



Building a Sakinah Family through Hablum Minallah and Hablum Minannas

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Abstract

This study aims to investigate the concept of sakinah family in the perspective of hablum minallah and hablum minannas. Sakinah family is a family that is able to create a peaceful, dynamic, and active atmosphere, with harmonious and loving relationships among family members. This study uses a descriptive qualitative method with secondary data sources from international journal articles, online media, and books. The results show that hablum minallah and hablum minannas play an important role in building a sakinah family. Hablum minallah can be done by strengthening the foundation of faith and piety, performing worship regularly, and increasing prayers. Meanwhile, hablum minannas can be achieved by maintaining good relationships with spouses, parents, siblings, and relatives, as well as treating family members with love and respect. The integration of hablum minallah and hablum minannas can enhance family harmony and shape positive values among family members. The implications of this research show that applying the principle of hablum minallah through strengthening faith, regular worship, and prayer can be the main foundation for married couples to build a harmonious sakinah family. In addition, integration with hablum minannas through loving and respectful relationships between family members can create sustainable positive values, so it can be recommended as a practical guide in marriage counseling and family education in Muslim communities. This paper offers an integrative approach that emphasizes the balance between the spiritual dimension (hablum minallah) and the social dimension (hablum minannas) as the primary foundation for building a harmonious family. Its novelty lies in a conceptual synthesis that links personal religious practices with the ethics of family relationships in a practical way within the context of modern life.

Keywords: The Sakinah Family, Hablum Minallah, Hablum Minannas, Family Harmony, Family Relations.

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INTRODUCTION

Islam views that marriage must bring benefits, both for husband and wife, as well as for society. So beneficial is marriage that the value of the good (*maslahah*) produced by it is greater than the evils (*madarat*) (Atabik & Mudhiiah, 2014). Marriage comes from the Arabic word *nakaha* which means (to gather), something that has been recommended, even mandatory by Islam, especially for those who are able, both outwardly and inwardly. One of the goals of a marriage is to want to build a household that has been aspired to, namely a *sakinah* household (Mahmud Huda dan Thoif, 2016). By carrying out the concept of the *sakinah* family, married couples are expected to be able to realize a harmonious relationship, and free from divorce.

If we look at it, divorce data in Indonesia shows a very high figure, reaching 251,828 cases in 2024, according to a report by the Ministry of Religious Affairs (Kemenag.go.id, 2024). The high divorce rate is caused by many factors, one of which is the lack of readiness of couples in building a harmonious household and realizing the concept of *sakinah*, which includes peace, love, mutual trust, and fulfilling rights and obligations in the family. The *sakinah* family paradigm that should be the foundation of the family is still not fully lived and implemented by many couples, thus contributing to the high divorce rate.

In addition, most divorces occur at marriages under the age of five, indicating a lack of a solid foundation from the beginning of marriage (Kemenag.go.id, 2011). The Ministry of Religious Affairs has also responded to this problem by strengthening pre- and post-marriage guidance services, as well as programs such as "Tepuk Sakinah," which aims to increase brides-to-be's understanding of the *Sakinah* family to reduce the divorce rate (Ichsan, 2024). Preventive efforts are also focused on strengthening religious aspects, mutual trust, and love between couples as the key to building a strong *sakinah* family.

Creating the *Sakinah Mawaddah* and *Warohmah* families is the dream of every human being. How happy we are to have a family filled with mutual love, affection, protection and respect. But it turns out that realizing such a family is not a palm flipping job. It takes hard work and support from all parties in the family, both father, mother and child. The greatest responsibility is the Father who acts as the head of the family. The role of the Father is very vital who acts as the captain who will move where the ship will sail and dock. Mothers also play a significant role in building children's character and managing family finances. However, it is not uncommon for them to find a dead end, both those who are materially opposed to those who lack (Sofyan, 2019).

One of the strategies in building a *sakinah* family today is to understand the concept of the *sakinah* family from the perspective of equality. Men and women need to be built with the awareness to work together to meet family needs and share roles flexibly where in principle anyone is stronger in one thing (it can be a man, it can also be a woman), then he is responsible for the other party who is weaker in that case (it can be a man, it can also be a woman), both are ready to share tasks flexibly both inside and outside the household (Rofiah, 2017a).

The implementation of the concept of the *sakinah* family basically has two dimensions, namely the horizontal dimension and the vertical dimension. The vertical dimension is related to the relationship between man and god (*hablumminallah*) and the horizontal dimension is related to



the relationship between man and man (*hablumminannas*). In the study of Islam, the concepts of *habluminallah* and *hablumminannas* are important foundations in building relationships between God and fellow creatures. *Habluminallah* refers to spiritual relationships and worship to Allah. Whereas *hablumminannas* refers to social interaction and manners among humans. Both complement each other and have their respective roles in the lives of Muslims, both must be done in a balanced manner to get a meaningful life (Andi Muzdalifah, 2025).

Various studies on the *sakinah* family have tended to place the concept in the normative-theological, psychological, and Islamic family law frameworks. Some studies focus on aspects of family spirituality through strengthening faith and worship, while other studies focus more on social relations in the family such as communication, gender equality, fulfillment of rights and obligations, and parenting patterns. Thus, the study of the *sakinah* family generally still moves partially between the spiritual dimension (*hablum minallah*) and the social dimension (*hablum minannas*).

Research by Anisia Kumala Masyhadi and Yulistin Tresnawaty (2019), for example, looks at the *sakinah* family from the perspective of Islamic psychology by emphasizing aspects of faith, love, peace, and positive relationships between family members. This study has succeeded in showing that religious values have an important contribution to domestic harmony, but it has not specifically explained how vertical relationships to God and horizontal relationships between humans are integrated into the practice of daily family life (Masyhadi & Tresnawaty, 2019a). Meanwhile, Ainurrofiq's (2025) research which refers to the thought of M. Quraish Shihab emphasizes the aspects of piety, patience, and purification of the heart as the foundation of *sakinah*, but still focuses on the individual spiritual dimension (Ainurrofiq, 2025). Similarly, Ririn Andriani's (2022) research which examines the interpretation of Wahbah Az-Zuhaili discusses more about the fulfillment of the rights and obligations of husband and wife as a path to a *sakinah* family without explicitly linking it to the construction of the relationship between *hablum minallah* and *hablum minannas* in an integrative manner (Andriani, 2022).

Based on this study, it can be seen that previous research has indeed discussed the elements that form the *sakinah* family, but most of them still place the spiritual and social dimensions as stand-alone aspects. In fact, in the context of contemporary Muslim family life, the domestic crisis is not only caused by weak worship practices or low quality of communication, but also by the failure to integrate spiritual piety with social piety in family life (Aman et al., 2019; Aziz & Mangestuti, 2021). Many families actively carry out religious rituals, but still experience communication conflicts, relationship inequality, and even divorce due to the low quality of interpersonal interaction in the household (Halimatussayadiyah et al., 2024). On the other hand, there are also families that are able to build good social communication, but lose the spiritual foundation that is the source of moral and emotional resilience of the family (Nadhirah & Khotimah, 2022).

This is where the research *gap* lies in the study of the *Sakinah* family. There are relatively few studies on the *sakinah* family that specifically analyze the reciprocal relationship between *hablum minallah* and *hablum minannas* as two mutually forming and inseparable dimensions. Some previous research still places the concept of the *sakinah* family in a normative-theological and psychological framework partially, without developing an integrative model between spirituality and family social relations (Masyhadi & Tresnawaty, 2019b; Thorik & Rahmat Pamula, 2025). In fact, family religiosity is not only related to the practice of worship, but also how spiritual values



are transformed into harmonious social behavior in domestic life (Aman et al., 2019; Aziz & Mangestuti, 2021). As a result, the concept of the *sakinah* family often stops at normative idealization without offering an integrative construct that is relevant to the challenges of the modern Muslim family (Halimatussyadiah et al., 2024a).

In fact, social changes in the modern era show that families face increasingly complex challenges, such as changing gender roles, economic pressures, individualism, digital media penetration, and declining quality of interpersonal communication in the household (Cherlin, 2020; Juni Beddu et al., 2023a). This condition has an impact on the weakening of the moral and emotional resilience of the family so that household harmony is not enough to be built only through a ritual-spiritual approach, but also requires the ability to build healthy, equal, communicative, and empathetic social relationships between family members. In this context, the integration between *hablum minallah* and *hablum minannas* becomes important as a conceptual foundation in building a *sakinah* family that is not only symbolic religious, but also socially and emotionally strong.

This research seeks to fill this gap by analyzing the concept of the *sakinah* family through the integration of the perspectives of *hablum minallah* and *hablum minannas*. This research does not only see human relationships with God as individual spiritual practices, as well as human relationships as social ethics, but place the two as a system of relationships that influence each other in forming family harmony. Thus, this research offers a more holistic perspective in understanding the *sakinah* family, namely that family resilience is not enough to be built only through ritual piety, but also through social piety, which is reflected in communication, compassion, responsibility, and respect between family members.

The novelty of this theme can be seen in the strengthening of the psychological dimension and the construction of the *sakinah* family measuring tool that integrates spiritual and social aspects, as well as the emphasis on the application of religious values in modern married life. The challenges of marriage in the modern era include changes in gender roles due to women's independence, financial pressures that affect marriage decisions, communication challenges due to addiction to gadgets and social media, and changing expectations for couples who prioritize equality and suitability of life goals (Juni Beddu et al., 2023b).

Academically, this research is important because it makes a theoretical contribution to the development of Islamic family studies, especially in building an integrative paradigm between the theological dimension and the social dimension in the concept of the *sakinah* family. In addition, this research is also socially relevant given the increasing problems of contemporary Muslim families that require a more contextual, applicative religious approach, and touches on the realities of modern domestic life.

This study aims to further analyze how the concept of the *sakinah* family in the perspective of *hablumminallah* and *hablumminannas*, can contribute to the formation of vertical awareness of family members with their gods, as well as how the horizontal relationship between family members and other human beings, as well as analyze the integration of the two whether it can increase family harmony.

METHODS

This study uses a descriptive qualitative approach with the type of library research. This approach was chosen because the research focuses on conceptual analysis of the *sakinah* family in the perspective of *hablum minallah* and *hablum minannas* through the study of various relevant literature. Literature studies allow researchers to examine in depth ideas, theories, and results of previous research related to the research theme to build scientific arguments systematically.

The data sources used in this study are in the form of secondary data derived from national and international scientific journal articles, academic books, official documents, and online media relevant to the theme of the *sakinah* family, spiritual relationships in the family, family communication, and social relations in an Islamic perspective. The selection of sources is carried out purposively by considering the relevance of the theme, the credibility of the publisher, the novelty of the publication, and the relevance of the substance to the focus of the research.

In the literature selection process, this study uses several inclusion criteria, namely: (1) literature discusses the concept of the *sakinah* family, *hablum minallah*, *hablum minannas*, family relations in Islam, or family resilience; (2) sources come from scientific journals, academic books, proceedings, and official documents that can be accounted for academically; (3) the publication is in the range of 2014–2025 in order to remain relevant to contemporary social developments and family dynamics; and (4) literature has a direct relationship with the spiritual and social dimensions in the family. Meanwhile, sources that have no substantial relevance, lack academic clarity, or are popular opinion without a scientific basis are not included in the analysis.

Based on the search and selection process, this study uses around 30 main sources consisting of scientific journals, books, and other supporting documents. Literature searches were carried out through several academic databases such as Google Scholar, Garuda, and university journal portals, using keywords such as "*sakinah* family", "*hablum minallah*", "*hablum minannas*", "Islamic family harmony", "Islamic family communication", and "family resilience".

The data collection technique is carried out through documentation and literature recording. The researcher critically reads all the sources that have been selected, then identifies the main themes, arguments, and important findings related to the development of the *Sakinah* family. Furthermore, the data were classified based on the focus of the study, namely: (1) the concept of the *sakinah* family; (2) the role of *hablum minallah* in building the *Sakinah* family; (3) the role of *hablum minannas* in building family harmony; and (4) the integration of vertical and horizontal relationships in forming family resilience.

Data analysis was carried out using content analysis techniques. At this stage, the researcher reduces the data by selecting relevant information, then presenting the data thematically and interpretively to find patterns of relationships between concepts. The interpretation process is carried out by comparing various views of literature so that an argumentative synthesis is obtained regarding the importance of integrating spiritual and social dimensions in building the *sakinah* family in the modern era. The final stage is carried out by drawing conclusions based on the results of the literature synthesis that has been critically and systematically analyzed.

RESULTS AND DISCUSSION

The sakinah family consists of two words, namely the words "family" and "Sakinah". Family in fiqh terms is called *Usroh* or *Qirobah* which has become the Indonesian language, namely relatives. In the great Indonesian dictionary, family is relatives. While the word *sakinah* in the Indonesian Dictionary is peace, a safe and peaceful place. *Sakinah* comes from the words "*sakanah, yaskunu, sakinatan*" which means a sense of peace, safety and peace. So the *sakinah* family is a family that is able to create a peaceful, dynamic and active atmosphere of life, which is loving, honing and nurturing (Arifin & K, 2023).

The emergence of the term *sakīnah* family is an elaboration of QS al-Rûm (30):21 above. In the verse, Allah explains that the purpose of creating a wife is so that the husband can build a *sakinah* family, which is a harmonious, happy family born inwardly, living calmly, peacefully, and full of affection. The term "*sakinah*" is used in the Qur'an to describe the comfort of the family. This term has the same root as "*sakanun*" which means residence. So, it is easy to understand if the term is used in the Qur'an to refer to the berth of each family member in a comfortable and calm atmosphere, so that it becomes a fertile ground for the growth of love (*mawaddah wa rahmah*) among its fellow members (Chadijah, 2018).

A person will feel *Sakinah* if the elements of spiritual and material life are fulfilled in a proper and balanced manner. On the other hand, if Part or one of the above-mentioned is not fulfilled, then the person will feel disappointed, restless, and restless. The desired life desires in one's earthly life include: Health, clothing, food, protection of human rights and so on. Serenity means peace. Every living being is equipped by Allah SWT. With tools and various attributes and tendencies that cannot function perfectly if it stands alone. The perfection of the existence of beings is only achieved by the combination of each pair with their partner in accordance with the *sunnatullah* (Wahyudi, 2022).

Sakinah is not just what is seen in the tranquility of birth, which is reflected in the brightness of the facial waters, because this can appear naivety, ignorance or ignorance. But it can be seen from the brightness of the face accompanied by the spaciousness of the chest, the subtle manners born of inner serenity due to the unity of understanding and purity of heart, and the combination of clarity of vision with strong determination (Sholihah & Al-Faruq, 2020). Communication also turns out to have an important role in building a harmonious household. As in the research of Ai Karomah, et.al (2022) which shows that communication is indispensable to maintain family harmony. The harmony can be seen through the harmony and harmony that occurs between husbands and wives (Karomah et al., 2022).

The Sakinah Family as a Spiritual-Social Construction

The main findings of this study show that the *sakinah* family cannot be understood only as a harmonious condition that is normative-religious, but as a spiritual-social construction formed through the integration between *hablum minallah* and *hablum minannas*. The *Sakinah* family, in many previous studies, tends to be understood idealistically as a family full of calm, affection, and blessings. However, the results of the literature synthesis in this study show that *sakinah* is actually



the result of a process of spiritual, emotional, social, and psychological negotiation that takes place continuously in the family.

Masyhadi and Tresnawaty (2019), for example, place *hablum minallah* as the spiritual foundation of the family, while *hablum minannas* is positioned as a social-emotional dimension that shapes relational experiences between family members (Masyhadi & Tresnawaty, 2019b). However, the research has not explained how the two dimensions work dynamically with each other in dealing with modern family problems. This study found that vertical and horizontal relationships are not two aspects that stand alone, but form a relational system that influences each other. When the family's spiritual relationship weakens, the family's communication, empathy, and emotional resilience also tend to decline. On the other hand, conflicting family social relationships can weaken the spiritual quality of family members.

The Sakinah family, therefore, is not enough to be built only through the improvement of worship rituals, but also requires social skills such as equal communication, conflict management, flexible role distribution, and strengthening empathy between partners. This is where this study expands on previous studies that tend to place the sakinah family limited to the normative-religious dimension.

Hablum Minallah as a Source of Family Spiritual Resilience

Hablumminallah, or a person's relationship with Allah SWT, fundamentally plays an important role in creating and building a sakinah family. This concept emphasizes the need for a deep spiritual connection with God, which not only shapes the individual but also influences the dynamics of relationships between family members. By strengthening *hablumminallah*, family members are directed to have strong faith and piety, which are the basis of harmonious family life. This is as Mudzakir (2019) emphasizes that a close spiritual relationship with God contributes to the creation of peace in the household, as a result of religious practices that are applied regularly (Mudzakir, 2019).

Hablum minallah functions as a source of spiritual resilience in the family. This spiritual resilience can be seen through the family's ability to face economic pressure, household conflicts, social changes, and the challenges of digitalizing modern life. In contrast to some previous studies that placed worship only as a religious obligation, this study found that spiritual practices such as congregational prayer, joint prayer, reading the Qur'an, and habituation of religious values have important psychosocial functions. These activities not only strengthen the human relationship with God, but also create a space for emotional interaction between family members (Masyhadi & Tresnawaty, 2019b; Wandrianto et al., 2024a).

With the foundation of faith and piety as a foothold, *hablumminallah* practices in daily life—such as congregational prayers and prayers—become a concrete means to realize these values in the family. Choosing a partner based on religious criteria, carrying out worship together, and producing a generation that understands Islamic values is important. The practice of daily worship directly can provide peace and blessings in family life. This is in line with Ramadhani's findings which show that parents who pay attention to religious education at home are able to build an environment that supports the spiritual growth of their children (Tarissa Eka Callysta Ramadhani, 2023). In addition,



parents are expected to be role models in carrying out worship, creating an atmosphere rich in motivation and spiritual strengthening in the family (Hamidah et al., 2024).

The role of parents cannot be missed in creating and fostering *hablumminallah* relationships. Parents not only play the role of educators but also role models. Andrianikus emphasized that religious education at home contributes greatly to the formation of children's character (Andrianikus, 2021). Through the habituation method of carrying out worship, parents can prepare their children to grow up to be individuals of faith and noble character. This is in line with the view that individual piety must go hand in hand with social piety in order to build a whole person for the happiness of the family.

Teaching worship from an early age, such as prayer and reading the Qur'an, is very important to form good habits that will continue to be carried into adulthood. Effective worship education strategies, such as habituation, spiritual communication, and motivation and appreciation, will help children feel involved and motivated in carrying out worship. The impact of good worship education in the household is very significant. This not only forms a personality of faith and piety, but also creates a family that is *sakinah*, *mawaddah*, and *rahmah*. Thus, worship education in the household contributes to the formation of a generation that is not only intellectually intelligent, but also has noble morals and is able to carry out worship with full awareness (Wandrianto et al., 2024b).

Meanwhile, if we look at it from the perspective of family psychology, the practice of worship together can be understood as a mechanism for forming emotional bonding. When families do spiritual activities collectively, a sense of emotional connection, security, and family solidarity emerges. This is in line with the findings of Halimatussyadiah et al. (2024) who affirm that emotional communication and affection are important elements in family harmony (Halimatussyadiah et al., 2024a). *Hablum minallah* also forms internal moral control in the family. The awareness of *ihsan* that every action is supervised and accountable to Allah encourages family members to develop an attitude of patience, honesty, responsibility, and mutual respect. In this context, family spirituality is not only ritualistic, but also ethical and transformative, because the values instilled through *ihsan* awareness directly shape patterns of behavior and social relations in the family.

When it comes to the application of Islamic values, it is important for each family member to forgive each other and establish a loving relationship. Honest and effective communication between husband and wife, as well as between parents and children, is very crucial in developing positive norms in the family. This view is in line with research showing that families that apply religious values in daily interactions tend to have higher levels of harmony, even though some of them focus on specific religious contexts (Novianty & Deni Wicaksono, 2024).

This has also been recommended by Allah swt through his various words, one of which is QS Al-Ahzab verse 70. This verse Allah calls the believers to fear Allah (carry out His commands and stay away from His prohibitions) and to speak the right words (*qaulan sadida*), which are straight, honest, and in accordance with the truth, as a path to the improvement of charity, forgiveness of sins, and great victory, especially if followed by obedience to Allah and His Messenger.



The household needs to understand that, all events that have happened, are happening, and will occur depend on human practices, the influence of human practices is very great because it will be repaid by Allah SWT even if it is only as big as dzarrah, both in this world and in the hereafter. If a person does righteous deeds, he will be placed in Paradise, and the person who does wrong deeds will be placed in Hell. The state (ahwal) in this realm is influenced by charity, while charity is influenced by faith. If faith is right, then Allah SWT will give blessings from above the heavens and from under the earth, on the other hand, if faith is broken, then human deeds will become bad, and the deeds will be lifted to the sky, then Allah SWT will send them back to earth in the form of disasters (Endang, 2012).

In the context of the *sakinah* family, the practice of *hablumminallah* can be seen in the activities of praying before and after meals and celebrating religious holidays together, which not only fosters gratitude to Allah but also deepens the sense of togetherness between family members; Through good and open communication, the feeling of mutual respect and understanding will grow. This is in line with Lahtang & Saefau's research which notes that transparent and loving communication patterns within the family will reduce the potential for conflict in the household (Lahtang & Saefatu, 2024).

These findings are reinforced by international studies showing that family spiritual and religious practices, such as joint prayer, value discussions, and religious rituals, have a positive relationship with the strength of family bonds, adaptability, and emotional cohesion, especially when accompanied by mutual forgiveness and empathy in relationships (Mckay et al., 2025). Meanwhile, when viewed from the perspective of an Indonesian Muslim figure, Gus Dur, in Anwar's article, et.al, 2025), the concept of the household must be based on gender justice, namely prioritizing the principles of equality, reciprocity and justice. In a household, each individual must respect each other's differences (Anwar et al., 2025). Thus, the integration of Islamic values through faith, piety, *ihsan*, and *qaulan sadida* in family practice not only strengthens the vertical relationship with Allah, but also becomes an ethical foundation for harmony and success of the household from a religious-sociological perspective.

This is also in line with the thought of Imam Al Ghazali, who emphasized that individual piety must be balanced with social piety so as not to become a "bankrupt person" in the hereafter, indicating the importance of a good relationship with Allah in the family of *sakinah* (Sulistiyan et al., 2025). According to Quraish Shihab, as quoted in the research of Sholihah and Faruq, the *sakinah* family is a family in which the values of calm, comfort, and comprehensive affection are realized among all its members. However, *sakinah* does not come just like that, but there are conditions and its presence. The heart must be prepared with patience and piety because it is revealed by Allah swt into the heart (Sholihah & Al Faruq, 2020). Thus, a strong vertical relationship is formed between the family and Allah SWT., which in turn provides peace of mind and strengthens the horizontal relationship between family members (Arifin & K, 2023).

This study found that the spiritual dimension of the family is closely related to the family's ability to manage conflict. Families that have spiritual closeness tend to be better able to resolve conflicts through dialogue, introspection, and mutual forgiveness. In contrast, spiritually weak families are more prone to aggressive communication, verbal violence, and household disharmony. *Hablum minallah* functions as a mechanism for emotional regulation in the family. Spirituality helps



individuals control their egos, decrease the intensity of anger, and improve the ability to accept differences. Thus, the concept of *sakinah* in this study is not only interpreted as metaphysical calm, but also as a result of the emotional and spiritual stability of the family.

Hablum Minannas as the Basis of Social-Empathic Relations

In addition to spiritual relationships, this study found that the *sakinah* family is highly determined by the quality of *hablum minannas* or social relations between family members. In this context, *hablum minannas* is not only interpreted as a good relationship in general, but as the ability to build equal, empathetic, supportive, and dialogical relationships. Most previous research has emphasized the importance of mutual respect and affection in the family. However, this study finds that the main problem of the modern family lies not in the lack of a normative understanding of affection, but in the weakness of practical ability to build healthy interpersonal communication.

Economic pressure, changing gender roles, individualism, and the penetration of digital media have caused many families to experience a communication crisis. In this situation, the concept of *hablum minannas* becomes very relevant because it emphasizes the importance of honest communication, mutual listening, and emotional cooperation between family members. This research shows that the *sakinah* family cannot be built through a hierarchical and authoritarian pattern of relationships. On the other hand, a harmonious family is easier to create when husband and wife have a participatory and mutually supportive communication pattern. These findings reinforce Rofiah's (2017) view on the importance of equality and role flexibility in the modern Muslim family (Rofiah, 2017b).

In this context, *hablum minannas* also functions as the social capital of the family. Household harmony is not only influenced by the couple's relationship, but also by the quality of relationships with children, parents, relatives, and the social environment. Families with healthy social networks tend to be better able to cope with life pressures than socially isolated families. In addition, this study found that moral education in the family is not enough to be done through verbal advice, but requires relational examples. Children learn about compassion, respect, and empathy not only from religious teachings, but from the daily interaction practices they witness in the home.

The concept of *hablum minannas* has a very important role in creating the *sakinah* family in the context of Islamic teachings. The *sakinah* family not only prioritizes the values of affection and harmony, but must also be built on the basis of mutual respect and understanding between family members. Research conducted by Rahayu, et.al states that moral and moral education that starts at home is the most important foundation for individual development (Rahayu et al., 2023).

In practice, the relationship between husband and wife is the main arena for the implementation of *hablum minannas*. The *sakinah* family is not built through the dominance of one party, but through a pattern of relationships based on partnership. This is especially important in the context of the modern family which has experienced a change in the structure of gender roles due to the increasing participation of women in the public sphere and family economic pressures. Rofiah (2017) shows that unequal family relationships have the potential to give birth to domestic violence due to the unbalanced legitimacy of power between men and women. Thus, the value of *hablum*



minannas in the sakinah family needs to be translated in the form of egalitarian, mutually respectful, and open relationships to flexible role sharing.

This analysis shows that family communication has a central position in building *hablum minannas*. Communication not only functions as a medium for conveying messages, but also as an instrument for forming a sense of emotional security in the family. Research by Karomah et al. (2022) confirms that harmonious communication affects the harmony of husband and wife relationships. However, this study found that the quality of family communication is not only determined by the intensity of the conversation, but also by the ability of family members to build a dialogue space that is honest, equal, and free from verbal and symbolic violence. *Hablum minannas* is the foundation of family communication ethics that places respect for human dignity as the main principle.

In addition to communication, another important aspect of *hablum minannas* is the family's ability to manage conflict. Most of the literature on the Sakinah family tends to portray a harmonious family as a family with minimal conflict. In fact, conflict is a natural part of domestic life. What determines the quality of the family is not the existence or absence of conflicts, but how the conflict is resolved. In this perspective, *hablum minannas* functions as a mechanism of social reconciliation through mutual forgiveness, empathy, and the ability to understand the partner's perspective. Therefore, the sakinah family is not synonymous with a family without problems, but rather a family that has the social and spiritual capacity to manage differences constructively (Halimatussyadiah et al., 2024; Karomah et al., 2022; Rofiah, 2017).

The role of parents in building *hablum minannas* is also inseparable from the process of forming children's character. Research by Rahayu et al. (2023) shows that moral and moral education that starts at home is an important foundation for children's development. However, this study assesses that family education is not enough only through verbal transfer of values, but requires real social examples. Children learn about compassion, respect, and responsibility not only from advice, but from the patterns of interaction they witness every day between father and mother. In other words, the family becomes a space for the reproduction of social values that will shape the way children interact with society in the future.

Furthermore, *hablum minannas* in the sakinah family also has a broader social dimension, namely the relationship between the family and the community environment. Families that are exclusive and introverted tend to be vulnerable to social pressure and weak community support. On the other hand, families that actively build friendship and social solidarity have stronger social resilience when facing economic and psychological problems. This shows that the sakinah family is not only a private unit, but also part of a broader social structure. Thus, the success of building a sakinah family is not only determined by the quality of the family's internal relationships, but also by the family's ability to build healthy social relationships with the community.

The application of the concept of *hablum minannas* includes good communication, mutual understanding, and cooperation for mutual progress in the family and society.

Mutual Respect and Understanding of Couples: Maintaining a good relationship with your partner through mutual respect, understanding, and self-adjustment to create harmony.

Regarding the attitude of mutual respect and understanding of couples, Musoli and Yamini (2020) put forward the importance of Islamic work ethics that are internalized in daily life, which also includes the way we interact with our partners. By upholding the principles of transparency and responsibility, the marital relationship can become more harmonious (Musoli & Yamini, 2020)

Devotion to Parents: Showing affection, respect, and concern for parents is a form of *hablumninnas* in the family.

Filial piety to parents is a tangible manifestation of *habluminannas* that can increase harmony in the family. Good moral and moral education from parents is important in raising children in general.

Maintaining Good Relations with Relatives and Relatives: Helping each other, supporting, and maintaining friendship between family members and relatives.

Loving and Educating Children: Treating children with patience and compassion, and educating them to be good individuals.

Helping Each Other and Doing Good: Helping each other between family members and doing kindness to fellow humans, including in the surrounding environment.

Basic Behavior of Socializing Between Humans (Aisyah, 2021)

Broadly speaking, the behavior of relationships between humans that can produce the *sakinah* family and the *thayyibah* community are as follows; first, paying attention to humans as physical beings who need to meet the needs of eating, drinking, resting, medicine, and protection; Second, treating humans as thinking creatures such as: giving clear understanding, giving logical and reasonable understanding, and giving understanding according to their level of understanding.

Third, treating humans as sentient beings, such as paying attention, praise, admiring and so on, greeting meekly, giving consumption of beauty, both physical and psychic; fourth, treating humans as beings with will, by, among other things: setting an example of deeds and providing opportunities to gain experience of appreciation; Fifth, treating human beings as individual beings, such as giving a clear status that leads to future success, recognizing, nurturing, and protecting individual rights.

Sixth, treating humans as social creatures, for example by channeling social encouragement to get along, showing harmonious relationships both internally and between families, and building relationships in the world of work, organizations, and community life; seventh, treating human beings as beings who are now living in this world and in the hereafter: fostering success in the world that supports success in the hereafter, healthy, knowledgeable, useful in a society that is normative religious, and staying away from Allah's prohibitions and carrying out Allah's commands.

Human relationships—in this case husbands, wives, and children—should be able to fulfill these human desires, as long as they do not conflict with religious principles and certain ethical goals. If parents are able to treat their family members humanly, it means that they can treat family members as physical beings and thought beings.



In Islam, this relationship between humans is considered an obligation which is also reflected in the sunnah of the Prophet Muhammad PBUH who always does good and wise to his family. This is in line with Heni, et.al (2024) research on family harmony in the perspective of Islam and family psychology. That building a family of *sakinah*, *mawaddah*, and *rahmah* in the perspective of Islam and family psychology, requires high awareness, dedication, and real action from each family member by improving good, intense, and affectionate communication patterns as key elements in building healthy and harmonious relationships (Halimatussyadiah et al., 2024b).

Thus, *hablum minannas* in this study is understood as the process of forming a family culture based on empathy, appreciation, and dialogical communication. This perspective expands the study of the *sakinah* family, which previously emphasized more normative aspects than the relational and psychological dimensions.

Integration of *Hablum Minallah* and *Hablum Minannas*: Integrative *Sakinah* Family Model

The most important finding of this study is that the *sakinah* family is formed through the integration of *hablum minallah* and *hablum minannas* in a balanced manner. Previous research has tended to address the two concepts separately. In fact, the results of the synthesis of this study show that the two have a very strong mutual relationship. *Hablum minallah* forms the spiritual foundation of the family through the values of faith, patience, sincerity, and piety. Meanwhile, *hablum minannas* translates these spiritual values into social practices such as communication, compassion, responsibility, and respect between family members.

In this context, this research offers an integrative conceptual model of the *sakinah* family consisting of three main elements:

1. Spiritual Foundations

This foundation includes faith, worship, prayer, and the internalization of religious values as a source of meaning and family resilience.

2. Social-Empathetic Relations

These relationships include dialogical communication, role equality, empathy, compassion, and conflict resolution skills.

3. Family Resilience

The integration of these two dimensions results in family resilience in the form of emotional stability, adaptability to social changes, and the creation of a safe and harmonious family environment. This model shows that the *sakinah* family is not a static condition, but a dynamic process that requires a balance between spirituality and social relations. Inequality in one aspect can affect the harmony of the family as a whole.

For example, families that are strong in religious rituals but weak in interpersonal communication are still potentially experiencing domestic conflicts. In contrast, families that have good social relationships but are weak in spirituality tend to lose their moral foundation and inner resilience when faced with crises. Therefore, this study emphasizes that the *sakinah* family must be



understood as an integration between individual piety, social piety, and adaptability to modern social changes.

The integration of *hablum minallah* (relationship with Allah) and *hablum minannas* (relationship with humans) improves family harmony through strengthening spirituality and morals, creating better communication, deepening affection and trust, fostering a sense of security, and forming positive values between family members, as reflected in joint worship activities, mutual help, and honest and open communication (Bandung, 2024). One of the aspects that must be strengthened is the financial side of the family or household. Family financial management must think smartly, carefully and appropriately in the use of finances in order to always create a good family and experience continuous growth (Anwar et al., 2025).

Hablum minallah builds the spiritual resilience of the *sakinah* family through practices such as congregational prayer, which foster a sense of security and collective affection. This is in line with research in the *Journal of Family Psychology* that found vertical religious practices increase trust between family members. Meanwhile, *hablum minannas* through honest communication and mutual help deepens emotional bonds, as evidenced by a study in the *International Journal of Islam and Muslim Family Studies* that links positive social interactions to marital resilience.

The combination of the two results in shared positive values, such as tolerance and empathy, which are reflected in harmonious household activities. Research in the *Journal of Religion and Health* confirms this integration reduces family stress and increases life satisfaction. Thus, the *sakinah* family is realized through spiritual and social synergy that strengthens each other.

The balanced integration of the two can improve family harmony by combining spiritual and social aspects in family life. When the relationship with Allah SWT is well maintained through worship and obedience, as well as the relationship with fellow human beings is maintained with an attitude of mutual respect and help, then the household will become a place full of affection, peace, and balance. Research states that the balance between *hablum minallah* and *hablum minannas* exudes a positive aura that supports the stability and harmony of the *sakinah* family. This is supported by the principle in Islam that family harmony will be achieved when the two relationships are inseparable and mutually reinforcing (K, 2024).

The Relevance of the *Sakinah* Family Concept in the Modern Context

The study also found that the concept of the *sakinah* family remains relevant in the face of contemporary family challenges, but requires a more contextual reinterpretation. The modern family faces various new challenges such as changing gender roles, economic pressures, addiction to digital media, individualism, and declining quality of interpersonal communication. In these conditions, the *sakinah* family approach that only emphasizes normative compliance without considering modern social dynamics is inadequate. This research shows that the concepts of *hablum minallah* and *hablum minannas* need to be understood more contextually and adaptively.

Hablum minallah is not only understood as a formal ritual, but also as an ability to build spiritual awareness that gives birth to psychological calm and social ethics. Meanwhile, *hablum minannas* must be translated into healthy communication practices, gender equality, respect for partners, and supportive parenting. Thus, the *sakinah* family in the modern context not only speaks



of religious obedience, but also the ability of the family to build relationships that are inclusive, adaptive, and resilient to social change.

CONCLUSION

A *sakinah* family is a family that is able to create a peaceful, dynamic, and active living atmosphere, with harmonious and affectionate relationships between family members. The concept of the *sakinah* family can be achieved through two important aspects, namely *hablum minallah* (relationship with Allah) and *hablum minannas* (relationship with humans). *Hablum minallah* can be done by strengthening the foundation of faith and piety, carrying out worship regularly, and increasing prayers, so that the family can feel peace of mind and blessings from Allah SWT.

The application of Islamic values in the family is also very important to create a *sakinah* family. Parents play an role role model in worship and instill noble values in children. Thus, the family can become a loving and peaceful environment, as well as form a generation of piety and noble character. The integration of *hablum minallah* and *hablum minannas* can increase family harmony and form positive values between family members. By understanding and applying the concept of the *sakinah* family, the family can become a comfortable and peaceful place for all its members.

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