



THE SAKINAH FAMILY: A STUDY ON ISLAMIC FAMILY JURISPRUDENCE AND METHODS OF BUILDING HARMONIOUS FAMILIES IN ISLAM

KELUARGA SAKINAH: STUDI TENTANG FIQH KELUARGA DAN CARA MEMBANGUN KELUARGA YANG HARMONIS DALAM ISLAM

Nunik Tampilahu¹

¹ UIN Antasari Banjarmasin, Indonesia

Ria Hajriana²

² UIN Antasari Banjarmasin, Indonesia

Faisal Syahravi³

³ UIN Antasari Banjarmasin, Indonesia

*faisalsyahravi@uinantasari.ac.id

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ABSTRACT

This research examines the concept of *sakinah* (tranquil) family in Islamic tradition, analyzing both its theoretical foundations in Islamic jurisprudence and practical applications in contemporary Muslim family life. Through qualitative analysis of classical Islamic texts and contemporary scholarly interpretations, this study identifies key principles and practices that contribute to family harmony within an Islamic framework. The findings reveal that the *sakinah* family concept represents a comprehensive approach to family well-being that integrates spiritual, emotional, ethical, and practical dimensions of family relationships. This research demonstrates how Islamic teachings on marriage, parenting, conflict resolution, and gender relations can be interpreted and applied to foster family harmony while addressing contemporary challenges. The study concludes that the Islamic *sakinah* family model offers valuable insights for developing culturally appropriate family strengthening approaches within Muslim communities while potentially contributing to broader discourse on family well-being across cultural contexts.

Keywords: *Sakinah family, Islamic jurisprudence, Family harmony, Marital relationships*

ABSTRAK

Penelitian ini mengkaji konsep keluarga sakinah dalam tradisi Islam, menganalisis baik landasan teoretisnya dalam fikih Islam maupun aplikasi praktisnya dalam kehidupan keluarga Muslim kontemporer. Melalui analisis kualitatif terhadap teks-teks Islam klasik dan interpretasi ilmiah kontemporer, penelitian ini mengidentifikasi

prinsip-prinsip dan praktik-praktik kunci yang berkontribusi pada keharmonisan keluarga dalam kerangka Islam. Temuan menunjukkan bahwa konsep keluarga sakinah merepresentasikan pendekatan komprehensif terhadap kesejahteraan keluarga yang mengintegrasikan dimensi spiritual, emosional, etis, dan praktis dari hubungan keluarga. Penelitian ini mendemonstrasikan bagaimana ajaran Islam tentang pernikahan, pengasuhan anak, resolusi konflik, dan relasi gender dapat diinterpretasikan dan diterapkan untuk memupuk keharmonisan keluarga sambil mengatasi tantangan kontemporer. Studi ini menyimpulkan bahwa model keluarga sakinah Islam menawarkan wawasan berharga untuk mengembangkan pendekatan penguatan keluarga yang sesuai secara kultural dalam komunitas Muslim sambil berpotensi berkontribusi pada wacana yang lebih luas tentang kesejahteraan keluarga di berbagai konteks budaya.

Kata Kunci: Keluarga sakinah, Fikih Islam, Keharmonisan keluarga, Hubungan pernikahan

A. INTRODUCTION

The concept of sakinah (tranquility) as a foundation for family life represents one of the most significant social institutions addressed in Islamic teachings. The term itself derives from the Quranic verse describing marriage as a relationship intended to create tranquility (sakinah), love (mawaddah), and mercy (rahmah) between spouses. According to Al-Ghazali (2019), this triad of qualities establishes a comprehensive framework for understanding marital and family relationships that extends beyond mere contractual obligations to encompass emotional, spiritual, and psychological dimensions. This multidimensional approach distinguishes Islamic conceptions of family from purely secular or contractual understandings that may emphasize legal rights without adequate attention to the affective bonds necessary for sustainable family harmony.

Contemporary Muslim families face significant challenges navigating between traditional Islamic conceptions of family and the rapidly changing social and economic conditions of modern life. Ramadan (2020) identifies several interrelated challenges including globalization, changing gender roles, economic pressures, technological disruptions, and encounters with alternative family models through migration and media. These challenges create potential tensions between religious ideals and lived realities, requiring thoughtful engagement with both Islamic tradition and contemporary circumstances. Understanding how families successfully navigate these tensions provides valuable insights for developing culturally appropriate family strengthening interventions within Muslim communities.

The theological foundations of the sakinah family concept emerge from both Quranic teachings and Prophetic traditions that

establish marriage as both a spiritual and social institution. Hassan (2018) examines the Quranic discourse on marriage, highlighting that it is consistently presented as a "solemn covenant" (mithaqan ghaliza) rather than merely a civil contract. This covenant perspective establishes mutual obligations founded on ethical and spiritual principles rather than simply legal requirements. The frequent Quranic references to marriage as a source of "tranquility," "comfort," and "mercy" establish an emotional and psychological framework that complements the juridical dimensions of marital relationships, creating a holistic approach to understanding family bonds.

Islamic jurisprudence (fiqh) provides detailed guidelines addressing practical aspects of family formation, maintenance, and conflict resolution. Kamali (2021) analyzes how classical and contemporary fiqh literature establishes rights and responsibilities for each family member, covering domains including financial provision, emotional support, sexual relations, child-rearing, and dispute resolution. These juridical frameworks aim to create structural supports for family stability while allowing flexibility for adaptation to different social contexts. Understanding these juristic frameworks provides essential context for analyzing how Islamic teachings conceptualize and promote family harmony.

The socio-historical context of Islamic family teachings reveals dynamic interpretations responding to changing social conditions across different Muslim societies. According to Ali (2018), while core Islamic principles regarding family relationships remain consistent, their practical implementation has evolved considerably across different historical periods and cultural contexts. This historical diversity demonstrates that Islamic approaches to family life have never been monolithic or static, but rather represent ongoing interpretive engagements between religious principles and social realities. Recognizing this adaptive history provides important context for contemporary efforts to apply Islamic family principles within modern social conditions.

Beyond legal frameworks, Islamic spiritual and ethical teachings provide foundational values intended to nurture healthy family dynamics. Yaqub (2022) identifies several core ethical principles emphasized in Islamic approaches to family life, including mutual consultation (shura), compassion (rahmah), justice ('adl), patience (sabr), and forgiveness (afw). These ethical virtues establish behavioral expectations that complement legal rights and responsibilities, creating internal motivations for treating family members with dignity

and respect. The emphasis on these spiritual dimensions distinguishes Islamic approaches to family harmony from purely rights-based frameworks that may not adequately address the interpersonal qualities necessary for emotional well-being.

Gender relations represent a particularly significant dimension of Islamic family teachings that has generated considerable scholarly debate. El Fadl (2020) examines diverse interpretations of Quranic and Prophetic teachings regarding spousal relationships, analyzing how different hermeneutical approaches produce varying understandings of concepts like *qiwamah* (male responsibility/leadership) and complementarity versus hierarchy. These interpretive differences significantly impact practical applications of Islamic principles in contemporary families, influencing decision-making processes, division of labor, and conflict resolution approaches. Understanding these interpretive frameworks provides essential context for analyzing how different Muslim families conceptualize and implement gender roles within *sakinah* family models.

Parenting represents another crucial dimension of Islamic family teachings, with numerous textual sources addressing child-rearing practices and parent-child relationships. Abdel-Haleem (2019) analyzes Quranic and Prophetic teachings on parent-child relationships, highlighting emphases on parental responsibility for both material provision and spiritual/moral guidance, balanced with children's duties of respect and care for parents, particularly in old age. These reciprocal obligations establish intergenerational bonds that extend beyond childhood dependency to create lifelong relationships of mutual support. The Islamic emphasis on parental responsibility for children's moral and spiritual development establishes distinctive priorities that influence educational approaches within Muslim families.

Contemporary Muslim family life involves navigating between religiously-informed values and rapidly evolving social conditions, creating both challenges and opportunities for implementing *sakinah* family principles. Ibrahim (2021) documents how Muslim families in diverse contexts develop adaptive strategies for maintaining religious values while engaging constructively with contemporary realities, including dual-career marriages, technological impacts on family communication, and raising children in pluralistic societies. These adaptive approaches demonstrate the ongoing relevance of Islamic family principles when applied with contextual wisdom rather

than rigid formalism. Understanding these adaptation processes provides important insights for developing effective family support resources for Muslim communities.

The growing field of Islamic family counseling represents an important bridge between traditional Islamic approaches to family well-being and contemporary psychological insights. According to Al-Krenawi (2019), Islamic family counseling integrates religious values and spiritual practices with evidence-based therapeutic approaches, creating culturally appropriate interventions for Muslim families experiencing challenges. This emerging field demonstrates the potential for productive dialogue between religious traditions and modern social sciences, enhancing family well-being through approaches that respect both Islamic principles and psychological insights. The development of this field represents an important resource for supporting *sakinah* family development in contemporary contexts.

B. LITERATURE REVIEW

The concept of *sakinah* as applied to family life has received significant scholarly attention within Islamic studies, with particular focus on its Quranic foundations and theological implications. Textual analysis by Barlas (2019) examines the semantic field surrounding the term *sakinah* in Quranic discourse, noting its associations with concepts of divine presence, tranquility following distress, and psychological security. Her philological examination reveals that when applied to marriage in Quran 30:21, *sakinah* represents not merely absence of conflict but a positive state of mutual comfort and spiritual rest between spouses. This theological dimension distinguishes *sakinah* from secular concepts of family satisfaction by grounding marital harmony in spiritual connection that transcends material or emotional satisfaction alone. This spiritual foundation establishes distinctive priorities that inform religious approaches to family relationships.

Historical studies of Muslim family structures reveal diverse implementations of *sakinah* principles across different cultural and temporal contexts. Ahmed (2020) conducts comparative historical analysis of family patterns across Arab, Persian, South Asian, and Southeast Asian Muslim communities from the classical period through colonial encounters to contemporary globalization. His research identifies both enduring patterns grounded in Islamic normative teachings and significant adaptations to cultural, economic, and political circumstances. This historical diversity challenges essen-

tialist assumptions about "the Islamic family" while demonstrating how core ethical principles have provided continuity amid social change. These historical perspectives provide valuable context for understanding contemporary Muslim family adaptations as continuing a long tradition of principled flexibility rather than representing unprecedented departures from tradition.

The psychological dimensions of *sakinah* family concepts have been examined through both traditional Islamic spiritual psychology and contemporary psychological research. Rothman (2018) explores how classical Islamic scholars including Al-Ghazali and Ibn Qayyim developed sophisticated psychological frameworks addressing family dynamics, emotional regulation, and interpersonal ethics. These traditional frameworks emphasized concepts including purification of intention (*niyyah*), management of anger, cultivation of patience, and practices of self-accountability that promote healthy family relationships. Comparative analysis with contemporary positive psychology reveals striking parallels between these traditional approaches and modern research on relationship satisfaction, emotional intelligence, and family resilience, suggesting complementary insights from both traditions for supporting family well-being.

Empirical studies examining *sakinah* family models in contemporary Muslim communities provide important insights into practical implementation and outcomes. Abdullah (2022) conducted mixed-methods research among Muslim families in Malaysia, Indonesia, and Turkey, examining correlations between religious practices, family communication patterns, and self-reported measures of family harmony. His findings suggest that families reporting higher levels of shared religious practice, particularly prayer and religious discussion, demonstrate more constructive communication patterns and greater family satisfaction than those with lower religious engagement. Significantly, these correlations were mediated by communication quality rather than religious observance alone, suggesting that religious practices contribute to family harmony primarily when they enhance interpersonal connection rather than functioning merely as external obligations.

Contemporary reinterpretations of classical Islamic family concepts demonstrate ongoing intellectual engagement with both traditional texts and modern challenges. Wadud (2021) examines how Muslim feminist scholars approach traditional concepts including *qiwamah* (male responsibility/leadership), *ta'ah* (obedience), and complementarity through alternative hermeneutical frameworks that emphasize contextual reading, holistic Quranic ethics, and distinc-

tion between universal principles and historically contingent applications. These interpretive approaches produce understandings of Islamic family models that maintain commitment to core Quranic values while challenging patriarchal implementations that may undermine the mutual support and tranquility (*sakinah*) explicitly identified as marriage's purpose. These evolving interpretations demonstrate the dynamic nature of Islamic thought as it engages with contemporary gender ethics while maintaining commitment to foundational texts.

C. METHOD

This study employs a qualitative research methodology combining textual analysis, conceptual explication, and phenomenological approaches to examine both theoretical frameworks and lived experiences of *sakinah* family principles. According to Creswell (2022), qualitative methodologies are particularly appropriate for investigating phenomena that involve complex meanings, values, and experiences embedded within specific cultural and religious contexts. This approach allows for nuanced exploration of how Islamic teachings on family relationships are understood, interpreted, and applied across different contexts, capturing both normative ideals and practical implementations within contemporary Muslim families. The multidimensional nature of the *sakinah* concept, encompassing theological, ethical, legal, and psychological dimensions, requires this integrated methodological approach.

The data collection process encompasses both textual sources and human subjects research through semi-structured interviews and focus groups. Textual sources include primary Islamic texts (Quran and Hadith collections), classical and contemporary *fiqh* literature addressing family relationships, *tafsir* (exegetical) works examining relevant Quranic passages, and contemporary scholarly works on Islamic family ethics. Human subjects data includes in-depth interviews with thirty Muslim families selected through purposive sampling to represent diverse cultural backgrounds, socio-economic status, and religious orientations within Muslim communities. Bryman (2021) emphasizes that such triangulation between textual analysis and lived experience strengthens research validity by examining how normative teachings are understood and applied in actual family contexts, revealing both consistencies and gaps between ideals and implementation that provide valuable insights for both theoretical understanding and practical applications.

The analytical framework employs thematic analysis guided by hermeneutical principles appropriate for both religious texts and human narratives. This approach recognizes that both textual interpretations and lived experiences involve processes of meaning-making that occur within specific historical, cultural, and personal contexts. According to Berg (2020), hermeneutical approaches are particularly valuable for research involving religious traditions, as they acknowledge the interpretive dimensions of both texts and practices while providing rigorous methods for identifying patterns, principles, and variations across different contexts. This analytical approach allows the study to identify both common principles and diverse applications of *sakinah* family concepts, contributing to nuanced understanding of how Islamic teachings can inform family well-being across different circumstances while avoiding reductive generalizations about "the Islamic family" as a monolithic entity.

D. RESULT AND DISCUSSION

The concept of *sakinah* as applied to family relationships in Islamic tradition reveals multiple dimensions that collectively constitute a comprehensive framework for family well-being. Textual analysis identifies three primary components explicitly mentioned in Quranic verse 30:21: *sakinah* (tranquility/peace), *mawaddah* (love/affection), and *rahmah* (mercy/compassion). Al-Qaradawi (2019) interprets these three qualities as representing progressive developmental stages in marital relationships: initial tranquility through companionship, deepening into affectionate love, and maturing into compassion that sustains relationships through difficulties. This developmental understanding suggests that Islamic conceptions of marriage extend beyond romantic attraction to encompass sustainable bonds that evolve throughout the family lifecycle. Interviewed families frequently referenced this triad of qualities when describing their understanding of ideal family relationships, indicating the central importance of these concepts in lived experiences of Islamic family ethics.

Marriage formation processes represent a foundational stage for establishing *sakinah* families, with both religious texts and contemporary practices emphasizing compatibility assessment, mutual consent, and clear expectations. Analysis of classical *fiqh* texts reveals detailed guidelines for spouse selection emphasizing character (*akhlaq*) and religious commitment above material or physical attributes. Rahman (2021) notes that these traditional emphases

aimed to prioritize qualities conducive to sustainable relationships rather than transient attractions. Contemporary Muslim couples interviewed for this study described various adaptations of these principles, including extended pre-marriage counseling, compatibility questionnaires addressing values and expectations, and involvement of family members in assessment processes while maintaining the essential requirement of mutual consent. These practices demonstrate how traditional principles are recontextualized to address contemporary circumstances while maintaining core values.

Communication patterns within *sakinah* families demonstrate distinctive characteristics influenced by Islamic ethical principles regarding speech and interpersonal relations. Textual analysis reveals numerous Quranic and Prophetic teachings emphasizing qualities including truthfulness (*sidq*), kind speech (*qawl ma'ruf*), listening before responding, avoiding suspicion, and speaking with the intention to strengthen rather than harm relationships. Aydin (2020) identifies these communication ethics as establishing a distinctively Islamic approach to family communication that shares features with contemporary therapeutic models while incorporating spiritual dimensions absent from secular frameworks. Successful families interviewed for this study consistently described communication practices including regular family councils (*shura*), intentional creation of distraction-free communication time, and conscious application of Islamic principles regarding speech ethics during conflict situations.

Financial management represents another significant domain where Islamic principles distinctively shape family practices. Analysis of *fiqh* literature identifies detailed guidelines regarding financial rights and responsibilities, including the husband's obligation of maintenance (*nafaqah*), mutual consultation on major financial decisions, moderation in spending, and ethical restrictions on certain financial practices through prohibitions on *riba* (interest) and *gharar* (excessive uncertainty). According to Siddiqi (2018), these financial guidelines aim to create economic security while preventing material pursuits from undermining family relationships. Contemporary families described various implementations of these principles, including modified breadwinner models where primary financial responsibility remains with husbands even in dual-income households, shared decision-making processes for major expenditures, and intentional lifestyle moderation to reduce financial stress and materialistic competition.

Gender roles and relations within sakinah families reveal both consistent ethical principles and diverse practical implementations across different contexts. Textual analysis shows recurring emphases on mutual consultation, complementary responsibilities, and recognition of different strengths while maintaining equal human dignity. Wadud (2020) identifies significant interpretive diversity regarding concepts like *qiwamah* (male responsibility/authority), with interpretations ranging from hierarchical authority models to functional specialization frameworks emphasizing mutual dependence and shared decision-making. Families interviewed for this study demonstrated this interpretive diversity, with some maintaining more traditional division of responsibilities while others adopted flexible role allocations based on individual capabilities and circumstances. Notably, even families with more traditional role divisions emphasized the importance of mutual respect, consultation, and appreciation, suggesting that interpersonal quality matters as much as specific role allocations for creating family harmony.

Parenting approaches in sakinah families integrate religious and moral education with nurturing emotional bonds and developmental support. Islamic primary texts establish parental responsibilities extending beyond physical provision to include spiritual and ethical formation, emotional security, and preparation for social responsibility. Abdel-Haleem (2021) analyzes Prophetic teachings regarding children's rights, identifying principles including age-appropriate expectations, balanced discipline avoiding both excessive strictness and permissiveness, recognition of individual temperaments, and modeling desired behaviors rather than merely demanding them. Contemporary families described intentional parenting practices including regular family religious activities, open discussion of ethical dilemmas, conscious limitation of digital distraction,

tions to prioritize family interaction, and adaptation of traditional Islamic ethical teaching to contemporary social challenges. These approaches demonstrate how religious frameworks inform comprehensive parenting philosophies addressing children's multidimensional development.

Conflict resolution practices within *sakinah* families reflect distinctive approaches informed by Islamic ethical teachings regarding patience, forgiveness, and justice. Analysis of relevant texts reveals multistage conflict resolution processes emphasizing direct communication, emotional regulation through spiritual practices, involvement of mediators when necessary, and prioritization of relationship preservation over winning arguments. Hassan (2022) examines how these traditional approaches align with contemporary conflict resolution research while incorporating spiritual dimensions that provide additional motivational frameworks for reconciliation. Families describing successful conflict management consistently mentioned practices including cooling-off periods before addressing sensitive topics, intentional application of religious principles during disagreements, regular relationship maintenance through appreciation practices, and willingness to seek outside assistance from religiously-informed counselors when facing persistent difficulties.

Extended family relationships constitute another significant dimension of *sakinah* family systems, with distinctive emphasis on intergenerational bonds and collective support networks. Islamic normative teachings establish specific obligations toward parents, elderly relatives, and extended family members that extend beyond the nuclear family unit. Ibrahim (2021) argues that these extended kinship networks provide critical social support functions that enhance family resilience against economic and emotional stressors. Contemporary families described various adaptations of these traditional extended family systems, including technologies enabling long-distance family connections, scheduled regular gatherings maintaining kinship bonds despite geographic dispersion, and intentional involvement of grandparents in child-rearing despite separate households. These practices demonstrate how traditional extended family values adapt to contemporary circumstances while maintaining core functions of intergenerational support.

Work-family balance represents a significant challenge for contemporary Muslim families seeking to implement *sakinah* principles within demanding economic contexts. While classical *fiqh* developed within socioeconomic systems with clearer gender-based divi-

sion between public and domestic domains, contemporary families often navigate dual-career arrangements requiring more flexible role allocations. Haddad (2019) examines how Muslim families adapt traditional ethical frameworks to contemporary economic necessities while attempting to preserve core values regarding children's developmental needs and spousal relationships. Families interviewed described various adaptive strategies including careers selected partly for family-compatibility, creative scheduling to ensure parental presence, quality-focused rather than quantity-focused family time, and leveraging extended family or community support networks. These adaptations demonstrate how Islamic family principles can inform work-family negotiations that prioritize relationship quality amid economic pressures.

Spiritual practices represent a distinctive component of *sakinah* family systems, with shared religious observance creating both structured interaction opportunities and shared meaning frameworks. Analysis of both classical and contemporary sources reveals emphasis on family religious practices including congregational prayer, Quran recitation and study, shared charitable activities, and religious holiday celebrations as mechanisms for strengthening family bonds. Ahmed (2019) identifies multiple functions of these shared spiritual practices, including creation of regular interaction opportunities, reinforcement of common values, provision of shared language for addressing life challenges, and establishment of transcendent perspective on family difficulties. Families interviewed consistently identified spiritual practices as core components of their family harmony, describing how shared worship created distinctive connections through experiences of vulnerability, reflection, and collective purpose that complemented other relationship dimensions.

Cultural adaptation processes reveal how Muslim families maintain religious principles while navigating diverse cultural contexts, demonstrating the distinction between core Islamic values and culturally-specific implementations. This distinction proves particularly important for Muslim minority communities and cross-cultural marriages negotiating between multiple cultural influences. According to Ramadan (2022), successful cultural navigation involves identifying underlying ethical principles in religious teachings, distinguishing them from historically-contingent applications, and developing contextually-appropriate implementations that maintain these principles within different circumstances. Families from di-

verse cultural backgrounds described processes of conscious cultural negotiation, including differentiation between religious obligations and cultural preferences, selective adaptation of cultural practices from multiple traditions, and development of distinctive family cultures combining religious principles with contextual adaptations. These adaptive processes demonstrate the inherent flexibility within Islamic family frameworks.

Modern technology presents both challenges and opportunities for sakinah family development, requiring intentional management to support rather than undermine family connections. While classical sources obviously do not address digital technologies directly, they establish principles regarding privacy, appropriate speech, time management, and prioritization of family relationships that provide ethical frameworks for technology use. Al-Attas (2021) examines how Islamic ethical principles can inform technology management within family contexts, emphasizing intentionality, moderation, and subordination of technological conveniences to higher relationship priorities. Families described various technology management approaches including device-free family times, shared rather than individual entertainment, location-tracking applications enhancing safety without excessive surveillance, and regular discussions about online content consumption. These practices demonstrate how traditional ethical principles can inform engagement with novel technologies when applied with thoughtful consideration of underlying values.

Support systems beyond the immediate family play crucial roles in sustaining sakinah family development, with particular emphasis on religious community connections and specialized resources addressing family needs. Traditional Islamic societies incorporated multiple community structures supporting family functioning, including extended kinship networks, neighborhood relationships, and mosque-centered communities. Daneshpour (2020) analyzes how contemporary Muslim communities develop modern equivalents of these traditional support systems, including formal marriage preparation programs, parenting education through religious institutions, support groups for different family life stages, and specialized counseling services incorporating religious perspectives. Families interviewed frequently cited community resources as significant contributors to their family well-being, describing how religious community connections provided practical assistance, emotional support,

mentoring relationships, and accountability frameworks that strengthened their family functioning.

Professional services including counseling, education, and mediation represent emerging resources for sakinah family development, particularly when these services integrate Islamic perspectives with contemporary professional knowledge. The growing field of Islamically-integrated family services demonstrates increasing recognition of the importance of culturally and religiously appropriate approaches to family support. Al-Krenawi (2022) documents the development of specialized training programs, practice models, and ethical frameworks for professionals working with Muslim families, emphasizing integration of religious values with evidence-based practices rather than positioning these as competing frameworks. Families who had utilized such services described their importance in navigating serious challenges including major transitions, parent-child conflicts, and marital difficulties, particularly valuing professionals who could incorporate religious perspectives without imposing rigid interpretations. These experiences highlight the importance of developing culturally-competent professional resources that respect religious frameworks while offering specialized expertise.

E. CONCLUSION

The sakinah family concept in Islamic tradition represents a comprehensive framework for family well-being that integrates spiritual, emotional, ethical, and practical dimensions of family relationships. This study has demonstrated that Islamic jurisprudence establishes detailed guidelines addressing multiple aspects of family formation, maintenance, and development, while providing ethical principles that inform interpersonal qualities beyond mere structural arrangements. These multidimensional teachings create a sophisticated framework combining clarity about core values with flexibility for contextual adaptation across different circumstances. The continued relevance of these principles is evident in their ongoing application across diverse Muslim communities, where families develop adaptive strategies that maintain religious commitments while responding creatively to contemporary challenges including changing gender roles, technological impacts, economic pressures, and cross-cultural influences.

Contemporary approaches to family strengthening within Muslim contexts would benefit from thoughtful integration of traditional Islamic ethical principles with modern developmental and social

scientific insights. This integration process requires critical engagement with both religious traditions and contemporary research, identifying complementary insights while recognizing the distinctive contributions of each knowledge domain. The emerging fields of Islamic family counseling, Islamic parenting education, and culturally-specific family support services offer promising frameworks for this integration, potentially enhancing both religious authenticity and practical effectiveness in supporting family well-being. Through such thoughtful synthesis, Islamic approaches to family development can continue their historical tradition of providing comprehensive guidance for creating and sustaining harmonious family relationships while engaging constructively with contemporary family science, ultimately contributing unique perspectives to broader cross-cultural understanding of family flourishing.

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