

Communication Patterns of Husband and Wife as Educators in Fostering a Harmonious Household in the Perspective of Islamic Education

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Abstract: Family communication is an essential thing that must be maximized in maintaining family integrity. This communication can be done through communication between husband and wife, communication between parents and children, and communication between siblings. This article aims to analyze the pattern of communication between husband and wife as educators in fostering a harmonious household in an Islamic education approach. The method used is a qualitative method with a library research approach. This article concludes that the communication pattern of husband and wife in fostering a household can be democratically through deliberation and consensus. Islam highly upholds this principle so that various problems must be resolved by deliberation and consensus, including in resolving conflicts in the family. With these principles and patterns, the family will be harmonious and happy.

Keywords: Communication, Family, Household, Harmonious, and Islamic Education.

Introduction

Islam attaches great importance to personal and family development (Uddin, 2008). A reasonable person will give birth to a good family; otherwise, a damaged person will give birth to a broken family. The family is a "little people" with leaders and members, a division of tasks and work, and rights and obligations for each of its members. The family is the school where the children of the national study (Fitzpatrick, 2004).

It can be understood that the basic principle of education comes from the family environment. For the process of moral formation, so that it can run in a straight line with Islamic education, a severe contribution is needed in shaping children's morals. So the role of parents is significant and is the most important thing. In addition, parenting carried out by parents also includes how parents can form morality towards their children, which includes the model of parenting that parents should do and, of course, adapted to the child's character (Sainul, 2018).

A study by Galvin & Braithwaite (2014), revealed that family is essential in forming a child's personality. Children can be likened to a blank sheet of white paper that must be filled in. In this case, the role of parents is very dominant. Parents must educate children from an early age so that they can behave as expected. Parents must try to hear and understand the children's wishes, and parents must be able to direct and guide children because children's behavior, actions, and attitudes originate from the family. Effective two-way communication must form a harmonious relationship between parents and children. The results showed that in the study of 1000 children for 23 years, the children in the sample were examined for their personality when they were three years old, then re-examined after the child was 18, 21, and 23 years old. The results showed that children were diagnosed as unruly, angry, and rebellious when they were three years old. When he was 18 years old, he became a troubled teenager, aggressive, and challenging to get along with. At age 21, they find it difficult to build social relationships with others, and some are involved in criminal acts. On the other hand, children aged three years who are mentally healthy, as adults become successful people. Therefore, a harmonious family environment needs to be realized. A harmonious family will be reflected in an atmosphere full of awareness of feelings of affection because love is the key to happiness. In a family conditioned with affectionate nuances, the child's life will feel peaceful and protected.

In addition, the research conducted suggests that the role of parents in fostering the character of pious children, there are still various obstacles and obstacles because they are caused by factors including: 1) the low level of parental education; 2) lack of religious understanding about educating children; 3) low level of the economy; 4) lack of attention and supervision from parents due to the busyness of parents with their duties, especially for mothers who have careers; and 5) The influence of the environment, peers, and electronic media (Indriani & Mulyana, 2021).

Often we find parents who still lack awareness of creating a harmonious family environment, and parents still experience various obstacles in fostering the character of pious children (Wiley, 2007). This can only be influenced by knowledge and education from the parents themselves. Therefore the importance of good education in the family will form a good child's personality, and child development can be controlled and shaped with parental guidance, given that the family is the first place of education for the child, other factors such as place of residence, environment, friends, and so on are not the main factor in the development of the child's personality (Joachim, Benedeth, & Chinenye, 2022).

Building a harmonious household life, or what we usually call *sakinah* (harmonious), is the dream of every human being. Nevertheless, achieving it is not easy; it takes readiness in many ways, especially regarding religious knowledge—something that a wife must own, especially a husband as the head of the family (Atkinson, 2019). Everyone wants a happy and prosperous family. A family filled with a sense of security, calm, joy, and love for each other among family members (Wiley, 2007).

One can try as early as possible to arrive at the realization of a harmonious family. That is starting from before marriage until later after marriage and having a family. In order to realize a *sakinah* family, one needs to choose the right partner to be a partner in a family (Deka Liswiana, Nurkolis, 2018). In this case, Islam has rules and methods that can be taken, starting from choosing a partner, steps to getting married, and rules in living a family life. The full description of the concepts and problems above is why the author explores various issues regarding the role of parents as educators in the family so that they can create a harmonious household.

Method

The research method used in this study is qualitative. This is because the problems discussed are complex, holistic, dynamic, and full of meaning. So data in this situation cannot be captured by quantitative research methods with instruments such as tests and questionnaires. This study uses a constructivist paradigm that aims to understand and reconstruct various constructs previously held by people, including researchers, who are trying to reach a consensus.

A document review or literature study is also essential in collecting data in this research. The literature study data carried out included the collection of research material through books, literature, articles on the internet, and so on that discussed family communication and matters relating to husband and wife communication as educators in fostering a harmonious household. Then analyzed through a descriptive-analytical approach as a data analysis technique.

Results and Discussion

Effective Communication in the Household

Effective communication is communication that wants the meaning conveyed to be similar or the same as that intended by the communicator, namely the shared meaning (Suryani, 2019). Effective communication is not just the knowledge possessed by the communicator but how to apply that knowledge creatively. Effective communication is a sensitivity and skill that can only be achieved after we understand the process and are aware of what we and others are doing when we communicate. Sometimes difficulties arise when parents face bottlenecks in communicating with their children (Abraham, 2020).

So it can be said that not everyone who communicates effectively can do it quickly. Therefore, for effective communication to occur, at least everyone must be able to create a compelling atmosphere as well. Regarding the problem of effective communication, it is recommended that parents communicate effectively with their children. If necessary, children who are still in the womb communicate well.

This gives firmness that to provide mental guidance to children, it is already in sight or the womb but long before that when people before carrying out a marriage should choose a life partner who understands religion, let alone the problem of mental development of a child. Because they are the successor generation for both religion and nation and country. In connection with the above, it is very closely related to the word of Allah SWT in QS. Lukman 13:14 translates, "And we command humans (to do good) to their two parents. His mother had conceived him in a weakened state that increased and weaned him in two years (Sainul, 2018).

Furthermore, the verse above explains that as long as the child is in the womb and then after birth and is breastfed by the mother for two years, there is communication between the child and his mother. Therefore, communication between children and their parents from an early age will significantly provide opportunities

for coaching child mentality(Purnama Sari, 2022).

Four things must be considered so that effective communication in the family can be carried out properly, among others: 1. Respect, meaning that communication must begin with respect. The award will produce an impression (reciprocity) from the message's recipient. Parents who communicate with children and begin with respect, communication will run well and produce something according to the expectations of the parents themselves; 2), in conveying the message, it must be clear so that the meaning of what is being communicated can be understood and must be open and transparent, both from the child himself and from the parents; 3) Empathy, namely the ability to put oneself in situations and conditions faced by others. Like parents, they do not demand more from their children than their abilities; 4) Humility is communicating with each other, respecting each other, being gentle, not arrogant, and full of self-control(Pangaribuan, 2016). The conclusion is that to get good communication results between parents and children in the family. It is not just communicating. However, some techniques or strategies above must be appropriately fulfilled to produce effective and efficient communication and not burden one another.

Forms of Communication in the Household

The family is the first socialization environment for children. Socialization in the family environment is usually referred to as domestic socialization. In this socialization, indirectly, children learn to know their identity. Therefore, in this socialization, parents must be able to foster a sense of kinship with children because a sense of kinship will have a positive impact on children. The family will be a place to pour out the feelings and hearts of children if they experience various problems(Deka Liswiana, Nurkolis, 2018).

With this sense of kinship, children will be confident to face a robust and transparent life, encourage and motivate children to carry out orders and recommendations from parents so that children are always on His way. There are two forms of family communication: interpersonal and group communication. In the family, there is good interpersonal and group communication. Communication that occurs between husband and wife, father, mother, and child is called interpersonal communication(Sugitanata, 2020). Meanwhile, communication that occurs between husband and wife, father and mother, and children and involves other people, both brothers, aunts, uncles, grandfathers, grandmothers, and other families, is called group communication. These two forms of communication are unavoidable and occur unconsciously in everyday life. The forms of family communication can be explained as follows:

1. Interpersonal Communication in the Household

Interpersonal communication can be interpreted as interpersonal communication. Family members often use this form of communication because it requires face-to-face communication. This form of communication is also considered effective in changing one's attitudes, opinions, and behavior. This interpersonal communication is dialogic, and there is immediate feedback or feedback in communication. This is the reason that families use more interpersonal communication. The family will immediately know the effect of the communication, accepted or rejected, so that the communication can be seen as successful, achieved, or failed. If communication fails, the family will look for other ways and opportunities to convince their child to accept the message(Pangaribuan, 2016).

There are several functions of interpersonal communication in the family: meeting psychological needs, developing self-awareness, improving and maintaining relationships, digging for information, and influencing. Regarding meeting psychological needs, family members want to be noticed, heard, and interact with other members to meet their psychological needs. If this is not fulfilled, it will vent to negative things that the family does not expect. Likewise, interpersonal communication will develop self-awareness. Family members will be self-aware or self-introspection and improve their quality to be accepted by family members. This communication function can also improve and maintain relationships(Aryadillah, 2018). Families must spend free time to always be together in interpersonal communication so that they will get closer, respect and appreciate each other, and respect each other. In addition, with this communication, you can dig up information about family members.

Families must use this communication well. With this communication, the family will get accurate and valid information about the growth and development of their child in terms of education, relationships, and various problems they face. In addition, interpersonal communication in the family will try to influence the attitudes, choices, actions, behavior, and decisions of family members about something. Therefore, there are several characteristics of this communication that can help various internal problems faced by families, namely openness and trying to open up with family members, feelings of empathy, support, positive feelings, and similarities because when face to face will evoke similar feelings among family members.

Thus, family members use intimate communication and have an intimate or close distance in communicating verbally and non-verbally. In family activities, conflict is inevitable. Even though families love

each other, there is a condition that can cause conflict. Conflict occurs because there are differences in interests, goals, ego, and violations of family rules. Conflict can strengthen family relationships, tear them apart, and become fragile and fractured. Family relationships will be stronger and stronger in families that can get out of conflict (Setiawan, 2021). Therefore, to avoid various conflicts, the family must maximize interpersonal communication by improving the quality of personal relationships between husband and wife and children. In addition, minimize differences in interests, goals, egos, and violations that have been mutually agreed upon.

2. Group Communication in the Household

Group communication is an inseparable part of human life as a social being. As social beings, humans have families, become members of certain tribes or races, and become an inseparable part of the society where we live, work, have the same ideology, and have the same hobbies so that they are gathered in a particular association (Saleh, Rudianto, Anshori, & Adhani, 2021).

Group communication in the family is formal and informal group communication. It is called formal group communication because there is a goal to be achieved, mutual benefits will be obtained, there is a family head, there is a household head who regulates household activities so that there are work units and work teams that work together to achieve a happy and prosperous family. In addition, they are also referred to as informal group communication because they develop more implicit and explicit types of membership, and their goals are more social (Samsinar, 2020). Another thing, there is no clear division of tasks, more on the voluntary initiative or awareness of his potential that can be given to the group.

In the family, group communication can work well if family members respect each other, pay attention to each other, there are no fights, and no one feels more powerful. The position is higher and lower so that mutual trust and trust arises. Families must appear egalitarian in communication, solve problems wisely, from the heart to the heart, and use two-way or multi-way communication. Thus, the family will be happy and harmonious.

Communication in the Household in an Islamic Perspective

Communication is the process of exchanging and interpreting messages in the minds of individuals, between individuals or groups of individuals through social interaction. This social interaction can occur face to face or face and nonface to face. Communication occurs in the family. Communication in the family is a process of dialogue between family members in the form of the transfer of ideas, desires, or just feelings to other members in the family, either in the form of words, gestures or gestures and other symbols in the verbal or non-verbal form that can lead a family to a condition mutual understanding (Sainul, 2018). Communication in the family must be maximized because it is a barometer of achieving happiness and misery in the family.

Effective communication in the family must be achieved because, with this communication, the relationship between family members will be more intimate, strong, and mutually supportive. On the other hand, if this communication is not practical, there will be cracks and destruction in the family. Communication in the family consists of 3 parts: communication between husband and wife, between parents and children, and between siblings. For more details about this, the author will explain it in detail below; communication is the process of exchanging and interpreting messages in the minds of individuals, between individuals or groups of individuals through social interaction. This social interaction can occur face to face or face and nonface to face. Communication occurs in the family. Communication in the family is a process of dialogue between family members in the form of the transfer of ideas, desires, or just feelings to other members in the family, either in the form of words, gestures or gestures and other symbols in the verbal or non-verbal form that can lead a family to a condition mutual understanding and understanding (Indriani & Mulyana, 2021). Communication in the family must be maximized because it is a barometer of achieving happiness and misery in the family.

Effective communication in the family must be achieved because, with this communication, the relationship between family members will be more intimate, strong, and mutually supportive. On the other hand, if this communication is ineffective, there will be cracks and destruction in the family. Communication in the family consists of 3 parts: communication between husband and wife, between parents and children, and between siblings (Samsinar, 2020). For more details about this, the author will explain it in detail below:

1. Communication between husband and wife

This communication is needed to maintain the integrity of the family. Family integrity will be created if this communication is maximized. Therefore, the family or husband and wife must know the correct, effective, and efficient way to communicate. In the Qur'an, there is an example of communication between husband and wife, Q.S. at-Tahrim/66: 3-4:

وَإِذْ أَسْرَأْتَنِي إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ
بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ
الْخَبِيرُ ﴿٣﴾ إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ
مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾

Translation: Remember when the Prophet discussed an incident in secret with one of his wives (Hafsah). So when (Hafsah) narrated the incident (to Ayesha) and Allah informed Muhammad about it (Hafsah and Ayesha), then Muhammad told some (which Allah told her) and concealed the other part (to Hafsah). So when (Muhammad) told the conversation (between Hafsah and Ayesha), then (Hafsah) asked: "Who has informed you of this?" The Prophet replied: "Allah has informed me, All-Knowing, All-Knowing." If you both repent to Allah, then your hearts will both be inclined (to receive goodness); and if you both help trouble the Prophet, then verily Allah is his Protector and (so is) Gabriel and the good believers; and apart from that, the angels are his helpers too.

The verse above provides instructions in communicating between husband and wife by always taking the time to communicate, finding solutions to problems faced, or just sharing stories, as did the Prophet Muhammad. When taking the time to have a dialogue with Hafsah. Also, communicating between husband and wife, you must choose the correct sentence so that it does not offend or corner your partner. A reprimand may be done but delivered in a subtle and not arrogant so as not to offend the partner. Under certain conditions, a husband must act decisively to carry out God's commands to protect his family from the fire of hell. With good communication between husband and wife, family unity will be more substantial, and whatever problems they face will be solved (Sainul, 2018).

2. Communication between parents and children

Family harmony lies in the excellent relationship between parents and children. Communication between parents and children has a significant influence on shaping the child's personality. Children have good personalities and are far from negative because communication between children and their parents is well established. Communication between children and parents is done by employing children doing good to their parents with affection, love, and respect for parents. In the Qur'an, there are examples of communication between parents and children, as in Q.S. As-Saffat/37:102:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي إِيَّيْ أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ قَالَ
يَأْتِيكَ أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾

The translation: So when the child arrived (at the age of being able to) try with Ibrahim, Ibrahim said: "O my son, I saw in a dream that I was slaughtering you. So think about what you think!" He replied: "O my father, do what you are commanded; God willing, you will find me among the patient ones."

The verse above provides instructions in communicating between parents and children by using language that expresses affection, as did Prophet Ibrahim (as) by using the sentence "O my son" by not calling his son's name. In addition, it can be done by giving a detailed explanation of the events or problems that exist so that children understand and understand them. Prophet Ibrahim explained clearly what he saw in his dream, so Ismail understood the actual condition. The last way is not to force the will and give the child the opportunity to express his opinion, as Prophet Ibrahim did when asking his son Ismail for his opinion (Samsinar, 2020). Employing communication as above, family life will be harmonious without conflicts and fights between parents and children, to create a happy family.

3. Communication between siblings

Communication between siblings is no less critical than other communication in the family. Good communication between siblings will support the unity of the family. Therefore, Islam strongly encourages

humankind always to establish family integrity through friendship. As in Q.S. an-Nisa/4:1:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ
عَلَيْكُمْ رَقِيبًا ۝

Translation: O humanity, fear your Lord who created you from a single person, and from him, Allah created his wife; from them, Allah brought forth many males and females. Furthermore, fear Allah who by (using) His name you ask one another, and (maintain) friendly relations. Verily, Allah is always watching over you and watching over you.

The friendship relationship referred to above is a brotherly relationship with close and distant relatives. One of the efforts to perpetuate the relationship between siblings is through good interaction and communication.

Conclusions

A family is defined as a collection of men and women who are bound by marriage ropes and in which some people are dependents, such as children and in-laws. The family has a very strategic role and a handy function. These roles are as protectors, educators of family members, liaisons in society, providing for their economic needs, cultivators of religious life, organizers of family recreation, and creators of a safe and comfortable atmosphere for all family members and especially for husband and wife, as a place to meet their biological needs. In addition, it also has functions, namely the functions of education, protection, affection, socialization, reproduction, religion, economy, recreation, biology, and transformation. Effective communication within the family is needed for these roles and functions to run well. Communication that occurs in the family can be in the form of interpersonal communication and can also be in the form of group communication. In Islam, the Qur'an, in general, has explained communication in the family. This communication can be divided into three parts, namely, communication between husband and wife, communication between parents and children, and communication between siblings. If these three communications are effective, then wholeness, harmony, and family happiness will be achieved.

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