

The Influence of Understanding the Language of Love on the Resilience of Young Muslim Gen Z Families: An Exploratory Mixed-Methods Approach

Syifa Mufida

Antasari State Islamic University, Banjarmasin, Indonesia

Email: mufidasyifa4@gmail.com

Nuril Huda

Antasari State Islamic University, Banjarmasin, Indonesia

Email: nurilhuda@uin-antasari.ac.id

Abstract: This study aims to analyze the influence of understanding the language of love on the resilience of young Muslim Generation Z families. The rising trend of divorce among young people in Indonesia, including among Muslims of all generations, highlights the importance of examining the affective aspects and emotional communication within families. This study employs a mixed-method approach with a sequential exploratory design, beginning with a qualitative study followed by a quantitative phase. The study focuses on Muslim Generation Z couples residing in Banjarmasin City, South Kalimantan Province. In the qualitative phase, interviews were conducted with five Muslim Generation Z married couples to explore the dynamics of love languages and marital resilience. These findings served as the basis for developing a quantitative survey instrument, which was distributed to 102 respondents. Quantitative data analysis revealed that the most dominant love languages were Acts of Service (70.6%) and Physical Touch (69.6%). Pearson's correlation indicated a moderate positive relationship between understanding of love languages and the level of family resilience among young Muslim couples ($r = 0.56$). Respondents who felt understood in their love language tended to have more effective communication, higher emotional bonds, and the ability to resolve conflicts more maturely. The practical implications of these findings are important for educational institutions, religious counselors, and family coaches in nurturing a resilient and harmonious young generation of Muslim families.

Keywords: Love language; Family resilience; Generation Z

DOI: <https://doi.org/10.15575/jipai.v5i2.46769>

Received: 07, 2025. Accepted: 11, 2025. Published: 12, 2025.

Copyright: © 2025. The Authors.

Licensee: JIPAI: Jurnal Inovasi Pendidikan Agama Islam is licensed under the [Creative Commons Attribution License](#).

INTRODUCTION

The family is the smallest social institution as well as the main foundation for the resilience of society and the nation. From an Islamic perspective, the family plays a vital role as the first and foremost environment in shaping an individual's personality, character, and spirituality (Muhlisun et al., 2024, p. 87). A strong family will give rise to a quality generation, while a fragile family can become a source of various social problems. In the context of young Muslim Gen Z families, the dynamics of household life have become increasingly complex due to the development of digital technology, shifting social values, and economic and psychological challenges.

Generation Z, born between 1997 and 2012, is known as a digital-native generation, one that is well-versed in social media and online communication (Wibowo & Ayuningtyas, 2024, p. 91). This has influenced communication patterns within households, including how affection is expressed and conflicts are resolved. Gen Z is also experiencing a growing interest in marriage. The relatively young average age at marriage makes emotional regulation a crucial aspect in building healthy relationships among young couples. Although marriage is ideally founded on commitment and mutual agreement to create a harmonious family, recent data still shows a high number of domestic violence (DV) cases and early divorces, which are key indicators of the need for emotional development and effective communication within young families.

Overall, the number of recorded cases of violence against women (VAW) by the National Commission on Violence Against Women (Komnas Perempuan) and its partners in the 2024 Annual Report (CATAHU) reached 445,502 cases. This reflects an increase of 43,527 cases, or approximately 9.77%, compared to 2023, when 401,975 cases were reported. Meanwhile, the number of direct complaints received by Komnas Perempuan in 2024 was recorded at 4,178 cases, a decrease of 4.48% from the previous year (*Executive Summary "Organizing Data, Sharpening Direction: Reflections on Documentation and Trends in Cases of Violence Against Women 2024" Annual Report on Violence Against Women 2024, March 7, 2025* , n.d.) . Despite the decrease in direct reports, the average number of daily complaints received by the National Commission on Violence Against Women remained at 16 cases per day (*Executive Summary "Organizing Data, Sharpening Direction: Reflections on Documentation and Trends in Cases of Violence Against Women 2024" Annual Report on Violence Against Women 2024, March 7, 2025* , n.d.) . This situation highlights the urgency of building family resilience, especially among young couples who are in the early transition stage of married life.

In the context of family psychology, family resilience is defined as the ability of a family to survive, adapt, and recover from life's pressures or crises (Ardianisa & Dewi, n.d., p. 101). One emerging approach in strengthening

family resilience is the concept of love languages, introduced by Gary Chapman. This concept explains that every individual has a preference for expressing and receiving love through five main forms: words of affirmation, acts of service, receiving gifts, quality time, and physical touch (Putri Nainggolan & Qoni'ah Nur Wijayani, 2024, pp. 187–188). When couples do not understand each other's love languages, miscommunication, emotional tension, and conflict often arise, which can weaken marital relationships.

The relationship dynamics of young Muslim families are not immune to these challenges. Many couples experience difficulties in expressing affection due to differences in communication styles, family backgrounds, and personal values carried into the marriage. In fact, even within Muslim households, emotional conflicts often lead to divorce if communication is not bridged with spiritual and empathetic values. Therefore, understanding the language of love becomes important in strengthening emotional communication and psychological bonds between spouses. On the other hand, Islam has provided an ideal framework for the relationship between husband and wife, as stated in the Qur'an, Surah Ar-Rum verse 21: "And among His signs is that He created for you from yourselves mates that you may find tranquility in them, and He placed between you affection and mercy (*mawaddah wa rahmah*)." This verse indicates that family harmony is built upon *sakīnah* (tranquility), *mawaddah* (love), and *rahmah* (mercy), all of which require healthy and empathetic emotional communication (Widiyanto, n.d., pp. 87–88).

This study takes Banjarmasin City, South Kalimantan, as a case study to contextually illustrate these dynamics. The location was chosen based on the accessibility of respondents and the representation of young Muslim couples in an urban setting. Although it is not intended to represent national conditions, the findings of this case study are expected to contribute to a broader understanding of the relationship between love language comprehension and family resilience within modern muslim communities.

In this regard, the concept of love language can serve as a strategic instrument in building *sakīnah*, preventing misunderstandings, and enhancing a family's emotional endurance. Love language also enables couples to accept each other's differences and express affection in accordance with their emotional needs. Therefore, this article aims to examine how the understanding and application of love languages influence the resilience of young Muslim Gen Z families, using a mixed-methods approach that explores both qualitative (narratives and experiences of couples) and quantitative (statistical data on perceptions and attitudes) dimensions.

By delving deeper into the connection between love language and family resilience, this study is expected to contribute to the strengthening of Islamic

family values that are contextual, applicable, and aligned with the challenges of the digital age.

RESEARCH METHODS

This study employs an exploratory mixed-method approach, beginning with qualitative data collection followed by quantitative data. The research is based on data gathered from Muslim married couples of Generation Z residing in Banjarmasin City, South Kalimantan Province. In the qualitative phase, the researcher conducted in-depth interviews with 5 Muslim married couples aged between 23 and 28 years, with no restriction on the length of their marriage. The interviews were guided by a semi-structured format to explore their experiences, meanings, and application of the language of love in their household life. The data were analyzed using thematic analysis to identify meaningful patterns related to love relationships and family resilience.

Subsequently, in the quantitative phase, the researcher distributed an online questionnaire (Google Form) to 100 married Muslim Generation Z respondents. The questionnaire consisted of two parts: a scale measuring understanding of the language of love based on Gary Chapman's theory, and a family resilience scale including indicators of emotional regulation, empathy, and conflict management. Data analysis was conducted using descriptive statistics and Pearson correlation tests to examine the relationship between understanding of the language of love and the level of family resilience.

RESEARCH RESULT AND DISCUSSION

Understanding the Language of Love in the Context of Young Muslim Families

The concept of love language was first introduced by Gary Chapman in his book *The Five Love Languages* (1992), which explains that each individual has a unique way of expressing and receiving affection (Wibowo & Ayuningtyas, 2024, p. 91). Chapman identified five primary forms of love language: (1) Words of Affirmation, such as verbal praise and appreciation; (2) Acts of Service, such as helping one's partner with household chores; (3) Receiving Gifts, reflecting attention or giving gifts beyond material value; (4) Quality Time, spent together without distractions; and (5) Physical Touch (Zahra & Rakhmad, n.d., p. 3). Understanding love language is essential for fostering harmonious family relationships (Zhahara & Ayuningtyas, n.d., p. 4). Differences in preferences for expressing love, if not understood, can trigger conflicts, misunderstandings, and emotional fatigue. Conversely, good understanding of each family member's love language builds healthy emotional communication and strengthens intimate bonds.

In the context of young Muslim families of Generation Z living amidst the pressures of digitalization, individualism, and shifting social values, love language becomes an important strategy for building family resilience. Family resilience is the ability to endure, adapt, and recover from life's challenges or crises. According to Reivich and Shatté, resilience includes seven main aspects: emotional regulation, impulse control, optimism, causal analysis, empathy, self-efficacy, and reaching out to positive aspects (Faridah et al., 2025, p. 14). The love languages can reinforce these components—for example, acts of service reflect empathy, quality time helps emotional regulation, and words of affirmation enhance self-efficacy and optimism.

Love language also has a religious dimension in Islamic teachings. The Qur'an states that the marital relationship should be based on love (*mawaddah*) and mercy (*rahmah*), as in QS. Ar-Rūm [30]: 21. In this context, love language is not only a form of emotional expression but also a manifestation of Qur'anic values that build tranquility (*sakīnah*) within the family. Expressions of love in Islam include gentleness, care, service, and appreciation between spouses (Aditia & Husni, 2024, p. 154)—all of which align with the principles of love language.

Thus, the concept of love language not only has a psychological basis but also supports the vision of an ideal family in Islam. Its conscious and consistent application can strengthen communication, prevent conflicts, and increase family resilience in facing the dynamics of modern life. For young Muslim families, especially Generation Z, this understanding can be an important provision to maintain household stability and shape a strong, loving, and blessed family. Based on the conducted research, data show that young Muslim couples of Generation Z generally understand love language as a form of mutual service, concrete expressions of affection, and a means to strengthen emotional closeness in the marital relationship. Although not all respondents were familiar with the term “love language” terminologically, most had intuitively applied it in their household life. One respondent stated: “Love language is the service between both parties” (C. F. F, personal communication, February 5, 2025).

Another respondent expressed: “Love language is mutuality in the household, understanding each other, helping each other, caring for each other, and so forth” (A. R, personal communication, March 5, 2025). Another definition was described as a way of expressing feelings (M. M, personal communication, April 29, 2025). These findings show that the understanding of love language has become part of daily practice among young couples, although not always directly linked to Chapman's theory. Love language is understood not merely as a form of attention but also as a way to nurture relationships with emotional and spiritual awareness. This aligns with the

purpose and benefits of understanding love language as expressed by respondents, which is to foster and nurture relationships within the household: "In my opinion, love language is like water flowing to plants, so the plants grow well, likewise a household that needs to be watered and cared for daily so the love always grows."

Some forms of love language expressions found among respondents included:

- Saying positive words in the morning (Words of Affirmation).
- Doing things the partner likes (Acts of Service).
- Making "bedtime stories" a routine moment to share emotions (Quality Time).
- Giving gifts on important dates (Receiving Gifts).
- Giving physical reactions to the partner (Physical Touch).

According to respondents, these habits not only build emotional attachment but also strengthen open communication. The majority of respondents showed they were able to recognize their partner's emotional preferences, despite differences in love expressions between husband and wife. One respondent noted: "In the early days of marriage, misunderstandings often occurred about the partner's love language because it did not meet my expectations" (A. R, personal communication, March 5, 2025). Namun, seiring berjalannya waktu, para responden menyadari bahwa setiap individu. However, over time, respondents realized that each individual has different love languages. This awareness emerged through a process of mutual recognition of each partner's affective preferences, which ultimately contributed significantly to improving the quality of their relationship. One respondent stated that the relationship became much more harmonious after each understood and adapted to their partner's love language (W. N, personal communication, October 5, 2025).

This statement indicates that miscommunication in understanding love language can potentially trigger conflicts but can be overcome through adaptation, reflection, and open communication.

Love Languages and Resilience in Muslim Families of Generation Z: Practical and Psychological Correlations

Generation Z, born between 1997 and 2012, is a generation that has grown up amidst digital technology advancements and the globalization of values (Khoirunnisa et al., 2025, p. 791). In the Indonesian context, young married Muslim Gen Z individuals face unique challenges not experienced by previous generations. They tend to be digital natives, accustomed to accessing information quickly and relying on social media as their primary communication tool (Dewi & Purwanti, 2024). However, this ease of access to

information is not always matched by emotional maturity and skills in building a stable household relationship.

Generation Z has distinctive characteristics that differentiate it from previous generations, such as a relatively short attention span due to rapid exposure to digital content. They are accustomed to multitasking, although this can affect concentration. Additionally, this generation is more open to mental health issues and tends to seek support when under pressure. Their orientation toward instant results is also characteristic, especially regarding education and career (Purba, 2025, p. 17).

Amidst these dynamics, an approach based on strengthening emotional relationships becomes increasingly important. One relevant approach is the concept of love languages introduced by Gary Chapman. Each individual has a unique preference for one or two dominant love languages. When partners understand each other's love languages, emotional communication becomes more effective, conflicts can be minimized, and emotional bonds strengthen (Kuesioner, 2025). Conversely, a mismatch in expressing love can cause misunderstandings, feelings of being unloved, and marital dissatisfaction.

From a positive psychology perspective, understanding love languages aligns with efforts to develop empathy, affection, and appreciation between partners—all pillars in building family resilience. Family resilience itself is defined as a family's capacity to endure, adapt, and recover from stress or crises (Mawarpury & Mirza, 2017, p. 99). Reivich & Shatté explain that resilience includes several key components: emotional regulation, impulse control, optimism, problem cause analysis, empathy, self-efficacy, and enhancing positive aspects in relationships (Agustiniingsih et al., 2024, p. 125).

Research conducted over more than 30 years on over 24,000 family members across U.S. states and 27 countries by DeFrain, Defrain & Asay reveals six psychological qualities that make families strong: 1) Appreciation and affection, 2) Positive communication, 3) Commitment to family, 4) Enjoying togetherness, 5) Spiritual well-being, 6) Conflict resolution. These six qualities are interconnected and interact with each other (Ubaedillah, 2021, p. 71).

From an Islamic perspective, the principles in love languages are not contradictory but highly relevant to religious teachings. The marital relationship in Islam is based on *mu'āsarah bil ma'rūf* (good interaction), as stated in QS. An-Nisa [4]:19 (Muhammad, 2022, p. 7). Furthermore, the ideal family vision in Islam aims to achieve the conditions of *sakīnah* (tranquility), *mawaddah* (love), and *rahmah* (compassion), as explained in QS. Ar-Rum [30]:21 (Tartila, 2024, p. 52). The implementation of love languages can be a tangible form of compassion (*rahmah*) and approach (*taqarrub*) between spouses, while strengthening emotional intimacy and fortifying the spiritual foundation of the household.

Thus, the integration of Islamic values and the concept of love languages in positive psychology offers a potential integrative approach to strengthening the resilience of young Muslim Gen Z families. When Islamic values and psychological approaches are harmoniously combined, Gen Z married couples can be better prepared to face the challenges of modern marriage with stronger emotional and spiritual foundations. A survey of 102 respondents revealed that love languages significantly contribute to the resilience of young Muslim families. Quantitative data shows the distribution of love language preferences as follows (Kuesioner, 2025):

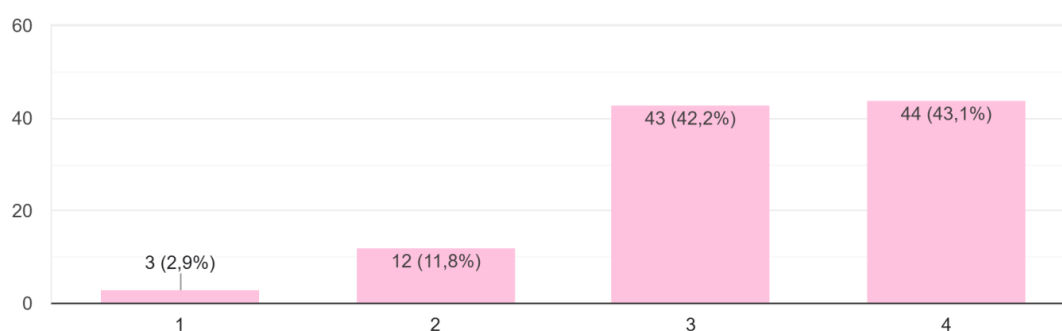
- Acts of Service: 70,6%
- Physical Touch: 69,6%
- Quality Time: 60,8%
- Words of Affirmation: 53,9%
- Receiving Gifts: 48%

The top two love languages—Acts of Service and Physical Touch—indicate that young Gen Z couples tend to express love through concrete actions and physical closeness. This aligns with interview results emphasizing the importance of active roles in daily household life, such as helping with chores, caring for children, and giving hugs and gentle touches as forms of care (C. F. F, personal communication, February 5, 2025). The correlation between understanding love languages and the quality of household relationships is also supported by respondents' perceptions of their partners' understanding.

Figure 1. Survey Results on Couples' Understanding of Love Languages

Saya merasa pasangan saya memahami bahasa cinta saya

102 jawaban



Furthermore, the data above shows that:

- 42.2% of respondents chose a score of 3 (understand)
- 43.1% of respondents chose a score of 4 (fully understand)
- Only 14.7% of respondents felt their partner understood their love language poorly or not at all (scores 1 and 2)

Based on these data, as many as 85.3% of respondents feel that their partners understand their love language, at least at a moderate to high level. This condition positively correlates with the quality of communication and family resilience. Respondents who feel understood in their love language tend to have more harmonious relationships, fewer major conflicts, and are able to resolve differences more wisely.

Furthermore, the survey results also indicate that 66.7% of respondents stated that their partner's understanding of their love language helped maintain the relationship during times of pressure or conflict. This suggests that when partners feel loved in the way they need, communication quality improves and conflicts are easier to manage. Another significant finding is the positive correlation between consistent use of love languages and family resilience levels. Based on Pearson correlation calculations, it was found that:

There is a moderate positive relationship between love language understanding and family resilience scores, with a correlation coefficient $r = 0.56$.

This means that the higher a partner's understanding of their spouse's preferred love language, the greater the likelihood that the family has strong resilience in facing marital challenges. Some respondents expressed that understanding love languages serves as a "bridge" to build empathy, avoid prejudices, and strengthen emotional bonds. When partners can adjust how they express love according to each other's needs, feelings of being appreciated and cared for increase — which becomes a main foundation of a *sakinah* (peaceful) and resilient family (A. R, personal communication, March 5, 2025).

From qualitative interviews, respondents stated that when partners are able to show love in forms that match each other's preferences, feelings of being valued, understood, and loved increase (W. W, personal communication, April 29, 2025). This directly contributes to emotional security, which is important for building resilience in facing pressures, conflicts, and the dynamics of family life. As one respondent revealed: "I feel calmer and more patient dealing with problems when I know my partner shows love through concrete actions, not just words" (M. M, personal communication, April 29, 2025). Thus, understanding love languages is not just about romance, but becomes a psychological foundation that plays an important role in forming resilient families.

Young couples in this study demonstrated an ability to manage conflicts maturely, both through emotional and spiritual approaches. When conflict occurs, they choose to calm themselves first, then engage in open dialogue, and do not postpone resolving the problem until the next day (W. W, personal communication, April 29, 2025). This reflects mature emotional intelligence. In the context of young Muslim Generation Z families, household resilience

strategies are not limited to technical communication skills or conflict management, but are strongly influenced by complementary emotional and spiritual factors. Resilience in families does not mean never experiencing conflict, but how couples can rise from pressure, adjust, and strengthen bonds through those experiences.

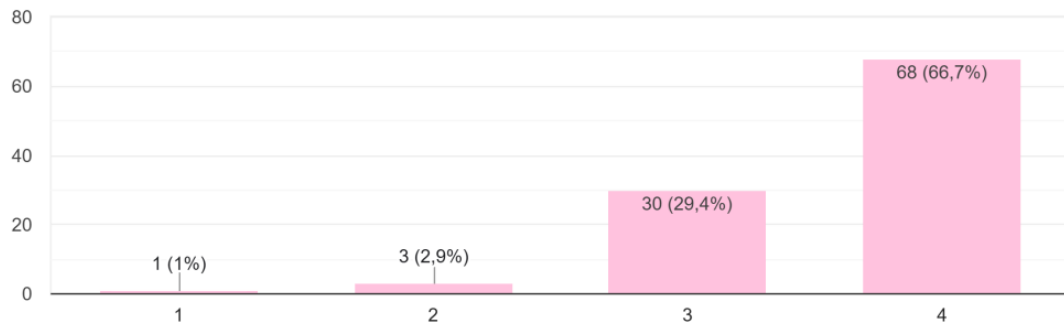
The research results also showed that young couples have a high awareness of the importance of maintaining emotional and spiritual stability in family life. They do not rely solely on emotional expression but also use Islamic values as guidance in navigating family dynamics. When faced with conflict, economic pressure, personality differences, or outside intervention, these couples are able to actualize resilience strategies through a comprehensive approach. Therefore, some efforts that can be undertaken to realize family resilience through understanding love languages include:

Strengthening emotional communication and love languages

Love language is seen as an important means of building emotional closeness between partners. Respondents stated that love languages must be understood and adjusted to one another. Efforts such as saying positive words in the morning, doing things that the partner likes, and making bedtime conversations a daily routine are forms of emotional communication that strengthen the marital bond (C. F. F, personal communication, February 5, 2025). In a marital relationship, love language is not just about giving gifts or saying "I love you," but about how someone feels loved and appreciated in a way that suits their needs. Understanding a partner's love language provides space for targeted expressions of affection and reduces misunderstandings in daily communication.

Figure 2. Survey Results on the Importance of Love Languages in the Household

Bahasa cinta berperan penting dalam menjaga keharmonisan rumah tangga kami
102 jawaban



Most respondents in this study acknowledged that they feel more appreciated and comfortable when their partner understands the form of love they expect. For example, for a wife who feels loved when her husband helps with household chores (acts of service), such treatment is far more meaningful than verbal expressions (A. R, personal communication, March 5, 2025). Meanwhile, for a husband who is more sensitive to physical touch or verbal praise, these forms become key in building emotional intimacy.

These efforts not only build deeper emotional connections but also foster mutual appreciation and strengthen the feeling of being “cared for” within the marriage. This aligns with the concept of *rahmah* (compassion) in Islam, which is a pillar in nurturing a household. As explained in QS. Ar-Rum: 21, Allah created spouses so that the husband and wife find tranquility in one another (*litaskunu ilaiha*) and made love and compassion the bonds that tie their relationship (Tartila, 2024, p. 36). Awareness that partners have different love languages, and readiness to adapt to each other, reflects emotional maturity crucial for maintaining marital longevity. This corresponds with the Islamic principles of mutual understanding (*tafahum*) and cooperation (*ta’awun*) (Muftisany, 2021, p. 28). Such actions help minimize and even break the cycle of domestic violence and divorce, especially among young families.

Managing conflict and emotions maturely

Conflict is an inseparable part of marriage. However, what differentiates resilient couples from others is how they respond to conflict. This study found that most couples do not react to conflict with excessive anger or defensiveness, but rather with a more mature approach: delaying emotional reactions, reflecting personally on the problem, and then opening an honest and open dialogue (M. M, personal communication, April 29, 2025).

One revealed strategy is the practice of self-regulation— the ability to manage personal emotions so they do not immediately explode during communication with a partner (Saragih et al., 2025, p. 13). For example, some couples choose to perform ablution (*wudhu*), pause silently, or seek forgiveness (*istighfar*) before continuing the conversation. This approach indicates an integration between emotional intelligence and spiritual practice in conflict resolution.

Many couples also recognize the importance of not postponing problem resolution. The principle of “not taking problems to bed” or “resolving before dawn” is upheld to avoid the accumulation of conflicts that can damage long-term relationships. As mentioned in the Hadith of the Prophet Muhammad SAW, Satan rejoices when spouses separate (Yakin, 2022). Therefore, avoiding division and hastening reconciliation (*ishlah*) is a priority for resilient young couples. Attitudes such as forgiving each other, apologizing first, and avoiding hurtful words are indicators of their emotional and moral intelligence. This shows that resilience is not only cognitive or structural but is also strongly influenced by spiritual resilience.

Instilling a shared spiritual vision and hope

Spiritual values form a strong foundation in sustaining a household. Several respondents cited Qur’anic verses such as “*Innama’al usri yusra*” (Indeed, with hardship comes ease) as a guide when facing difficulties in household trials (C. F. F, personal communication, February 5, 2025). Couples who can unite their vision and life values tend to be more resistant to external pressures. Respondents noted that love is not only about feelings or material things but also about taste, life principles, and shared goals nurtured daily (W. N, personal communication, October 5, 2025). Household resilience is also determined by the unity of vision and values embraced together by the couple. Respondents showed that families with shared life direction, joint aspirations, and aligned spiritual goals more easily withstand life’s storms. This vision usually includes the desire to build a *sakinah* family (peaceful family), raise children with Islamic values, and seek Allah’s pleasure in married life.

With shared vision and values, couples find it easier to make important life decisions, such as financial management, children’s education, or handling extended family conflicts. This spiritual vision becomes a “compass” that directs their steps—not only for the present but also for the future. As one respondent said, “Love alone is not enough. We must have the same life direction because that keeps us holding hands even when times are tough” (A. R, personal communication, March 5, 2025)

Shared hope also provides a continuously renewed positive energy in the relationship. Aspirations to grow old together, have pious children, and build a

household blessed by Allah are strong motivators not to give up easily when conflicts arise. This spiritual vision enables young couples not only to survive but also to grow together in one life mission.

CONCLUSION AND IMPLICATION

Conclusion

Based on the results of this study, it can be concluded that the understanding of love languages has a significant influence on the resilience of young Muslim families from Generation Z. Both qualitative and quantitative data show that couples who understand and apply expressions of love according to their partner's preferences tend to have more harmonious relationships, effective communication, and mature conflict resolution skills. This is evidenced by interview findings emphasizing the importance of concrete actions and physical closeness in nurturing household harmony, further supported by survey results showing a moderate positive correlation between understanding love languages and family resilience ($r = 0.56$).

Love languages such as *Acts of Service* and *Physical Touch* rank highest among respondent preferences, indicating that Generation Z tends to value concrete and physical expressions of love as important in strengthening relationships. When couples feel understood in the way they receive and express love, emotional bonding increases, prejudice decreases, and empathy is more easily cultivated. This forms a crucial foundation for building a *sakinah* (tranquil) and resilient family.

Theoretically, these findings reinforce the relevance of the Five Love Languages theory within the context of Muslim families and open space for the development of communicative approaches in Islamic family education. Practically, this research suggests that love language awareness should be incorporated into premarital education, family guidance, and counseling based on Islamic values, in order to strengthen household resilience amidst modern challenges. Thus, building family resilience is not solely dependent on economic or social factors, but also on affective and spiritual quality developed through well-targeted love communication.

Implication

This study expands the theoretical scope of the Five Love Languages in the context of Generation Z Muslim families. The findings confirm that this theory is not only relevant in Western culture, but also aligns with Islamic values regarding affection (*mawaddah wa rahmah*) and emotional communication within the household. This opens up opportunities for the integration of Western psychological theory and Islamic psychological

approaches in strengthening the concept of love communication in Islamic family education.

Practically, the results of this study make a real contribution to efforts to improve the resilience of young Muslim families in the modern era. Understanding love languages has been proven to increase harmony and emotional attachment between couples. Therefore, premarital education practitioners, family counselors, and Islamic religious educators should incorporate affective communication training based on love languages into family guidance and counseling programs.

These findings can serve as a basis for policymakers in the fields of family and Islamic education to: Develop an Islamic psychology-based premarital education curriculum that includes material on love communication and empathy between partners. Encourage educational institutions and family counseling centers to provide training modules on love languages as part of strengthening family resilience. Develop social media-based educational campaigns targeting young Generation Z families to raise awareness of the importance of affective communication within families.

ACKNOWLEDGMENTS

The author sincerely thanks all respondents and interview participants for their valuable contributions. Appreciation is also extended to academic advisors and the Postgraduate Program in Islamic Religious Education for their guidance. Technical and administrative support from colleagues and family encouragement are also gratefully acknowledged.

REFERENCES

- Aditia, R., & Husni, M. (2024). *Analisis Pesan Dakwah Ustadz Khalid Basalamah "Membangun Keluarga Islami" di Media Sosial Instagram*. 9(2).
- Agustiningsih, RD, Silvianis Diwanti, Y., & Husnaini, R. (2024). Resilience in Third-Grade Vocational High School Students: The Relationship between Self-Control and Pride. *Ghaidan: Journal of Islamic Guidance and Counseling* , 8 (1), 123–131. <https://doi.org/10.19109/041vkf45>
- Ardianisa, P., & Dewi, KS (nd). *Overview of Early Adult Individual Resilience in Facing Family Problems* . 4 .
- Dewi, AA, & Purwanti, P. (2024). The influence of critical thinking skills on the behavior and decision-making of Generation Z in the digital era. *Bundling: Journal of Management and Business* , 1 (1), Article 1.
- Faridah, F., K, S., Mansyur, AY, Al Anshori, MZ, & Agung, A. (2025). Resilience: Maintaining Mental Resilience in Facing Life's Challenges. *MIMBAR Journal of Muslim Intellectual Media and Spiritual Guidance* , 11 (1). <https://www.journal.uiad.ac.id/index.php/mimbar/article/view/3636/1446>

- F, CF (2025, February 5). *Interview I* [Personal communication].
- Khoirunnisa, Sari, HP, Husna, S., & Siregar, R. (2025). The Role of Islamic Education in Overcoming the Negative Impact of Globalization on the Character of Generation Z. *QOSIM: Journal of Social Education & Humanities*, 3 (2), Article 2. <https://doi.org/10.61104/jq.v3i2.1143>
- Questionnaire, K. (2025). *Love Language and Family Resilience* [Questionnaire]. https://docs.google.com/forms/d/e/1FAIpQLSdcxqQbaA1Emj2ABeKaIAnWUfK0XSW1FLR43I2zyKRNqtqI0g/viewform?usp=embed_facebook
- M, M. (2025, April 29). *Interview III* [Personal communication].
- Mawarpury, M., & Mirza, M. (2017). Resilience in Families: A Psychological Perspective. *Psikoislamedia: Jurnal Psikologi*, 2 (1), Article 1. <https://doi.org/10.22373/psikoislamedia.v2i1.1829>
- Muftisany, H. (2021). *Islam Against Sexual Violence*. Intera.
- Muhammad, F. (2022). The Concept of Mu'āsyarah bil Ma'rūf Perspective of the Qur'an Surah An-Nisa' Verse 19. *Al-In ṣ ā f*, 1 (2), 1–17. <https://doi.org/10.61610/ash.v1i2.12>
- Muhlisun, MF, Hamzah, M., & Nugroho, YA (2024). Islamic Education in the Family Environment from the Perspective of the Qur'an, Surah As-Saffat, Verse (102). *Intellectuals: Scientific Journal Student*, 2 (3), 85–94. <https://doi.org/10.59841/intellektika.v2i3.1255>
- N, W. (2025, October 5). *Interview V* [Personal communication].
- Purba, PB (2025). *Education in the Digital Era: Challenges for Generation Z*. Our Writing Foundation. <https://repository.unugiri.ac.id:8443/id/eprint/7100/1/FullBook%20Education%20in%20Digital-%20Challenges%20for%20Generations.pdf>
- Putri Nainggolan & Qoni'ah Nur Wijayani. (2024). Disclosure of Love Language in Romantic Relationships. *Khatulistiwa: Journal of Education and Social Humanities*, 4 (1), 186–194. <https://doi.org/10.55606/khatulistiwa.v4i1.2755>
- R, A. (2025, March 5). *Interview II* [Personal communication].
- Executive Summary “Organizing Data, Sharpening Direction : Reflections on Documentation and Trends in Violence Against Women Cases in 2024” Annual Report on Violence Against Women 2024 March 7, 2025.* (nd). Retrieved May 29, 2025, from <https://komnasperempuan.go.id/download-file/1316>
- Saragih, NAS, Simatupang, AP, & Lesmana, G. (2025). Individual Regulation Profile of Broken Home Students in the Junior High School Age Range at Smp Negeri 13 Medan. *Journal of Education*, 3 (1).
- Tartila, I. (2024). *The influence of marriage guidance for post-marriage couples in realizing a harmonious family: A case study at the Religious Affairs Office (KUA) in South Pontianak District* [Master's thesis, Maulana Malik Ibrahim State Islamic University]. <http://etheses.uin-malang.ac.id/67593/>

- Ubaedillah, A. (2021). *Premarital Education from a Quranic Perspective* [Doctoral, PTIQ Institute Jakarta]. <https://repository.ptiq.ac.id/id/eprint/473/>
- Wibowo, W., & Ayuningtyas, F. (2024). Generation Z as Future Consumers: Characteristics, Preferences, and New Challenges. *Buana Komunikasi (Journal of Communication Science Research and Studies)* , 5 (2), 90–99. <https://doi.org/10.32897/buanakomunikasi.2024.5.2.3937>
- Widiyanto, H. (nd). *Postgraduate Islamic Studies Doctoral Program, Prof. KH Saifuddin Zuhri State Islamic University, Purwokerto, 2024* .
- W, W. (2025, April 29). *Interview IV* [Personal communication].
- Yakin, AU (2022). *Even God Can't Bear It If We Suffer* . Bentang Pustaka.
- Zahra, R., & Rakhmad, WN (nd). *Applying Love Language in Maintaining Long-Distance Romantic Relationships* .
- Zhahara, I., & Ayuningtyas, F. (nd). *Love Language in the Family (A Phenomenological Study of Communication Between Children and Parents)* .