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Strategies for Resolving Problems Related to the Rights and Obligations of Husbands and Wives in Realizing a Sakinah, Mawaddah wa Rahmah Family

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ABSTRACT

Family is the smallest social unit that plays a fundamental role in shaping a harmonious society. In the Islamic perspective, the ideal family is known through the concept of *sakinah, mawaddah wa rahmah*, namely a family grounded in tranquility, love, and affection. However, in the practice of household life, various problems often arise, particularly those related to the fulfillment of the rights and obligations between husband and wife. This study aims to analyze the problems concerning the rights and obligations of husband and wife and to formulate strategies for resolving them in order to realize a *sakinah mawaddah wa rahmah* family. This research uses a qualitative method with a library research approach through analysis of the Qur'an, Hadith, fiqh books, and Islamic family law literature. The results show that household problems generally stem from weak communication, lack of religious understanding, imbalance of roles, and economic factors. The resolution strategies include strengthening religious values, effective communication, deliberation, fair division of roles, and family counseling. The implementation of these strategies can strengthen the relationship between husband and wife in building a harmonious and sustainable family.

Keywords: Rights and Obligations, Husband and Wife, Sakinah Family, Islamic Law.

I. Introduction

The family is the smallest social unit in society that plays a crucial role in establishing a harmonious and prosperous social order. From an Islamic perspective, the family is not merely viewed as a biological bond between a man and a woman through marriage, but also as an institution established upon responsibility, affection, mutual care, and spiritual values. Marriage in Islam represents a social and religious commitment in which both husband and wife are expected to contribute to the formation of a stable and morally responsible household. The family also serves as the first environment in which individuals learn religious values, ethical behavior, emotional responsibility, and social interaction. Therefore, the quality of family relationships has implications not only for the well-being of individual family members but also for the development of a healthy society. The primary objective of forming a family in Islam is to create a *sakinah, mawaddah, wa rahmah* household, namely a family characterized by tranquility, love, compassion, and emotional stability. These three values provide an important foundation for building a household in which differences can be

managed constructively and family members can support one another in fulfilling their respective responsibilities. (Samudera & Prayuda, 2021)

The concept of *sakinah*, *mawaddah*, *wa rahmah* family is rooted in Islamic teachings, particularly in Qur'an Surah Ar-Rum verse 21, which emphasizes that marriage serves as a means to achieve inner peace and tranquility (*litaskunu ilaiha*). The verse also highlights the existence of affection and mercy between spouses as essential elements of marital life. Such tranquility can only be realized when husbands and wives are able to perform their respective rights and obligations in a balanced manner. The principle of balance in marital relationships is also emphasized in Qur'an Surah Al-Baqarah verse 228, which states that women possess rights equivalent to their obligations in a proper manner (*bil ma'ruf*). This principle demonstrates that Islamic marital relations are not based on domination, but rather on partnership, justice, responsibility, and mutual respect (Hudafi, 2020). Consequently, the achievement of a *sakinah* family cannot be separated from the ability of spouses to recognize the rights of one another and to fulfill their responsibilities in accordance with Islamic values. When rights and obligations are understood reciprocally, marital differences can be managed through dialogue and cooperation rather than through unilateral demands or domination.

The rights and obligations of husbands and wives have been clearly regulated within Islamic family law. A husband is responsible for providing physical and emotional support, financial maintenance (*nafaqah*), protection, and guidance for the family according to Islamic principles. Meanwhile, a wife is responsible for maintaining dignity, managing household affairs, and establishing cooperation with her husband. Nevertheless, both husband and wife have equal rights to receive kindness, respect, affection, and protection. Islamic family law emphasizes that marital relationships should be constructed upon the principles of balance (*al-musawah*), responsibility (*mas'uliyah*), and good treatment (*mu'asyarah bil ma'ruf*), rather than merely hierarchical authority (Syarifuddin, 2011). In this context, the fulfillment of marital obligations should not be understood only as the performance of legally defined duties, but also as an expression of ethical and religious responsibility. The husband and wife are both expected to create an environment that supports emotional security, mutual trust, and the development of family members. Therefore, an understanding of rights and obligations that is accompanied by mutual awareness and cooperation becomes an important foundation for preventing misunderstandings and maintaining family harmony.

In reality, the implementation of marital rights and obligations does not always occur ideally. Various problems emerge due to imbalance in fulfilling family roles. Economic disputes, ineffective communication, differences in values and expectations, and insufficient religious understanding frequently become sources of conflict within households. Contemporary family problems have become increasingly complex due to social transformation, technological advancement, and modern economic pressures. Many couples experience psychological stress caused by work demands, busy lifestyles, changing patterns of interaction, and the influence of social media, which may reduce the quality of communication between spouses (Syahriad et al., 2025). In some circumstances, these pressures may gradually develop into misunderstandings, emotional distance, repeated arguments, and dissatisfaction with the distribution of household responsibilities. Digital communication can also create new challenges when social media becomes a source of comparison, misunderstanding, or reduced face-to-face interaction between family members. These developments indicate that the challenges faced by contemporary families cannot be addressed solely through a normative understanding of marital duties but require strategies that take into account the changing social conditions experienced by married couples.

Problems related to fulfilling husbands' and wives' rights and obligations are not solely caused by individual factors but are also shaped by broader social, economic, and cultural transformations. Changes in modern family structures have resulted in shifting marital roles. The increasing participation of women in the workforce, economic demands, and changing expectations regarding gender relations may influence the balance of responsibilities within the household. Previous studies indicate that family harmony is strongly influenced by the ability of spouses to negotiate roles, communicate effectively, and develop mutual understanding in marriage relationships (Salim & Wulandari, 2023). The transformation of gender roles, for example, may require couples to renegotiate traditional assumptions concerning household tasks, financial

responsibilities, childcare, and decision-making. When such negotiations are not accompanied by open communication and mutual agreement, differences in expectations may become a source of tension. Conversely, when husband and wife are able to adapt to changing circumstances while maintaining Islamic principles of justice and mutual responsibility, changing family roles can become an opportunity to strengthen partnership within marriage

From the perspective of Islamic family law, resolving marital conflicts requires a peaceful and justice-oriented approach. The Qur'an provides a mechanism for conflict resolution in Surah An-Nisa verse 35 through the appointment of hakam (mediators) from both families when serious disputes occur between husband and wife. This principle indicates that Islamic conflict resolution does not merely aim to preserve marriage institutionally but also seeks to protect justice, dignity, and the welfare of both spouses. The involvement of mediation reflects the importance of third-party assistance when husband and wife are no longer able to resolve their disagreements independently. Such an approach emphasizes reconciliation, dialogue, fairness, and the prevention of further harm within the family. In contemporary contexts, the principle of hakam can also provide a conceptual basis for developing family counseling, mediation, and other forms of constructive dispute resolution that are consistent with Islamic values. Thus, conflict resolution should be understood not simply as an effort to avoid divorce but as a process of restoring communication, clarifying responsibilities, and rebuilding mutual trust between spouses (Ishak et al., 2025).

Social realities demonstrate that family conflict remains one of the significant challenges in contemporary Muslim societies. The increasing number of divorce cases in Indonesia indicates that many couples still face difficulties in managing marital disputes effectively. Divorce cases are commonly associated with continuous conflict, economic problems, and lack of harmony between spouses. These conditions suggest that marital conflict can become increasingly serious when problems are allowed to accumulate without effective communication and appropriate resolution mechanisms. Therefore, strengthening strategies for resolving marital conflicts has become an important issue in Islamic family law studies. (Dirjen Badan Peradilan Agama RI, 2011). The issue is particularly important because the consequences of unresolved family conflict may extend beyond the husband and wife and affect children, patterns of family interaction, and broader social relationships. For this reason, efforts to strengthen family resilience need to include not only preventive education concerning marital rights and obligations but also practical mechanisms for addressing disputes when they arise.

Previous studies have examined husband and wife rights and obligations from normative and legal perspectives. Research on Islamic family relations highlights that household harmony is strongly determined by spouses' understanding of their responsibilities and the implementation of reciprocal relationships (mutual relationship) within marriage (Prayoga, 2025). Previous studies have examined husband and wife rights and obligations from normative and legal perspectives. Research on Islamic family relations highlights that household harmony is strongly determined by spouses' understanding of their responsibilities and the implementation of reciprocal relationships (mutual relationship) within marriage (Mubarak, 2012). These findings indicate that family problems are multidimensional and therefore require multidimensional solutions. A legal or normative approach remains important for establishing the framework of rights and obligations, but it needs to be complemented by interpersonal, educational, religious, and communicative approaches that can be applied within actual family relationships.

However, existing studies predominantly focus on the normative interpretation of marital rights and obligations or merely identify factors causing family conflicts. Research that comprehensively integrates the analysis of marital rights and obligations with practical conflict resolution strategies within the framework of achieving a *sakinah, mawaddah wa rahmah* household remains limited. This limitation creates an important research space because understanding the existence of marital problems alone is insufficient to strengthen family resilience. It is also necessary to examine how such problems emerge, how they affect the relationship between husband and wife, and what forms of resolution are compatible with Islamic family law and the values of *sakinah, mawaddah, and rahmah* (Fausya & Talli, 2025). Therefore, this study attempts to fill this research gap by examining marital problems, their underlying causes, and strategic solutions based on Islamic

family law principles. By connecting normative principles with practical strategies for conflict resolution, the study seeks to provide a more comprehensive understanding of how Islamic family law can contribute to the maintenance of harmonious and resilient families in the contemporary context.

Accordingly, this research aims to analyze (1) the forms of problems related to husband and wife rights and obligations, (2) the factors contributing to marital conflicts, and (3) strategies for resolving these problems in order to establish a *sakinah, mawaddah wa rahmah* household. These objectives are designed to connect the normative framework of Islamic family law with the practical realities experienced by married couples. The study is expected to contribute theoretically to the development of Islamic family law studies by strengthening the discussion on the relationship between marital rights and obligations, family conflict, and conflict resolution. Practically, the findings are expected to provide guidance for Muslim couples in managing marital responsibilities and resolving disagreements constructively. Furthermore, the study may provide useful insights for religious institutions, family counselors, marriage educators, and other stakeholders involved in strengthening family resilience. Ultimately, the study seeks to demonstrate that the realization of a *sakinah, mawaddah wa rahmah* family requires not only a clear understanding of rights and obligations but also the capacity of husband and wife to communicate, negotiate, cooperate, and resolve conflicts in accordance with Islamic principles.

II. Literature Review and Hypothesis Development

2.1. Islamic Perspective on Rights and Obligations of Husband and Wife

In Islamic family law, rights and obligations between husband and wife represent two interconnected concepts that cannot be separated. Rights (*al-haqq*) refer to something that a person is entitled to receive based on Islamic principles, while obligations (*al-wajib*) refer to responsibilities that must be fulfilled according to religious and moral commitments. The relationship between rights and obligations in Islam is based on the principles of justice (*al-'adl*), balance (*al-mizan*), and mutual responsibility (*mas'uliyah*). These principles indicate that marital relationships should be understood as a reciprocal relationship in which the fulfillment of one party's obligations is closely connected with the fulfillment of the other party's rights. Therefore, Islamic teachings do not encourage individuals to merely demand their rights but also emphasize the importance of fulfilling their responsibilities toward others. In this framework, the stability of a household depends not only on the extent to which husband and wife understand what they are entitled to receive, but also on their willingness to fulfill what is expected of them. An imbalance between rights and obligations may create dissatisfaction, misunderstanding, and conflict, whereas a balanced implementation can strengthen trust, cooperation, and family harmony (Ikrom, 2015). Thus, the Islamic perspective provides a normative foundation for understanding marital relationships as a system of reciprocal responsibilities rather than as a relationship based solely on individual interests.

Within the context of marriage, the relationship between husband and wife is constructed as a partnership based on mutual respect, compassion, and cooperation. Marriage in Islam is not merely a legal contract (*akad nikah*), but also a moral and spiritual commitment aimed at creating a peaceful and harmonious family environment. The Qur'an emphasizes that spouses are garments for one another (*libas*), as stated in QS. Al-Baqarah (2):187, which symbolizes protection, intimacy, and mutual support between husband and wife. The metaphor of clothing illustrates that husband and wife are expected to provide protection, comfort, privacy, and emotional security for one another. This understanding places the marital relationship within a broader ethical framework in which each spouse has a responsibility to contribute to the well-being of the other. Partnership also means that household responsibilities should be managed through communication, consultation, and cooperation according to the circumstances of the family. Therefore, the concept of marriage as partnership provides an important basis for preventing relationships characterized by domination, neglect, or unilateral decision-making. When husband and wife recognize themselves as partners

who share responsibility for family welfare, differences in interests and roles can be addressed through constructive communication and mutual consideration.

The principle of balance between marital rights and obligations is also reflected in QS. Al-Baqarah (2):228, which explains that women have rights equivalent to their obligations in a proper manner (*bil ma'ruf*). This verse demonstrates that Islamic family relationships are built upon reciprocal responsibilities rather than unilateral authority. According to Syarifuddin, Islamic marriage law places husbands and wives within complementary roles where each party has responsibilities that contribute to family stability and welfare. (Syarifuddin, 2011). The concept of complementary roles does not necessarily imply that husband and wife must perform identical functions, but rather that their respective roles should contribute to the common objectives of marriage. In practical family life, the distribution of responsibilities may involve economic provision, household management, child-rearing, emotional support, decision-making, and the maintenance of family relationships. The important consideration is that differences in roles should not eliminate the fundamental principles of justice, respect, and mutual responsibility. Consequently, the interpretation of rights and obligations needs to consider both the normative provisions of Islamic family law and the actual circumstances of contemporary families. Such an approach enables marital roles to remain consistent with Islamic principles while responding to changing social, economic, and family conditions.

From the perspective of *maqasid al-shariah*, the regulation of marital rights and obligations aims to achieve family welfare (*maslahah*), preserve human dignity, and protect the continuity of family institutions. A marriage that successfully balances rights and obligations will create emotional security, social stability, and spiritual development among family members (Auda, 2008). The *maqasid al-shariah* perspective therefore provides a broader framework for understanding marital regulations not merely as a collection of formal rules, but as instruments for achieving the fundamental purposes of Islamic law. Within family life, these purposes include the protection of dignity, the realization of justice, the prevention of harm, and the establishment of conditions that allow family members to develop in a healthy and responsible environment. From this perspective, the fulfillment of husband and wife rights and obligations should ultimately contribute to *maslahah* rather than become a source of oppression or conflict. This framework is particularly relevant to contemporary family problems because changing social conditions may require contextual and solution-oriented interpretations while maintaining the fundamental objectives of Islamic law. Accordingly, *maqasid al-shariah* can serve as a theoretical foundation for evaluating whether the implementation of marital rights and obligations contributes to family harmony, conflict prevention, and the realization of a *sakinah, mawaddah wa rahmah* household.

2.2. Problems in the Fulfillment of Husband and Wife Rights and Obligations

Although Islamic teachings provide clear principles regarding marital rights and obligations, their implementation in everyday life does not always proceed ideally. Household problems often emerge when there is an imbalance between responsibilities, differences in expectations, or a lack of understanding regarding marital roles. Such problems may occur when one spouse feels that his or her contribution is not adequately recognized, while the other perceives that the distribution of responsibilities has already been fulfilled appropriately. Differences in perceptions concerning financial responsibilities, household management, decision-making, childcare, and emotional support can gradually create dissatisfaction within the marital relationship. When these differences are not discussed openly, they may develop into recurring disagreements and weaken the sense of partnership between husband and wife. Therefore, the fulfillment of marital rights and obligations requires not only knowledge of Islamic legal provisions but also the ability of spouses to communicate, negotiate, and adapt their roles according to the needs and circumstances of the family (Muin et al., 2026).

Contemporary family problems have become increasingly complex due to social transformation, economic pressures, technological developments, and changing patterns of interaction. Economic difficulties, ineffective communication, differences in personality, emotional instability, third-party interference, and

limited religious understanding are among the factors frequently associated with marital conflicts. Economic pressures, for instance, may affect the ability of spouses to fulfill material responsibilities and may generate tension when financial expectations are not consistent with available resources. At the same time, technological developments have transformed the way couples communicate and interact, creating both opportunities and challenges for family relationships. Excessive dependence on digital communication, misunderstandings arising from online interactions, and reduced quality of direct communication may contribute to emotional distance between spouses. Changing social expectations regarding gender roles may also create new challenges because husband and wife may have different understandings of how household, economic, and parenting responsibilities should be distributed. These conditions demonstrate that contemporary marital problems are multidimensional and need to be understood within their broader social, economic, cultural, and religious contexts.

Previous studies indicate that marital conflict is not caused solely by external factors but also by internal relationship dynamics, including ineffective communication, unequal distribution of roles, and the inability of spouses to manage disagreements constructively. Communication problems are considered one of the strongest predictors of marital dissatisfaction because they influence emotional attachment, trust, and the ability of couples to solve problems together (Gottman, 2014). Effective communication enables spouses to express expectations, concerns, and emotional needs without creating unnecessary confrontation. Conversely, communication characterized by avoidance, blame, excessive criticism, or unwillingness to listen may intensify existing disagreements and make relatively small problems increasingly difficult to resolve. The distribution of household roles is similarly important because perceptions of fairness can influence marital satisfaction. When one spouse consistently perceives that responsibilities are unequally distributed, resentment may develop and affect the quality of interaction. Thus, marital conflict should not be viewed simply as the result of a particular disagreement but as a process that may develop from accumulated communication problems, unmet expectations, and unresolved differences between spouses.

In Muslim families, insufficient understanding of Islamic principles regarding marital responsibilities may also contribute to conflict. Some couples perceive marriage primarily from a legal perspective while neglecting its ethical and spiritual dimensions. As a result, the relationship between husband and wife may become dominated by demands for personal rights rather than mutual fulfillment of responsibilities. A purely formal understanding of marital rights may cause spouses to interpret Islamic family law as a mechanism for claiming authority or demanding compliance, rather than as a framework for establishing justice, compassion, and mutual protection. In contrast, an ethical and spiritual understanding of marriage emphasizes that every right is accompanied by responsibility and that the fulfillment of obligations should contribute to family welfare. Islamic principles such as *mu'asyarah bil ma'ruf*, mutual respect, compassion, consultation, and avoidance of harm can therefore provide important foundations for managing differences within marriage. Strengthening religious understanding should consequently not be limited to knowledge of legal rules but should also involve the internalization of Islamic moral values in everyday family interactions.

Furthermore, problems in fulfilling marital rights and obligations may become more complicated when individual expectations are not aligned with the actual conditions of the family. Couples may enter marriage with different assumptions regarding financial management, household responsibilities, parenting, career development, social relationships, and religious practices. If these expectations are not communicated and negotiated from the beginning, differences may gradually become sources of disappointment and conflict. The problem is therefore not always the existence of differences themselves, because differences are a natural part of marital life, but rather the inability to manage those differences in a constructive manner. From this perspective, healthy marital relationships require continuous adjustment and mutual learning. Husband and wife need to develop the capacity to understand each other's perspectives, recognize changing family needs, and formulate mutually acceptable solutions while remaining guided by Islamic principles.

Accordingly, problems in the fulfillment of husband and wife rights and obligations can be understood as multidimensional problems involving legal, economic, psychological, social, communicative, and religious dimensions. The existence of these dimensions indicates that marital conflict cannot be

adequately addressed through a single approach. Islamic family law provides the normative foundation for determining rights and responsibilities, while communication, mediation, counseling, and mutual negotiation can support the practical implementation of these principles in family life. Therefore, identifying the forms and underlying causes of problems in marital rights and obligations is an important step toward developing appropriate strategies for conflict resolution. Such strategies should not merely seek to end disputes but should aim to restore balance, strengthen mutual responsibility, and create the conditions necessary for realizing a *sakinah, mawaddah wa rahmah* family.

2.3. Conflict Resolution Strategies in Islamic Family Life

Conflict is an unavoidable aspect of human relationships, including marriage. However, Islam does not view conflict as a reason for immediate separation but provides mechanisms for reconciliation and problem-solving. Differences in opinions, expectations, personalities, economic circumstances, and family responsibilities are natural elements of marital life. The important issue is not the complete absence of conflict, but the ability of husband and wife to manage disagreements in a constructive and responsible manner. The Qur'an encourages peaceful conflict resolution through dialogue, mediation, and reconciliation (*islah*). One important principle of Islamic conflict resolution is found in QS. An-Nisa (4):35, which recommends appointing mediators (*hakam*) from both families when serious disputes occur between husband and wife. This approach demonstrates that Islamic family law prioritizes restoration, justice, and the preservation of family harmony. The involvement of *hakam* also indicates that marital disputes should not be addressed solely from the perspective of determining who is right or wrong, but should consider the interests and welfare of both parties. Mediation by trusted individuals can provide opportunities for spouses to communicate their concerns, clarify misunderstandings, and explore possible solutions in an environment that encourages fairness and reconciliation. Therefore, the Islamic approach places conflict resolution within a broader framework of maintaining dignity, preventing harm, and restoring healthy relationships between husband and wife.

Effective communication is one of the essential strategies for maintaining marital stability. Through open communication, spouses can express their feelings, expectations, and concerns without creating destructive conflict. Communication enables husband and wife to understand each other's perspectives and identify the underlying causes of disagreement rather than merely responding to its visible manifestations. In addition, consultation (*shura*), compromise, forgiveness, and religious guidance are important approaches in resolving household problems. *Shura* encourages spouses to make important family decisions through discussion and mutual consideration, thereby reducing unilateral decision-making that may generate feelings of neglect or injustice. Compromise is also necessary because marital relationships involve individuals with different backgrounds, personalities, experiences, and expectations. At the same time, forgiveness provides an opportunity to overcome past mistakes and prevent unresolved grievances from becoming recurring sources of conflict. Religious guidance can strengthen these processes by reminding spouses of the ethical dimensions of marriage, including patience, compassion, responsibility, justice, and *mu'asarah bil ma'ruf*. Consequently, effective conflict resolution requires not only technical communication skills but also the internalization of moral and religious values that encourage spouses to prioritize family welfare over individual interests.

Family mediation has also become an important mechanism in contemporary family law. Mediation allows conflicting parties to identify problems objectively and seek mutually acceptable solutions. Within the Islamic framework, mediation reflects the principles of reconciliation, fairness, and maintaining family welfare (*maslahah*) (Nasution, 2007). Mediation provides a structured space in which husband and wife can discuss their problems with the assistance of a neutral or trusted third party, particularly when direct communication has become difficult. The mediator can help identify the principal source of disagreement, facilitate balanced communication, reduce emotional tension, and encourage the parties to formulate realistic solutions. In the context of Islamic family life, mediation should not be limited to preventing divorce but should also seek to

restore the relationship and strengthen the capacity of spouses to manage future disagreements. The principle of *maslahah* requires that the resolution consider the welfare of the family while respecting the rights and dignity of both husband and wife. Thus, mediation can serve as a bridge between the normative principles of Islamic family law and the practical challenges experienced by contemporary families.

In addition to communication and mediation, conflict resolution in Islamic family life requires an emphasis on prevention and early intervention. Small disagreements that are not addressed appropriately may accumulate and develop into more serious conflicts. Therefore, spouses need to develop habits of regular communication, mutual evaluation, consultation, and emotional support before disagreements become difficult to control. Premarital education and family counseling can also play an important preventive role by preparing couples to understand marital rights and obligations, manage expectations, communicate effectively, and address differences constructively. Religious institutions and family counselors can contribute by providing guidance that combines Islamic family law with practical relationship skills. Such preventive strategies are consistent with the broader objective of Islamic family law, which seeks to protect family welfare and prevent unnecessary harm.

Accordingly, conflict resolution in Islamic family life should be understood as a continuous process rather than a single intervention undertaken after a serious dispute has occurred. The process involves recognizing problems, communicating openly, identifying the causes of conflict, negotiating responsibilities, seeking mediation when necessary, and restoring mutual trust. These strategies demonstrate that Islamic family law provides not only normative rules concerning marital rights and obligations but also ethical principles that can guide spouses in managing disagreements. When communication, *shura*, forgiveness, mediation, and religious guidance are integrated into family life, conflicts can become opportunities for improving mutual understanding and strengthening marital relationships. Therefore, effective conflict resolution ultimately supports the broader objective of establishing a *sakinah, mawaddah wa rahmah* family in which justice, compassion, responsibility, and mutual respect are continuously practiced.

2.4. The Concept of *Ssakinah, Mawaddah, wa Rahmah* Family

The concept of *sakinah, mawaddah, wa rahmah* represents the ideal model of family life in Islam. This concept is derived from QS. Ar-Rum (30):21, which explains that Allah creates spouses so that humans may obtain tranquility (*sakinah*), love (*mawaddah*), and compassion (*rahmah*). These three elements are closely interconnected and constitute the fundamental values underlying the formation of a harmonious Islamic family. *Sakinah* provides the psychological and emotional foundation of the household, *mawaddah* strengthens the emotional bond between husband and wife, while *rahmah* encourages both spouses to demonstrate compassion and concern for each other's circumstances (Fu'ad et al., 2025). Therefore, the concept should not be understood merely as an ideal description of marriage but as a value-based framework that guides husband and wife in carrying out their responsibilities and responding to various challenges in family life. The realization of these values requires continuous interaction, mutual understanding, and commitment from both spouses, particularly when they encounter differences or difficulties in fulfilling their respective roles (Ismatulloh, 2015).

Sakinah refers to psychological peace, emotional stability, and a sense of security within the family. A *sakinah* family is not a family without problems, but a family capable of managing problems through wisdom, patience, and mutual understanding. Emotional security is created when husband and wife feel respected, valued, listened to, and protected within the marital relationship. Such security enables family members to communicate their concerns and expectations without excessive fear of rejection or conflict. In this sense, *sakinah* is closely related to the capacity of spouses to manage household pressures constructively and to maintain emotional stability when facing economic, social, or interpersonal difficulties. The existence of disagreements does not necessarily contradict the concept of *sakinah*, because differences are a natural part of human relationships. What distinguishes a *sakinah* family is its ability to respond to disagreements through patience, dialogue, mutual respect, and appropriate problem-solving mechanisms rather than through

destructive behavior. Thus, *sakinah* can be understood as a condition of family life in which peace is continuously developed through responsible interaction between husband and wife.(Yuzaidi et al., 2025)

Mawaddah represents deep affection and emotional attachment between spouses. Love in Islamic marriage is not limited to feelings but is manifested through respect, attention, loyalty, and support. Meanwhile, *rahmah* refers to sincere compassion that encourages spouses to forgive, help each other, and sacrifice for mutual welfare. *Mawaddah* therefore provides an emotional foundation that motivates husband and wife to maintain their relationship and demonstrate concern for each other's needs. In everyday family life, affection can be expressed through appreciation, emotional support, willingness to listen, and sensitivity toward the difficulties experienced by one's spouse. *Rahmah*, on the other hand, becomes particularly important when spouses face weaknesses, mistakes, illness, economic difficulties, or other challenging circumstances. Compassion encourages individuals not to respond to their partner's shortcomings solely through criticism or blame but to consider the circumstances and seek constructive solutions. The combination of *mawaddah* and *rahmah* consequently creates a relationship in which love is accompanied by responsibility and compassion. Together, these values strengthen the ability of spouses to maintain commitment and resolve difficulties without easily abandoning the fundamental objectives of marriage(Rajab et al., 2026).

The realization of a *sakinah, mawaddah, wa rahmah* family requires continuous effort from both husband and wife. The fulfillment of marital rights and obligations, effective communication, religious commitment, and constructive conflict management become important foundations in maintaining family resilience. The fulfillment of rights and obligations provides a structural foundation for fairness within the household, while effective communication enables spouses to understand each other's needs and expectations. Religious commitment strengthens the moral and spiritual orientation of the family by providing principles that guide behavior, decision-making, and interpersonal relationships. Meanwhile, constructive conflict management prevents disagreements from developing into prolonged disputes that may threaten family stability. These elements are mutually reinforcing because the failure of one aspect may affect the other dimensions of family life. For example, poor communication may result in misunderstanding regarding responsibilities, while an imbalance in responsibilities may generate emotional tension and weaken affection between spouses. Therefore, building a *sakinah* family is a continuous process that requires adaptation, cooperation, mutual evaluation, and commitment from both husband and wife.

According to Islamic family studies, family harmony is not achieved merely through legal compliance but through the integration of spiritual values, emotional bonds, and social responsibilities between spouses.(Feillard, 2012). This perspective indicates that Islamic family life involves dimensions that extend beyond formal legal relationships. Legal compliance provides an important normative foundation, but the sustainability of marriage also depends on how Islamic values are internalized and practiced in daily interactions. Spiritual values can strengthen commitment and moral responsibility, emotional bonds provide psychological support, while social responsibilities encourage spouses to cooperate in managing family needs and responding to changing circumstances. Therefore, the concept of *sakinah, mawaddah, wa rahmah* provides a comprehensive framework for understanding how Muslim families can overcome challenges and maintain marital stability. It also provides a conceptual bridge between the fulfillment of husband and wife rights and obligations and the development of effective conflict resolution strategies, because both are ultimately directed toward the same objective: protecting family welfare, maintaining dignity, strengthening mutual relationships, and establishing a harmonious and resilient household.

2.5. Theoretical Framework of the Study

Based on the reviewed literature, this study employs an Islamic family resilience perspective, which integrates three main concepts: (1) the balance of husband and wife rights and obligations, (2) conflict resolution strategies, and (3) the realization of a *sakinah, mawaddah, wa rahmah* family. The fulfillment of marital rights and obligations functions as the foundation of family stability. When spouses understand and

perform their responsibilities fairly, mutual trust, respect, and cooperation can develop within the household. However, when imbalance occurs, household problems may emerge in the form of dissatisfaction, misunderstanding, and prolonged disagreement. Therefore, effective conflict resolution strategies, including communication, consultation, mediation, and religious approaches, are required to address such problems and restore family harmony. These strategies enable couples to manage differences constructively while maintaining the principles of justice, responsibility, and mutual respect emphasized in Islamic family law.

Thus, the achievement of a *sakinah, mawaddah, wa rahmah* family is understood as the result of continuous interaction between responsible marital relationships and effective problem-solving mechanisms based on Islamic values. Family harmony is therefore not a static condition but a continuous process that requires commitment, adaptation, communication, and mutual support between husband and wife. This theoretical framework guides the analysis of how Muslim couples manage problems related to marital rights and obligations and how they develop strategies to maintain family harmony. It also provides a basis for examining whether the strategies employed by couples are consistent with the principles of justice, *maslahah*, mutual responsibility, and the broader objectives of Islamic family life.

III. Research Method

This study employed a qualitative research design using a library research approach to examine strategies for resolving issues related to the rights and obligations of husbands and wives from the perspective of Islamic family law. Library research was chosen because it enables a comprehensive examination of legal doctrines, Islamic jurisprudence, and scholarly discourse concerning marital rights, obligations, and family harmony through authoritative documentary sources rather than empirical field data (Creswell & Poth, 2016). The primary sources of this study consisted of the Qur'an, the Hadith, the Compilation of Islamic Law (Kompilasi Hukum Islam), Law Number 1 of 1974 concerning Marriage as amended by Law Number 16 of 2019, and classical as well as contemporary *fiqh* literature. Secondary sources included peer-reviewed journal articles, academic books, conference proceedings, and other scientific publications related to Islamic family law, conflict resolution, and the concept of *sakinah, mawaddah wa rahmah* family. Relevant documents were identified, selected, and critically reviewed according to the objectives of the study (Krippendorff, 2018). The collected data were analyzed using qualitative content analysis through the processes of data reduction, categorization, interpretation, and conclusion drawing. The analysis was guided by the perspectives of Islamic family law and *maqasid al-shariah* to identify comprehensive strategies for resolving marital conflicts and strengthening family resilience. To enhance the credibility of the findings, source triangulation was applied by comparing interpretations derived from primary Islamic legal sources and contemporary scholarly literature (Miles et al., 2014).

IV. Result and Discussion

The analysis of the reviewed literature indicates that the fulfillment of the rights and obligations of husbands and wives constitutes the fundamental pillar of family stability in Islamic family law. The Qur'an, the Hadith, the Compilation of Islamic Law (KHI), and classical *fiqh* literature consistently emphasize that marriage is established on the principles of justice (*al-'adl*), mutual responsibility (*mas'uliyah*), and good companionship (*mu'asyarah bil ma'ruf*). Rather than positioning one spouse as superior to the other, Islamic law establishes a reciprocal relationship in which every right corresponds to an obligation. This reciprocal principle is reflected in QS. Al-Baqarah (2):228, which affirms that women possess rights comparable to their obligations according to what is recognized as fair (Syarifuddin, 2011). A synthesis of previous studies demonstrates that marital conflicts generally arise when the balance between rights and obligations is disrupted. Economic hardship, ineffective communication, unequal distribution of domestic responsibilities, differences in expectations, and inadequate religious understanding are repeatedly identified as the principal causes of household disputes. Although financial problems frequently trigger conflict, contemporary studies

emphasize that ineffective communication and poor conflict-management skills often determine whether disagreements escalate into prolonged marital discord. These findings suggest that family resilience depends not merely on material welfare but also on the quality of interpersonal relationships between spouses (Amato, 2010)

The examination of Islamic legal sources further reveals that the responsibilities of husbands and wives should be understood within the framework of cooperation rather than domination. The husband's obligation to provide maintenance, protection, and leadership is inseparable from his responsibility to treat his wife with dignity and compassion. Likewise, the wife's responsibilities in preserving family welfare and supporting household management should not be interpreted as indicators of inequality but as complementary roles directed toward achieving shared welfare (*maslahah*). This interpretation is consistent with the objectives of *maqasid al-shariah*, which prioritize the protection of religion, family, human dignity, and social harmony (Auda, 2008). The reviewed literature also indicates that effective communication represents the most important strategy for resolving marital disputes. Islamic teachings encourage dialogue (*hiwar*), consultation (*shura*), and mutual understanding as primary mechanisms for preventing conflict escalation. Open communication enables spouses to express expectations, negotiate responsibilities, and resolve misunderstandings before they develop into serious disputes. Family psychology studies similarly conclude that constructive communication strengthens emotional attachment, increases marital satisfaction, and improves couples' capacity to cope with economic and social pressures (Gottman & Silver, 1999).

Another significant finding concerns the role of mediation in resolving household conflicts. Islamic family law recommends reconciliation (*islah*) through the appointment of mediators (*hakam*) from both families when disputes cannot be resolved directly by the spouses, as prescribed in QS. An-Nisa (4):35. Contemporary studies further demonstrate that mediation involving family counselors, religious leaders, or trained mediators contributes to more objective decision-making while reducing the likelihood of divorce. Accordingly, mediation should be viewed not merely as a legal mechanism but as a process of restoring trust, communication, and mutual respect within the family (Mudzhar, 1990). The literature further highlights that strengthening religious understanding significantly contributes to the realization of a *sakinah, mawaddah wa rahmah* family. Islamic values such as patience (*sabr*), gratitude (*shukr*), forgiveness (*'afw*), justice (*'adl*), and compassion (*rahmah*) function as ethical foundations that guide spouses in fulfilling their rights and obligations. Rather than perceiving marriage solely as a contractual relationship, Islamic teachings encourage couples to regard marriage as an act of worship (*ibadah*) and a lifelong moral commitment. This perspective enhances emotional resilience and encourages peaceful conflict resolution based on shared religious values.

From a theoretical perspective, this study extends previous discussions in Islamic family law by integrating the concepts of reciprocal rights and obligations, conflict resolution strategies, and family resilience into a unified analytical framework. Earlier studies frequently examined these issues separately, focusing either on normative legal provisions or on the causes of marital conflict. The present analysis demonstrates that the realization of a *sakinah, mawaddah wa rahmah* family depends on the interaction between balanced marital responsibilities, effective communication, mediation, and internalization of Islamic ethical values. Therefore, conflict resolution should be understood as an integral component of implementing Islamic family law rather than merely as a response to family disputes (Nurlaelawati, 2010). Practically, the findings imply that strengthening premarital education, family counseling, and continuous religious guidance should become strategic priorities for institutions responsible for Muslim family development, including the Office of Religious Affairs (KUA), BP4, Islamic family counselors, and community religious leaders. Educational programs should emphasize not only the legal aspects of marriage but also communication skills, emotional maturity, shared responsibility, and conflict-management competencies grounded in Islamic values. Through this integrated approach, the fulfillment of husbands' and wives' rights and obligations can contribute to sustainable family resilience and the realization of a *sakinah, mawaddah wa rahmah* family (Kharlie, 2011).

V. Conclusion

This study concludes that the fulfillment of the rights and obligations of husbands and wives constitutes the primary foundation for establishing a *sakinah, mawaddah wa rahmah* family within the framework of Islamic family law. The analysis of the Qur'an, Hadith, the Compilation of Islamic Law, classical fiqh literature, and previous scholarly studies demonstrates that marital conflicts generally arise from an imbalance in the implementation of reciprocal rights and responsibilities. The most common contributing factors include economic difficulties, ineffective communication, unequal distribution of household responsibilities, differences in character and expectations, and limited religious understanding. These findings indicate that family harmony depends not only on compliance with legal obligations but also on the quality of interpersonal relationships and shared moral commitment between spouses. The study further finds that effective conflict resolution in Muslim families should be grounded in Islamic values that emphasize communication, consultation (*musyawarah*), reconciliation (*islah*), mediation (*hakam*), and the internalization of religious ethics. These strategies strengthen mutual trust, promote fairness, and encourage cooperation in addressing family problems. Consequently, the realization of a *sakinah, mawaddah wa rahmah* family is not merely the outcome of fulfilling legal rights and obligations but also the result of integrating spiritual, emotional, and social dimensions of marriage in accordance with the objectives of *maqasid al-shariah*.

Theoretically, this study contributes to the development of Islamic family law by proposing an integrated perspective that connects the fulfillment of marital rights and obligations, conflict resolution strategies, and family resilience as interrelated components in achieving household harmony. Practically, the findings highlight the importance of strengthening premarital education, family counseling, mediation services, and continuous religious guidance provided by the Office of Religious Affairs (KUA), BP4, religious counselors, and community leaders. Future studies are recommended to complement this library research with empirical investigations involving married couples, family counselors, and religious institutions to validate and enrich the conceptual framework developed in this study. Theoretical Implications: As an academic writer, crafting a strong and impactful conclusion is a crucial element in the overall structure and effectiveness of a research paper. The conclusion serves as the final opportunity to reiterate the significance of the study, summarize the key findings, and emphasize the larger implications or significance of the research. (Ami et al., 2020) This study contributes to the development of Islamic family law by providing an integrated conceptual framework that connects the fulfillment of husbands' and wives' rights and obligations with conflict resolution strategies and the realization of a *sakinah, mawaddah wa rahmah* family. Previous studies have generally discussed these issues separately, focusing either on the normative provisions of Islamic family law or on the factors contributing to marital conflict. This study extends the existing literature by demonstrating that the successful implementation of marital rights and obligations depends not only on legal compliance but also on the integration of communication, consultation (*musyawarah*), mediation (*hakam*), and Islamic ethical values as complementary mechanisms for maintaining family resilience. Furthermore, this study reinforces the application of *maqasid al-shariah* in contemporary Islamic family law by emphasizing that the protection of family (*hifz al-nasl*), human dignity (*hifz al-'ird*), and social welfare (*maslahah*) should guide both marital responsibilities and conflict resolution. Accordingly, the study offers a broader theoretical perspective in which family harmony is understood as a dynamic interaction between legal norms, moral values, and adaptive social practices. This integrated perspective provides a foundation for future empirical studies examining family resilience and conflict management within Muslim societies.

Managerial Implications: The findings of this study have practical implications for institutions responsible for strengthening Muslim families. The Office of Religious Affairs (Kantor Urusan Agama), the Marriage Advisory, Development, and Preservation Board (BP4), Islamic family counselors, religious leaders, and community organizations should strengthen premarital education and family guidance programs by integrating Islamic family law with communication skills, conflict management, emotional maturity, and shared marital responsibilities. Such programs should move beyond explaining legal rights and obligations to equipping couples with practical competencies for resolving household disputes constructively. In addition,

policymakers and family service institutions are encouraged to develop structured mediation and counseling mechanisms based on Islamic principles of *islah* (reconciliation), *musyawarah* (consultation), and *maqasid al-shariah*. Strengthening collaboration among religious institutions, educational institutions, and family counseling services will support preventive interventions that reduce marital conflict and promote long-term family resilience. These managerial strategies are expected to contribute to the realization of harmonious, resilient, and sustainable Muslim families while supporting broader national efforts to strengthen family well-being and social stability.

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