

Reconstructing the Concept of Sakinah Family in the Qur'an: A Maqāsidī Tafsir Analysis of Contemporary Muslim Family Dynamics

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Abstract

Contemporary Muslim families are increasingly confronted with complex challenges arising from globalization, digital transformation, economic uncertainty, shifting gender relations, and the erosion of emotional communication within households. Although the concept of sakinah family occupies a central position in Islamic discourse, existing studies predominantly approach it through normative and legalistic frameworks that emphasize formal compliance and patriarchal authority, while paying limited attention to contemporary social realities and the ethical objectives of the Qur'an. This study aims to reconstruct the Qur'anic concept of the sakinah family through the integration of maqāsid al-sharī'ah and Jasser Auda's systems theory. Employing a qualitative library-based approach, the research utilizes thematic Qur'anic exegesis (tafsīr mawḍū'ī) and a maqāsidī interpretive framework to analyze Qur'anic verses related to family ethics, supported by classical and contemporary exegetical literature. The findings reveal that the Qur'anic notion of sakinah extends beyond the formal legality of marriage toward the realization of emotional security, ethical affection, compassionate care, collaborative responsibility, and holistic well-being. Based on these findings, the study proposes the Systemic Sakinah Family Model, consisting of five interconnected pillars: sakinah (emotional security), mawaddah (ethical affection), raḥmah (compassionate care), qiwāmah (collaborative responsibility), and maṣlahah (holistic well-being). Through Auda's systems approach, the family is conceptualized as a dynamic ethical system that continuously interacts with social, economic, cultural, and technological transformations. The study contributes to contemporary Qur'anic scholarship by extending maqāsidī interpretation beyond legal reasoning toward a systemic analysis of family ethics and offers a conceptual framework for strengthening family resilience, emotional well-being, and ethical partnership in contemporary Muslim societies.

Keywords: Sakinah Family; Maqāsid al-Sharī'ah; Jasser Auda; Systems Theory; Qur'anic Family Ethics; Contemporary Muslim Family.

Abstrak

Keluarga Muslim kontemporer menghadapi berbagai tantangan yang semakin kompleks akibat globalisasi, transformasi digital, ketidakstabilan ekonomi, perubahan relasi gender, serta melemahnya kualitas komunikasi emosional dalam rumah tangga. Meskipun konsep keluarga sakinah menempati posisi sentral dalam diskursus Islam, kajian-kajian yang ada umumnya masih menggunakan pendekatan normatif dan legalistik yang menekankan kepatuhan formal serta otoritas patriarkal, sehingga kurang mengakomodasi dinamika sosial

kontemporer dan tujuan etis Al-Qur'an. Penelitian ini bertujuan merekonstruksi konsep keluarga sakinah dalam Al-Qur'an melalui integrasi *maqāṣid al-syarī'ah* dan teori sistem Jasser Auda. Penelitian menggunakan pendekatan kualitatif berbasis studi pustaka dengan metode tafsir tematik (*tafsīr mawḍū'ī*) dan kerangka tafsir maqāṣidī untuk menganalisis ayat-ayat Al-Qur'an yang berkaitan dengan etika keluarga, didukung oleh literatur tafsir klasik dan kontemporer. Hasil penelitian menunjukkan bahwa konsep keluarga sakinah dalam Al-Qur'an tidak terbatas pada legalitas formal perkawinan, melainkan berorientasi pada terwujudnya keamanan emosional, afeksi etis, kepedulian penuh kasih, tanggung jawab kolaboratif, dan kesejahteraan holistik. Berdasarkan temuan tersebut, penelitian ini menawarkan Model Keluarga Sakinah Sistemik yang terdiri atas lima pilar yang saling terhubung, yaitu sakinah (keamanan emosional), mawaddah (afeksi etis), rahmah (kepedulian penuh kasih), qiwāmah (tanggung jawab kolaboratif), dan maṣlaḥah (kesejahteraan holistik). Melalui pendekatan sistem Jasser Auda, keluarga dipahami sebagai sistem etis yang dinamis dan senantiasa berinteraksi dengan perubahan sosial, ekonomi, budaya, dan teknologi. Penelitian ini berkontribusi pada pengembangan studi Al-Qur'an kontemporer dengan memperluas cakupan tafsir maqāṣidī dari penalaran hukum menuju analisis etika keluarga berbasis sistem, sekaligus menawarkan kerangka konseptual untuk memperkuat ketahanan keluarga, kesejahteraan emosional, dan kemitraan yang berkeadaban dalam masyarakat Muslim kontemporer.

Kata Kunci: Keluarga Sakinah; Maqāṣid Al-Syarī'Ah; Teori Sistem Jasser Auda; Etika Keluarga Qur'ani; Keluarga Muslim Kontemporer.

INTRODUCTION

The contemporary Muslim family is currently facing profound social, cultural, and spiritual transformations that increasingly challenge the stability of family life in many Muslim societies. Globalization, digital communication, economic pressure, shifting gender roles, and declining religious values have significantly influenced the structure and dynamics of Muslim families. In many contexts, these transformations contribute to increasing rates of divorce, domestic conflict, emotional disconnection, and weakening spiritual commitment within households. Recent studies reveal that social media, economic instability, and cultural changes have become dominant factors contributing to family crises among Muslim communities, particularly in urban environments.¹ Such realities indicate that the contemporary Muslim family is not merely experiencing structural transformation but also undergoing ethical and spiritual disruption.

Recent statistical data further demonstrate the seriousness of family instability in Indonesia as the world's largest Muslim-majority country. According to the 2025 data released by the Indonesian Central Statistics Agency (BPS), the number of divorce cases in Indonesia reached 876,336 cases. The dominant factor contributing to divorce was continuous disputes

¹ D. Hanafi, "Social Media Usage Deviation and Impact on Muslim Family Dynamics in Makassar City, South Sulawesi," *Samarah* 8, no. 3 (2024): 1597–622, <https://doi.org/10.22373/sjhk.v8i3.24113>; A. S. A. Bashaib, "The Arabian Muslim Family and Globalization Impact," *Pakistan Journal of Life and Social Sciences* 22, no. 2 (2024): 11287–96, <https://doi.org/10.57239/PJLSS-2024-22.2.00852>.

and conflicts (*perselisihan dan pertengkaran terus menerus*), amounting to 564,652 cases, followed by economic problems with 211,454 cases, abandonment by one party with 62,058 cases, and domestic violence with 14,276 cases.² These figures indicate that contemporary family crises are closely related not only to legal or administrative issues but also to emotional instability, economic vulnerability, communication breakdown, and weakening ethical relationships within Muslim households. Furthermore, the rapid expansion of digital culture and social media has intensified pressures on Muslim families by reshaping patterns of communication, authority, intimacy, and emotional interaction in domestic life. Consequently, contemporary Muslim family crises should be understood as multidimensional phenomena involving social, psychological, moral, and spiritual disruptions that require contextual and transformative religious responses.

Within Islamic teachings, the family occupies a central position as the foundation of social civilization and moral formation.³ The Qur'an conceptualizes marriage and family life as a sacred institution intended to create tranquility (*sakinah*), affection (*mawaddah*), and compassion (*rahmah*), as expressed in QS al-Rūm [30]:21. The concept of *sakinah family* has therefore become one of the most important ideals in Muslim societies. A *sakinah* family is generally understood as a harmonious household characterized by emotional stability, mutual respect, spiritual commitment, and social responsibility.⁴ Several studies emphasize that the foundations of a *sakinah* family include emotional support, effective communication, fulfillment of mutual rights and obligations, and adherence to Islamic ethical principles.⁵ In addition, premarital preparation, financial stability, and religious commitment are frequently regarded as important elements in

² Badan Pusat Statistik Indonesia, "Jumlah Perceraian Menurut Provinsi<sup>> dan Faktor Penyebab Perceraian (perkara), 2025 - Tabel Statistik," 2025, <https://www.bps.go.id/id/statistics-table/3/YVdoU1IwVmlTM2h4YzFoV1psWkViRXhqTIZwRFVUMDkjMw==/jumlah-perceraian-menurut-provinsi-dan-faktor-penyebab-perceraian--perkara---2024.html?year=2025>.

³ Rosdalina Bukido et al., "Divorce Among Female Muslim Civil Servants: Legal Perspectives in Indonesia," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 25, no. 1 (June 2025): 85–116, <https://doi.org/10.18326/ijtihad.v25i1.85-116>.

⁴ A. Fauzan and H. Amroni, "The Concept of Sakinah Family In The Contemporary Muslim Generation," *Al-'Adalah* 17, no. 1 (2020): 51–70, <https://doi.org/10.24042/adalah.v17i1.6458>.

⁵ H. Harun et al., "The Development of Sakinah Family Framework Based On Ict Technology: A Community Survey In Selangor," *Journal of Fatwa Management and Research* 26, no. 2 (2021): 347–59, <https://doi.org/10.33102/jfatwa.vol26no2.420>; N. Bilalu, W. Purwadi, and S. M. Subeitan, "The Role of Mastūra Da'wah in Forming A Sakinah Family in the Jama'ah Tabligh of Manado City," *Al-'Adalah* 19, no. 2 (2022): 401–18, <https://doi.org/10.24042/adalah.v19i2.11268>.

constructing family harmony and resilience. However, despite its popularity in Islamic discourse, the concept is frequently interpreted in a normative and idealistic manner without adequate contextual engagement with contemporary family realities.

The normative tendency in understanding the *sakinah* family often places excessive emphasis on formal religious obedience while neglecting the complexity of modern social challenges. Traditional interpretations commonly focus on patriarchal family structures, rigid gender roles, and legalistic obligations, which may no longer fully correspond to contemporary Muslim family dynamics. In many Muslim societies, women increasingly participate in public and economic sectors, family communication patterns are changing due to technological influences, and younger generations are renegotiating concepts of marriage, authority, and emotional partnership. Contemporary scholarship demonstrates that family-related Qur'anic verses are now being reinterpreted to accommodate changing socio-economic realities and gender relations.⁶ This situation creates an urgent need to reconstruct the concept of *sakinah* family through approaches that are more contextual, ethical, and socially responsive.

Academic discussions concerning Qur'anic family ethics have also undergone significant development in recent decades. Classical tafsir traditions generally emphasize male authority (*qiwāmah*) and hierarchical family relations, while contemporary Muslim scholars increasingly advocate reinterpretations grounded in justice, equality, and reciprocity. Scholars such as Amina Wadud and Asma Barlas criticize patriarchal readings of Qur'anic family verses and argue that the Qur'an fundamentally promotes ethical partnership and human dignity.⁷ Similarly, contextualist scholars like Abdullah Saeed emphasize the importance of socio-historical interpretation in understanding Qur'anic ethics within contemporary realities.⁸ These developments demonstrate that Qur'anic interpretation is not static but continuously evolves alongside changing social contexts. In the contemporary era, Qur'anic interpretation is increasingly influenced by digital media, social

⁶ Ahmad Rajafi, *Khazanah Islam, Perjumpaan Kajian Dengan Ilmu Sosial* (Deepublish, 2018); A. Sawja, "Propagating Gender Norms in an Islamic Republic: Three Pakistani Alims and Their Online Tafsirs," *Journal of Qur'anic Studies* 25, no. 3 (2023): 55–88, <https://doi.org/10.3366/jqs.2023.0556>.

⁷ A. Hasan, *Decoding the Egalitarianism of the Qur'an: Retrieving Lost Voices on Gender*, Decoding the Egalitarianism of the Qur'an: Retrieving Lost Voices on Gender (2019), 166, <https://doi.org/10.5040/9781666990454>; A. Afsaruddin, "Women and the Qur'an," in *The Oxford Handbook of Qur'anic Studies* (2020), 527–37, <https://doi.org/10.1093/oxfordhb/9780199698646.013.54>.

⁸ Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (Erscheinungsort nicht ermittelbar: Taylor & Francis, 2006).

transformation, feminist discourse, and modern hermeneutical approaches that seek to contextualize Islamic teachings within contemporary realities.

In addition to debates on gender and family relations, contemporary Islamic scholarship increasingly highlights the importance of *maqāṣid al-sharī'ah* as an interpretive framework capable of addressing modern challenges. The theory of *maqāṣid al-sharī'ah* refers to the higher objectives of Islamic law aimed at preserving religion, life, intellect, lineage, and wealth.⁹ Rather than limiting Islamic teachings to rigid legal formulations, the maqāṣid approach seeks to realize justice, public welfare (*maṣlahah*), compassion, and social harmony. Within family discourse, maqāṣid principles provide ethical foundations for strengthening family resilience, protecting human dignity, and promoting mutual responsibility among family members.¹⁰ Contemporary scholars increasingly argue that family-related interpretations should prioritize ethical objectives and social welfare rather than merely reproducing literal or patriarchal readings.

Among contemporary maqāṣid scholars, Jasser Auda offers one of the most influential approaches by proposing a dynamic and systems-oriented understanding of Islamic law. Auda criticizes rigid classical frameworks and advocates contextual interpretations capable of addressing contemporary social realities.¹¹ His perspective emphasizes flexibility, multidimensional analysis, and integration between Islamic ethics and modern human experiences. Unlike traditional maqāṣid approaches that are often confined to legal formalism, Auda's framework promotes interdisciplinary engagement capable of integrating social sciences, ethics, and contemporary human realities into Islamic interpretation. Applying this approach to Qur'anic family discourse allows scholars to move beyond textual formalism toward a more comprehensive understanding of family welfare, emotional justice, and spiritual partnership. Through a maqāṣidī tafsir approach, the concept of *sakinah* family can therefore be reconstructed not merely as a legal or moral

⁹ R. Saidon et al., "Preventing Illegal Marriages in the Light of Maqasid Al-Shariah," *Pertanika Journal of Social Sciences and Humanities* 25, no. S (2017): 331–40.

¹⁰ N. Solikin and M. Wasik, "The Construction of Family Law in The Compilation of Islamic Law in Indonesia: A Review of John Rawls's Concept of Justice and Jasser Auda's Maqashid al-Shari'a," *Ulumuna* 27, no. 1 (2023): 315–40, <https://doi.org/10.20414/ujis.v27i1.708>; T. Taufiqurrahman, *Nilai-Nilai Etika Sosial Dalam al-Qur'an Surat alNahl Ayat 90 (Studi Komparati Tafsir al-Alūsī Dan Tafsir AlThabāthabā'ī* (etheses.iainmadura.ac.id, 2021), <http://etheses.iainmadura.ac.id/1811/>.

¹¹ M. F. Ni'ami, "Maqāṣid Al-Syarī'ah Dalam Tinjauan Pemikiran Ibnu 'Āsyūr Dan Jasser Auda," *Juris: Jurnal Ilmiah Syariah* 20, no. 1 (2021): 91–102, <https://doi.org/10.31958/juris.v20i1.3257>; Z. Mubarrak, I. A. Bakar, and M. Hamdani, "The Urgency of the Islamic Law and Contemporary Societal Challenges: The Flexibility of al-Maslahah in Determining the Hierarchy of Maqāṣid al-Sharī'ah," *El-Usrah* 8, no. 1 (2025): 344–65, <https://doi.org/10.22373/pxydd884>.

slogan, but as a transformative ethical framework relevant to contemporary Muslim societies.

Previous studies on the concept of *sakinah family* can generally be classified into four major categories. First, studies on *sakinah family* primarily discuss marital harmony, premarital preparation, communication ethics, financial management, and Islamic family values as foundations for achieving domestic tranquility.¹² Second, studies on Qur'anic family interpretation focus on issues such as *qiwāmah*, gender relations, contextual interpretation, and reinterpretation of family-related verses in response to modern social realities.¹³ Third, maqāṣid al-sharī'ah studies emphasize justice, family welfare, social benefit (*maṣlahah*), and public ethics within Islamic legal philosophy.¹⁴ Fourth, studies on contemporary Muslim family dynamics examine challenges related to digitalization, economic instability, globalization, social media influence, and changing social structures within Muslim societies.¹⁵

Despite the growing body of scholarship on Islamic family studies, several limitations remain evident. Existing studies on *sakinah family* largely focus on premarital education, family counseling, financial management, or normative religious values without comprehensively integrating Qur'anic ethics, social transformation, and maqāṣid-oriented interpretation. Other studies discuss gender relations and family law reforms but often lack engagement with contemporary Muslim family realities and emotional dimensions of family resilience. Moreover, many discussions remain fragmented between legal studies, social sciences, and Qur'anic exegesis without offering a holistic reconstruction of the *sakinah family* concept in response to contemporary Muslim family dynamics. Although some

¹² Harun et al., “Pembinaan Rangka Kerja Keluarga Sakinah Berbantuan Teknologi Ict: Kajian Tinjauan Masyarakat Di Selangor”; T. D. Pertiwi Et Al., “Building Family Financial Well-Being: An Analysis of The Role of Sakinah Finance on Behaviour, Financial Literacy, And Financial Experience In Coastal And Urban Areas In Indonesia,” *International Journal of Islamic Finance and Sustainable Development* 17, no. 2 (2025): 84–106, <https://doi.org/10.55188/ijifsd.v17i2.1103>.

¹³ Sawja, “Propagating Gender Norms in an Islamic Republic: Three Pakistani Alims and Their Online Tafsīrs”; A. Rajafi, “Reinterpretasi Makna Nafkah Dalam Bingkai Islam Nusantara,” *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 13, no. 1 (2018): 97–120, <https://doi.org/10.19105/al-lhkam.v13i1.1548>.

¹⁴ T. Taufiqurrahman, *Nilai-Nilai Etika Sosial Dalam al-Qur'an Surat alNahl Ayat 90 (Studi Komparati Tafsir al-Alūsī Dan Tafsir AlThabāthabā'ī)* (etheses.iaimadura.ac.id, 2021), <http://etheses.iaimadura.ac.id/1811/>; Solikin and Wasik, “The Construction of Family Law in The Compilation of Islamic Law in Indonesia: A Review of John Rawls's Concept of Justice and Jasser Auda's Maqashid al-Shari'a.”

¹⁵ Hanafi, “Social Media Usage Deviation and Impact on Muslim Family Dynamics in Makassar City, South Sulawesi”; Bashaib, “The Arabian Muslim Family and Globalization Impact.”

contemporary interpretations address issues such as economic roles, emotional well-being, and digital communication within families, limited attention has been given to reconstructing the concept of *sakinah* family through a maqāṣidī tafsir framework.¹⁶ This indicates a significant research gap in contemporary Qur'anic family studies.

This article seeks to address that gap by reconstructing the concept of *sakinah* family in the Qur'an through a maqāṣidī tafsir approach. Unlike previous studies that predominantly emphasize normative ideals or legal obligations, this research positions the *sakinah* family as a dynamic ethical framework rooted in Qur'anic values and responsive to contemporary social realities. The study argues that the Qur'anic vision of family extends beyond formal marital stability toward broader dimensions of emotional security, spiritual companionship, social justice, collaborative responsibility, and family resilience. By integrating maqāṣid al-sharī'ah with contemporary Qur'anic interpretation, this article aims to develop a contextual and transformative understanding of Muslim family ethics capable of addressing modern challenges such as digital disruption, gender negotiation, economic instability, and emotional fragmentation.

Based on the discussion above, this article addresses the following research questions: (1) How does the Qur'an conceptualize the *sakinah* family? (2) How can maqāṣidī tafsir reconstruct the concept of *sakinah* family within contemporary Muslim family dynamics? and (3) What are the social implications of this reinterpretation for modern Muslim families?

The novelty of this study lies in its attempt to bridge Qur'anic exegesis, maqāṣid theory, and contemporary Muslim family discourse within a single analytical framework. While previous studies often separate textual interpretation from contemporary social analysis, this article combines both dimensions to formulate a socially engaged and ethically grounded reconstruction of the *sakinah* family concept. Furthermore, the study contributes to the broader development of contemporary Qur'anic studies by demonstrating how maqāṣidī tafsir can function as a methodological tool for contextualizing Qur'anic teachings in modern society. In practical terms, the findings of this research are expected to provide conceptual contributions to Islamic family discourse, family counseling, Muslim social ethics, and the development of more contextual Islamic family policies in contemporary Muslim societies.

¹⁶ S. Ismail et al., "Muslim Parents' Communication Approach to Adolescents According to Al-Tarbiyyah Al-Rashīdah by 'Abd al-Karīm Bakkār (B. 1951)," *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 283–302, <https://doi.org/10.32350/jitc.141.17>; G. W. Qomaro, D. I. Supaat, and N. Nasrulloh, "Family Attitude and Responsibility: A Quranic-Based Theoretical Framework in the Globalization Challenges," 146 (2024), <https://doi.org/10.1051/bioconf/202414601090>.

To answer these questions, this study employs a qualitative library research method using a maqāṣidī tafsir approach combined with thematic Qur'anic interpretation (*tafsīr mawḍū'ī*). The study analyzes Qur'anic verses related to family ethics, classical and contemporary tafsir literature, and contemporary scholarship on Muslim family dynamics and maqāṣid al-sharī'ah. Through this approach, the article seeks to formulate a contextual and transformative understanding of the *sakinah* family that is relevant to the ethical and social challenges faced by contemporary Muslim societies.

RESEARCH METHOD

This study employs a qualitative research design using a library research method to examine the reconstruction of the concept of the *sakinah* family in the Qur'an through a maqāṣidī tafsir perspective. A qualitative approach is selected because the study seeks to explore meanings, values, and ethical dimensions embedded within Qur'anic family discourse rather than measuring variables quantitatively. Methodologically, the research combines the *maqāṣidī* tafsir approach with thematic interpretation (*tafsīr mawḍū'ī*). The *maqāṣidī* approach is utilized to uncover the higher objectives (maqāṣid al-sharī'ah) underlying Qur'anic teachings on family life, while thematic interpretation facilitates a comprehensive examination of Qur'anic verses related to marriage, family harmony, emotional well-being, gender relations, parental responsibility, and family resilience. This integrative framework enables the study to move beyond textual and legalistic readings by contextualizing Qur'anic ethical principles within contemporary Muslim family realities and socio-cultural transformations.

The study relies on three categories of data sources. Primary data consist of the Qur'an as the principal object of analysis, particularly verses concerning *sakinah*, *mawaddah*, *raḥmah*, family leadership, parental responsibility, and moral education. Secondary data comprise classical and contemporary tafsir literature, including the works of al-Ṭabarī, Ibn Kathīr, al-Qurṭubī, Muḥammad al-Ṭāhir Ibn 'Āshūr, Quraish Shihab, Fazlur Rahman, Abdullah Saeed, Amina Wadud, and Jasser Auda, as well as scholarly books, peer-reviewed journal articles, conference proceedings, and academic publications related to maqāṣid al-sharī'ah, Islamic family studies, gender discourse, and Qur'anic ethics. Tertiary data include encyclopedias, dictionaries of Qur'anic terminology, research reports, institutional publications, and official statistical documents such as reports from the Indonesian Central Statistics Agency (BPS) which are employed to contextualize contemporary challenges affecting Muslim families. Data were collected through systematic documentation techniques involving identification, selection, classification, and extraction of relevant textual materials based on predetermined thematic categories.

Data analysis was conducted using a qualitative content analysis framework supported by hermeneutic and maqāṣid-oriented interpretation.

The analytical process consisted of five stages: (1) identifying and classifying Qur'anic verses relevant to family ethics and the concept of *sakinah*; (2) examining classical and contemporary exegetical interpretations to identify patterns of continuity, change, and interpretive contestation; (3) analyzing the findings through the framework of *maqāṣid al-sharī'ah*, particularly the principles of justice (*'adl*), compassion (*raḥmah*), human dignity (*karāmah*), family protection (*ḥifz al-nasl*), and social welfare (*maṣlaḥah*); (4) contextualizing these ethical principles within contemporary issues such as digitalization, shifting gender roles, economic pressures, and evolving family structures; and (5) formulating a reconstructed model of the *sakinah* family that integrates Qur'anic normative values with contemporary social realities. To enhance analytical rigor, the study employs source triangulation through comparative examination of diverse exegetical traditions and contemporary scholarly perspectives, thereby ensuring the credibility, consistency, and interpretive validity of the findings.

RESULTS AND DISCUSSION

Qur'anic Foundations of the *Sakinah* Family

The Qur'anic concept of the *sakinah* family originates primarily from QS al-Rūm [30]:21, which describes marriage as a divine sign intended to create tranquility (*sakinah*), affection (*mawaddah*), and compassion (*raḥmah*) between spouses. The verse states: “And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them; and He placed between you affection and mercy.” This verse demonstrates that the Qur'anic vision of family is not merely contractual or biological but fundamentally ethical, emotional, and spiritual (Saeed, 2013).¹⁷ The term *sakinah* itself reflects a condition of inner peace, emotional stability, and existential comfort within marital relations.¹⁸ Meanwhile, *mawaddah* refers to deep emotional affection and commitment, whereas *raḥmah* signifies compassion, empathy, and mutual care. Together, these concepts form the ethical foundation of Islamic family life.¹⁹

Classical Muslim exegetes generally interpreted this verse within the framework of marital harmony and lawful companionship. Scholars such as al-Ṭabarī and Ibn Kathīr emphasized that marriage functions as a means of

¹⁷ A. Saeed, *Reading the Qur'an in the Twenty-First Century: A Contextualist Approach*, Reading the Qur'an in the Twenty-First Century: A Contextualist Approach (2013), 200, <https://doi.org/10.4324/9781315870922>.

¹⁸ Otong Sulaeman et al., “Negotiating Gender Justice in Minangkabau Marital Disputes: Between Adat, Islamic, and State Law,” *JURIS (Jurnal Ilmiah Syariah)* 24, no. 1 (March 2025): 39–49, <https://doi.org/10.31958/juris.v24i1.11848>.

¹⁹ Fauzan and Amroni, “Konsep Keluarga Sakīnah Dalam Generasi Muslim Kontemporer”; Bilalu, Purwadi, and Subeitan, “Peran Dakwah Mastūra Dalam Membentuk Keluarga Sakīnah Jama'ah Tabligh Kota Manado.”

preserving morality, lineage, and social order.²⁰ However, contemporary interpretations increasingly expand the meaning of *sakinah* beyond legal marital relations toward emotional well-being, psychological security, and ethical partnership within the family. Contemporary scholars argue that the Qur'anic family ideal is not limited to hierarchical authority structures but includes reciprocity, emotional communication, and collaborative responsibility between family members.²¹ In this context, family harmony is understood not merely as formal obedience but as an ethical relationship grounded in compassion, mutual respect, and emotional balance.²²

The Qur'an also presents family as a space of moral and spiritual responsibility. QS al-Tahrīm [66]:6 instructs believers to protect themselves and their families from moral destruction, indicating that family functions not only as a social institution but also as an ethical and spiritual environment. Similarly, QS Luqmān [31]:12–19 portrays the relationship between Luqmān and his son as a model of ethical parenting characterized by wisdom, dialogue, moral education, and spiritual guidance. These verses collectively demonstrate that the Qur'anic family ideal is deeply connected to ethical cultivation, emotional care, and spiritual formation rather than merely legal obligation.²³ Through these ethical teachings, the Qur'an positions the family as the primary space for transmitting religious values, moral integrity, and emotional resilience across generations.

Furthermore, the Qur'an consistently emphasizes justice, compassion, and mutual respect in family relations. QS al-Nisā' [4]:19 instructs husbands to live with their spouses in kindness (*mu'āsharah bi al-ma'rūf*), while QS al-Baqarah [2]:187 metaphorically describes spouses as “garments” for one another, symbolizing intimacy, protection, and mutual support. Such ethical imagery reflects a relational model based on emotional partnership rather than domination.²⁴ Contemporary Muslim scholars argue that these Qur'anic

²⁰ Ismā'īl ibn 'Umar ibn Kathīr, *Tafsir Al-Qur'an al-'Azīm*, Jilid 1 (Beirut: Dar al-Kutub al-'Ilmiyyah, 1998), 28; Abū Ja'far Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, Jilid 1 (Beirut: Muassasah al-Risalah, 2000), 19.

²¹ Rajafī, “Reinterpretasi Makna Nafkah Dalam Bingkai Islam Nusantara.” 15.

²² Harun et al., “Pembinaan Rangka Kerja Keluarga Sakinah Berbantuan Teknologi Ict: Kajian Tinjauan Masyarakat Di Selangor.” 27.

²³ Saeed, *Reading the Qur'an in the Twenty-First Century: A Contextualist Approach*, 50; Harun et al., “Pembinaan Rangka Kerja Keluarga Sakinah Berbantuan Teknologi Ict: Kajian Tinjauan Masyarakat Di Selangor,” 14.

²⁴ Amina Wadud, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*, with Internet Archive (New York: Oxford University Press, 1999), 62–65, <http://archive.org/details/quranwomanreread0000wadu>; Asma Barlas, “*Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an*,” with Internet Archive (Austin, TX: University of Texas Press, 2002), 186, <http://archive.org/details/believingwomenin0000barl>.

principles challenge patriarchal interpretations that reduce family relations to hierarchical authority structures alone. Instead, the Qur'an promotes reciprocal responsibility, empathy, and ethical communication within domestic life.²⁵

Consequently, the Qur'anic concept of family can be understood as an ethical framework aimed at nurturing emotional stability, spiritual growth, and social harmony. The principles of *sakinah*, *mawaddah*, and *rahmah* demonstrate that the Qur'anic family ideal extends beyond legal marriage toward the creation of compassionate and resilient social relationships.²⁶ In contemporary contexts marked by rising divorce rates, emotional fragmentation, and digital disruption, these Qur'anic ethical foundations remain highly relevant for reconstructing Muslim family life in ways that are spiritually grounded, emotionally supportive, and socially responsive.²⁷

Limitations of Normative Understandings of the *Sakinah* Family

Despite the richness and complexity of Qur'anic family ethics, the concept of the *sakinah* family in many Muslim societies is often interpreted within rigid normative and legalistic frameworks. In traditional religious discourse, family harmony is frequently reduced to formal obedience, patriarchal authority, and the fulfillment of legal marital obligations.²⁸ Such interpretations tend to emphasize external conformity to prescribed gender roles while paying insufficient attention to emotional well-being, psychological health, ethical communication, and interpersonal compassion within family life. In many cases, the success of a Muslim family is measured through visible compliance with social and religious norms rather than through the quality of emotional relationships, mutual respect, or family resilience.²⁹ Consequently, the ethical and spiritual dimensions of Qur'anic family teachings are often overshadowed by formalistic understandings centered on authority and obligation.

This normative tendency becomes increasingly problematic within contemporary social contexts marked by rapid transformation in family dynamics, economic structures, and communication patterns. Globalization,

²⁵ Afsaruddin, "Women and the Qur'an," 37.

²⁶ Ibnudin Ibnudin et al., "Reconstruction Interfaith Marriage Law in Indonesia: Relevance of Sociology Knowledge and Maqasid Sharia," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 25, no. 1 (June 2025): 70–86, <https://doi.org/10.30631/alrisalah.v25i1.1819>.

²⁷ Ismail et al., "Muslim Parents' Communication Approach to Adolescents According to Al-Tarbiyyah Al-Rashīdah by 'Abd al-Karīm Bakkār (B. 1951)," 16.

²⁸ Arifah Millati Agustina and Nor Ismah, "Challenging Traditional Islamic Authority: Indonesian Female Ulama and the Fatwa Against Forced Marriages," *Journal of Islamic Law* 5, no. 1 (February 2024): 125–46, <https://doi.org/10.24260/jil.v5i1.2319>.

²⁹ Harun et al., "Pembinaan Rangka Kerja Keluarga Sakinah Berbantuan Teknologi Ict: Kajian Tinjauan Masyarakat Di Selangor," 27.

urbanization, technological development, and digital culture have significantly reshaped the structure of Muslim family life. Women increasingly participate in educational, professional, and economic sectors, while younger generations negotiate more egalitarian models of partnership, emotional interaction, and domestic responsibility. At the same time, modern economic pressures require collaborative forms of financial and emotional support within households. However, some traditional interpretations of family-related Qur'anic verses continue to emphasize rigid male authority (*qiwāmah*) without sufficiently contextualizing the ethical objectives and socio-historical background of the Qur'anic text.³⁰ As a result, normative interpretations often fail to adequately address the realities and challenges faced by contemporary Muslim families.

The persistence of patriarchal family models within some Islamic discourses has generated significant academic debate among contemporary Muslim scholars. Feminist and contextualist scholars argue that many classical interpretations of Qur'anic family ethics were shaped by patriarchal socio-historical environments rather than by the universal ethical principles of the Qur'an itself. Amina Wadud contends that certain traditional interpretations prioritize male dominance and female obedience in ways that obscure the Qur'an's broader ethical commitment to justice, reciprocity, and human dignity.³¹ Similarly, Asma Barlas argues that hierarchical gender readings often reflect interpretive traditions influenced by historical cultural structures rather than the egalitarian moral vision of the Qur'an.³² These scholars do not reject the authority of the Qur'an; rather, they critique interpretive approaches that fail to distinguish between universal ethical values and historically conditioned social practices.

Contemporary contextualist scholars further emphasize the need to reinterpret family-related Qur'anic verses in light of changing social realities. Abdullah Saeed argues that Qur'anic interpretation must consider socio-historical context, ethical objectives, and contemporary human experiences to remain relevant in modern society.³³ In this perspective, family ethics should not be understood solely through literal or legalistic readings but through broader ethical principles such as compassion, justice, emotional care, and mutual responsibility. Such approaches seek to recover the transformative ethical potential of the Qur'an by contextualizing its teachings within contemporary social conditions. This is particularly important in the context

³⁰ Sawja, "Propagating Gender Norms in an Islamic Republic: Three Pakistani Alims and Their Online Tafsirs," 42–45.

³¹ Wadud, *Qur'an and Woman*, 63.

³² Barlas, "Believing Women" in Islam, 189.

³³ Saeed, *Reading the Qur'an in the Twenty-First Century: A Contextualist Approach*, 42.

of Muslim family life, where emotional and psychological dimensions have become increasingly central to maintaining domestic stability and social harmony.

Another major limitation of normative understandings of the sakinah family is their insufficient engagement with contemporary family crises. Rising divorce rates, domestic violence, emotional alienation, mental health problems, economic instability, and communication breakdown require interpretive frameworks capable of addressing real social conditions rather than merely repeating formal religious ideals. In Indonesia, for example, data released by the Indonesian Central Statistics Agency (BPS) in 2025 recorded 876,336 divorce cases nationwide. The dominant causes of divorce were continuous disputes and conflicts amounting to 564,652 cases, followed by economic problems with 211,454 cases, abandonment by one party with 62,058 cases, and domestic violence with 14,276 cases.³⁴ These figures indicate that contemporary Muslim family crises are deeply connected to emotional instability, economic vulnerability, ethical communication failure, and weakened interpersonal relationships within households. In this context, purely legalistic or moralistic understandings of family appear inadequate for responding to the multidimensional realities of modern domestic life.

The increasing influence of digital culture has further intensified these challenges. Social media, online communication platforms, and digital lifestyles have transformed patterns of intimacy, authority, and emotional interaction within Muslim families. Contemporary studies demonstrate that excessive digital engagement can contribute to emotional distance, communication fragmentation, cyber infidelity, and weakening family cohesion.³⁵ Digital technology also changes the way younger generations understand relationships, marriage, and family expectations. While digital platforms may strengthen communication in some contexts, they may also produce emotional alienation and unrealistic social comparisons that increase domestic tension.³⁶ Consequently, understanding the sakinah family solely through traditional legal frameworks risks neglecting the emotional and psychological dimensions increasingly central to contemporary Muslim family experiences.³⁷

³⁴ Indonesia, “Jumlah Perceraian Menurut Provinsi<sup>1</sup> dan Faktor Penyebab Perceraian (perkara), 2025 - Tabel Statistik.”

³⁵ Qomaro, Supaat, and Nasrulloh, “Family Attitude and Responsibility: A Quranic-Based Theoretical Framework in the Globalization Challenges,” 145.

³⁶ Nurul Husna et al., “Children Citizenship Status of Acehese-Rohingya Mixed Marriage in Aceh: Maqāsid Shari’ah Perspective,” *Al-Ahkam* 34, no. 1 (April 2024): 169–92, <https://doi.org/10.21580/ahkam.2024.34.1.20162>.

³⁷ Nabil Nizam, Fitri Maulina Alviani, and Sadida Nizam, “The Conflict Between the Sebimbangan Marriage Tradition of the Indigenous Lampung Community and the

In addition, normative approaches often overlook the importance of emotional literacy and psychological well-being within family relations. The Qur'anic principles of *sakinah*, *mawaddah*, and *raḥmah* fundamentally emphasize emotional tranquility, affection, empathy, and compassion. However, in practice, these values are sometimes reduced to symbolic religious slogans without meaningful ethical implementation in everyday domestic interactions. Family relationships characterized by fear, emotional neglect, coercion, or communication breakdown may formally fulfill legal obligations while simultaneously contradicting the ethical spirit of Qur'anic family teachings. Therefore, contemporary Muslim families require interpretive approaches capable of integrating legal, emotional, ethical, and psychological dimensions simultaneously.

Ultimately, the limitations of normative understandings of the *sakinah* family reveal the urgent need for more contextual, ethical, and transformative approaches to Qur'anic family interpretation. Contemporary Muslim family challenges cannot be adequately addressed through rigid patriarchal or purely legalistic frameworks alone. Instead, Qur'anic family ethics must be reconstructed through approaches that prioritize justice, compassion, emotional resilience, mutual responsibility, and social welfare. Such reconstruction is essential not only for preserving the relevance of Qur'anic teachings in modern society but also for strengthening the ethical and spiritual foundations of Muslim family life amid contemporary social transformation.

Reconstructing Sakinah Family Through Jasser Auda's Systems Theory

The reconstruction of the *sakinah* family in contemporary Muslim societies requires a theoretical framework capable of bridging Qur'anic ethics with rapidly changing social realities. While classical *maqāṣid al-sharī'ah* primarily focused on the protection of religion, life, intellect, lineage, and wealth, contemporary Muslim family challenges, including digital disruption, economic instability, shifting gender relations, and emotional fragmentation, demand a more comprehensive interpretive approach. In this regard, Jasser Auda's systems theory offers a significant contribution by reconceptualizing *maqāṣid al-sharī'ah* as a dynamic, multidimensional, and interconnected ethical system rather than a rigid legal framework. Through this perspective, the *sakinah* family can be reconstructed as a holistic model of Qur'anic family ethics that responds to contemporary realities while remaining rooted in Islamic values.

Auda's first principle, cognitive nature, emphasizes that every legal and religious interpretation is a product of human understanding rather than a direct representation of divine intent. This principle is particularly relevant in

Implementation of Premarital Course Regulations," *Mawaddah: Jurnal Hukum Keluarga Islam* 3, no. 1 (May 2025): 163–80, <https://doi.org/10.52496/mjhki.v3i1.286>.

the interpretation of family-related concepts such as *qiwāmah*. Classical interpretations often understood *qiwāmah* as an expression of male authority within the household. However, from a cognitive perspective, such interpretations should be recognized as historically conditioned readings shaped by particular socio-cultural contexts. Therefore, contemporary Muslim scholars are encouraged to distinguish between the Qur'an's universal ethical objectives and historically contingent interpretations. Within this framework, *qiwāmah* can be reinterpreted as ethical responsibility, protection, and stewardship rather than domination or unilateral authority.

The second principle, wholeness, views social phenomena as integrated systems whose elements cannot be understood in isolation. Applied to family ethics, this principle suggests that the concept of *sakinah* cannot be reduced to marital legality or formal obedience alone. Rather, family well-being emerges from the interaction of emotional, spiritual, economic, educational, and social dimensions. The Qur'anic concepts of *sakinah*, *mawaddah*, and *rahmah* therefore function collectively as interconnected ethical foundations that sustain family stability. A family may fulfill formal legal requirements while still experiencing emotional alienation, communication breakdown, or psychological distress.³⁸ Consequently, a holistic understanding of family welfare becomes essential for realizing the broader objectives of Islamic teachings.

The third principle, openness, emphasizes the necessity of engaging contemporary realities and new forms of knowledge. Family life today is increasingly influenced by globalization, social media, technological innovation, and changing economic structures. These developments create challenges that were not directly encountered by classical Muslim jurists. Through the principle of openness, Qur'anic family ethics can remain relevant by interacting constructively with contemporary disciplines such as psychology, sociology, communication studies, and family counseling.³⁹ The concept of *sakinah* thus becomes an adaptive ethical framework capable of

³⁸ Solikin and Wasik, "The Construction of Family Law in The Compilation of Islamic Law in Indonesia: A Review of John Rawls's Concept of Justice and Jasser Auda's Maqashid al-Shari'a," 15; Aulil Amri, Fariqan Malhusna, Maryam Thahira, Nissa Azra Nabila, Nabila Miswar, Saniah Amatillah, and Ibrahim Adeyemi Adewumi. 2025. "Eksplorasi Komprehensif Hukum Keluarga Islam Di Indonesia: Sejarah, Prinsip, Dan Praktik Kontemporer". *An-Nisa: Journal of Islamic Family Law* 2 (2): 138-51. <https://doi.org/10.63142/an-nisa.v2i2.227>.

³⁹ Hasani Ahmad Said et al., "Maqashid Based Qur'anic Interpretation: An Inclusive Approach for the Millennial Generation," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 2 (July 2025): 758-77, <https://doi.org/10.22373/pdjqc552>; Anugrah, Putri, H. Ahmad Tadjudin, and Sofia Gussevi. 2024. "Keharmonisan Keluarga Petani Dan Pedagang Ditinjau Dari Faktor Ekonomi". *An-Nisa: Journal of Islamic Family Law* 1 (4): 106-11. <https://doi.org/10.63142/an-nisa.v1i4.93>.

addressing emerging issues such as digital parenting, online communication, emotional well-being, and work family balance.

Auda's fourth principle, interrelated hierarchy, rejects rigid hierarchical thinking and instead emphasizes the interconnected nature of ethical objectives. Within family relations, this principle challenges the assumption that authority and obedience constitute the primary foundation of family harmony.⁴⁰ The Qur'anic family model demonstrates that justice, compassion, responsibility, communication, and spiritual commitment operate as mutually reinforcing values.⁴¹ Family leadership is therefore understood not as a hierarchical privilege but as an ethical function aimed at strengthening family welfare. This perspective encourages reciprocal relationships between spouses and promotes collaborative responsibility in responding to contemporary family challenges.

The fifth principle, multi-dimensionality, highlights the complexity of social realities and rejects reductionist approaches. Contemporary family crises cannot be explained solely through legal or moral categories. Rising divorce rates, domestic conflict, economic pressures, and emotional instability result from the interaction of multiple factors. Therefore, the Qur'anic concept of *sakinah* should be understood through emotional, psychological, spiritual, economic, and social dimensions simultaneously.⁴² The concepts of *mawaddah* and *rahmah* are not merely emotional ideals but practical mechanisms for strengthening resilience, empathy, and mutual support within family life.

Finally, the principle of purposefulness places the realization of human welfare (*maṣlaḥah*) at the center of Islamic interpretation. From this perspective, the ultimate purpose of family ethics is not the preservation of formal structures alone but the realization of human flourishing, dignity, justice, and well-being. The Qur'anic family ideal seeks to cultivate emotional security, spiritual growth, ethical communication, and social responsibility among family members.⁴³ Consequently, the success of a Muslim family

⁴⁰ Bilalu, Purwadi, and Subeitan, "Peran Dakwah Mastūra Dalam Membentuk Keluarga Sakīnah Jama'ah Tabligh Kota Manado.," 43.

⁴¹ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*, with Internet Archive (London; Washington [D.C.]: International Institute of Islamic Thought, 2008), 4-8, <http://archive.org/details/maqasidalshariah0000auda>.

⁴² Muhammad Akmansyah et al., "The Essence of Mursyid Teachers in Sufism Spiritual Education in the Framework of Maqāsid Al-Syarī'ah: The Perspectives of Indonesian Scholars," *El-USrah: Jurnal Hukum Keluarga* 8, no. 1 (June 2025): 50-71, <https://doi.org/10.22373/6m127a63>; Abdulah Pakarti, Muhammad Husni, Wahyudi Wahyudi, Ah. Fathonih, Fauzan Ali Rasyid, and Husain Husain, trans. 2025. "The Construction of Islamic Law on Marriage: A Normative Study of Rights, Harmony, and Its Limits". *Al-Battar: Jurnal Pamungkas Hukum* 2 (2): 99-111. <https://doi.org/10.63142/al-battar.v2i2.172>.

⁴³ Rajafī, "Reinterpretasi Makna Nafkah Dalam Bingkai Islam Nusantara," 11.

should be measured not merely by compliance with legal obligations but by its ability to achieve the higher objectives of compassion, harmony, and collective welfare.

Based on these six systemic principles, this study proposes a reconstructed understanding of the sakinah family as a dynamic ethical system grounded in emotional security (*sakinah*), ethical affection (*mawaddah*), compassionate care (*rahmah*), collaborative responsibility (*qiwāmah*), and holistic welfare (*maṣlahah*). This reconstruction moves beyond normative and patriarchal understandings by positioning the family as an interconnected ethical ecosystem continuously interacting with social, economic, technological, and cultural transformations. Through Jasser Auda's systems theory, Qur'anic family ethics become more responsive to contemporary Muslim realities while preserving their spiritual and moral foundations.

The Systemic Sakinah Family Model: A New Paradigm of Qur'anic Family Ethics

The application of Jasser Auda's systems theory to Qur'anic family ethics allows for the formulation of a new conceptual framework that this study refers to as the Systemic Sakinah Family Model. Unlike conventional understandings that reduce the concept of sakinah to marital harmony or legal compliance, this model conceptualizes the Muslim family as a dynamic ethical system whose stability depends upon the interaction of multiple interconnected dimensions.⁴⁴ The model is grounded in the Qur'anic values of *sakinah*, *mawaddah*, and *rahmah*, while simultaneously incorporating the higher objectives of Islamic law (*maqāṣid al-sharī'ah*) and contemporary family realities.

The Systemic Sakinah Family Model consists of five interrelated pillars. The first pillar is Emotional Security (Sakinah), which represents the creation of a domestic environment characterized by psychological safety, mutual trust, emotional stability, and inner tranquility. In contemporary family life, emotional security becomes increasingly important as families confront economic pressures, social uncertainty, and the psychological consequences of digital culture. Thus, sakinah should be understood not as passive calmness but as an active process of cultivating emotional resilience and interpersonal trust within family relationships.

The second pillar is Ethical Affection (Mawaddah). While mawaddah is commonly translated as love or affection, this study interprets it more broadly as sustained emotional commitment expressed through loyalty, responsibility, and constructive engagement between family members. Ethical affection goes

⁴⁴ Safrudin Edi Wibowo and Fathiyaturrahmah Fathiyaturrahmah, "Women and the Transmission of the Quran: Marginalization, Legal Strategies, and Maqāsid al-Sharī'ah-Based Resolution," *AHKAM: Jurnal Ilmu Syariah* 25, no. 1 (December 2025): 19–36, <https://doi.org/10.15408/ajis.v25i1.37944>.

beyond romantic attachment by emphasizing long-term commitment to family welfare, mutual support, and shared responsibility in facing domestic challenges. Through this understanding, mawaddah functions as the ethical bond that strengthens family cohesion and continuity.

The third pillar is Compassionate Care (Raḥmah), which reflects the Qur'anic emphasis on mercy, empathy, forgiveness, and mutual concern. Raḥmah serves as a mechanism for maintaining family resilience during periods of conflict, economic hardship, emotional stress, or social change. Rather than eliminating differences and disagreements, compassionate care enables family members to manage conflicts through understanding, dialogue, and ethical sensitivity. This dimension is particularly relevant in contemporary societies where emotional alienation and communication breakdown have become increasingly common within households.

The fourth pillar is Collaborative Responsibility (Qiwāmah). This study reconstructs qiwāmah from a hierarchical concept of authority into a collaborative framework of ethical leadership and shared responsibility. Drawing upon Auda's principles of interrelated hierarchy and purposefulness, family leadership is understood as a collective effort aimed at realizing family welfare rather than maintaining domination by one party over another. Husbands and wives are therefore viewed as partners who contribute together to emotional support, economic stability, moral education, and spiritual development.⁴⁵ Such an understanding reflects the Qur'anic principle of *mu'āsharah bi al-ma'rūf* and aligns more closely with contemporary family realities.

The fifth pillar is Holistic Welfare (Maṣlaḥah), which functions as the overarching objective of the entire family system. Holistic welfare encompasses spiritual growth, emotional well-being, intellectual development, socio-economic stability, and ethical integrity. This dimension corresponds to the broader objectives of maqāṣid al-sharī'ah, including the protection of religion, life, intellect, lineage, and wealth. Through this framework, family success is evaluated not solely through legal conformity or material achievement but through the extent to which family life contributes to human flourishing and collective well-being.

These five pillars operate not as isolated components but as an interconnected ethical ecosystem. Emotional security strengthens ethical affection; ethical affection nurtures compassionate care; compassionate care reinforces collaborative responsibility; and all of these dimensions contribute to the realization of holistic welfare.⁴⁶ Conversely, the weakening of one

⁴⁵ Hasan, *Decoding the Egalitarianism of the Qur'an: Retrieving Lost Voices on Gender*, 61.

⁴⁶ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, 68.

dimension may negatively affect the others, thereby reducing overall family resilience. This systemic relationship reflects Auda's principle of wholeness and demonstrates that family well-being can only be achieved through the integration of multiple ethical dimensions.

Accordingly, the Systemic Sakinah Family Model offers a new paradigm for understanding Qur'anic family ethics in contemporary Muslim societies. Rather than focusing exclusively on legal obligations, patriarchal authority, or formal marital status, this model emphasizes emotional, ethical, social, spiritual, and economic dimensions simultaneously. It positions the family as a living ethical system continuously interacting with broader societal transformations. Consequently, the model provides both a theoretical contribution to contemporary Qur'anic studies and a practical framework for addressing modern family challenges, including digital disruption, economic instability, changing gender relations, and emotional fragmentation.

Theoretically, this model contributes to the development of maqāsidī tafsir by demonstrating how Qur'anic family ethics can be reconstructed through a systems-oriented approach. Methodologically, it bridges Qur'anic exegesis, maqāsid al-sharī'ah, and contemporary family studies within a unified analytical framework. Socially, it offers an ethical foundation for family counseling, premarital education, parenting programs, and Islamic family policy development. Therefore, the Systemic Sakinah Family Model represents not merely a reinterpretation of Qur'anic family concepts but a comprehensive paradigm for reimagining Muslim family life in the contemporary world.

Table 1. The Proposed Systemic Sakinah Family Model as a New Paradigm of Qur'anic Family Ethics

Pillar	Qur'anic Foundation	System Principle (Auda)	Contemporary Function
Emotional Security	Sakinah	Wholeness	Psychological stability
Ethical Affection	Mawaddah	Interrelated Hierarchy	Family cohesion
Compassionate Care	Rahmah	Multi-dimensionality	Conflict resolution
Collaborative Responsibility	Qiwāmah	Cognitive Nature	Shared leadership
Holistic Welfare	Maşlahah	Purposefulness	Family resilience

The model presented in Table 1 demonstrates that the Qur'anic concept of the sakinah family cannot be reduced to a single dimension of marital harmony or legal compliance. Instead, it functions as an integrated ethical system in which emotional, spiritual, social, and economic dimensions interact

dynamically to sustain family well-being. This finding supports Jasser Auda's argument that Islamic teachings should be understood through a systems approach that recognizes complexity, interconnectedness, and purposefulness rather than through isolated legal formulations. Consequently, the family is viewed not as a static institution governed solely by formal obligations, but as a living ethical ecosystem continuously shaped by internal relationships and external social transformations.

The integration of *sakinah*, *mawaddah*, *rahmah*, *qiwamah*, and *maṣlaḥah* within a single framework also demonstrates that Qur'anic family ethics operate through multiple layers of interaction. Emotional security (*sakinah*) creates the psychological foundation for ethical affection (*mawaddah*), while ethical affection nurtures compassionate care (*rahmah*). These dimensions collectively support collaborative responsibility (*qiwamah*), which in turn contributes to the realization of holistic welfare (*maṣlaḥah*).⁴⁷ Therefore, family resilience emerges not from the dominance of a single actor or the strict enforcement of legal obligations, but from the balanced interaction of all ethical dimensions within the family system.

This model further suggests that contemporary Muslim family crises should be understood as systemic disruptions rather than isolated legal or moral failures. Rising divorce rates, emotional alienation, domestic conflict, and economic instability often result from the weakening of one or more interconnected dimensions within the family system. For instance, economic hardship may affect emotional security, while communication breakdown may undermine compassionate care and collaborative responsibility.⁴⁸ From a *maqāsidī* perspective, strengthening family resilience therefore requires holistic interventions that address emotional, social, spiritual, and economic factors simultaneously.

Accordingly, the Systemic Sakinah Family Model contributes to the development of contemporary Qur'anic studies by offering a new paradigm of Qur'anic family ethics that moves beyond patriarchal, legalistic, and reductionist understandings. The model demonstrates that Qur'anic family teachings possess the flexibility and ethical depth necessary to engage modern realities while remaining faithful to their foundational objectives. By integrating Qur'anic values, *maqāsid al-sharī'ah*, and systems theory, the study provides a comprehensive framework for understanding Muslim family life in the context of globalization, digital transformation, changing gender relations, and contemporary social challenges.

⁴⁷ Ismail et al., "Muslim Parents' Communication Approach to Adolescents According to Al-Tarbiyyah Al-Rashīdah by 'Abd al-Karīm Bakkār (B. 1951)," 17.

⁴⁸ Bilalu, Purwadi, and Subeitan, "Peran Dakwah Mastūra Dalam Membentuk Keluarga Sakīnah Jama'ah Tabligh Kota Manado.," 12.



Figure 1. The Proposed Systemic Sakinah Family Model as a New Paradigm of Qur'anic Family Ethics (developed by the authors).

Figure 1 illustrates the proposed Systemic Sakinah Family Model as a conceptual framework derived from the integration of Qur'anic family ethics, maqāsid al-sharī'ah, and Jasser Auda's systems theory. The model demonstrates that family well-being is not produced by a single factor but emerges through the interaction of multiple ethical dimensions operating simultaneously within the family system.

At the center of the model is the concept of the Sakinah Family, which functions as the ultimate expression of Qur'anic family ethics. This central position signifies that family harmony is the result of continuous interaction among five interconnected pillars: Emotional Security (*sakinah*), Ethical Affection (*mawaddah*), Compassionate Care (*rahmah*), Collaborative Responsibility (*qiwamah*), and Holistic Welfare (*maslahah*). These pillars are mutually reinforcing and cannot be separated from one another.

The model further demonstrates that emotional security serves as the foundational layer of family resilience. Without psychological safety, trust,

and emotional stability, the development of affection, compassion, and ethical cooperation becomes difficult to sustain. Ethical affection strengthens commitment and family cohesion, while compassionate care enables family members to navigate conflict through empathy and forgiveness.⁴⁹ These dimensions collectively support collaborative responsibility, which redefines family leadership as a shared ethical commitment rather than a hierarchical structure of domination.

Another significant contribution of the model is its incorporation of holistic welfare (*maṣlahah*) as the overarching objective of family life. In contrast to legalistic approaches that often prioritize formal compliance, the maqāṣid-oriented perspective emphasizes the realization of comprehensive well-being encompassing spiritual, emotional, intellectual, social, and economic dimensions. Consequently, family success is measured not only through legal stability but also through the achievement of human flourishing and collective welfare.

The outer layer of the model highlights contemporary challenges affecting Muslim family life, including digital disruption, socio-cultural transformation, economic instability, and changing gender dynamics. This component reflects Auda's principle of openness, which emphasizes that Islamic ethical frameworks must continuously interact with contemporary realities. Therefore, the *sakinah* family is understood not as a static ideal but as a dynamic ethical system capable of adapting to changing social circumstances.

Finally, the six principles of Jasser Auda's systems theory function as the methodological foundation of the model. Cognitive nature encourages contextual interpretation; wholeness promotes holistic analysis; openness facilitates engagement with modern realities; interrelated hierarchy emphasizes reciprocity; multidimensionality recognizes social complexity; and purposefulness directs all family relations toward the realization of *maṣlahah*. Through these principles, the model offers a comprehensive paradigm for reconstructing Qur'anic family ethics in the contemporary era.

Implications of the Systemic Sakinah Family Model for Contemporary Muslim Family Dynamics

The Systemic Sakinah Family Model offers significant implications for understanding and responding to the challenges faced by contemporary Muslim families. In modern societies, family life is increasingly shaped by globalization, digital transformation, economic instability, shifting gender expectations, and changing patterns of emotional interaction. These developments have altered not only the structural organization of Muslim

⁴⁹ Qomaro, Supaat, and Nasrulloh, "Family Attitude and Responsibility: A Quranic-Based Theoretical Framework in the Globalization Challenges," 148.

households but also the ethical and psychological foundations of family relationships. Rising divorce rates, emotional alienation, domestic conflict, and weakening communication patterns demonstrate that contemporary Muslim family crises cannot be adequately addressed through rigid legalistic or patriarchal frameworks alone. Instead, they require a holistic ethical approach capable of integrating emotional well-being, spiritual resilience, social justice, and interpersonal compassion within family life.

Within this context, the Systemic Sakinah Family Model repositions the concept of the sakinah family from a normative religious ideal into a dynamic ethical system. Drawing upon Qur'anic values, maqāṣid al-sharī'ah, and Jasser Auda's systems theory, the model conceptualizes family well-being as the outcome of interaction among five interconnected dimensions: Emotional Security (*sakinah*), Ethical Affection (*mawaddah*), Compassionate Care (*rahmah*), Collaborative Responsibility (*qiwamah*), and Holistic Welfare (*maṣlahah*).⁵⁰ This reconstruction enables Qur'anic family ethics to function not merely as symbolic moral teachings but as practical ethical principles capable of addressing contemporary social and emotional realities.

One of the most important implications of the model concerns the growing phenomenon of emotional fragmentation within Muslim households. The expansion of digital communication technologies and social media has transformed patterns of intimacy, authority, and interpersonal communication. While digital platforms provide opportunities for connectivity and information exchange, they may also contribute to emotional distance, communication breakdown, cyber infidelity, and unrealistic social comparisons. Through the dimensions of Emotional Security and Compassionate Care, the model emphasizes the importance of emotional literacy, ethical dialogue, empathy, and meaningful interpersonal interaction. Consequently, digital disruption should not be addressed solely through moral restrictions but through the cultivation of emotionally healthy family relationships capable of adapting to technological change.

The model also contributes to the reconstruction of gender relations within contemporary Muslim families. Contemporary socio-economic realities increasingly require husbands and wives to share emotional, educational, and economic responsibilities. However, some traditional interpretations continue to emphasize rigid patriarchal authority structures that may generate inequality, emotional pressure, and domestic conflict. Through the reinterpretation of *qiwamah* as Collaborative Responsibility, the Systemic Sakinah Family Model shifts the focus from domination to partnership. Family leadership is therefore understood as an ethical function directed toward

⁵⁰ Sawja, "Propagating Gender Norms in an Islamic Republic: Three Pakistani Alims and Their Online Tafsīrs," 22.

collective welfare, mutual support, and shared commitment rather than unilateral authority. Such an approach promotes justice, reciprocity, and dignity while remaining consistent with the broader objectives of Qur'anic family ethics.

Another significant implication relates to family resilience amid economic instability and social pressure. Contemporary economic challenges, including unemployment, financial insecurity, inflation, and work-related stress, frequently contribute to marital conflict and family breakdown. Data from Indonesia's Central Statistics Agency (BPS) indicate that economic problems remain among the leading causes of divorce.⁵¹ From the perspective of the Systemic Sakinah Family Model, these challenges should not be viewed solely as financial issues but as disruptions affecting multiple dimensions of family life simultaneously. The principle of Holistic Welfare (*maṣlahah*) therefore expands the understanding of family well-being beyond material provision by integrating emotional support, spiritual growth, intellectual development, and socio-economic cooperation. This broader perspective strengthens collective resilience and enables families to respond more effectively to periods of crisis.

From a systems perspective, the model also offers a new framework for interpreting family crises. Divorce, domestic conflict, and emotional alienation are understood not merely as isolated legal failures but as indicators of disruption within interconnected ethical dimensions. The weakening of Emotional Security may undermine Ethical Affection; deficiencies in Compassionate Care may reduce Collaborative Responsibility; and economic instability may negatively affect Holistic Welfare. Consequently, contemporary family problems require comprehensive interventions that address emotional, social, spiritual, and economic factors simultaneously. This interpretation reflects Auda's principles of wholeness, multidimensionality, and interrelated hierarchy, which emphasize the interconnected nature of social realities.

Theoretically, the Systemic Sakinah Family Model contributes to the development of contemporary Qur'anic studies by demonstrating how Qur'anic family ethics can be reconstructed through the integration of maqāsid al-sharī'ah and systems theory. Unlike previous studies that often examine family ethics, maqāsid discourse, or contemporary family challenges separately, this study integrates these dimensions within a unified analytical framework. In doing so, it advances maqāsidī tafsir beyond legal reasoning toward the analysis of complex social realities and human relationships. The

⁵¹ Indonesia, "Jumlah Perceraian Menurut Provinsi<sup></sup> dan Faktor Penyebab Perceraian (perkara), 2025 - Tabel Statistik."

model therefore represents a new paradigm of Qur'anic family ethics that is contextual, interdisciplinary, and socially responsive.

Practically, the model may serve as a conceptual framework for Islamic family counseling, premarital education, parenting programs, and family policy development. By emphasizing emotional security, ethical affection, compassionate care, collaborative responsibility, and holistic welfare, it provides a comprehensive ethical foundation for strengthening Muslim family resilience in the contemporary world. Ultimately, the Systemic Sakinah Family Model demonstrates that Qur'anic family ethics remain highly relevant and transformative when interpreted through a contextual, maqāsid-oriented, and systems-based approach.

CONCLUSION

This research succeeded in reconstructing the concept of the sakinah family in the Qur'an through the integration of maqāsid al-syarī'ah and the theory of the Jasser Auda system. The results show that the vision of the family in the Qur'an cannot be understood solely as a legally valid institution or as a structure that relies on patriarchal authority, but rather as an ethical system that aims to realize emotional security, affection based on moral values, loving care, collaborative responsibility, and overall well-being. Thus, the sakinah family is understood as a dynamic and adaptive entity, capable of responding to social, economic, cultural, and technological changes without losing orientation to the basic values of the Qur'an.

The main contribution of this research lies in the formulation of the Systemic Sakinah Family Model which is built on five interconnected pillars, namely sakinah (emotional safety), mawaddah (ethical affection), raḥmah (loving care), qiwāmah (collaborative responsibility), and maṣlaḥah (holistic well-being). This model offers a new paradigm in understanding Qur'anic family ethics by placing family welfare as the result of the interaction of various ethical dimensions that affect each other, rather than simply as a consequence of formal legal compliance. Theoretically, this study expands the scope of maqāsidī interpretation from a legal orientation to an analysis of complex human relations and social realities, while enriching the study of contemporary interpretation, Islamic family law, and maqāsid al-syarī'ah studies through a contextual, interdisciplinary, and goal-oriented approach.

Practically, the Systemic Sakinah Family Model can be used as a conceptual basis in the development of premarital education, Islamic family counseling, childcare programs, and policy formulation to strengthen family resilience in contemporary Muslim society. However, this research is still conceptual and based on a literature review so it has not tested the effectiveness of the model offered in an empirical context. Therefore, further research needs to conduct field testing of this model in various social and

cultural settings to evaluate its relevance, implementation, and impact on the formation of more resilient, harmonious, and benefit-oriented families.

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