

Concept Exploration of *Sakinah, Mawaddah, Warahmah* as the Foundation of a Muslim Family (Thematic Interpretation Analysis of Q.S Ar-Rum 21))

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Abstract

The family is the most fundamental social institution, playing a crucial role in shaping the quality of individuals and the civilization of society. However, amidst the development of contemporary society, families face various challenges, such as increasing divorce rates, domestic violence, and a weakening of the fulfillment of rights and obligations between family members. These conditions demonstrate the importance of strengthening family values rooted in Islamic teachings. This study aims to comparatively analyze the thoughts of classical and contemporary exegetes regarding the concept of family peace, mawaddah, and rahmah as a foundation for building a harmonious Islamic family. This research is library research with a thematic interpretation approach (maudhu'i). Primary data sources consisted of the Qur'an and classical and contemporary commentaries, particularly the interpretations of al-Qurthubi, Ibn Kathir, and the thoughts of Quraish Shihab. Secondary data were obtained from books, journal articles, and various relevant literature. The research results show three main findings. First, the Qur'an uses several terminologies to describe the concept of family, such as ahl, poison, 'asyirah, and arham, which show various forms of kinship ties from the nuclear family to the wider social community. Second, classical and contemporary commentators have different emphases in interpreting the concept of peace, mawaddah, and rahmah, but they all lead to the same goal: to create a harmonious family life full of love and affection. Third, peace, mawaddah, and rahmah are the three main pillars of the Islamic family, which function to create a balance between rights and obligations, strengthen relations between family members, encourage conflict resolution through deliberation, and build family resilience based on the values of the Qur'an.

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1. INTRODUCTION

The family is the smallest institution in society that shapes civilization (M. Ageng Satrio & Nasrulloh, 2024). However, in this contemporary era, the family institution is faced with numerous emerging issues, ranging from domestic violence (Faizah, 2021), high divorce rates (Fitri, 2022), disharmony within families (Chamdi, 2020), neglect of husband-and-wife rights, and shifting paradigms and values within the family that have the potential to cause family disintegration. All of these problems within the household arise from the dual paradigm regarding the concept of an ideal household as described in the Qur'an, namely, *peace, mercy, and mercy*.

The inability of couples to grasp the moral messages in marriage is one of the factors causing the breakup of households (Fitri, 2022).

The term “sakinah family” appears as an explanation of Q.S Al-Rum (30):21, where Allah explains the purpose of creating a wife (Jadidah, 2021). The purpose is to build a harmonious and happy family, both physically and spiritually. A sakinah family is characterized by tranquility, peace, and affection. In the Qur'an, the term “sakinah” describes comfort in a family and has the same root as “sakanun,” which means residence. Therefore, the use of the term sakinah in the Qur'an reflects the hope for a comfortable and calm atmosphere within the family that becomes fertile ground for the growth of love (*mercy and grace*) among all its members (Chadijah, 2018).

According to Quraish Shihab, the concept of *peace* describes a state of inner peace and tranquility generally achieved after a person has successfully navigated the dynamics and upheavals of life. In his view, humans are aware that the presence of others in their lives can be a source of support, strength, and resilience in facing various challenges. This awareness is an important foundation for the formation of marital bonds, family ties, and broader social life. Therefore, marriage cannot be understood solely as a means of fulfilling biological needs, but also as a social institution that serves to fulfill the psychological, emotional, and social needs of humans in realizing a harmonious and prosperous life. (Badrut, 2018).

Marriage is essentially a fundamental human need aimed at achieving inner peace and balance. Through the bond of marriage, a husband and wife are expected to experience a sense of security, comfort, and ongoing emotional support throughout their lives. This peace is felt not only when the two are together but also when each partner pursues their own activities separately. Thus, a harmonious marital relationship fosters mutual trust, affection, and peace, which are the foundations of family life (Sholehudin, 2020).

Views on the concept *have* experienced developments along with changes in the thinking patterns of scholars from time to time. If some contemporary scholars interpret *peace* as a state of tranquility that encompasses psychological, emotional, and social dimensions in family life, some classical scholars place a different emphasis. Imam al-Qurthubi, for example, links the concept of *peace* with reproductive functions and the continuation of offspring in household life, which is reflected through the biological role of the wife, including in the process of pregnancy and childbirth. However, this view cannot be generalized as a single representation of the thoughts of classical scholars regarding *peace*. Imam al-Tabari, for example, viewed *peace* as a form of psychological peace realized through the relationship between men and women. This view is based on the creation narrative of the Prophets Adam and Eve, in which they were created to complement each other and become a couple who provide comfort, support, and peace to one another. Thus, although both originate from Islamic teachings, classical scholars have varying emphases in understanding the essence of marriage *and peace* in married life.

The diversity of views of scholars in interpreting the concept of *peace*. The interpretations contained in the Qur'an and classical literature demonstrate that understanding of religious texts is dynamic and continues to evolve in accordance with the surrounding social context. These variations in interpretation reflect the efforts of scholars to actualize normative Islamic values so that they remain relevant to the needs of society in each period. Thus, differences in the meaning of the concept of *peace* not only illustrate the richness of Islamic intellectual heritage but also demonstrate the ability of Islamic law to adapt to social change and the challenges of the times. Based on this framework, this article aims to conduct a comparative analysis of the thinking of classical and contemporary scholars regarding the concept of *peace* to explore the development of meaning and its implications in the construction of Islamic family law. The results of this study are expected to provide a conceptual contribution to the development of Islamic family law while strengthening the foundation for forming harmonious, prosperous families in accordance with the objectives of the Islamic law on marriage.

2. RESEARCH METHODS

This research is library research with a thematic interpretation approach (*Maudhu'i interpretation*). The primary research data comes from the Al-Quran and the interpretation literature, which is the object of the study, especially *Tafsir al-Jāmi' li Ahkām al-Qur'an* works of al-Qurthubi, *Tafsir al-Qur'an al-'Azīm* The works of Ibn Kathir and Quraish Shihab, which discuss the concept of family in the Quran. Meanwhile, secondary data was obtained from various relevant sources, such as books, scientific journal articles, research results, and other academic literature related to the concepts of family, *sakinah* (love), *mawaddah* (love), and *rahmah* (mercy). The collected data were analyzed descriptively and comparatively to identify similarities and differences in the views of the commentators regarding the concept of the ideal family from a Quranic perspective.

3. RESULTS AND DISCUSSION

The Concept of Family in the Qur'an

The concept of family has various meanings that have developed in scientific literature and language dictionaries. According to the Big Indonesian Dictionary (KBBI), family can be interpreted as a unit consisting of a father, mother, and children; a group of people living in one household and having a relationship of mutual responsibility; relatives; and the most basic form of kinship in social life (Nasional, 2008). Meanwhile, some experts define family as a life community established through a legal marriage bond between a man and a woman, who then carry out the functions of husband, wife, and parents to their children. These various definitions show that family is not only understood as a biological bond, but also as a social institution that has the function of education, protection, and formation of life values (Hamzah Ya'qub, 1983). From an Islamic perspective, the discussion of the family takes on a broader dimension through the use of several terms in the Qur'an that describe the structure, relations, and functions of the family. These terms provide an important conceptual foundation for understanding the position of the family as a fundamental institution in the formation of a harmonious and civilized society.

a. *Ahl*

Term *ahl* (أهل) is one of the terms used in the Qur'an to describe family relationships. Etymologically, Arabic linguists have put forward several explanations regarding the origins of this word. One of them links the word " with " a root word that indicates the meaning of closeness and strong attachment between individuals in a group. In its use, the meaning is generally understood through the context of the accompanying words to form a certain meaning. The plural form of the word *ahl* is *ahlūn* (أهلون), and this term is used in various verses of the Qur'an to indicate family relationships or certain communities.

According to al-Raghib al-Asfahani, the use of the word *ahl* in in the Qur'an can be classified into several categories. One of them is a special sense referring to family members who have a blood relationship, which in Arabic literature is known as the term *ahl al-rajul* (أهل الرجل). This group includes people who are bound by family ties and generally live in the same social environment. The use of the term *ah* meaning can be found, among others, in Surah Al-Ahzab verse 33, which talks about the family of Prophet Muhammad (peace be upon him) and their position in the lives of Muslims.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتَيْنَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ
عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Meaning: Stay in your houses and do not display yourselves like the people of ignorance. Establish prayer, pay zakat, and obey Allah and His Messenger. Indeed, Allah only wants to remove sins from you, O people of the household, and purify you with a thorough purification.

The verse is related to the concept of *Ahl al-Bait*, the Prophet Muhammad (peace be upon him), namely the family group that had a special closeness to him. Scholars of interpretation have various views regarding the scope of parties included in the category *Ahl al-Bait*. Some scholars argue that the term encompasses the wives of the Prophet Muhammad (peace be upon him), based on the context of the verses addressing them. Meanwhile, others

expand the scope to include members of the Prophet's immediate family, such as his daughter, Fatimah az-Zahra, his son-in-law, Ali ibn Abi Talib, and his two grandsons, Hasan and Husayn. These differing views demonstrate the diversity of interpretations within the Islamic exegesis regarding the limits and scope of *Ahl al-Bait*.

The following explanation outlines the connection between the verse and the views of Quraish Shihab regarding the concept of the descendants of Prophet Noah, so as to provide a more comprehensive understanding of the meaning of family relationships and descendants from the perspective of the Quran.

- 1) The Draft *Ahl* or family is a theme that can be found both in the story of the Prophet Noah and in discussions about *Ahl al-Bait* in Surah Al-Ahzab. In interpreting the story of the Prophet Noah, Quraish Shihab explains that the term *ahl* not merely refers to genealogical relationships or blood ties, but also encompasses a unity of faith, values, and behavior. This perspective is seen in the story of the son of the Prophet Noah, who was biologically part of his family, but was not included in the category of *those* who received salvation because of differences in their beliefs and attitudes towards God's teachings.
- 2) Surah Al-Ahzab emphasizes the will of Allah SWT to purify *Ahl al-Bait* and cleanse them from various forms of sin and reprehensible deeds. This message shows that their position as part of *Ahl al-Bait* is not only based on kinship with the Prophet Muhammad SAW, but also contains a high dimension of moral and spiritual responsibility. Members of *Ahl al-Bait* are required to represent the values of faith, piety, and noble morals in daily life so that they can be role models for the community.
- 3) The content of the verse shows the will of Allah SWT to carry out the purification process towards *Ahl al-Bait* so that they avoid various forms of moral and spiritual deviation. Purification in this context is not only interpreted as a passive condition, but also as an ongoing process that requires efforts to improve oneself, avoid prohibited actions, and increase one's closeness to Allah SWT.
- 4) The interpretation of Surah Al-Ahzab and Quraish Shihab's interpretation of the story of Noah provide important lessons for Muslims in understanding the essence of kinship from a Quranic perspective. Both sources demonstrate that closeness to the prophets is determined not only by genealogical ties but also by the quality of faith, moral commitment, and willingness to follow their teachings.

Based on this description, Surah Al-Ahzab verse 33 provides reinforcement for Quraish Shihab's view that the concept of family from the perspective of the Qur'an is not only based on genealogical relationships, but also includes deep spiritual and moral dimensions (M. Quraish Shihab, 2002). A person's closeness to the prophets or pious people does not automatically provide unconditional privileges, but rather contains a responsibility to maintain the values of faith, piety, and morals that they exemplify. Therefore, membership in the family of the prophets is essentially determined by the willingness to follow the teachings, emulate their behavior, and strive to purify oneself from various forms of moral and spiritual deviation. This understanding shows that religious ties in Islam are built not only on the basis of blood relations, but also on the basis of shared values and commitment to the teachings of Allah SWT.

In line with this, al-Fayyumi explains that the term *ahl* has a fairly broad scope of meaning. Besides being used to indicate relatives or family members, the term can also refer to followers (*al-atba'*) who have an attachment to a person or a teaching, as well as to the inhabitants or residents of a place (*ashab al-makān*). The breadth of this meaning shows that the concept of *ahl* in Islamic tradition, it is not always limited to kinship relations, but can also reflect relationships built based on shared beliefs, affiliations, and existence in a particular community (Abu al 'Abbās Ahmad al-Fayyumī, n.d.).

b. *Sacrifice*

Etymologically, the term *poison* comes from the root word "close" (قَرَّبَ), which means close or nearby. From this basic meaning, *poison* is often understood as anything that

can be a means of getting closer to Allah SWT. In Islamic literature, this term is often juxtaposed with the concept of *wasīlah*, namely an intermediary or medium that connects a person with the goal to be achieved, including in the context of approaching Allah (Abdul Aziz Dahlan, 2001). However, the use of the word " *poison* " in the Qur'an, this term has a more specific meaning. In many verses, this term appears in the form of a construction, *help* with words like *zawī al-qurbā*, *dog of the neighbor*, or other similar forms. According to linguists, this construction shifts the meaning of " *poison* " from mere general closeness to closeness based on kinship or lineage. Thus, in the context of the Qur'an, *poison* not only shows the meaning of closeness, but also refers to a group of relatives who have blood ties and family ties.

Terminologically, As-Shāwī explains that *poison* refers to relatives who are still related by kinship, whether they are included in the category of heirs or not. Thus, kinship status is not solely determined by inheritance rights, but by the existence of lineage ties that remain attached to family relationships (Ahmad as-Shāwī al-Malikī, 1993). Even relatives who do not receive a share of the inheritance are still categorized as part of the kinship environment. This interpretation is in line with a number of verses of the Qur'an that emphasize the importance of relationships with relatives, including Surah An-Nisa' verse (8) and Surah Al-Baqarah verse (83), which show Islam's attention to maintaining family relationships at various levels.

c. *'Asyīrah* (clan)

According to al-Rāghib al-Aṣfahānī, term of *'asyīrah* basically refers to a large family or a group of descendants of a person who has a large number of members and forms a complete social unit. He describes *'asyīrah* as having a kinship environment within a relatively complete social structure. Furthermore, al-Aṣfahānī explains that this term is used in the Qur'an no less than thirty times, and in general its meaning can be understood in two dimensions. First, *'asyīrah* refers to a social group bound by kinship ties, whether derived from lineage or marriage. Second, the term also reflects the ethical dimension of social relations, namely good and harmonious interaction patterns, both with relatives and with individuals who have close relationships in society (Ar-Rāghib al-Asfahānī, n.d.).

In *al-Mu'jam al-Muḥīṭ*, term *'asyīrah* understood as a form of mixture (*mukhālaṭah*) and togetherness (*muṣāḥabah*) in a social group that is bound by close relationships. In the dictionary, *'asyīrah* also has a broad equivalent meaning, including life partner (*the-zauj*), Friend (*ash-shadīq*), close relatives (*the poor*), and siblings (*Banu Abīhi*). A similar understanding was also put forward by Ibn Manzūr, who explained that the term *'asyīrah* have a close meaning to the word *'ahl*, which generally refers to the family or kinship environment (Ibnu Manzur, 2010). Furthermore, the term *'asyīrah* in the Qur'an is mentioned three times in different contexts, which shows that the concept does not only refer to genealogical ties, but also reflects broader and more dynamic social relations in the life of society. *First*, Surah at-Taubah (9): 24; *second*, Surah ash-Syu'ara' (26): 214; *third*, Surat al-Mujādalah (58): 22.

d. *Arḥām* wombs

Term *arḥām* (أرحام) is the plural form of *womb* (رحم), which lexically means the uterus or female reproductive organ where the fetus develops. Etymologically, this word also has the same root as *rahmah* (رحمة), which means affection. This connection shows that relationships born from the womb normatively presuppose an emotional bond in the form of affection and care between family members. Thus, the term *womb* not only refers to the biological aspect, but also contains an ethical dimension in kinship relations.

In jurisprudential terminology, *arḥām* understood as relatives who are not included in the group of *ashabah*, namely heirs who do not have a fixed share in the distribution of inheritance, and are also not included in the *friends of furūd* whose inheritance shares have been determined with certainty in the Qur'an and hadith. Examples of this group include the daughters of brothers and the daughters of uncles (father's brothers). In the Qur'an, the use of the term *arḥām* can be found, among other things, in Surah Al-Ahzab verse 6, which

emphasizes the importance of kinship relations and the position of the family in the Islamic social structure.

In the Quran, the term *womb* (رحم) refers to the womb, the place where the fetus grows and develops. Etymologically, this word is also related to the meaning of affection, so its use has a symbolic dimension that indicates the close emotional bond between mother and child from the prenatal period. This connection indicates that the bond of affection within the family is not only formed after birth, but is present throughout the pregnancy.

Furthermore, the concept of affection in the family is expanded through the term *ṣilat ar-raḥim* (صلة الرحم), which refers to the obligation to maintain and strengthen kinship ties. This term indicates that maintaining good relationships between family members is part of the moral and religious teachings emphasized in Islam. Thus, maintaining family relationships is not only social but also has religious value as a form of obedience to divine commands.

In addition, the meaning of the *womb* also has ethical implications, namely the reciprocity of affection in family relationships. Parents' sincerity in caring for and raising their children is accompanied by a moral obligation for children to pray for and ask for blessings for their parents. This emphasizes that family relationships in Islam are built on mutual giving, mutual prayer, and mutual maintenance of affection between generations (Majid, 2000).

Comparative Analysis of Classical and Modern Scholars on the Interpretation of Sakinah Mawaddah Warahmah in the Qur'an

Etymologically, the word " *peace* " is often interpreted as tranquility, peace, or tranquility. In several verses of the Qur'an, such as Surah Al-Baqarah verse (248), Surah At-Taubah verses (26) and (40), and Surah Al-Fath verses (4), (18), and (26), the term " *peace* " is used to describe the tranquility bestowed by Allah SWT upon the hearts of the prophets and believers. This gift serves as a spiritual strength that fosters steadfastness, a sense of security, and confidence in facing the various trials and challenges of life. Based on this terminological usage, the concept of *peace* in family life, it can be understood as a condition characterized by peace, emotional stability, and harmonious relationships between family members. In such an atmosphere, each family member can build mutually supportive relationships, strengthen each other in facing various problems, and create an environment conducive to the realization of physical and spiritual well-being (Director of KUA and Sakinah Family Development, 2007).

In his interpretation of Surah Al-A'raf verse (189), Ibn Kathir views *peace* as a state of tranquility born from a harmonious relationship between husband and wife. According to him, the bond of marriage is one of the closest and most meaningful forms of human relationship, because it contains elements of affection, togetherness, and mutual complementarity that become a source of inner peace for both partners. This harmony is an important foundation in realizing a stable and prosperous household life. Therefore, Islam places great emphasis on efforts to maintain family integrity and warns against various things that have the potential to damage the relationship between husband and wife, including practices that can cause hostility, discord, and the loss of tranquility in the household (Ash-Shāfi'ī, 1997).

وجعل منها زوجها ليسكن اليها اي ليألفها ويسكن بها
فلا الفة بين زوجين اعظم مما بين الزوجين، ولهذا ذكر تعالى ان الساحر ربما توصل بكيدته الى التفارقة بين المرء وزوجه

Harmony in married life is one of the main factors in creating a prosperous and sustainable family. From an Islamic perspective, the concept of marriage is not only interpreted as a state of calm or peace, but also encompasses the building of a relationship based on love, mutual understanding, and emotional support between husband and wife. The presence of these elements enables the creation of family stability and resilience in facing the various dynamics of life. Therefore, Islam places great emphasis on efforts to maintain the integrity of marital relations and prevent all forms of influence that have the potential to damage household harmony. In this context, various actions that can cause disputes, hostility, or discord, including practices prohibited by religion, are seen as threats to the realization of a harmonious family *peace* (M. Ageng Satrio & Nasrulloh, 2024).

In interpreting Surah Ar-Rum verse (21), Ibn Kathir put forward a view that is in line with the majority of classical commentators who link the verse to the narrative of the creation of the Prophet Adam and Eve. According to him, the creation of men and women is part of the signs of Allah's power that contains a specific purpose in human life. Through this relationship, Allah presents a mechanism that allows for the realization of peace, compassion, and the continuation of life. Therefore, Ibn Kathir explains that the relationship between men and women does not only have a biological dimension related to reproduction and the preservation of offspring, but also contains a psychological dimension that functions to bring peace, emotional closeness, and a sense of complementarity in household life (Ash-Shāfi'ī, 1997).

ثم من تمام رحمته بينى آدم أن جعل أزواجهم من جنسهم ، وجعل بينهم وبينهن مودة : وهي المحبة ، ورحمة : وهي الرأفة ، فإن الرجل يمسك المرأة إما لمحبتة لها . اولرحمة بها ، بأن يكون لها منه ولد ، أو محتاجة إليه في الإنفاق ، أو للألفة بينهما ، وغير ذلك

From an Islamic perspective, the relationship between husband and wife is not solely built on the fulfillment of biological needs, but also serves as a means of achieving peace, psychological comfort, and emotional support for both partners. A marital bond founded on affection and a sense of belonging is an important foundation for building a harmonious and sustainable family life. Therefore, the relationship between husband and wife reflects a multidimensional relationship, as it not only fulfills physical needs but also accommodates emotional, psychological, and spiritual needs. The complexity of this relationship demonstrates that marriage in Islam is designed as an institution that enables mutual complementarity, mutual strengthening, and mutual support in achieving shared life goals (Eka Prasetiawati, 2017).

In contrast to Ibn Kathir's interpretation, which emphasizes the psychological and emotional dimensions of marital relations, al-Qurthubi places greater emphasis on the aspect of creating a partner as a means of fulfilling human natural needs. In interpreting Surah Ar-Rum verse 21, particularly the phrase " *The Creator, the Creator of the universe* Al-Qurthubi explains that Allah created life partners of the same kind as humans to create a sense of comfort, peace, and closeness between the two. To strengthen his interpretation, he cites Qatadah's view that states that the phrase *anfusicum* refers to the creation of Eve from Adam, so that women and men come from the same human nature. Based on this understanding, al-Qurtubi emphasizes that the creation of couples is a manifestation of God's wisdom so that humans can gain peace and find harmony in married life (Al-Qurtubi, 2006).

Al-Qurthubi's interpretation of the concept *mawaddah* and *rahmah* in Surah Ar-Rum verse 21, it shows the diversity of views in the classical interpretation tradition. On the one hand, he puts forward an opinion that connects *mawaddah* with marital relations that are oriented towards the continuation of offspring, while *rahmah* understood as the impact arising from the relationship. This view shows an emphasis on the reproductive dimension of the institution of marriage. However, on the other hand, al-Qurthubi also presents a broader interpretation through al-Suddi's opinion, which interprets *mawaddah* as love and *rahmah* as affection. The presence of these two views indicates that al-Qurthubi did not understand the purpose of marriage in a single sense, but rather recognized that the relationship between husband and wife encompasses biological, emotional, and psychological dimensions simultaneously. Thus, the concept of a harmonious family, from al-Qurthubi's perspective, can be understood as a combination of reproductive function and the formation of affective bonds that support household harmony.

From an epistemological perspective, al-Qurthubi's interpretation of *mawaddah* and *rahmah* shows the dominance of a textual approach that relies on lexical analysis and classical interpretation histories (Izzan, 2011). This pattern reflects the characteristics of the development of science at that time, when the study of the Qur'an had not interacted much with other disciplines that could enrich the understanding of the reality of the family, such as psychology, sociology, and reproductive health. As a result, the interpretation of the relationship between husband and wife was explained more through a normative and linguistic approach than through an empirical analysis of the dynamics of family life. This tendency was also influenced by al-Qurtubi's position as a jurist and language expert who made the text the central point in the interpretation process.

Therefore, his interpretations are often classified *astafsīr al-ahkām*, a form of interpretation that focuses on exploring the legal dimensions and literal meaning of Quranic verses. Nevertheless, this approach still makes an important contribution to building a normative foundation for the concept of family and the purpose of marriage in the classical Islamic legal tradition (Thias Arisiana and Eka Prasetiawati, 2019).

In contrast to some classical commentators who tend to associate *mawaddah* about the natural and reproductive aspects of marriage, Quraish Shihab places greater emphasis on the psychological and relational dimensions. According to him, *mawaddah* is a form of love that fosters openness, hope, and a desire to continually maintain and improve relationships with one's partner and other family members. Love, in this sense, exists not only as a spontaneous feeling but also as a commitment manifested through loyalty, sacrifice, and mutual understanding. Therefore, *mawaddah* Family is a fundamental element in forming a harmonious family because it serves as a bonding force that maintains family harmony, even when faced with various conflicts and life challenges. This perspective demonstrates that Quraish Shihab understands the family not only as a biological institution but also as a space for developing emotional, moral, and spiritual values that support the sustainability of household life (Faruq, 2020).

In the perspective of family relationships of *rahmah* is a form of compassion that transcends the emotional dimension and is reflected in caring, sacrificial, and responsible behavior toward others. This compassion fosters a drive to provide genuine protection, assistance, and support for the common good. Therefore, *rahmah* can be understood as a moral force that fosters a patient, tolerant, and understanding attitude in facing the various dynamics of family life. The existence of values *rahmah* is one of the important factors that maintains harmonious relationships between family members and strengthens the emotional bonds that have been built through love (*mawaddah*) (Director of KUA and Sakinah Family Development, 2007).

From a conceptual perspective, *rahmah* cannot be reduced to just an emotional expression of affection, but must be understood as an ethical principle that is manifested in concrete actions that bring goodness to others. In the context of the family, *rahmah* is a crucial element that supports the sustainability of relationships between family members through mutual care, protection, and support. This value enables the creation of a family environment conducive to the emotional and psychological development of each individual, as each member feels appreciated, cared for, and a sense of belonging. Therefore, *rahmah* not only functions as a source of family harmony but also as social and moral capital that strengthens family resilience in facing various life problems. In other words, a family built based on *rahmah* has a greater opportunity to achieve happiness, stability, and shared prosperity.

Implications of the Interpretation of Sakinah Mawadah Warahmah as the Foundation of a Muslim Family

The family plays a very strategic role in the process of forming an individual's character and personality (Hyoscyamina, 2011). As the first social environment a person encounters, the family is the primary space for instilling values that will influence an individual's mindset, attitudes, and behavior throughout their life. Through the socialization process that occurs within the family, religious and moral values are transmitted to each family member, thus becoming guidelines for actions, interactions, and decision-making (Santika, 2018). Furthermore, the transmission of culture from one generation to the next helps strengthen individual identity while fostering a sense of togetherness and social connection. At the same time, relationships built on love and care create a harmonious, supportive, and conducive family environment for the psychological development of each member (Figure Ronggo Wassalim, Muchamad Coirun Nizar, 2021).

Amidst the various changes occurring in the era of globalization, such as social transformation, technological development, and economic dynamics, families are required to have adequate adaptive capabilities. As the smallest social unit in society, the family holds a crucial responsibility in preparing its members to be able to face various challenges and ongoing changes (Dwi et al., 2024). Therefore, the family functions not only as a physical shelter but also

as a primary educational institution that plays a role in shaping character, instilling life values, and equipping individuals with the skills and abilities necessary to adapt, survive, and thrive in an increasingly complex and dynamic environment (Sobon et al., 2024).

In an effort to build a strong and resilient family, Islam places *peace*, *mawaddah*, and *rahmah* as three fundamental pillars that support household life. These three do not stand alone, but rather form an interconnected value system of *Sakina* provide psychological peace and stability, *mawaddah* brings love that gives birth to commitment and emotional attachment, while *rahmah* fosters empathy, caring, and sacrifice in family relationships. The integration of these three values creates a family environment that is not only harmonious but also serves as a medium for the internalization of religious and moral values for all its members (Firmansyah and Tarmizi, 2022).

In the context of modern society, which is faced with various social, economic, and cultural challenges, the existence of *peace*, *mawaddah*, and *rahmah* is becoming increasingly relevant as the primary foundation for family resilience (Ibda, 2022). When these three elements are optimally internalized, families are not only able to overcome various emerging problems but can also develop into spaces that support the emotional, spiritual, and social growth of each member. Therefore, the concept of family *peace, love, and mercy* not only describes the ideal conditions of a household but also represents a family model that is adaptive, resilient, and oriented towards mutual benefit (Ainal Mardhiah, Hayati, Azmil Umur, Saiful, 2025).

Draft *peace*, *mawaddah*, and *rahmah* are three fundamental elements that complement each other in building a harmonious family life (Djawas & Samad, 2020). The three cannot be understood separately, but rather form a value system that works synergistically in supporting the sustainability of the household (Alimatul Qibtiyah et al, 2024). *Sakina* providing emotional peace and stability that allows family members to carry out daily interactions in a comfortable and conducive atmosphere. *Mawaddah* serves to strengthen the bonds of love and commitment between family members, thereby creating relationships based on mutual understanding, trust, and support *rahmah* manifested in attitudes of love, care, and patience that encourage each family member to respect, protect, and care for one another.

In the perspective of the Quran, especially as stated in Surah Ar-Rum verse 21, *peace*, *mawaddah*, and *rahmah* is the main foundation that supports the formation of an ideal family in Islam (Yunika Isma Setyaningsih and Malik Ibrahim, 2012). *Sakina* becomes the basis for creating psychological and emotional calm, *mawaddah* strengthens affective relationships through love and inner attachment, while *rahmah* is manifested in the social and moral responsibility to care for and protect each other. The synergy of these three values creates a balance between rights and obligations in family life, thus encouraging healthy communication, deliberation in conflict resolution, and the family's ability to adapt to various challenges (Noor, 2023). Thus, understanding and implementing these values, *peace*, *mawaddah*, and *rahmah*, not only strengthens the foundation of the Muslim family but also contributes to forming family resilience that is oriented towards harmony, welfare, and sustainability of household life based on the values of the Qur'an (Fadil, Pepy Marwinata, Shofiatul Jannah, 2024).

In the context of modern society, which is faced with various social, economic, and technological challenges, the internalization of values, *peace*, *mawaddah*, and *rahmah* becomes an important instrument in strengthening family resilience and maintaining the continuity of the family's function as an institution for education, protection, and character formation.

4. CONCLUSION

Based on the results of the study, it can be concluded that the Qur'an uses several terms to describe the concept of family, such as *asahl*, *poison*, *asyīrah*, and *arḥām*, which refer to various forms of kinship, whether biological, social, or spiritual. This diversity of terms emphasizes that, from the perspective of the Qur'an, the family is a fundamental institution that plays an important role in human life. A study of the thoughts of classical and contemporary scholars shows that the concept of *peace*, *mawaddah*, and *rahmah*, is understood as the primary foundation for building

a harmonious family. Although there are differing emphases in interpretation, all views converge on the same goal: to achieve a household life filled with peace, love, and affection.

In the context of a Muslim family, *peace*, *mawaddah*, and *rahmah* as stated in QS. Ar-Rum verse 21, there are three complementary pillars. All three play a role in creating a balance between rights and obligations, strengthening relationships between family members, and building family resilience based on Qur'anic values. Therefore, the concept of *peace, love, and mercy remains* relevant as a foundation for realizing a harmonious and sustainable Muslim family amidst the various challenges of modern life.

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