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The Qur'ānic Values of Sakīnah, Mawaddah, and Raḥmah: Relevance for Islamic Marriage in Contemporary Society

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Abstract

Marriage in Islam is a sacred institution aimed at establishing a harmonious family based on the values of *sakīnah*, *mawaddah*, and *raḥmah*, while also realizing *maṣlaḥah* (public and private welfare). These values are implemented through the principle of *mu'āsharah bil ma'rūf*, which emphasizes justice and the balanced fulfillment of rights and obligations between husband and wife. However, urbanization, individualism, and the digitalization of family life present new challenges, thereby necessitating further study on their meanings and applications in contemporary contexts. This study employs a qualitative approach using the library research method. The data are derived from secondary sources and

analyzed through descriptive analysis, while the conclusions are drawn using a deductive approach. The values of *sakīnah*, *mawaddah*, and *raḥmah* in the Qur'ān constitute an integrated ethical framework for constructing harmonious marital life: *sakīnah* provides inner tranquility and emotional stability, *mawaddah* represents active and sustained love expressed through care and commitment, and *raḥmah* embodies compassion, patience, and empathy, particularly in times of hardship. Collectively, these three values form the foundational objectives of Islamic marriage by fostering a stable, loving, and compassionate family life in accordance with *sharī'ah*. In contemporary settings characterized by urbanization, individualism, and digitalization, these values are actualized through adaptive practices such as healthy communication, emotional presence, balanced rights and obligations, and the ethical use of technology, and are further reinforced through family worship and parental responsibility. Together, they ensure that Islamic marital life remains spiritually grounded, emotionally balanced, and socially resilient in the face of modern challenges.

Keywords: *Sakinah*; *Mawaddah*; *Rahmah*; Urbanization; Individualism.

Abstrak

Pernikahan dalam Islam merupakan institusi yang sakral dengan tujuan membangun keluarga yang harmonis berdasarkan nilai-nilai *sakīnah*, *mawaddah*, dan *raḥmah*, sekaligus mewujudkan *maṣlahah* (kemaslahatan) bagi individu maupun masyarakat. Nilai-nilai tersebut diwujudkan melalui prinsip *mu'āsharah bil ma'rūf*, yang menekankan keadilan serta pemenuhan hak dan kewajiban secara seimbang antara suami dan istri. Namun, urbanisasi, individualisme, dan digitalisasi menghadirkan tantangan baru yang menuntut kajian lebih mendalam mengenai makna dan implementasi nilai-nilai tersebut dalam konteks kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan (*library research*). Data diperoleh dari berbagai sumber sekunder dan dianalisis menggunakan teknik analisis deskriptif, sedangkan penarikan kesimpulan dilakukan melalui pendekatan deduktif. Hasil penelitian menunjukkan bahwa nilai-nilai *sakīnah*, *mawaddah*, dan *raḥmah* dalam Al-Qur'an merupakan kerangka etika yang terpadu dalam membangun kehidupan rumah tangga yang harmonis. *Sakīnah* memberikan ketenangan batin dan stabilitas emosional, *mawaddah* merepresentasikan kasih sayang yang aktif dan berkelanjutan yang diwujudkan melalui kepedulian dan komitmen, sedangkan *raḥmah* mencerminkan belas kasih, kesabaran, dan empati, terutama dalam menghadapi berbagai kesulitan. Ketiga nilai tersebut secara kolektif menjadi tujuan utama pernikahan Islam dengan membentuk kehidupan keluarga yang stabil, penuh cinta kasih, dan berlandaskan kasih sayang sesuai dengan prinsip-prinsip syariat. Dalam konteks masyarakat kontemporer yang ditandai oleh urbanisasi, individualisme, dan digitalisasi, nilai-nilai tersebut diaktualisasikan melalui praktik-praktik adaptif seperti komunikasi yang sehat, kehadiran emosional, keseimbangan hak dan kewajiban, penggunaan teknologi secara etis, serta diperkuat melalui ibadah dalam keluarga dan tanggung jawab orang tua. Dengan demikian, nilai-nilai tersebut memastikan bahwa kehidupan pernikahan dalam Islam tetap berlandaskan spiritualitas,

memiliki keseimbangan emosional, dan tangguh secara sosial dalam menghadapi tantangan zaman.

Kata kunci: *Sakīnah; Mawaddah; Raḥmah; Urbanisasi; Individualisme.*

Introduction

Marriage constitutes one of the acts prescribed in Islam, serving to preserve personal honor, safeguard progeny, establish a tranquil life, and function as a means of realizing the welfare (*maṣlahah*) of both the individual and society menurut Ṣāliḥ ibn ‘Abd al-‘Azīz Āl Manṣūr . Marriage in Islam is not merely a personal contract but a holistic institution that safeguards dignity, ensures continuity of lineage, cultivates tranquility, and advances both individual and social welfare (A.M. Ismatulloh, 2015). Marriage constitutes the foundation for establishing a family characterized by tranquility (*sakīnah*), affection (*mawaddah*), and compassion and mutual care (*raḥmah*), in which the quality of the marital relationship is intrinsically linked to the well-being and development of all family members. (Fatah et al., 2024)

Marriage in the Islamic perspective is not merely a biological bond, but also a means to realize tranquility (*sakīnah*), affection (*mawaddah*), and compassion as well as mutual care (*raḥmah*) between husband and wife (Firmansyah et al., 2026) These values constitute the primary foundation for achieving the objectives of a harmonious and blessed marriage (Firdaus et al., 2026). This is affirmed by Allah subḥānahu wa ta‘ālā in Q.S. Ar-Rūm [30]: 21: Meaning: “And among His signs is that He created for you spouses from among yourselves so that you may incline toward them and find tranquility (*sakīnah*) in them; and He has placed between you affection (*mawaddah*) and mercy (*raḥmah*). Indeed, in that are surely signs for a people who reflect (M. K. Sakinah et al, 2025).” In the perspective of Islamic family fiqh, this verse serves as a foundational basis for formulating the objectives of marriage and regulating the relationship between husband and wife, commonly articulated through the principle of namely, the obligation to treat one’s spouse in a manner that is good and in accordance with Islamic teachings (Hilmi, 2023) This principle emphasizes the importance of fulfilling the rights and obligations of both spouses in a balanced manner, encompassing religious, social, and emotional dimensions, so that the objectives of marriage may be concretely realized within family life (Lathifatul Hilmi, 2023).

Therefore, the study of the values of *sakīnah*, *mawaddah*, and *raḥmah* becomes essential in order to examine how the objectives of marriage as depicted in the Qur'ān more deeply understood and effectively implemented within family life. Consequently, the resulting interpretation is not merely normative but also practically applicable. (Fatah & Karim, 2021) This research seeks to address the following questions: How is the conceptual interpretation of the values of *sakīnah*, *mawaddah*, and *raḥmah* articulated in the Qur'ān? What is the relevance of these values to the objectives of Islamic marriage? And how are the values of *sakīnah*, *mawaddah*, and *raḥmah* actualized in the context of urbanization, individualism, and the digitalization of family relations?

A previous study relevant to this topic is discussed by Idris (2024). The findings indicate that the concepts of *sakīnah*, *mawaddah*, and *raḥmah* in the Qur'ān serve as the foundation for the formation of an ideal family amid the challenges faced by contemporary Muslim families, such as rising divorce rates and weakening communication. Through the *tafsīr maudhu'ī* approach, this study finds that the ideal family is built upon three main pillars: a legitimate marriage, spiritual commitment, and mutual affection. The formation of such a family constitutes a shared responsibility between husband and wife, while also positioning the family as the primary educational environment for the cultivation of values and character. Thus, the family functions not only as a space for happiness but also as an ethical model for society.

Another study by Ayuningtiyas et al (2025) examines the importance of family resilience as a response to modern challenges such as conflict, divorce, and weakening communication. This study analyzes the concepts of *sakīnah*, *mawaddah*, and *raḥmah* in Q.S. Ar-Rūm [30]: 21 through the *tafsīr maudhu'ī* approach. The findings indicate that *sakīnah* contributes to psychological stability, *mawaddah* strengthens emotional bonds, and *raḥmah* fosters compassion and protection, all of which are essential for family resilience. The study further affirms the continued relevance of these values in addressing contemporary challenges and proposes a model of family resilience based on the integration of Qur'ānic values and modern theoretical frameworks.

The novelty of this study lies in its development of an integrative conceptual *tafsīr* approach to the values of *sakīnah*, *mawaddah*, and *raḥmah* in the Qur'ān. Unlike previous studies that tend to remain at a normative or purely thematic exegetical level, this research

not only identifies the meanings of these values but also systematically constructs them into a coherent conceptual framework for understanding the objectives of Islamic marriage. In this way, the study moves beyond textual interpretation toward a more analytical and applicable conceptualization. The second contribution lies in its explicit linkage between Qur'ānic values and contemporary social contexts, particularly urbanization, individualism, and the digitalization of family relations (Lathifatul Hilmi, 2023). While earlier research has generally emphasized family resilience in broad terms, this study specifically examines the relevance of *sakīnah*, *mawaddah*, and *raḥmah* in addressing socio-cultural transformations that affect patterns of interaction, communication, and household stability. Thus, it offers a more contextually grounded and responsive perspective on modern family dynamics.

Furthermore, this study introduces novelty through the integration of theological (Qur'ānic) dimensions with the practical objectives of Islamic marriage, resulting in a framework that is not only normative but also operational. The values of *sakīnah*, *mawaddah*, and *raḥmah* are positioned not merely as abstract spiritual ideals, but as principles that can be actualized in everyday family life through balanced and adaptive spousal relationships (M. Sakinah et al., 2025). This approach contributes to bridging the gap between religious texts and social reality, thereby enriching contemporary discourse on Islamic family studies.

Although previous studies have extensively discussed the concepts of *sakīnah*, *mawaddah*, and *raḥmah* as the foundations of an ideal Muslim family and family resilience, several gaps remain insufficiently addressed. Existing research has primarily focused on thematic Qur'ānic interpretation (*tafsīr mawdū'ī*) and the normative significance of these values in fostering marital harmony. However, limited attention has been given to the development of an integrated conceptual framework that systematically connects these Qur'ānic values with the broader objectives of Islamic marriage (*maqāṣid al-zawāj*) and their practical application in contemporary social settings. Furthermore, while modern challenges such as family conflict and divorce have been discussed, the implications of rapid urbanization, growing individualism, and the digitalization of family relations have not been examined in a comprehensive manner.

This study seeks to fill these gaps by offering an integrative conceptual interpretation of sakīnah, mawaddah, and raḥmah in the Qur'ān and by positioning these values as a coherent ethical framework for realizing the objectives of Islamic marriage. Unlike previous studies that predominantly emphasize normative or resilience-based perspectives, this research explores how these Qur'ānic values can be operationalized in response to contemporary socio-cultural transformations. The novelty of this study therefore lies in three aspects: first, the construction of an integrated conceptual framework linking sakīnah, mawaddah, and raḥmah to the objectives of Islamic marriage; second, the contextualization of these values within the challenges of urbanization, individualism, and digitalization; and third, the formulation of an adaptive model of marital relations that bridges Qur'ānic teachings with the realities of contemporary family life. Through this approach, the study contributes both theoretically to Qur'ānic and Islamic family studies and practically to the development of resilient Muslim families in the modern era.

Theoretical Framework

The concept of a *sakinah* family in Islam refers to a family condition characterized by tranquility, security, and harmony. *Sakinah* is understood as inner peace that emerges from a relationship built upon faith, responsibility, and mutual understanding between husband and wife. In the perspective of Qur'ānic exegesis (*tafsir*), *sakinah* is not merely interpreted as emotional calmness, but also as spiritual stability that enables families to face various dynamics of domestic life. Hamka explained that *sakinah* is a condition in which husband and wife become a place of return and a source of tranquility for one another (Hamka, 1982). Similarly, Quraish Shihab interpreted *sakinah* as a form of peace that remains preserved despite differences and challenges within the household (Shihab, 2002). Thus, *sakinah* becomes the spiritual foundation that creates emotional security and stability in marital life.

In addition to *sakinah*, the concept of *mawaddah* also plays a significant role in establishing a harmonious family. *Mawaddah* represents an active form of love manifested through care, commitment, and responsibility in marital relationships. It is not limited to emotional affection, but is also reflected in concrete actions such as maintaining good communication, helping one another, respecting each other's roles,

and preserving family unity. Within the framework of Islamic family jurisprudence (*fiqh al-usrah*), *mawaddah* strengthens the emotional bond between husband and wife, enabling the relationship to remain harmonious and sustainable (Almadison et al., 2025). Therefore, *mawaddah* functions as a driving force that nurtures intimacy and mutual support within the family.

Furthermore, *rahmah* constitutes another essential value in family life. *Rahmah* refers to compassion expressed through empathy, patience, care, and protection toward one's spouse and other family members. In the household context, *rahmah* serves as the sustaining element that preserves marital relationships when couples encounter difficulties, weaknesses, or conflicts. This value encourages spouses to understand, forgive, and support each other in various circumstances. In this regard, *rahmah* becomes the moral and ethical foundation that maintains family continuity based on affection, kindness, and mutual understanding (Ismatulloh, 2015).

The realization of *sakinah*, *mawaddah*, and *rahmah* in marital life is closely related to the principle of *mu'āsharah bil ma'rūf*. This concept constitutes a fundamental principle in the relationship between husband and wife, emphasizing kind, just, and respectful treatment toward one another. It includes the balanced fulfillment of rights and obligations, healthy communication, mutual respect, and the avoidance of behaviors that may hurt one's spouse. From the perspective of Islamic family law, *mu'āsharah bil ma'rūf* serves as the operational framework for implementing the values of *sakinah*, *mawaddah*, and *rahmah* in everyday family life (Hilmi, 2023). Through this principle, marital relationships are expected to be built upon justice, compassion, and responsibility.

In the contemporary era, marked by urbanization, individualism, and the digitalization of family relationships, the values of *sakinah*, *mawaddah*, and *rahmah* remain highly relevant. Modern social changes have created new challenges in family life, including work pressures, limited interaction time, and the increasing influence of digital technology on communication patterns. Therefore, these values serve as an important foundation for maintaining healthy communication, emotional closeness, and shared responsibility within the family (Asmaya, 2018). The actualization of these values may be achieved through strengthening spirituality in the household, maintaining quality

interaction between family members, and using technology wisely so that family harmony and stability can continue to be preserved.

Method

In this study, data analysis relies entirely on secondary sources, meaning that the information utilized was originally collected, documented, and interpreted by previous scholars rather than generated through primary fieldwork. The data consist of peer-reviewed journal articles, recent academic publications, and classical as well as contemporary works of Qur'ānic exegesis (*tafsīr*). These sources were selected based on their relevance to the concepts of *sakīnah*, *mawaddah*, and *raḥmah*, the objectives of Islamic marriage, and contemporary discussions on family life. By re-examining and synthesizing these materials, the study seeks to construct a comprehensive understanding of the Qur'ānic foundations of marital relationships and their relevance to current social realities.

To examine the meanings and implications of *sakīnah*, *mawaddah*, and *raḥmah*, this study employs a thematic (*mawḍū'ī*) approach to Qur'ānic interpretation. This approach involves identifying and collecting Qur'ānic verses related to the topic, analyzing their linguistic, contextual, and exegetical dimensions, and comparing interpretations presented by classical and contemporary *mufassirūn*. The findings from these sources are then systematically organized and interpreted to develop an integrated conceptual framework of Islamic marriage. Through this method, the study moves beyond a purely textual reading and explores how Qur'ānic values can be understood and applied within contemporary family contexts.

The study adopts a descriptive-analytical method to examine and interpret the collected data. The descriptive stage focuses on presenting and explaining the concepts, characteristics, and interrelationships of *sakīnah*, *mawaddah*, and *raḥmah* as articulated in the Qur'ān and Islamic scholarship. Subsequently, the analytical stage critically evaluates the relevance of these values to the objectives of Islamic marriage and contemporary family challenges. Finally, conclusions are drawn through deductive reasoning, whereby general principles derived from Qur'ānic teachings and scholarly interpretations are applied to specific issues related to urbanization, individualism, and

the digitalization of family relations. This approach enables the study to formulate theoretically grounded and contextually relevant conclusions regarding the role of Qur'anic values in contemporary Muslim family life.

Result

The Concept of Sakīnah in the Perspective of Tafsīr

Sakīnah is derived from the Arabic root *sakana-yaskunu* (سكن-يسكن), which linguistically denotes tranquility, peace, inner stability, and composure (Ibn Fāris, 1979). Terminologically, sakīnah refers to a state of serenity and tranquility bestowed by Allah upon the hearts of His servants during moments of fear, anxiety, or hardship, resulting in strengthened faith, certainty, and steadfastness (Nasution et al., 2025). The Qur'ān employs the term *sakīnah* to describe a state of tranquility that Allah grants to believers in various circumstances, including both social and familial contexts (Retno & Rahman, 2025). One of the most frequently cited verses in relation to family life is Q.S. Ar-Rūm [30]: 21:

“And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them; and He has placed between you affection and mercy. Indeed, in that are signs for a people who reflect.”

According to al-Qurṭubī, *sakīnah* in this verse represents one of Allah's manifestations of mercy. Human beings naturally require companionship as a source of emotional repose and stability. He explains that although men possess strength by nature, they nevertheless require tranquility, which Allah provides through the creation of spouses. Consequently, marital companionship becomes a means through which emotional impulses are balanced and transformed into inner peace (Al-Qurṭubī, 1964). Similarly, Ibn Kathīr interprets *sakīnah* as the tranquility that Allah instills in the hearts of spouses. The creation of partners from the same human nature (*min anfusikum*) reflects divine wisdom and mercy aimed at establishing harmony, compatibility, and stability within marital life (Ibn Kathīr, 2010).

Contemporary exegetes have also elaborated on this concept. Hamka argues in *Tafsīr al-Azhar* that *sakīnah* is not merely physical comfort but a deeper spiritual serenity arising from harmony between husband and wife. Marriage serves as a refuge from life's anxieties, enabling spouses to become a source of mutual peace and emotional support (Hamka, 1982). Likewise, Quraish Shihab explains in *Tafsīr al-Miṣbāḥ* that *sakīnah* is a dynamic state of tranquility that remains intact despite differences, conflicts, and challenges encountered throughout married life (Shihab, 2002). The concept of *sakīnah* is also closely related to the notion of *maskan* (dwelling or habitation). Linguistically, both terms derive from the same root, suggesting that spouses function as a "home" for one another—a place of emotional return amid life's pressures and uncertainties (Firmansyah et al., 2026). This understanding is reinforced by Q.S. al-Baqarah [2]: 187:

“They are clothing for you and you are clothing for them.”

Classical commentators such as Ibn ‘Abbās, Mujāhid, and Sa‘īd ibn Jubayr interpreted this verse as indicating the reciprocal relationship between husband and wife, in which each serves as a source of comfort, protection, and emotional security for the other (Ibn Kathīr, 2010). Furthermore, *sakīnah* is portrayed in the Qur’ān as a divine gift bestowed upon believers as a consequence of faith, sincerity, and obedience. Allah states in Q.S. al-Fath [48]: 4:

“He is the One who sent down tranquility into the hearts of the believers so that they may increase in faith along with their faith.”

This verse indicates that *sakīnah* is not merely an emotional condition but also a spiritual state that strengthens faith and reinforces believers’ trust in Allah during times of difficulty (Mildaeni et al, 2024).

The Concept of Mawaddah in the Perspective of Tafsīr

The term *mawaddah* is derived from the Arabic root *wadda–yawaddu* (وَدَّ-يُودُّ), which linguistically denotes love, affection, and sincere fondness accompanied by tenderness and emotional closeness. It refers to affection that is expressed through concrete actions and arises naturally without coercion (Al-Rāghib al-Aṣfahānī, 1991). Terminologically, *mawaddah* is understood as a form of love that motivates a person to maintain closeness, act benevolently, and preserve a relationship with the beloved (Ibn

Ḥajar al-‘Asqalānī, 1970). Thus, *mawaddah* is not merely an emotional state but a practical expression of love manifested through care, attention, and responsibility. In the context of marriage, *mawaddah* is reflected in the mutual affection, understanding, and commitment shared between husband and wife. This concept is explicitly mentioned in Q.S. Ar-Rūm [30]: 21:

“And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them; and He has placed between you affection (mawaddah) and mercy (raḥmah).”

This verse indicates that *mawaddah* constitutes one of the essential foundations of marital life. It is not limited to romantic attachment but encompasses an enduring emotional bond that nurtures harmony and stability within the family.

The Qur’ān further highlights the transformative nature of *mawaddah* in Q.S. al-Mumtaḥanah [60]: 7:

“Perhaps Allah will establish affection (mawaddah) between you and those among them whom you have been hostile to. And Allah is All-Powerful, and Allah is Most Forgiving, Most Merciful.”

This verse demonstrates that *mawaddah* possesses the capacity to transform hostility into reconciliation and closeness. Accordingly, *mawaddah* is understood not merely as a personal feeling but as a spiritual and social force that promotes harmony, forgiveness, and the restoration of relationships.

A similar concept appears in Q.S. Maryam [19]: 96:

“Indeed, those who believe and perform righteous deeds, the Most Compassionate will grant them affection (wudd).”

The term *wudd* shares the same semantic root as *mawaddah* and conveys the meaning of love and affection. This verse suggests that genuine affection is ultimately a divine gift granted to those who possess faith and perform righteous deeds. Consequently, *mawaddah* in the Qur’ānic perspective extends beyond emotional attachment and becomes a value that strengthens both familial and social relationships. Contemporary exegetes have further elaborated on this concept. Hamka explains that *mawaddah* develops through companionship and intimacy within married life. According to him, marital love is not solely emotional but is expressed through mutual assistance,

understanding, and continuous efforts to maintain the marital bond (Nurliana, 2019). Similarly, Quraish Shihab argues that *mawaddah* should be understood as love manifested through concrete actions rather than remaining an internal feeling. In marital relationships, it is reflected in commitment, responsibility, effective communication, attentiveness, and willingness to sacrifice for one's spouse (Salma et al., 2025).

From these interpretations, it can be concluded that *mawaddah* represents an active and sustainable form of love that is expressed through care, commitment, and responsible action. Within marriage, it functions as an emotional foundation that strengthens the relationship between spouses and contributes to the realization of a harmonious and enduring family life.

The Concept of Raḥmah in the Perspective of Tafsīr

The term *raḥmah* is derived from the Arabic root *raḥima-yarḥamu* (رحم-يرحم), which denotes gentleness (*riqqah*), compassion, and benevolence (*iḥsān*). Linguistically, it refers to a disposition that motivates a person to act kindly toward others. Al-Rāghib al-Aṣfahānī explains that *raḥmah* is a divine gift implanted within human nature (*fiṭrah*), enabling individuals to express compassion and concern for others (Al-Rāghib al-Aṣfahānī, 1991). Conceptually, *raḥmah* extends beyond an emotional feeling of sympathy. It encompasses attitudes and actions of care, protection, empathy, and assistance, particularly toward those who are vulnerable or in need. The Qur'ān presents *raḥmah* as one of the fundamental values of Islam, as stated in Q.S. al-Anbiyā' [21]: 107:

“And We have not sent you, [O Muhammad], except as a mercy (raḥmah) to the worlds.”

This verse portrays *raḥmah* as a universal principle embodied in the prophetic mission, emphasizing the importance of bringing benefit, goodness, and compassion to all creation. The Prophet Muḥammad's embodiment of *raḥmah* is further highlighted in Q.S. al-Tawbah [9]: 128:

“He is most kind and merciful toward the believers.”

The verse demonstrates that *raḥmah* is expressed through empathy, gentleness, concern, and attentiveness toward others. These qualities serve as an ethical model for social and interpersonal relationships.

The Qur'ān also describes *rahmah* as one of Allah's universal attributes. In Q.S. al-A'raf [7]: 156, Allah states:

“And My mercy encompasses all things.”

This verse emphasizes the all-encompassing nature of divine mercy, which extends to all creation without distinction. Human expressions of compassion are therefore understood as reflections of this broader divine attribute. Within the context of family life, *rahmah* appears alongside *mawaddah* in Q.S. Ar-Rūm [30]: 21 as one of the foundations of marital tranquility. In this context, *rahmah* refers to compassion, patience, understanding, and mutual care between spouses. Unlike *mawaddah*, which primarily emphasizes affection and emotional attachment, *rahmah* becomes particularly significant during periods of hardship, illness, aging, or personal weakness. Hamka explains that *rahmah* within marriage is manifested through mutual compassion and care, especially when one spouse experiences suffering or vulnerability. He further argues that *rahmah* functions as the element that preserves family cohesion when emotional attraction or romantic affection begins to diminish over time (Hamka, 1982). Thus, *rahmah* serves as a sustaining moral force that enables spouses to remain committed to one another despite life's challenges and changing circumstances. Based on the Qur'ānic verses and exegetical interpretations discussed above, *rahmah* can be understood as a comprehensive principle encompassing compassion, protection, empathy, patience, and benevolence. Within marriage, it serves as a stabilizing force that nurtures resilience, strengthens emotional bonds, and sustains family harmony throughout different stages of life.

The Meaning of the Values of Sakīnah, Mawaddah, and Rahmah in Marriage

Based on the preceding discussion, the Qur'ānic values of *sakīnah*, *mawaddah*, and *rahmah* constitute an integrated ethical framework for the establishment of marital life (Sukmawati et al, 2022). Although each concept possesses a distinct meaning, they are interconnected and collectively contribute to the realization of a harmonious family. *Sakīnah* refers to inner tranquility and emotional security that develop within the marital relationship despite the inevitable challenges and dynamics of family life (Faizah, 2022). *Mawaddah* represents an active and conscious form of love expressed through

commitment, attentiveness, responsibility, and efforts to preserve the marital bond (Syahriad et al., 2025). Meanwhile, *rahmah* embodies compassion manifested through empathy, patience, forgiveness, and a willingness to support one another in various circumstances (Ismatulloh, 2015). Together, these values form the spiritual and ethical foundation of a stable and enduring marriage.

From the perspective of Islamic family jurisprudence (*fiqh al-usrah*), the realization of *sakīnah*, *mawaddah*, and *rahmah* does not begin only after the marriage contract (*'aqd al-nikāh*), but is influenced by the preparation that precedes marriage itself (Muallifah et al., 2023). The achievement of marital objectives therefore requires a gradual process that conforms to the guidance of the Sharī'ah and is built upon appropriate moral, spiritual, and social preparation (Assiddiq et al., 2025). In this regard, the relationship between *sakīnah*, *mawaddah*, and *rahmah* may be understood through the legal maxim: *idhā ijtama'ā iftaraqā wa idhā iftaraqā ijtama'ā* ("when combined, their meanings differ; when separated, their meanings converge"). Although these concepts have distinct dimensions, they ultimately function as complementary principles that together shape the objectives of Islamic marriage.

One of the essential prerequisites for establishing a *sakīnah* family is personal preparation through religious commitment, moral refinement, and obedience to Allah (Mukhrom & Ismail, 2025). This principle is reflected in Q.S. al-Nūr [24]: 26, which emphasizes the relationship between personal virtue and marital compatibility. The verse suggests that compatibility between spouses is not solely determined by social or material considerations but is also rooted in spiritual and moral qualities. Consequently, self-improvement becomes an important foundation for building a righteous and harmonious household. Marriage in Islam is fundamentally regarded as an act of worship (*'ibādah*) rather than merely a social institution or cultural practice (Sa'dibih, 2025). As a lifelong commitment encompassing various dimensions of human life, marriage requires both sincerity (*ikhlas*) and conformity to the guidance of the Sharī'ah (Daud et al., 2017; Dudziak et al., 2025). Therefore, the process leading to marriage is also significant, as Islamic teachings emphasize that lawful and ethical conduct contributes to the realization of blessing (*barakah*) within family life.

Within *fiqh al-usrah*, marriage is intended not only to legalize the relationship between a man and a woman but also to establish an orderly, just, and sustainable family structure (Busriyanti et al., 2025). The objectives of marriage include the realization of tranquility, cooperation, mutual support, and the fulfillment of both physical and spiritual needs (Al-Kautsar, 2025). These objectives are operationalized through the principle of *mu'āsharah bil ma'rūf*, which regulates marital relations on the basis of kindness, fairness, and mutual respect (Hilmi, 2023).

In his interpretation of the command *wa 'āshirūhunna bil ma'rūf* (“live with them in kindness”), al-Qurṭubī explains that spouses are required to interact with one another through gentle speech, respectful behavior, avoidance of harm, and the proper fulfillment of rights and obligations (Rohman et al., 2022). Consequently, marital relationships should be guided by noble character (*akhlāq*) and ethical conduct that preserve the dignity of both husband and wife (Primastuti, 2025). Within this framework, the implementation of rights and obligations is not understood rigidly but is carried out by considering circumstances, capabilities, and the broader objective of family welfare (*maṣlahah*) (Anisa, 2025).

The value of *sakīnah* is highly relevant to the objectives of Islamic marriage because it reflects the aspiration to create a relationship characterized by tranquility, security, and emotional stability (Kasim et al., 2025). In Islamic family jurisprudence, *sakīnah* does not imply the absence of conflict but rather the ability of spouses to provide comfort, protection, and reassurance to one another while managing difficulties constructively (Ayuningtiyas et al., 2025). Such tranquility emerges through the consistent practice of *mu'āsharah bil ma'rūf*, whereby marital problems are addressed responsibly and ethically (Fazlurrahman, 2024).

Similarly, *mawaddah* functions as the emotional foundation that strengthens the marital bond and sustains commitment between spouses (Almadison et al., 2025). The balanced fulfillment of rights and obligations encourages mutual attention, responsibility, and dedication, thereby preventing marital relationships from becoming merely formal or mechanical (Nasution et al., 2025). Through *mawaddah*, marriage becomes a relationship characterized by emotional attachment, affection, and meaningful companionship.

Meanwhile, *raḥmah* serves as the sustaining force that enables marital relationships to endure periods of hardship, weakness, and personal limitation. Within the framework of *fiqh al-usrah*, *raḥmah* is manifested through empathy, patience, forgiveness, and a willingness to understand and support one another (Firmansyah et al., 2026). This value ensures that the fulfillment of marital rights and obligations is guided not merely by legal considerations but also by compassion and mutual care.

Therefore, *sakīnah*, *mawaddah*, and *raḥmah* should not be viewed as separate concepts but as interdependent values that collectively realize the objectives of Islamic marriage. Through the principle of *mu'āsharah bil ma'rūf*, these values function as the spiritual essence (*rūḥ*) of marital life, guiding the implementation of rights and obligations while fostering a family environment characterized by tranquility, affection, compassion, and long-term sustainability in accordance with Islamic teachings.

Discussion

The Actualization of the Values of Sakīnah, Mawaddah, and Raḥmah in Digital Age

The contemporary Muslim family operates within a rapidly changing social environment shaped by urbanization, individualism, and the digitalization of everyday life. These transformations have significantly influenced patterns of family interaction, communication, and emotional attachment. Urbanization often increases mobility, work demands, and time constraints, thereby reducing opportunities for direct family interaction. At the same time, individualistic values tend to prioritize personal autonomy and self-fulfillment, which may weaken collective family commitments. Furthermore, the expansion of digital technology has altered modes of communication and social engagement, creating both opportunities and challenges for marital relationships (Firdaus et al., 2026)

In this context, the value of *sakīnah* remains highly relevant as a foundation for emotional stability and psychological well-being within the family. Contemporary marital life is frequently characterized by occupational pressures, economic challenges, and information overload. Therefore, *sakīnah* can be actualized through the creation of a

supportive home environment in which spouses provide mutual reassurance, emotional security, and constructive communication. Rather than being understood as the absence of conflict, *sakīnah* should be viewed as the capacity of family members to maintain inner tranquility and resilience while facing the complexities of modern life (Gani et al., 2025). The value of *mawaddah* is actualized through the continuous cultivation of affection, commitment, and emotional engagement despite increasingly demanding lifestyles. In urban societies, family members often spend substantial amounts of time engaged in professional and social activities outside the home. Consequently, maintaining *mawaddah* requires deliberate efforts to strengthen emotional bonds through quality time, attentive communication, mutual appreciation, and shared responsibility. In the digital era, *mawaddah* also requires the conscious prioritization of meaningful interpersonal interaction over excessive engagement with digital devices and virtual relationships.

Similarly, *rahmah* functions as a crucial ethical principle for sustaining marital relationships amid social and technological change. Contemporary family life inevitably encounters various forms of stress, disagreement, and personal limitation. In such circumstances, *rahmah* is expressed through empathy, patience, forgiveness, and a willingness to understand the needs and struggles of one's spouse. The value of *rahmah* also encourages the ethical use of technology by ensuring that digital communication strengthens rather than replaces emotional presence and interpersonal care within the family. Through compassion and mutual understanding, spouses are better equipped to navigate conflicts and maintain family cohesion. The actualization of these values can be further reinforced through religious practices within family life. Shared acts of worship, such as congregational prayer (*ṣalāh jamā'ah*), Qur'ānic recitation, and collective remembrance of Allah (*dhikr*), contribute to the development of a spiritually nurturing environment that strengthens emotional bonds and cultivates patience, gratitude, and mutual responsibility (Retno & Rahman, 2025). Such practices provide a spiritual foundation that enables family members to respond constructively to contemporary challenges.

Moreover, Islamic teachings emphasize that the realization of a harmonious family begins long before marriage and continues throughout the process of raising children. Parental responsibility includes selecting a righteous spouse, providing a sound

moral and religious upbringing, and fostering an environment conducive to the development of faith and character (Hussain & Aftab, 2024). These responsibilities remain essential in the digital era, where children and adolescents are increasingly exposed to diverse social influences and technological environments.

From the perspective of *fiqh al-usrah*, the values of *sakīnah*, *mawaddah*, and *raḥmah* continue to provide a relevant framework for addressing the challenges of contemporary family life. Their implementation is closely linked to the principle of *mu'āsharah bil ma'rūf*, which emphasizes justice, mutual responsibility, kindness, and respect in marital relations. Through this framework, Muslim families are able to adapt to social change while preserving the ethical and spiritual foundations prescribed by Islam. Consequently, the family remains not only a social institution but also a moral and spiritual community that nurtures human well-being and resilience amid the complexities of modern society.

Conclusion

Based on the findings of this study, it can be concluded that the values of *sakinah*, *mawaddah*, and *rahmah* constitute the primary foundation for building marital life in Islam. *Sakinah* reflects tranquility and emotional stability within the family, *mawaddah* represents love manifested through care, commitment, and responsibility, while *rahmah* signifies compassion expressed through empathy, patience, and mutual protection. These three values are interconnected and serve as the basis for achieving the objectives of Islamic marriage through the principle of *mu'āsharah bil ma'rūf*, namely a marital relationship founded upon kindness, justice, and the balanced fulfillment of rights and obligations. Amid the challenges of urbanization, individualism, and the digitalization of family relations, the values of *sakinah*, *mawaddah*, and *rahmah* remain highly relevant in fostering harmonious, resilient, and spiritually grounded families. The actualization of these values can be achieved through healthy communication, strengthening family worship, shared responsibility, and the wise use of technology, so that the household continues to become a place of tranquility, affection, and blessing.

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