



The Concept of a Sakinah Family from the Perspective of Islamic Religious Education: A Juridical-Normative Analysis of Contemporary Islamic Family Law in Indonesia

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Abstract

ARTICEL INFO

Articel history:

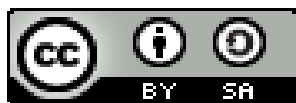
Received 01, 04, 2026

Revised 11, 04, 2026

Accepted 13, 04, 2026

Available online June 06, 2026

Keywords: *Islamic Religious Education, Islamic family law, juridical-normative approach.*



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This study aims to analyze the concept of a *sakinah* family from the perspective of Islamic Religious Education and to examine its relevance to contemporary Islamic family law in Indonesia. The method used is library research with a juridical-normative approach through the analysis of Islamic legal sources, Islamic Religious Education literature, and family law regulations in Indonesia. The results of the study indicate that a *sakinah* family is an ideal concept encompassing values of tranquility, affection, and mercy, derived from the teachings of the Qur'an and Hadith. From the perspective of Islamic Religious Education, a *sakinah* family is formed through the internalization of moral values, spirituality, and responsibility. Meanwhile, in contemporary Islamic family law in Indonesia, these values have been accommodated in the Marriage Law and the Compilation of Islamic Law, although there remains a gap between legal norms and social realities. This study also finds that the integration of Islamic Religious Education and family law is crucial in realizing a holistic *sakinah* family. Therefore, synergy among education, law, and public awareness is needed to strengthen family resilience in the modern era.

INTRODUCTION

Family is the smallest social unit that plays a strategic role in building a harmonious and civilized society.¹ As the primary foundation of the social structure, the family becomes the first place where individuals learn values, norms, and patterns of social interaction. The stability of a society is largely determined by the quality of its families. Strong families produce individuals who are well-characterized, ethical, and responsible, enabling them to contribute positively to social, national, and civic life, while also affirming the position of the family in Islam as both an *عباد* *ah* (act of worship) and a medium for character formation.² In the Islamic perspective, the family holds a very important position, not only as a social institution but also as an institution of worship. Marriage is regarded as an act of worship aimed at achieving tranquility in life and ensuring the continuity of lineage. The family in Islam also functions as a center of character building, where values of faith, morality, and responsibility are instilled from an early age. It serves as the primary space for internalizing Islamic teachings that shape an individual's personality holistically, highlighting the urgency of realizing an ideal family amid the dynamics of modern society.³

Modern social life presents various challenges that affect the sustainability of the ideal family. The increasing number of domestic conflicts, high divorce rates, and the degradation of moral values indicate a shift in the function and role of the family. Changes in lifestyle, economic pressures, and the influence of globalization also affect the quality of relationships within the family. These conditions demand a renewed strengthening of the concept of the ideal family as a solution to maintaining family resilience. Strengthening the concept of the ideal family is essential to address various family-related issues in contemporary society. The study of the *sakinah* family is not only needed as a normative concept but also as a practical solution in building harmonious families. An approach that integrates the values of Islamic Religious Education with social realities is expected to reinforce the function of the family as the main pillar in creating a harmonious and civilized society.

The concept of a *sakinah* family in Islam represents an ideal form of household life grounded in tranquility, love, and mercy. The term *sakinah* refers to a state of inner peace, *mawaddah* signifies deep love, and *rahmah* denotes

¹ Ai Guo Han, "Building a Harmonious Society and Achieving Individual Harmony," *Journal of Chinese Political Science* 13, no. 2 (2008): 143–64.

² Joselito Gutierrez, "The Threat of a 'Throwaway Culture' in the Context of Filipinos' Increasing Preference for Cohabitation," *Pastoral Psychology*, 2026, 1–17.

³ Mukhlis Mukhlis et al., "Reorientation of Islamic Religious Education in the Global Era in Facing the Challenges of Globalization, Multiculturalism, and Radicalism," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 170–200.

compassion filled with tenderness.⁴ These three elements form the primary foundation for building a harmonious relationship between husband and wife. A *sakinah* family is not merely understood as an emotional condition but also as the result of the interaction of spiritual, moral, and social values in household life, rooted in the theological foundations of the Qur'an and Hadith. The theological basis of the *sakinah* family concept is clearly articulated in Islamic teachings, particularly in the Qur'an and Hadith. The Qur'an emphasizes that the purpose of marriage is to attain tranquility and to build relationships filled with love and compassion. The Prophet's Hadith further reinforces the importance of fostering a harmonious family through mutual respect, responsibility, and good character. These teachings indicate that the family is not merely a social bond but also a manifestation of worship in human life, positioning the *sakinah* family as the ultimate goal of marriage in Islam.

Essentially, the *sakinah* family is the primary objective of the institution of marriage in Islam. Marriage is not only intended to fulfill biological needs but also to build a stable, harmonious, and sustainable life. This objective reflects Islam's orientation toward achieving a balance between spiritual and social aspects of human life. A family built upon the values of *sakinah*, *mawaddah*, and *rahmah* will create a conducive environment for individual growth and serve as a foundation for forming a civilized and prosperous society. Islamic Religious Education plays a highly strategic role in shaping individual character and instilling the values that underpin family life. Through educational processes, individuals are equipped with an understanding of morality, responsibility, and Islamic norms that regulate human relationships. Strong character formation from an early age influences a person's mindset and behavior in managing household life. Islamic Religious Education functions not only as a transfer of knowledge but also as a comprehensive process of personality development, which has implications for the formation of harmonious family values, including the internalization of *sakinah* values within the educational process.

The internalization of *sakinah* values in Islamic Religious Education is carried out through the cultivation of moral values, responsibility, and spirituality in daily life. Moral values are reflected in mutual respect and kindness among family members, while responsibility relates to the roles and obligations of each individual within the family. The spiritual aspect strengthens the relationship between humans and God, serving as the main foundation for achieving tranquility and balance in life. This process of internalization occurs

⁴ Khairunnas Rajab et al., "Exploring the Role of Spiritual and Emotional Bonds in Islamic Marriage: A Study of Psychological and Legal Perspectives for Family Sustainability," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 17, no. 1 (2026).

not only in formal settings such as schools but also within the family and community, shaping a way of life aligned with Islamic teachings, ultimately leading to the formation of a *sakinah* family as an outcome of value-based Islamic education. In essence, a *sakinah* family is the result of a long process of internalizing Islamic values consistently within individuals. Education that emphasizes a balance between cognitive, affective, and spiritual aspects will produce individuals capable of building harmonious and sustainable family relationships. Such families function not only as a place for fulfilling physical needs but also as a space for moral and spiritual development. The success in realizing a *sakinah* family largely depends on the quality of religious education received, making Islamic Religious Education central in creating ideal families grounded in Islamic values.

Normative principles in Islamic law serve as the primary foundation for building an ideal and harmonious family life. Islamic law regulates family relationships through core values such as justice, responsibility, consultation (*musyawarah*), and protection.⁵ The principle of justice emphasizes the balance of rights and obligations between husband and wife, while responsibility relates to the roles of each family member in maintaining household unity. Consultation serves as a means of resolving issues wisely, and the principle of protection ensures the safety and welfare of all family members. Together, these principles form a normative framework that directs family life toward harmony and justice, which is then formulated within the normative construction of the *sakinah* family in Islamic jurisprudence and legal sources. The normative construction of the *sakinah* family in Islamic jurisprudence and legal sources shows that the family is not only viewed as a social institution but also as part of a legal system with clear rules and objectives.⁶ Islamic jurisprudence regulates various aspects of family life in detail, ranging from marriage and the rights and obligations of spouses to conflict resolution within the household. Islamic legal sources such as the Qur'an and Hadith provide comprehensive guidance on how to build a family characterized by tranquility, love, and responsibility. This construction affirms that a *sakinah* family is the result of implementing legal norms that are both theological and practical, closely related to the interaction between normative values and the realities of family life.

⁵ Nurlaila Harun, "Islamic Legal Education on the Rights and Obligations of Husbands and Wives in Building a Harmonious Family," *Global Sustainability and Community Engagement* 2, no. 1 (2026): 142–50.

⁶ Yurizka Syahdani Nst et al., "The Problem Of Understanding Islamic Family Law: Between Normative Texts, Social Practices and Modern Legal Dynamics in Islamic Family Law Undergraduate Students In Mandailing Natal," *Multidisciplinary Indonesian Center Journal (MICJO)* 3, no. 1 (2026): 1789–805.

The relationship between normative values and the practice of family life is a crucial aspect in understanding the implementation of Islamic law.⁷ The values contained in Islamic legal sources provide ideal guidance, but their realization in everyday life is heavily influenced by social, cultural, and individual levels of understanding. Discrepancies between norms and practice often lead to various family problems, such as conflict and disharmony. Therefore, efforts are needed to bridge normative values and real-life practices through comprehensive understanding and consistent application, so that the principles of Islamic law can truly be realized in *sakinah* family life. The development of Islamic family law in Indonesia shows significant dynamics in line with social changes and societal needs. Islamic family law is no longer solely based on classical jurisprudence but has undergone processes of codification and adaptation into the national legal system. This process aims to provide legal certainty while aligning Islamic values with the context of Indonesia's pluralistic and modern society.

These developments reflect efforts to integrate religious norms with positive law, which are manifested in various regulations governing family life, particularly through the Marriage Law and the Compilation of Islamic Law.⁸ The role of regulations such as the Marriage Law and the Compilation of Islamic Law is crucial in systematically and structurally regulating family relationships. These regulations not only govern formal legal aspects such as the validity of marriage, the rights and obligations of spouses, and divorce, but also embody values aimed at creating harmonious and prosperous families. They provide clear guidelines for society in conducting family life in accordance with Islamic legal principles adapted to the national context, while also reflecting the values of a *sakinah* family within Indonesia's positive law. The values of a *sakinah* family in Indonesia's positive law can be seen in the emphasis on harmony, justice, and responsibility in household life. Existing regulations guide married couples to build happy and lasting families and ensure protection for all family members. These values indicate that contemporary Islamic family law in Indonesia functions not only as a formal set of rules but also as an instrument for realizing the ideal of a *sakinah* family. The implementation of these values in real life is key to creating a balance between legal norms and social practices in society.

⁷ Sri Andayani Mahdi Yusuf et al., "Custom (Urf) And Law in Islamic History: Negotiating Local Practice and Divine Norms," *International Journal of Islamic Theology & Civilization (E-ISSN-3009-1551)* 4, no. 1 (2026): 56–70.

⁸ Lukman Santoso et al., "Fragmented Legal Protection in Child Marriage Prevention: Intersections of State Law, Religious Norms, and Local Values in East Java," *Al-Ahkam: Jurnal Ilmu Syari'ah Dan Hukum* 11, no. 1 (2026): 27–55.

The gap between the ideal concept of a *sakinah* family and social reality remains a significant issue. Normatively, a *sakinah* family is described as one characterized by tranquility, love, and harmony. However, in practice, issues such as domestic conflict, family violence, and rising divorce rates indicate that this ideal has not been fully realized. This reality reflects a disconnect between the values taught in Islam and their implementation in daily life, which is closely related to the suboptimal implementation of family law in reflecting *sakinah* values. The implementation of Islamic family law in Indonesia is fundamentally supported by strong legal foundations through existing regulations. However, in practice, its application has not fully reflected *sakinah* values substantively. Factors such as low public understanding of the law, diverse socio-cultural backgrounds, and weak awareness in fulfilling rights and obligations often become obstacles. This condition shows that the existence of regulations alone is insufficient and must be supported by deep understanding and practice of values, which is closely related to the lack of integration between Islamic Religious Education and family law practices.

The lack of integration between Islamic Religious Education and family law practice is one of the main causes of the suboptimal implementation of the *sakinah* family concept. Islamic Religious Education plays an essential role in instilling foundational values for family life, however, in reality, these values have not been fully implemented in legal practices and societal life. This disconnect between educational and legal aspects results in normative values not being maximally internalized. Therefore, integrative efforts are needed to connect religious education with family law practices so that the concept of a *sakinah* family can be realized in real life. The urgency of studying the *sakinah* family concept becomes increasingly significant in the context of modern society, which faces various social and moral challenges. The concept has often been understood normatively as an ideal in Islamic teachings but has not been thoroughly examined through a comprehensive academic perspective. Re-examining this concept academically and normatively is essential to obtain a more systematic, critical, and contextual understanding, so that it does not remain merely theoretical but can be practically implemented in society. This also relates to the need for analyzing the relationship between religious education and family law.

Analyzing the relationship between religious education and family law is a crucial aspect in realizing a *sakinah* family. Islamic Religious Education instills foundational values that shape individual character, while family law serves as

a normative framework regulating relationships within the household.⁹ The integration of both creates a balance between values and regulation in family life. Without proper integration, the values taught in religious education risk not being effectively implemented in family law practices, highlighting the relevance of this study in addressing modern family challenges. The relevance of this study becomes even stronger when linked to the challenges faced by families in the contemporary era. Social changes, technological developments, and cultural dynamics have influenced patterns of family relationships, requiring adaptive approaches grounded in Islamic values. This study is expected to contribute academically to understanding the relationship between the concept of the *sakinah* family, religious education, and family law, while offering perspectives that can serve as a basis for addressing modern family issues more effectively and sustainably.

The focus and direction of this research aim to provide a systematic analytical framework for understanding the concept of the *sakinah* family comprehensively. This research emphasizes conceptual and normative studies that view the *sakinah* family not only as an ideal in Islamic teachings but also as a phenomenon relevant to legal dynamics and social life. Clarifying the research focus is essential to ensure that the discussion remains directed and capable of addressing the formulated problems, beginning with an examination of the *sakinah* family concept from the perspective of Islamic Religious Education. The study of the *sakinah* family concept from the perspective of Islamic Religious Education is conducted to understand how Islamic values are instilled and internalized in individual and family life. Islamic Religious Education serves as the foundation for shaping character, attitudes, and mindsets that support the realization of a harmonious family. This understanding is further developed through an analysis of normative principles in Islamic law, providing a comprehensive picture of the theological and juridical foundations of forming a *sakinah* family.

The analysis of normative principles in Islamic law aims to identify fundamental values that regulate family life, such as justice, responsibility, consultation, and protection. These principles serve as the basis for examining family law regulations in Indonesia that have accommodated various Islamic legal provisions within the national legal system. This examination is important to assess the extent to which these values have been adopted and implemented in positive law. This study is also directed at testing the relevance between the

⁹ Muhamad Zaenal Muttaqin et al., "Family Harmony in Contemporary Islamic Law: Ibn 'Āshūr's Maqāsid Perspective on Marital Rights and Duties," *MILRev: Metro Islamic Law Review* 5, no. 1 (2026): 61–79.

concept of the *sakinah* family and the practice of family law in Indonesia. This is done by analyzing the compatibility between the ideal values contained in the *sakinah* family concept and the implementation of regulations in societal life. The results of this analysis are expected to provide an overview of the level of alignment between concept and practice and to serve as a basis for formulating efforts to strengthen *sakinah* family values within the context of law and social life.

METHOD

This study employs a library research method with a juridical-normative approach. This approach is chosen because the research focuses on examining the concept of the *sakinah* family from the perspective of Islamic Religious Education, as well as analyzing the norms of Islamic family law applicable in Indonesia. The data used in this study are derived from relevant literature sources, including primary, secondary, and tertiary materials, enabling an in-depth analysis of both conceptual and normative aspects. The research approach includes a conceptual approach, a statutory approach, and a normative-theological approach. The conceptual approach is used to examine the meaning and values embedded in the concept of the *sakinah* family from the perspective of Islamic Religious Education. The statutory approach is applied to analyze various regulations related to Islamic family law in Indonesia, such as the Marriage Law and the Compilation of Islamic Law.¹⁰ Meanwhile, the normative-theological approach is used to analyze the sources of Islamic teachings, such as the Qur'an and Hadith, as the foundation for understanding the principles of the *sakinah* family.

The data sources in this study consist of primary, secondary, and tertiary legal materials. Primary legal materials include the Qur'an, Hadith, and statutory regulations related to Islamic family law in Indonesia. Secondary legal materials comprise scholarly books, academic journals, and previous research relevant to the topic. Tertiary legal materials include dictionaries, encyclopedias, and indexes that support the understanding of primary and secondary legal materials. Data collection techniques are carried out through documentation studies and literature review by inventorying, classifying, and systematically organizing legal materials relevant to the research problem. Furthermore, data analysis is conducted using qualitative methods with a descriptive-analytical approach. The analysis involves interpreting legal norms, examining concepts in depth, and linking the concept of the *sakinah* family in Islamic Religious Education with contemporary Islamic family law in Indonesia. The conclusion is

¹⁰ Selvy Yuspitari, "Women's Rights in Divorce and Post-Divorce Maintenance: Perspectives from Islamic Family Law in Indonesia and Human Rights," *Nusantara: Journal of Law and Islamic Law* 1, no. 3 (2026): 1–24.

drawn using a deductive method, which involves deriving specific conclusions from general principles. Through this method, the study is expected to provide systematic and comprehensive answers to the research problems concerning the concept of the *sakinah* family, normative principles in Islamic law, the regulation of family law in Indonesia, and its relevance in contemporary social life.

RESULT AND DISCUSSION

The Concept of a Sakinah Family from the Perspective of Islamic Religious Education

The concept of a *sakinah* family from the perspective of Islamic Religious Education refers to a household life characterized by tranquility, affection, and blessings. Terminologically, *sakinah* denotes inner peace, *mawaddah* signifies deep love, and *rahmah* represents compassion filled with tenderness. These three concepts form the primary foundation for building harmonious relationships within the family. A *sakinah* family is not merely understood as an emotional condition, but also as the result of the integration of spiritual, moral, and social values internalized in family life, thereby positioning it as an essential objective of education in Islam.¹¹ The notion of a *sakinah* family as an educational objective in Islam indicates that the educational process is not solely oriented toward intellectual achievement, but also toward character formation and the quality of family life. Islamic education aims to develop individuals who possess noble character, responsibility, and strong spiritual awareness. This objective reflects that a *sakinah* family is the ultimate outcome of an educational process that comprehensively instills Islamic values, which is closely related to the role of Islamic Religious Education in shaping family character.

The role of Islamic Religious Education in shaping family character is highly significant, as education serves as the primary means of instilling values of faith, morality, and responsibility. Islamic Religious Education is not limited to formal settings such as schools, but also takes place within the family as the first and foremost educational environment. Through education, individuals are shaped to develop mutual respect, understand rights and obligations, and carry out their roles within the family in a balanced manner, which can subsequently be assessed through indicators of a *sakinah* family from an educational perspective. Indicators of a *sakinah* family from an educational perspective can be observed through several key aspects, namely morality, spirituality, and responsibility. The moral aspect is reflected in behaviors such as mutual respect, honesty, and courtesy among family members. The spiritual aspect is evident in closeness to God and the practice of religious values in daily life. The aspect of responsibility

¹¹ Mazaya Aufa et al., "Islamic Values in Realizing an Ideal Family: A Perspective from the Book *Baiti Jannati* by Kh Taufiqul Hakim, Jepara, Indonesia," *BITARA International Journal of Civilizational Studies and Human Sciences* (e-ISSN: 2600-9080) 9, no. 1 (2026): 246–58.

includes the fulfillment of rights and obligations of each family member in a fair and proportional manner. These three indicators serve as benchmarks in evaluating the success of education in forming a harmonious family, which then leads to an analysis of the relationship between education and the formation of an ideal family.

The analysis of the relationship between education and the formation of an ideal family shows that the quality of a family is greatly influenced by the quality of education received by individuals.¹² Education that consistently instills Islamic values will shape character that supports the realization of a *sakinah* family. Conversely, weak internalization of educational values will lead to various family-related problems. Therefore, Islamic Religious Education plays a strategic role in bridging the gap between the ideal concept of a *sakinah* family and the realities of life, ultimately fostering families that are not only outwardly harmonious but also spiritually and morally resilient.

Principles of a *Sakinah* Family in Islamic Law (Normative Analysis)

The principles of a *sakinah* family in Islamic law are rooted in normative foundations derived from the Qur'an and Hadith.¹³ These two sources provide comprehensive guidance regarding the objectives, values, and governance of family life in Islam. The Qur'an emphasizes the importance of building relationships based on tranquility, affection, and responsibility, while the Hadith reinforces practical aspects of household life through the Prophet's example in treating family members with justice and compassion. This normative foundation demonstrates that the *sakinah* family is not merely an ideal concept, but an integral part of Islamic teachings with a strong legal basis, which is manifested in key principles such as justice, responsibility, consultation, and protection.

The principle of justice within the family emphasizes a balance between the rights and obligations of husband and wife. Justice does not necessarily mean equality, but rather placing things proportionally so that no party is disadvantaged. The principle of responsibility relates to the roles of each family member in maintaining household integrity, where husband and wife have complementary obligations. The principle of consultation (*musyawarah*) serves as an essential mechanism for resolving family issues wisely through open communication and mutual respect. Meanwhile, the principle of protection

¹² Bernard Tutu-Boahene et al., "Idea Creation and Concept Development in Family Business Sustainability: The Mediating Role of Couples Relationships," *Journal of the International Council for Small Business*, 2026, 1–31.

¹³ Malik Ibrohim et al., "Neuro-Fiqh and Premarital Counseling: A Neuroscience-Informed Framework for Strengthening *Sakinah* Family Development," *Academia Open* 11, no. 1 (2026), <https://doi.org/10.21070/acopen.11.2026.13169>.

underscores the obligation to safeguard the security, welfare, and dignity of all family members. These four principles form the fundamental framework for building a harmonious and just family, which is further elaborated within the construction of family law in Islamic jurisprudence, particularly regarding the rights and obligations of spouses.

The construction of family in Islamic jurisprudence provides a more detailed explanation of legal relationships within the family, especially concerning the rights and obligations of husband and wife. Islamic jurisprudence regulates various aspects of household life, ranging from the marriage contract and division of roles to conflict resolution. The husband is obligated to provide financial support and protection, while the wife is responsible for maintaining dignity and managing the household, with an emphasis on mutual complementarity and respect. This arrangement illustrates that Islamic law offers a clear normative framework for establishing a structured and balanced family, which subsequently forms the basis for analyzing normative values as the foundation for the formation of a *sakinah* family.

The analysis of normative values as the foundation for forming a *sakinah* family shows that the success of realizing a harmonious family largely depends on the extent to which these values are understood and implemented in daily life. The values of justice, responsibility, consultation, and protection are not merely formal rules, but ethical principles that must be internalized by each family member. When these values are consistently practiced, they foster stable relationships characterized by mutual respect, affection, and harmony. Thus, the normative principles in Islamic law function not only as legal guidelines but also as moral and spiritual foundations in achieving a *sakinah* family.

Contemporary Islamic Family Law in Indonesia

The development of Islamic family law in Indonesia reflects a dynamic process shaped by societal needs and the evolution of the national legal system. Islamic family law is no longer solely derived from classical *fiqh*, but has undergone codification and transformation into positive law applicable at the national level. This process represents an effort to ensure legal certainty while maintaining the relevance of Islamic values within the context of modern life. These developments are embodied in various regulations governing family life, particularly the Marriage Law and the Compilation of Islamic Law, which serve as the primary instruments within Indonesia's family law system.

The Marriage Law and the Compilation of Islamic Law play a crucial role in regulating family relationships in a systematic and structured manner.¹⁴ The Marriage Law provides the legal foundation governing the validity of marriage,

¹⁴ Yurizka Syahdani Nst et al., "The Problem of Understanding Islamic Family Law: Between Normative Texts, Social Practices and Modern Legal Dynamics in Islamic Family Law Undergraduate Students In Mandailing Natal," *Multidisciplinary Indonesian Center Journal (MICJO)* 3, no. 1 (2026): 1789–805, <https://doi.org/10.62567/micjo.v3i1.2127>.

the rights and obligations of spouses, and divorce procedures. Meanwhile, the Compilation of Islamic Law specifically accommodates Islamic legal principles in a more operational form for Muslim communities. Both regulations function not only as formal legal frameworks but also reflect values aimed at fostering harmonious and just families, which are closely related to the incorporation of *sakinah* family values within positive law.

The values of a *sakinah* family in Indonesia's positive law can be observed through the emphasis on harmony, responsibility, and protection in household life. Existing regulations encourage the formation of happy, enduring, and prosperous families while ensuring the protection of the rights of all family members. These values indicate a strong alignment between the normative concepts found in Islamic teachings and the legal framework applied nationally. The implementation of these values in family law practice serves as an important indicator in assessing the extent to which positive law can realize the ideal goals of a *sakinah* family, which is closely related to the role of the state in regulating and safeguarding the family institution.

The role of the state in regulating and protecting the family institution is a significant aspect of contemporary Islamic family law in Indonesia. The state functions not only as a lawmaker but also as an entity that ensures the implementation of legal provisions and provides protection for family members.¹⁵ Through existing policies and legal instruments, the state seeks to establish order, justice, and welfare within family life. This role demonstrates that the realization of a *sakinah* family depends not only on individuals but also on the support of a legal system and public policies that strengthen the family as a fundamental social institution.

The Relevance of the *Sakinah* Family Concept to Contemporary Islamic Family Law

The relevance of the *sakinah* family concept to contemporary Islamic family law can be observed in the alignment between the normative values of Islamic teachings and the legal regulations applied in Indonesia. The concept of *sakinah*, which emphasizes tranquility, affection, and responsibility, has been accommodated within various legal frameworks governing family life. These regulations address not only formal aspects such as marriage and divorce but also incorporate values aimed at fostering harmony within the household. This alignment indicates that contemporary Islamic family law essentially reflects the normative values of Islam, further reinforced through the integration of Islamic Religious Education and family law. The integration of Islamic Religious Education and family law is a crucial factor in the practical realization of a *sakinah* family. Islamic Religious Education plays a role in instilling fundamental

¹⁵ Dinata Aprilia Pratama and Ahmad Sholikhin Ruslie, "Legality of Non-Advocate Trade Union Representatives Receiving Power Of Attorney To Litigate In Court For Trade Union Members," *Interdisciplinary Journal of Global and Multidisciplinary* 2, no. 1 (2026): 199–211.

values such as morality, responsibility, and spirituality, while family law provides a normative framework that regulates relationships within the household. The synergy between these two elements creates a balance between value comprehension and rule implementation. Without proper integration, legal regulations tend to become merely formalistic and fail to address the substantive aspects of family life, which in turn contributes to the gap between norms and social practice.

The gap between normative principles and social practice remains a major challenge in implementing the *sakinah* family concept. Although the values of *sakinah* are clearly articulated in Islamic teachings and positive law, their application in society has not been optimal. Issues such as domestic conflict, divorce, and imbalances in family roles reflect the discrepancy between ideal concepts and actual conditions. This situation demonstrates that the effectiveness of law is determined not only by the existence of regulations but also by the level of public understanding and awareness, which is closely linked to the factors hindering the implementation of a *sakinah* family. The factors hindering the implementation of a *sakinah* family include various aspects such as limited understanding of Islamic values, low legal awareness, economic pressures, and the influence of social and cultural changes. Additionally, weak communication within the family and insufficient education focused on character development further exacerbate these challenges. These obstacles indicate that the realization of a *sakinah* family cannot rely solely on normative aspects but requires a comprehensive and sustainable approach, leading to the importance of strengthening efforts through education, regulation, and increased public awareness.

Efforts to strengthen the realization of a *sakinah* family must be carried out through integrated approaches. Education through Islamic Religious Education should be optimized to instill Islamic values from an early age. Legal regulations need to be continuously strengthened and effectively disseminated to ensure proper understanding and implementation by society. Enhancing public awareness is also a key factor in internalizing the values of a *sakinah* family in daily life. Synergy among education, law, and social awareness is expected to bridge the gap between concept and practice, ultimately leading to the realization of families that are harmonious, just, and grounded in Islamic values.

Synthesis of Research Findings (Novelty / Contributions)

The findings of this study indicate that the concept of a *sakinah* family can be understood more comprehensively through the integration of three main dimensions: theological, pedagogical, and juridical.¹⁶ The theological dimension provides a normative foundation derived from the Qur'an and Hadith, affirming that the *sakinah* family is the ideal goal of Muslim household life. The

¹⁶ A. Aidil et al., "Can the Educational Values of QS. Luqman 13-19 Be Contextualized for Career Families?," *QiST: Journal of Quran and Tafseer Studies* 5, no. 2 (2026): 459-76.

pedagogical dimension, within Islamic Religious Education, plays a role in the internalization of Islamic values such as morality, responsibility, and spirituality, which form the foundation of family character development.¹⁷ Meanwhile, the juridical dimension of Islamic family law offers a normative framework that regulates rights, obligations, and family relations in a systematic and contextual manner within Indonesia's legal system. The integration of these three dimensions leads to the understanding that the *sakinah* family is not merely an idealistic and normative concept, but also a constructed outcome shaped through educational processes and legal reinforcement. Thus, a *sakinah* family can be viewed as the result of synergy between divine values, value-learning processes in education, and the legal regulations applied in society. This integration highlights that the successful realization of a *sakinah* family is inseparable from the reciprocal relationship between religious teachings, education, and legal systems that mutually reinforce one another.

Based on this integration, the study proposes a conceptual model of a *sakinah* family grounded in education and law, where Islamic Religious Education functions as a medium for value internalization, family law serves as the normative structure, and theological values act as the primary foundation. This model emphasizes that the formation of a *sakinah* family depends not only on compliance with legal rules but also on the quality of value-based education received by individuals within family and societal contexts. The contribution of this research to the development of Islamic family law studies lies in expanding the analytical perspective from a purely juridical-normative approach to an integrative approach that incorporates educational and theological dimensions. Through this approach, Islamic family law is understood not only as a system of rules but also as part of the broader process of value and character formation in society. Therefore, this study is expected to serve as an academic reference for the development of more holistic, contextual, and applicable studies in Islamic family law.

CONCLUSIONS

Based on the discussion, it can be concluded that the concept of a *sakinah* family from the perspective of Islamic Religious Education is an ideal concept that emphasizes the realization of tranquility, affection, and mercy in household life. This concept is not merely normative but is also the result of a process of internalizing Islamic values shaped through Islamic Religious Education in individual life. The principles of a *sakinah* family in Islamic law have a strong foundation in the Qur'an and Hadith, which are further elaborated into values such as justice, responsibility, consultation, and protection as the basis for forming a harmonious family. In the Indonesian context, these values have been

¹⁷ Muhammad Zein and Agustian Ramadhona, "Internalization of Qur'anic Values in Islamic Religious Education Learning: A Qur'anic Pedagogical Perspective," *Journal La Edusci* 7, no. 1 (2026): 192–205.

accommodated within contemporary Islamic family law through the Marriage Law and the Compilation of Islamic Law, although their implementation still faces gaps with social realities.

The implications of this study suggest that the concept of a *sakinah* family must be understood integratively across theological, pedagogical, and juridical dimensions to achieve a more comprehensive understanding. Theoretically, this study reinforces that Islamic family law is not only normative but also encompasses educational and value-based dimensions that contribute to family character formation. Practically, Islamic Religious Education plays a strategic role in instilling *sakinah* family values from an early stage, thereby preparing individuals to build harmonious and civilized families. From a social and policy perspective, synergy among educational institutions, government, and society is necessary to strengthen the implementation of *sakinah* family values in order to effectively and sustainably address the challenges of modern family life.

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