmad as road going to family 10ahmah 10, mawaddah, wa 10ahmah.

Wife Gender Roles and Relations

Dr. Aisah Dahlan's lecture emphasized that harmony House ladder no only determined not by love, but by ability communication that understands difference structure biological and psychological between men and women. Based on study neuroscience, brain men and women own difference structures and functions that impact the way think, respond emotions, as well as convey message. Women tend to using more brain areas wide for verbal and emotional functions, whereas man more dominant in function logic and problem solving problem (Pease & Pease, 2004). Findings This explain Why Woman more communicative and expressive, whereas man more analytical and concise in speak.

Difference this, if no realized by the couple, often cause inequality perception in relation communication. In his lecture, Dr. Aisah said that Woman often consider his silence husband as form indifference, even though in a way physiological man tend to "process" before respond. He called it as "difference Language Love biological" women express love with words, while man express it through action. In interpersonal communication, things This related with relational dialectics theory which emphasizes existence tension between expression and restraint in relation intimate, where the balance communication become key healthy relationships (Shehu et al., 2025; Wang et al., 2020; Wood, 2019)

From an Islamic perspective, the differences the No form inequality, but complementarity (takaamul) which is mutual strengthen. The Qur'an emphasizes, "They (the wives) are clothes for you, and you is clothes for them" (QS. Al-Baqarah [2]: 187). This verse describe equality relational, where husband and wife play a role protect, soothe, and complement One each other. In communication family, concept This confirm that every partner own role different However balanced in a way moral and spiritual values (Rahmawati, 2021).

Observation results to lecture by Dr. Aisah also pointed out that leadership men (qawwam) do not may interpreted as domination, but rather as not quite enough answer full love and protection. While that, role wife in Islam not only domestic, but also emotional and intellectual, namely guard harmony inner family through wisdom and communication soft. Dr. Aisah explained, "Men lead with logic, women

influence with feeling If both of them walk balanced, then created synergy, not competition.”.

Longitudinal studies of egalitarian communication practices in diverse family systems confirm that mutual decision-making and shared responsibility structures significantly reduce conflict intensity and increase marital satisfaction across religious and secular populations alike (Aziz & Naqvi, 2025).

Study local support view This. Sari (2022) found that Muslim couples who practice communication based deliberation and mutual assistance show level satisfaction more marriage tall as well as conflict more emotional low. Accompanied two-way communication empathy allows husband and wife understand difference style communication without make it source quarrel.

With Thus, the findings study This show that the ideal gender relationship between husband and wife in Islam is balanced relationship between logic and emotion, between leadership and love darling. Effective communication in House Muslim ladder not only ability convey messages, but also the ability understand nature and character couple. When a couple understand that difference biological and psychological is form mutually divine design complete, then difference the changed become strength in build family peace, love, and love mercy.

Conclusion

This research demonstrates that interpersonal communication in Islamic families is fundamentally shaped by the integration of three interconnected dimensions: biological and psychological gender differences, emotional intelligence, and Islamic spiritual values. The analysis of Dr. Aisah Dahlan's teachings reveals that gender differences—such as women's greater verbal expressivity and men's logic-oriented approach—are not barriers to family harmony but opportunities for mutual complementarity when understood through empathetic awareness. Emotional intelligence, encompassing self-awareness, emotional regulation, empathy, and social skills, aligns with Islamic concepts of sabr (patience), rahmah (compassion), and tafaahum (understanding), providing a framework for managing communication differences constructively. The research emphasizes that Islamic marriage principles—particularly the concept of mutual partnership (shuraa), complementarity (takaamul), and equal moral responsibility—support gender-aware communication that respects differences while maintaining equality.

Practically, Muslim couples who recognize these dynamics and apply them consciously can build more harmonious relationships characterized by sakinah (tranquility), mawaddah (affection), and rahmah (mercy). Furthermore, parents who understand gender differences in communication can more effectively guide their children toward emotionally healthy and morally conscious development. This study contributes to Islamic communication scholarship by bridging neuroscience findings with Islamic teachings, demonstrating that understanding biological and psychological gender differences strengthens—rather than contradicts—Islamic principles of justice, equality, and spiritual partnership in family life.

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