

Islamic Efforts in Realizing the Sakinah Family: "Solutions to Overcome Domestic Violence (DV)"

Khairil Ikhsan Siregar

Islamic Religious Education, Faculty of Social Sciences and Law, State University of Jakarta, Indonesia
Khairil_siregar@unj.ac.id

Muhammad Alif

Sultan Maulana Hasanuddin State Islamic University, Banten, Indonesia
Muhammad.alif@uinbanten.ac.id

Accepted manuscript: December 3, 2024, revised: January 20, 2025; Approved: January 21, 2025

Abstract:

Tulisan ini mengkaji peran Islam dalam mewujudkan keluarga *sakinah* sebagai solusi untuk mengatasi kekerasan dalam rumah tangga (KDRT). Tujuan dari penelitian ini adalah untuk mengidentifikasi penerapan nilai-nilai Islam dalam menciptakan keluarga yang harmonis dan mencegah kekerasan dalam rumah tangga. Metode yang digunakan adalah tinjauan pustaka yang mendalam, menganalisis berbagai sumber seperti Al-Qur'an, hadis, dan pandangan para ulama tentang hak dan kewajiban dalam kehidupan keluarga di Indonesia. Temuan penelitian ini mengungkapkan bahwa Islam sangat menekankan pentingnya keharmonisan dalam rumah tangga, memberikan panduan yang jelas tentang peran dan tanggung jawab masing-masing pihak, serta metode penyelesaian konflik secara damai, dan mendorong pemecahan masalah melalui dialog, mediasi, dan pendekatan berdasarkan kasih sayang. Oleh karena itu, penerapan ajaran Islam yang mengutamakan rasa hormat dan kerukunan dapat menjadi solusi yang efektif untuk mengatasi kekerasan dalam rumah tangga di masyarakat.

Kata kunci: *Islam, keluarga sakinah, kekerasan dalam rumah tangga.*

Abstract

This paper examines the role of Islam in realizing *the sakinah* family as a solution to overcome domestic violence (KDRT). This study aims to identify the application of Islamic values in creating a harmonious family and preventing domestic violence. The method used is an in-depth literature study by examining various sources, both the Qur'an, hadith, and the views of scholars related to rights and obligations in family life in Indonesia. The findings of this study reveal that Islam strongly emphasizes the importance of harmony in the household, by providing clear guidance on the roles and responsibilities of each party, as well as ways to resolve conflicts peacefully and encourage problem solving through dialogue, mediation, and a compassionate approach. Therefore, the application of Islamic teachings that prioritize respect and harmony can be an effective solution in overcoming domestic violence in society.

Keywords: *Domestic violence, Islam, Sakinah family.*

Introduction

A family is formed from a marriage. Marriage is one of the very important Islamic teachings, a requirement for values and aims to create a happy household, *sakinah*, *mawaddah* and *warahmah*. According to Islamic law in one of the religious commandments for those who are able to carry it out immediately, as Allah commands in the Qur'an surah *ar-Rum* verse 21 which means, "And among the signs of His power is that He has created for you wives of your own kind, so that you may be inclined and feel at peace with him, and He will make among you a sense of affection. Indeed, there are indeed signs for those who think."

The family has a central role in shaping a peaceful and civilized society. In Islamic teachings, the *sakinah* family, which means a family that is surrounded by tranquility, love, and affection, is an ideal goal that is highly recommended to be achieved. The foundation of the *sakinah* family is based on Islamic values such as compassion, responsibility, respect, and justice. These values not only create a harmonious atmosphere but also serve as a basis for shaping individuals with noble morals. (Aslam, S., & Rahman, F., 2022)

Marriage is a religious means that regulates the pattern of relationships between men and women to pour out affection between them. The purpose of marriage according to the Qur'an is for the happiness and peace of both parties, so to realize this, a solid agreement between the two is needed. In this case, marriage is a process of uniting two parties into one container called the family. This forum not only has a social function but also aims to give birth to awareness and responsibility that is bound by social contracts (*'aqad al-tamlik*) and religious contracts that are valued as worship (*'aqad al-'worship*). (Hasan, A. & Rahmawati, M., 2021).

Challenges from the dynamics of modern life, such as individualism, economic difficulties, and changes in cultural values, make it important for Muslims to keep the foundation of the *sakinah* family strong and intact (Hasanah, 2020). Often for families that are built with strong religious teachings about the family, not a few modern lives threaten the integrity of the family, one of which is domestic violence (KDRT). Domestic violence can appear in various forms, including physical, emotional, and economic violence, which can negatively affect the psychological, social, and spiritual conditions of family members. In the Islamic view, domestic violence is an act that goes against the principles of justice, compassion, and human dignity that are highly valued (Rohman, A., 2020)

Islam provides a comprehensive guide to building and maintaining a *sakinah* family. These religious principles emphasize the importance of good communication, mutual respect between couples, fair division of roles, and peaceful and prudent conflict resolution. Therefore, the discussion of the importance of maintaining the family and overcoming domestic violence from an Islamic perspective is essential to provide solutions and enlightenment for Muslims in facing the challenges that exist in today's era of globalization (Amir, S. & Husni, A., 2022)

One of the phenomena of domestic violence that occurs in Bandung in a case study conducted by Sarah Azkia and Dian Andriasari stated that, based on interviews conducted with Investigators of the Women and Children Protection Unit (PPA) of the Bandung Police, from 2020 to 2022, the factors that cause domestic violence in the city of Bandung are internal factors such as economic problems and external factors such as Infidelity. When examined through the perspective of criminal etiology, a person commits domestic violence because of low self-control in the pursuit of personal interests (Sarah Azkiaet, 2023).

Based on the background description above, this study is different from the previous research, so the researcher titled *Islamic Efforts in Realizing the Sakinah Family: Solutions to Overcome Domestic Violence (KDRT)*". The findings of this study reveal that Islam strongly emphasizes the importance of harmony in the household, by providing clear guidance on the roles and responsibilities of each party, as well as ways to resolve conflicts peacefully and encourage problem solving through dialogue, mediation, and a compassionate approach. Therefore, the application of Islamic teachings that prioritize respect and harmony can be an effective solution in overcoming domestic violence in society.

Research Methods

The method used in this discussion is Library Research, which involves collecting and analyzing various data sources. After the data is collected, the next step is to process it to be compiled in the form of a research report. According to Zed, literature research aims to collect information from relevant literary sources, such as books, scientific journals, articles, and other documents to form a structured study (Zed, 2004). In this study, the authors reviewed a variety of sources, including books, journals, articles, and documents that have been accredited to ensure the accuracy of the information. The collected data is carefully analyzed to obtain conclusions that are in line with the topic of discussion. Sugiyono stated

that in literature research, the data analysis process includes the stages of sorting, organizing, and drawing conclusions according to the theme studied (Sugiyono, 2016).

Results Research and Discussion

The Concept of Marriage in an Islamic Perspective

The term *nikah* comes from the Arabic *nakaha-yankihu* which means the same as the word *tazawwaja* (Basri, 2015). As for in jurisprudence, *nikah* is known as *zawāj*, which is a clear contract pronounced by the prospective groom on the principles and conditions, while according to madzhab 4 (Shafi'i, Hambali, Hanafi and Maliki) defines marriage as a contract that allows a man to have sexual intercourse with a woman. Some Shafi'iyah scholars view that a marriage contract is a contract of worship, that is, allowing a husband to have sex with his wife. So it is not a *tamlik bi al-intifa'* contract like buying and selling something when the payment to the seller has been completed (Ahmad et al., 2022),

One of the views of contemporary scholars is Prof. Dr. Wahbah Az-Zuhayli, a prominent Islamic fiqh expert who is widely known for his works in this field. In his book *Al-Fiqh al-Islami wa Adillatuhu* (2015), Prof. Az-Zuhayli explained that marriage in Islam is a legal contract that legalizes sexual relations between husband and wife. Similarly, in the Qur'an and the hadiths of the Prophet, the word "marriage" is generally interpreted as "covenant of engagement" (Az-Zuhayli, Wahbah., 2015)

Furthermore, in Indonesia there is a positive law that regulates marriage, namely Law No.1 of 1974 which states that: Marriage is an innate bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One Godhead.

The above definitions when detailed will be found:

- a. Marriage is an innate bond between a man and a woman as husband and wife.
- b. The inner birth bond is aimed at forming a happy and prosperous family (household).
- c. The basis of the inner bond and the eternal purpose of happiness is based on the One Godhead.

The essence of marriage described in Law No. 1 of 1974 is in line with the essence of marriage in Islam, because both of them not only see from the perspective of marriage and the wisdom of Islamic law in terms of the bond of birth contract, but at the same time the bond of spiritual connection between husband and wife which is aimed at fostering an eternal and happy family, in accordance with the will of God Almighty. The two forms of law (Indonesian positive law and Islamic law) are different from Western-American law, which

views marriage as only a form of consent and marriage contract. But they have something in common in terms of (Zahra, A., & Fitriana, I., 2021)

The Concept of the Sakinah Family in Islam

The concept of a sakinah family refers to family life that is surrounded by a peaceful, calm, and balanced atmosphere. In Islam, this concept is strengthened through the words of Allah SWT in Surah Ar-Rum verse 21, where Allah states that life partners are created to provide tranquility (*sakinah*), accompanied by love (*mawaddah*), and affection (*rahmah*). The concept of a sakinah family in Islam, including:

- a. *Sakinah* symbolizes calm and comfort in family relationships, especially between husband and wife.
- b. *Mawaddah* is a deep love, transcending the physical aspect, and encompassing spiritual as well as emotional dimensions.
- c. *Rahmah* means affection that emphasizes compassion, empathy, and respect in relationships between family members (Al-Mawardi, 2016).

Dr. Yusuf al-Qaradawi in his book *Fiqh al-Zakat* (latest edition 2020) states that the concept of sakinah is the main basis in the relationship between husband and wife in Islam. According to him, sakinah provides calm and stability in the household, which is a prerequisite for the formation of a healthy family physically, emotionally, and spiritually. Living these values in daily life makes Muslim families role models in society. (Baiq Latifah Hasanah, 2024).

Definition of the Sakinah Family According to the Quran and Hadith

The sakinah family is a concept that reflects a domestic life that is colored by peace, love, and welfare, as taught in Islam. In the Qur'an, the sakinah family is emphasized in Surah Ar-Rum verse 21: "And among His signs (greatness) is that He created spouses for you of your own kind so that you may feel at peace with him, and He makes among you a sense of love (*mawaddah*) and affection (*mercy*)." This verse affirms that marriage aims to create inner peace, which is emphasized by the bond of love and affection. The Prophet Muhammad PBUH also emphasized the importance of building a harmonious family through a hadith: "The best among you is the best for his family" (HR. Tirmidhi). This shows that good treatment in the family is a measure of a person's piety, according to Nur Ihdatul Musyarrafa (2020).

Dr. Yusuf al-Qaradawi's opinion explains that in his view, the concept of the sakinah family based on the Qur'an and Hadith includes aspects of inner peace, love, and affection which are the foundation for a harmonious family life (Al-Qaradawi, 2020).

Characteristics of the Sakinah Family: Compassion, Responsibility, and Good Communication. The sakinah family has several key characteristics that need to be applied in daily life, including:

- a. Affection (rahmah): Relationships in the sakinah family are built on the basis of affection, which is manifested through an attitude of care, empathy, and protection of the rights of family members. This affection includes emotional, spiritual, and physical aspects (Putri Ayu Kirana Bhakti, et al., 2020).
- b. Responsibility (amanah): In a sakinah family, each family member has certain roles and responsibilities, both as a couple and parents. Responsibilities include the obligation to meet economic needs, education, and maintain harmony and peace in the family. In Islam, the husband is entrusted as the head of the family who is in charge of protecting and guiding his family, while the wife plays a role in supporting the husband and creating a harmonious home atmosphere (Sha'ban & Ridwan, 2020).
- c. Good communication: Islam encourages honest, respectful, and open communication between family members. Healthy communication creates a sense of mutual understanding and helps resolve conflicts in a peaceful way. In Surah Al-Hujurat verse 10, Muslims are reminded to maintain brotherhood and avoid divisions that can damage family relationships.

Challenges in Realizing the Sakinah Family

Domestic violence (abbreviated as domestic violence) is violence committed in the household both by the husband and by the wife. According to Article 1 of Law Number 23 of 2004 concerning the Elimination of Domestic Violence (PKDRT Law), what is meant by Domestic Violence is as follows: "Any act against a person, especially a woman, which results in physical, sexual, psychological, and/or domestic neglect misery or suffering, including threats to commit acts, coercion, or unlawful deprivation of independence within the scope of the household" (Naufal Hibrizi Setiawan, et al., 2024)

Factors for Realizing a Sakinah family:

- a. Economic, Communication, and Environmental Influence Issues

Various aspects of life provide its own challenges in building a sakinah family, one of which is economic problems. The inability to meet basic needs can lead to stress in the

household, potentially triggering conflicts between couples. Difficult economic conditions can also reduce quality time spent with family and create stress that, if not properly addressed, can disrupt household harmony (Iskandar, 2018).

b. Ineffective Communication Is Also One of the Significant Challenges

Many families face difficulties in establishing healthy communication, such as an inability to listen to each other, differences of opinion that are not resolved wisely, or communication styles that do not support emotional intimacy. In the *sakinah* family, open and respectful communication is an important foundation for resolving conflicts peacefully (Yusuf, 2019).

c. Influence of the Social Environment

Factors such as the work environment, associations, social media, and communities outside the family, can also affect family values and behavior. Negative influences from the environment that are not in line with Islamic values can weaken the commitment of family members to maintain harmony. Therefore, an internal filter is needed in the family to face this challenge (Al-Ghazali, 2017).

d. Third-Party Involvement or Conflict with the Extended Family

The presence of a third party, either in the form of the intervention of the extended family or the presence of other people who cause conflicts, is a challenge that must be faced to maintain the *sakinah* family. Often extended families provide input or pressure that can complicate the internal dynamics of the nuclear family and create tension between couples. In Islam, although relationships with extended families are important, there are still restrictions so that they do not interfere excessively in household matters. The ability to manage relationships with extended families and maintain household privacy is very important (Nasution, 2020).

e. A Modern Lifestyle That Goes Contrary to Islamic Values

Modern lifestyles that tend to be individualistic, materialistic, and consumptive can be a threat to efforts to build a *sakinah* family. Islamic values that prioritize simplicity, piety, and togetherness are often at odds with modern culture that prioritizes material achievement and individual freedom. Digital technology also brings its own challenges, such as excessive use of social media, which can reduce family interaction, create dependence, and trigger conflicts (Hakim, 2018). To overcome this challenge, Muslim families must re-strengthen

Islamic values, improve the quality of communication within the family, and limit outside influences that are not in line with Islamic teachings (Rahman, 2020).

Efforts to Maintain the Sakinah Family According to Shari'ah

Sharia Foundations to Maintain the Sakinah Family, one of the main things expected from a marriage is the integrity of the marriage bond until the end of the life of the bride and groom. The breakup of a marriage is something that is very disliked in Islam. This is as the Messenger of Allah (*peace and blessings of Allaah be upon him*) said:

أَبْغَضُ الْحَالِلِ إِلَى اللَّهِ الطَّلَاقُ

It means: "The halal act that Allah hates the most is talaq (divorce)" (Abu Daud (3/505).

Some scholars say that originally, divorce was haram to do. However, the law changed to be permissible due to urgent needs. *Shaykh Islam* Ibn Taymiyah said:

أَنَّ " الْأَصْلَ فِي الطَّلَاقِ الْحُظْرُ " وَإِنَّمَا أُبِيحَ مِنْهُ قَدْرَ الْحَاجَةِ

Meaning: "... That in fact "the original law of divorce is forbidden", and it is only permissible based on the level of existing needs (Ibn Taymiyah, 1995: 33/81)

To avoid divorce and achieve household integrity, the right steps are needed, including by building a harmonious relationship between husband and wife in living a married life. When harmony in the household has been well established, then with Allah's permission, disputes and quarrels that cause many divorces can be avoided (PA Jember, 2019).

Given the importance of this, Islamic sharia has hinted at things that affect domestic harmony, both explicitly and implicitly. In the Qur'an, there are several things that can build household harmony. Likewise in the hadiths which are a reflection of the life of the Prophet (*peace and blessings of Allaah be upon him*). In addition, there are also many things that cause the collapse of harmony, both in the Qur'an and in the hadiths of the Prophet (*peace and blessings of Allaah be upon him*).

Factors That Build Household Harmony Before Marriage

Building domestic harmony is not only done after the establishment of a marriage bond. However, some things that have a significant influence on the establishment of harmony are actually done before marriage. Among the efforts that have been explained in Islamic law are as follows:

a. Choosing a commensurate/equal partner (*kufu'*)

Although most scholars say that the equality of husband and wife (*kafaa'ah*) is not a valid condition for a marriage, this is very important to consider (Fahmi, 2020). Because with the existence of *kafaa'ah*, husband and wife can realize a family that is *sakinah*, *mawaddah*, and *rahmah*. With the presence of *kafaa'ah* in marriage, each husband and wife are expected to get harmony and harmony and be able to avoid crises in domestic relationships (Asrizal, 2015). Therefore, in a hadith it is stated:

لَا تَنْكِحُوا النِّسَاءَ إِلَّا الْأَكْفَاءَ، وَلَا يُزَوِّجُهُنَّ إِلَّا الْأَوْلِيَاءُ

"Do not marry your women except with those who are equal. And they shall not be married except by guardians." (Al-Daruquthniy: 4/358)

b. Choosing a pious partner

In general, a man chooses a future wife for several reasons: because of her wealth, position, beauty, and also religious qualities. This is something natural and commonplace. Because everyone has different judgment leanings and needs. It is possible for a person to think that he will get happiness in his marriage if he marries a rich woman or has a good position. While others feel the need for a beautiful wife in order to achieve that happiness.

However, among all these reasons, there is no guarantee of happiness, marriage blessings and domestic harmony for a person, unless he chooses a partner based on religious factors. This is as stated by the Messenger of Allah (peace and blessings of Allaah be upon him):

تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ : لِمَالِهَا ، وَلِحَسْبِهَا ، وَلِجَمَالِهَا ، وَلِدِينِهَا ، فَاطْفُرْ بِذَاتِ الدِّينِ
تَرْبِتْ يَدَاكَ

"The woman was married for 4 (four) reasons: because of her wealth, position, beauty, and religion. So, take a woman who is good in religion, and you will be lucky." (Bukhari, 1422 AH: 7/7; Muslim: 2/1086)

Based on this hadith, when a person chooses a pious or righteous partner, it is hoped that he will achieve happiness and harmony in his household.

To get this, a person is not satisfied by only looking at the individual piety that his prospective partner has. However, each of the husband and wife must also have good

social piety. This is because social piety has a very close relationship with harmony and divorce (Arifin, 2016).

It is possible that married couples who have had good individual piety do not get harmony in the household or even reach the stage of divorce. This is the same as what happened in the household of the Messenger of Allah (peace and blessings of Allaah be upon him), where he once divorced Hafshah and then referred to him again. In fact, as is known, both have a very high level of individual piety.

c. Get to know your partner well

The most important thing to do before getting married is to find important information related to the prospective partner properly. Because this is how a person can ensure that his prospective partner meets the two criteria mentioned above, namely: kafa'ah and piety. In addition, the information that has been collected can be an additional consideration in making a decision, whether to continue with the wedding plan with him or not (Zainal et al., 2021),

One of the most important things in the process of getting to know a prospective partner is to do nadzhar (looking at the physical appearance of the prospective partner). For many people, physical considerations play a huge part in determining their partner. Because, with that a person will know directly and what the physical condition of his prospective partner is. Therefore, for this purpose, the Shari'ah allows looking at the opposite sex (who is not a mahram) which is originally something forbidden. This aims to make the person concerned more motivated to hold a wedding and become one of the factors that will bring happiness and harmony to the household. Hasan & Siti (2021)

The Messenger of Allah (peace and blessings of Allaah be upon him) said to Al-Mughirah bin Shu'bah when he proposed to a woman:

أَنْظُرْ إِلَيْهَا فَإِنَّهُ أَحْرَى أَنْ يُؤَدِمَ بَيْنَكُمَا

"Look at him, because it can help build harmony between the two of you." (Al-Tirmidhi, 1998: 2/388)

He also said:

إِذَا خَطَبَ أَحَدُكُمْ الْمَرْأَةَ فَإِنْ اسْتَطَاعَ أَنْ يَنْظُرَ إِلَى مَا يَدْعُوهُ إِلَى نِكَاحِهَا فَلْيَفْعَلْ

"If one of you proposes to a woman, while he is able to see the part of her that can motivate him to marry her, then he should do so." (Abu Daud, 2009: 3/424)

If after the process of gathering information and nadzhar a match is found between the two, then that is what is expected. However, if after some or all of that is done, it turns

out that there is something that you don't like, then each of the two can withdraw from an early age. Because, if the wedding plan continues, it is feared that it will cause friction in their home life.

Efforts to Maintain Household Harmony

The efforts to build household harmony that can be done after marriage include:

a. Treating spouses as God's decree

After getting married, sometimes some people find that their partner is not what he expected. So, they think their life will not be happy because there is something lacking in their partner. If marriage continues, it can trigger conflicts and destroy harmony. However, the opposite can be achieved if each of the husband and wife is willing and happy with their partner. Because in fact, a husband is a gift that Allah has set for his wife, and vice versa. So, if a person feels pleased and sincere in what Allah has given him, then he will get satisfaction in his heart. And this can result in the establishment of harmony in his household. (Nabila & Ismail, 2021) The Prophet said:

وَارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَغْنَى النَّاسِ

"And be pleased with what Allah has shared for you, and you will surely become the richest human being." (Al-Tirmidhi (4/127)

b. Chest-free with flaws and mistakes of the couple

It has become sunnatullah that every human being must have flaws and mistakes. Nothing is perfect and error-free. This is as affirmed by the Messenger of Allah (peace and blessings of Allaah be upon him):

كل ابن آدم خطاء وخير الخطائين التوابون

"Every son of Adam (man) always makes mistakes, and the best of those who are wrong are those who repent." (Al-Tirmidhi : 4/240)

The more often you interact with others, the more your flaws and mistakes will be visible. Especially interactions that occur in the household. The shortcomings and mistakes of a husband will be very easy to see by the wife, and vice versa. Often the seeds of friction in the household begin to emerge because each of them does not accept the shortcomings and faults of their partner. However, this can be handled well if each of the two is open to the shortcomings and forgives the mistakes of their partner. Because, in addition to these shortcomings and mistakes, there are advantages and positive things to be proud of. This is as hinted at in the words of the Prophet:

لَ يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ

"It is not appropriate for a believer to hate a believer (his wife). If he hates a moral from him, then he can still like it because of his other morals." (Muslim: 2/1091)

In this hadith there is a guidance for husband and wife, when they find a deficiency or mistake from their partner, they should be open-minded and forgive the mistake, and not make it a reason to hate him in totality. If this can be applied properly, then with the permission of Allah harmony in the household will be realized (Nadia & Rasyid, 2020)

c. Realizing the role of the husband as the imam and the wife as the makmum

One of the important efforts to build harmony is to be aware of the role of husband and wife and realize it in family life. A husband is appointed by Allah as a leader or imam, while a wife is appointed as her mother. Allah said:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

"Men (husbands) are leaders over women (wives) because Allah has given some of them (men) an advantage over others (women) and because they (husbands) have provided for themselves with their possessions." (Q.S. An-Nisa': 34)

As a household leader, a husband is required to optimize his function as a leader who is fully responsible for the benefits of the household, both in the form of alimony, housing, education, and others. Therefore, he is the one who has to work to earn a living, provide a place to live, and provide and facilitate education for his wife and children. As a leader, he also needs to direct and instruct his wife in matters that bring benefits to the household. A husband also needs to give good reprimands and guidance to his wife when he makes a mistake (Rizki & Hadi, 2022)

Meanwhile, as a makmum, the wife's biggest role lies in her obedience to her husband's direction, not acting outside of what she allows, and taking care of herself when her husband is not by her side. Wives also have a role in helping their husbands to achieve the common good and give them input and advice in good ways. All of this has been hinted at in the continuation of the above verse:

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَآلَتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ
عَلِيمًا كَبِيرًا

"So, the righteous women are those who obey (to Allah) and maintain (their honor) when (their husbands) are not there because Allah has taken care of (their honor). As for those whom you are worried about their disobedience, then advise them, then leave them in bed (split beds), and (if they are still so) beat them. However, if they are obedient to you, do not look for excuses to do bad things to them. Indeed, Allah is the Highest, the Greatest." (Q.S. An-Nisa': 34)

When each of the two has carried out this role well, then the harmony that God willingly desires will be realized. On the other hand, if there are roles that have not been realized to the maximum or are roles that have been swapped, it is feared that harmony will be difficult to achieve.

d. Fulfilling rights and obligations

In social life, humans cannot be separated from the relationship between rights and obligations. Especially in the marriage bond between husband and wife. Each of the two has rights that must be obtained and also obligations that must be fulfilled.

In verse 34 of Surah An-Nisa' above, Allah hints at the main obligation in marriage, namely maintenance for the husband and obedience for the wife. This shows that there is a command to build household harmony and form an ideal family. However, it will not be possible unless both husband and wife fulfill their obligations and each other also gets their rights (Misbahuzzulam, 2019).

There are 2 types of maintenance that must be fulfilled by the husband, namely zahir maintenance and inner maintenance. The zahir alimony includes food, clothing, and shelter. While mental maintenance includes biological relationships (jima'). As Allah says in the Qur'an:

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا

"And the obligation of the father (husband) is to give rizki (food) and clothes to them (wives) in an appropriate way. A person is not burdened except according to his level of ability." (Q.S. Al-Baqarah: 233)

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ

"Place them (wives) where you live according to your ability." (Q.S. Al-Thalaq: 6)

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ

"And when they have been purified (from menstruation), then come (jima'lah) according to what Allah has commanded you." (Q.S. Al-Baqarah: 222)

From some of the above verses, it can be concluded that the command to fulfill obligations in the household is adjusted based on the level of ability of each one. Thus, it is inappropriate for a husband or wife to demand more rights beyond the limits of their partner's ability when he has tried his best in fulfilling this obligation. This aims to maintain household harmony, which is when each of the two has felt enough of the rights obtained according to the ability of their partner (Hanafi & Yulia, 2021)

e. Commitment to implement Islamic sharia

When explaining the law of ruju' (remarriage) after the third divorce between husband and wife, Allah binds this ability with a strong conviction that they will enforce the boundaries of Allah which is the sharia of Islam itself. Allah said:

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

"So, if she divorces him (the third talaq), then the woman is no longer lawful for her until she marries another husband. Then if she divorces him, then there is no sin for to refer to if they both see that they are capable of carrying out the limits of Allah. Those are the provisions of Allah that are explained to the knowledgeable." (Q.S. Al-Baqarah: 230)

This verse shows that in order to achieve harmony, a couple must commit to upholding Islamic law within the scope of their household. Farida & Salman (2023). If not, then the trigger for divorce in the form of conflict between the two will have the potential to occur. As indicated in the previous verse, when the husband and wife are worried that they will not be able to enforce the laws of Allah, then the wife is allowed to pay a ransom ('iwadh) on herself as a condition for the realization of the divorce (khulu').

فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ

"And if you are worried that both of you are not able to enforce the laws of Allah, then there is no sin in paying a ransom (by the wife) against her." (Q.S. Al-Baqarah: 229)

f. Interact with ma'ruf (good and appropriate)

It has become human nature that they are happy to be treated well by others. Such good treatment can provide peace and happiness for someone who receives it. Not only

that, but good treatment can also build love and close relationships between others, even between 2 parties who previously had hostility. Allah said:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

"And there is no equal between good and evil. Repay (the evil) with a better one, so that someone who (before) had enmity with you will become like a faithful friend." (Q.S. Fushilat: 34)

This also applies to household life. To foster a sense of love and happiness between husband and wife, both must establish good interactions and get used to treating each other positively. Both in the form of deeds and ways of communicating (Rina & Hafid, 2020) If this can be realized, then with the permission of Allah, their household harmony can also be realized. Therefore, Islam commands husbands to interact with ma'ruf to their wives, and vice versa. And as Allah says:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

"And associate them (wives) in a proper way." (Q.S. Al-Nisa': 19)

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

"And they (wives) have rights commensurate with their obligations in a proper way." (Q.S. Al-Baqarah: 228)

From the above explanation, it can be concluded that from an Islamic perspective, there are several factors of determination or efforts to maintain domestic harmony that can be done before marriage and after marriage. Efforts to build domestic harmony that can be done before marriage are: (a) Choosing a commensurate/equal partner (kufu'), (b) Choosing a pious partner, (c) Getting to know the partner well. The efforts that can be made after marriage are: (a) Pleasing the spouse as Allah's decree, (b) Expanding one's chest with the shortcomings and mistakes of the spouse, (c) Realizing the role of the husband as an imam and the wife as a makmum, (d) Fulfilling rights and obligations, (e) Commitment to carrying out Islamic law, (f) Interacting with ma'ruf (good).

Efforts and Individual Roles in Maintaining the Sakinah Family

a. Commitment of Husband and Wife to Islamic Values in Marriage

Marriage in Islam is not only seen as a legal and social bond, but also as a worship that has a spiritual dimension. The commitment of husband and wife to Islamic values is

very important in building a *sakinah* family, which is a family full of peace, affection, and blessings. Islam teaches that husbands and wives must support each other to live in accordance with religious teachings. In Surah Al-Baqarah verse 187, Allah SWT explains that life partners are clothes for each other, which means to cover, protect, and strengthen each other.

Husbands and wives who are committed to Islamic values will strive to maintain each other's honor, carry out common religious obligations, and support each other in achieving common goals, both in worldly and religious life. This means practicing principles such as justice, compassion, and piety in the household.

b. Mutual Respect and Understanding of Each Other's Rights and Obligations

In a harmonious household, husband and wife must respect each other and understand each other's rights and obligations. Islam teaches a clear and fair division of roles in the family, where the husband as the head of the family has the responsibility to provide maintenance and protection, while the wife has a role in supporting the husband and taking care of the household. However, in practice, these rights and obligations must be carried out with mutual understanding and respect.

In Surah An-Nisa verse 34, Allah SWT emphasizes the importance of safeguarding each other's rights in marriage. The obligation of a husband is to take care of his wife with affection, while the wife must also respect her husband in a way that is in accordance with the teachings of Islam. When husbands and wives understand their respective rights and obligations, they can live their home life more harmoniously and full of blessings.

The Importance of Patience, Counseling One Another in Kindness, and Sacrifice in Family Relationships

Patience, counseling each other in kindness, and sacrifice are important values in building a good family relationship. In Surah Al-Asr verse 3, Allah SWT reminds mankind to always do good, including in living family relationships. Patience in the face of trials in married life and giving each other constructive advice are indispensable so that every problem can be solved in a good way (Fashi Hatul Lisaniyah, et al., 2021).

The Prophet Muhammad PBUH also taught to advise each other in kindness, as stated in the hadith: "Religion is advice" (HR. Muslim). Counsel given in a wise and loving manner will strengthen the relationship between husband and wife. In addition, sacrifice in carrying out their respective roles is also a form of contribution that strengthens family relationships.

This sacrifice is not only in the form of material, but also in the form of time, attention, and effort to understand the feelings of the partner.

By maintaining a commitment to Islamic values, respecting each other's rights and obligations, and instilling the values of patience, advice, and sacrifice, husbands and wives can create a family that is *sakinah*, *mawadah*, and merciful. The implementation of Islamic teachings in family life will bring happiness and blessings both in this world and in the hereafter.

Islamic Efforts Against Domestic Violence (DV)

Islam categorically opposes all forms of violence, including domestic violence. Violence, whether physical, verbal, or emotional, is contrary to the basic principles of Islam that emphasize compassion, justice, and respect for human dignity. In Surah Ar-Rum verse 21, Allah SWT says that marriage is a means to create tranquility (*sakinah*), love (*mawaddah*), and affection (*rahmah*) between husband and wife. Therefore, Islam encourages the creation of peaceful relationships and no room for domestic violence.

In addition, the hadith of the Prophet Muhammad PBUH also emphasizes the importance of good treatment of wives. One of the famous hadiths reads, "The best among you is the best in treating his wife" (HR. Tirmidhi). This shows that violence against a partner, especially in the household, is strictly forbidden in Islam, and there should be an effort to resolve the issue in a compassionate, not violent, way.

a. The Role of Good Communication in Overcoming Family Conflicts

Good communication is the key in resolving conflicts in the family. Islam teaches the importance of open, honest, and respectful communication. In Surah Al-Hujurat verse 10, Allah SWT says that Muslims must maintain brotherhood and avoid disputes. In the household, it is important to create space for husband and wife to listen to each other, respect opinions, and find solutions together wisely.

In addition, good communication also involves managing emotions and understanding your partner's feelings. Islam teaches not to neglect the rights of spouses, and encourages dialogue that prioritizes peaceful solutions, not confrontation. For example, the Prophet Muhammad PBUH taught to speak with good words and maintain manners in communicating, as in the hadith: "Good words or silence" (HR. Bukhari and Muslim).

b. Family Guidance (Ta'lim and Islamic Counseling) to Strengthen Relationships

Family guidance in Islam plays an important role in building healthy and harmonious relationships. Through ta'lim (religious learning) and counseling based on Islamic values, married couples can better understand their roles and responsibilities in the family. Islamic counseling, which integrates the principles of religious teachings, helps families overcome problems without violating Islamic norms. In the Quran and Hadith, there are many instructions that teach about the importance of patience, respect, and justice in married life.

Ta'lim and family guidance also help couples manage emotions, improve communication patterns, and strengthen the spiritual bond between husband and wife. This guidance can be provided by scholars, religious leaders, or counselors who understand the field of religion and Islamic psychology.

c. Intervention of Islamic Institutions (Such as Social Institutions or Sharia Courts) in Handling Domestic Violence Cases

Islamic institutions have an important role in handling domestic violence cases by providing legal and social interventions in accordance with Islamic teachings. Sharia courts can function to resolve family disputes involving violence, taking Islamic law into account as the basis for decision-making. The intervention aims to protect the rights of family members, especially women and children, and to provide solutions that are fair and in accordance with Islamic principles. In addition, Islamic social institutions can also aid, counseling, and legal assistance to victims of domestic violence. This is crucial to ensure that victims receive protection in accordance with Islamic law and have access to justice.

d. Prioritizing Advice, Mediation, and Peaceful Settlement in Accordance with Islamic Teachings

Islam promotes conflict resolution through advice, mediation, and peaceful approaches. In many hadiths, the Prophet Muhammad PBUH taught to always find a peaceful way to solve problems, including in household problems. One of the ways taught is to mediate between disputing couples, as written in Surah An-Nisa verse 35 which suggests presenting a mediator from the husband and wife's side.

Advice given with compassion and non-violence is highly valued in Islam, as it is a way to bring a disputing couple back together. Islam strongly emphasizes the importance of prioritizing peace and harmony in the family, by not allowing violence to be a way out of existing problems.

Conclusion

The importance of maintaining the sakinah family and resolving domestic conflicts based on the Islamic teachings of the sakinah family, which means a family full of peace, affection, and blessings, is the main goal in domestic life according to Islam. This can be achieved with a strong commitment from husband and wife to follow the principles of Islamic teachings in daily life. Islam teaches values such as compassion, justice, patience, and mutual respect between couples.

In a household, husband and wife must support each other and fulfill their obligations with full responsibility and understanding, and avoid all forms of violence, whether physical, verbal, or emotional, that are contrary to religious teachings. Domestic conflicts are natural, but Islam teaches to resolve them in a loving and peaceful way. Through open communication, constructive advice, and sacrifice from both sides, problems can be resolved without violence. In the face of serious problems such as domestic violence (DV), Islam encourages peaceful settlement through mediation, advice, and the role of Islamic institutions that can provide protection and justice in accordance with sharia.

Recommendations:

The researcher recommends investigating how the verses of the Qur'an and the hadith of the Prophet Muhammad PBUH, which teach compassion, mutual respect, and maintaining peace in the family, can be used as guidelines to prevent domestic violence. Is it a thematic study both in the Qur'an and Hadith?

Bibliography

- Al-Ghazali, I. (2017). *Social ethics in Islam*. Jakarta: Bumi Aksara.
- Al-Mawardi, A. (2016). *Manners in the household*.
- Al-Qardawi, Y. (2000). *Fiqh al-Zakat*. Beirut: Dar al-Taqwa.
- Al-Zuhayli, W. (2015). *Al-Fiqh al-Islami wa Adillatuhu (Islamic jurisprudence and its evidence)*. Beirut: Dar al-Fikr.
- Bukhari, M. (2003). *Sahih Bukhari*. Beirut: Dar al-Fikr.
- Hakim, A. (2018). *Social change and challenges of Muslim families*. Bandung: Mizan.
- Iskandar, I. (2018). *Management of the sakinah family in Islam*. Yogyakarta: Muslim Library.

- Ministry of Religion of the Republic of Indonesia. (2019). *The Quran and its translation*. Jakarta: Ministry of Religious Affairs of the Republic of Indonesia.
- Muslim, I. (2001). *Sahih Muslim*. Beirut: Dar al-Fikr.
- Tirmidzi, M. (2003). *Tirmidzi sounds*. Beirut: Dar al-Fikr.
- Zainuddin, A. (2017). *Islamic family law*. Jakarta: Kencana.
- Al-Amin, M. (2018). The role of Sharia courts in handling domestic violence cases. *Journal of Islamic Law*, 12(2), 56–67.
- Ali, S. (2021). Education of sakinah family values in Islam. *Journal of Family Studies*, 10(2), 123–135.
- Amalia, L. (2021). Children's education in Islamic perspective. *Journal of Islamic Education*, 14(4), 321–339.
- Amir, S., & Husni, A. (2022). Islamic approaches to family conflicts and domestic violence: A solution for contemporary issues. *Journal of Family and Social Welfare*, 15(4), 67–80.
- Aslam, S., & Rahman, F. (2022). Islamic family and social harmony: The concept of sakinah families. *Journal of Islamic Family Studies*. Pascasarjana UIN Maulana Malik Ibrahim Malang. Retrieved from <https://ejournal.uin-malang.ac.id/index.php>
- Baiq, L. H. (2024). [Untitled]. *Journal of Islamic Religious Studies*, 1(2), 67–74. <https://www.journal.formadenglishfoundation.org/>
- Bhakti, P. A. K., Taqiyuddin, M., & Saputra, H. (2020). The sakinah family according to the perspective of the Qur'an. *Al-Tadabbur: Journal of Qur'an Science and Tafsir*, 5(2), 229–250.
- Fashi, H. L., et al. (2021). [Untitled]. *The Indonesian Journal of Islamic Law and Civil Law*, 2(2), October, 2021. <https://www.ejournal.iainutuban.ac.id/index>
- Hakim, A. (2019). The role of women in Muslim families. *Journal of Women and Family*, 15(3), 201–213.
- Hasan, A., & Rahmawati, M. (2021). Marriage in Islam: Between social welfare and worship values. *Journal of Fiqh and Islamic Family Law*, 18(2), 110–125.
- Hasanah, Z. (2020). Family education in Islam. *Journal of Islamic Family and Society*, 5(2), 87–99.
- Hasan, A. (2018). The role of the family in education and household harmony. *Journal of Islamic Education*, 9(2), 34–49.

Nasution, R. (2020). Nuclear family and extended family relationships: An Islamic approach. *Journal of Family Studies*, 12(2), 145–158.

Nur, I. M. (2020). The age limit for marriage in Islam: Analysis of madhhab scholars on the age of marriage. *Shautuna: Scientific Journal of Comparative Students of the School of Islamic State Alauddin Makassar*, 1(3), September 2020. <https://journal3.uin-alauddin.ac.id/index.php/shautuna/article>

Rohman, A. (2020). Domestic violence: An Islamic perspective and its implications in family life. *Journal of Islamic Family Sciences*, 13(2), 75–90.

Rahman, Z. (2020). Modern lifestyle and its impact on Islamic values in the family. *Journal of Islamic Social Sciences*, 10(1), 101–115.

Setiawan, N. H., et al. (2024). [Untitled]. *Journal of Legal Dialectics*, 6(2), December 2024. <https://ejournal.fisip.unjani.ac.id/>

Syamsudin, S. (2017). The effect of patience in living a marriage. *Journal of Islamic Family and Life*, 8(1), 55–64.

Syamsudin, S. (2018). Family education in Islam. *Journal of Islamic Education*, 7(1), 22–34.

Yusuf, A. (2019). Effective communication in Muslim families. *Journal of Da'wah and Communication*, 15(3), 219–231.

Zahra, F., & Rina, L. (2023). The role of Islamic values in family harmony and domestic violence prevention. *International Journal of Islamic and Social Studies*, 19(1), 112–126.

