# Building *sakinah* family based on Islamic values of education

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## Abstract

This study examines the role of Islamic education in the formation of Sakinah families, focusing on the influence of Islamic values in marriage preparation and family life. The research aims to explore the factors contributing to the formation of Sakinah families in Padang, Indonesia, particularly the role of premarital education in fostering harmonious households. A qualitative approach was employed, involving purposive sampling of six Sakinah families and two families that experienced marital failure for comparative analysis. Data were collected through observations, interviews, and documentation, followed by a four-stage analytical process: orientation, exploration, data processing, and presentation of findings. The results reveal that Sakinah families prioritize religious and moral values in partner selection, legal and intentional marriages, and strong extended family support. Premarital education plays a crucial role in preparing individuals for marital responsibilities, enabling them to make informed decisions about their future spouses. The study highlights the significance of structured premarital education programs and recommends their integration into higher education curricula to equip students with essential knowledge for family life. This research contributes to the discourse on Islamic education and marital preparation by emphasizing the interplay between religious commitment, moral considerations, and premarital education in building stable and harmonious families.

Penelitian ini mengkaji peran pendidikan Islam dalam pembentukan keluarga sakinah, dengan fokus pada pengaruh nilai-nilai Islam dalam persiapan pernikahan dan kehidupan keluarga. Penelitian ini bertujuan untuk mengeksplorasi faktor-faktor yang berkontribusi terhadap pembentukan keluarga Sakinah di Padang, Indonesia, khususnya peran pendidikan pranikah dalam membina rumah tangga yang harmonis. Pendekatan kualitatif digunakan, dengan menggunakan purposive sampling terhadap enam keluarga Sakinah dan dua keluarga yang mengalami kegagalan pernikahan untuk analisis komparatif. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, diikuti dengan proses analisis empat tahap: orientasi, eksplorasi, pengolahan data, dan penyajian temuan. Hasil penelitian menunjukkan bahwa keluarga sakinah memprioritaskan nilai-nilai agama dan moral dalam pemilihan pasangan, pernikahan yang sah dan disengaja, serta dukungan keluarga besar yang kuat. Pendidikan pranikah memainkan peran penting dalam mempersiapkan individu untuk menghadapi tanggung jawab pernikahan, sehingga memungkinkan

mereka untuk membuat keputusan yang tepat mengenai calon pasangan mereka. Penelitian ini menyoroti pentingnya program pendidikan pranikah yang terstruktur dan merekomendasikan pengintegrasian program tersebut ke dalam kurikulum pendidikan tinggi untuk membekali mahasiswa dengan pengetahuan yang esensial untuk kehidupan berkeluarga. Penelitian ini berkontribusi pada wacana pendidikan Islam dan persiapan pernikahan dengan menekankan interaksi antara komitmen agama, pertimbangan moral, dan pendidikan pranikah dalam membangun keluarga yang stabil dan harmonis.

**Keywords:** Sakinah family, Islamic values, marriage, education, moral

## Introduction

Marriage in Indonesia, as defined by Marriage Law No. 1/1974, is an inner and outer bond between a man and a woman intending to form a happy and eternal family based on the One Godhead.[1] The Qur'an explains that the purpose of marriage is to fulfil human needs, find peace and happiness, worship Allah,maintain honor, and bear offspring.[2] From a developmental psychology perspective, marriage and raising children are essential tasks for individuals in early adulthood, with success in determining happiness throughout life.[3] Islamic teachings emphasize the importance of choosing a partner based on religious and moral criteria.[4] The Prophet Muhammad

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[1]Arskal Salim and Azyumardi Azra, eds., "The Law of the Republic of Indonesia Number 1 of the Year 1974 on Marriage," in *Shari'a and Politics in Modern Indonesia*, Books and Monographs (ISEAS–Yusof Ishak Institute, 2015), 235–56, https://doi.org/DOI: undefined.

[2]S. Supaat, & Fa'atin, "The Muslim Millennial Family Typology: The Role of Muslim Family Circumflex Model to Avoid Parents' Violent Behavior against Children in Indonesia," *Indonesian Journal of Islam and Muslim Societies*, Vol. 9, no. 1 (2019), 1–29, https://doi.org/10.18326/ijims.v9i1.

[3]Mengya Xia et al., "A Developmental Perspective on Young Adult Romantic Relationships: Examining Family and Individual Factors in Adolescence", *Journal of Youth and Adolescence*, Vol. 47, no. 7 (2018), 1499–1516, https://doi.org/10.1007/s10964-018-0815-8.

[4]Indah Wigati et al., "Perception of Religious Lecturers of Higher Order Thinking Skills and Students' Academic Performance in Online Learning", *International Journal of Learning, Teaching and Educational Research*, Vol. 22, no. 4 (2023), 124–40, https://doi.org/10.26803/IJLTER.22.4.8.

also encouraged marriage for men and women who have found suitable partners in accordance with Islamic guidance.[5]

However, despite these guidelines, many couples face challenges establishing a *Sakinah* (peaceful) family, as evidenced by increasing marital conflict and divorce rates.[6] The number of cases rose from 582 in 2007 to 952 in 2010.[7] According to a popular West Sumatra newspaper report, divorce rates were also rising, with infidelity being blamed for 80% of divorces among civil officials.[8] Efforts to build sakinah family was also challenged by rising marital disputes.[9] The Padang Police Office (Polresta) recorded an increase in domestic abuse cases, from 51 in 2007 to 115 in 2009.[10]

Considering the growing record of conflicting households and the complexity of modern society, the author thinks it remarkable that some couples have successfully formed a *Sakinah* family. The concept of *Sakinah* family is rooted in Islamic teachings and represents a peaceful, harmonious,

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[5]Mesraini Mesraini et al., "Protecting the Rights of Muslim Women in Indonesian Diaspora Marriages in Russia: An Islamic Law Perspective", *HTS Teologiese Studies / Theological Studies,* Vol. 79, no. 1 (2023), 1–9, https://doi.org/10.4102/hts.v79i1.8488.

[6]Maya Aufa, "Resilience Of The Institution Of Marriage In Facing Domestic" 24, no. 1 (2023): 120–34; Erie Hariyanto et al., "Sakinah Family Empowerment by Optimizing the Role of BP4 and Parents Mental Revolution Perspective", *Samarah,* Vol. 5, no. 2 (2021), 619–47, https://doi.org/10.22373/sjhk.v5i2.10965.

[7]Ahmad Rajafi, Ressi Susanti, and Naili Adilah Hamhij, "Local Wisdom for Marriage Conflict Mediation in Muslim Minahasa, Indonesia," *Proceedings of the 1st Raden Intan International Conference on Muslim Societies and Social Sciences (RIICMuSSS 2019),* Vol. 492, no. January 2018 (2020), 299–303, https://doi.org/10.2991/assehr.k.201113.057.

[8]Hafizh, "Indonesia's 1989 Religious Judicature Act: Islamization of Indonesia or Indonesianization of Islam?", *Indonesia,* no. 63 (2019), 143–68; Syafril & Fajri, "Justice Brokers: Women's Experiences with Injustice and Dependence in the Divorce Process", *Cogent Social Sciences,* Vol. 7, no. 1 (2021), 1966208.

[9]S. D. Musyafaah, N. L., Sari, T. A. K., Wafirah, A., & Ramadhan, "Family Dispute Resolution in The Sakinah Family Consultation and Counseling Bureau Surabaya-Indonesia", *MAQASIDI: Jurnal Syariah Dan Hukum* 3(1) (2022), 1–14, https://doi.org/10.47498/maqasidi. vi.948.

[10]Leopold Leo Sudaryono, "Drivers of Prison Overcrowding in Indonesia," *Crime and Punishment in Indonesia,* no. 16 (2020), 179–206.

and happy family. It involves building an environment of tranquility, love, and mercy within the family. Various practices, such as pre-married education, local wisdom, and the cultivation of positive attitudes and behaviors, can contribute to the formation of a Sakinah family.[11] This study looks at the steps *Sakinah* family couples in Padang take to create a harmonious household, focusing on the elements that contribute to their success and the techniques they use to overcome obstacles. The research intends to identify insights and best practices that may be shared with others by examining the experiences of these couples, thereby encouraging better and more resilient relationships within the community. The author proposes that understanding the role of premarital education and Islamic guidance in selecting life partners and establishing a *sakinah* family can provide valuable information for educators, religious leaders, and couples.

## Marital criteria in Islam

The research findings address crucial issues related to forming a sakinah family. Islamic guidance provides comprehensive steps for men and women entering marriage, emphasizing the selection of a life partner based on religious criteria, family background, character, and economic factors.[12] Marital happiness is influenced by factors such as personality, education, support, social support, and religion.[13] The religious factor, which the

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[11]Erie Hariyanto et al., "Sakinah Family Empowerment"...

[12]Janet Afary and Roger Friedland, "The Practice of Informal Marriages in the Muslim World: A Comparative Portrait", *British Journal of Middle Eastern Studies,* Volume 51, Issue 5 (2024), 1–23, https://doi.org/10.1080/13530194.2023.2194609.

[13]K. Davaie Markazi, M., Karimi, J., & Goodarzi, "Investigating the Effectiveness of Couple Therapy Based on Reality Therapy and Emotionally Focused Therapy (EFT) on Couples' Happiness and Resilience", *Journal of Counseling Research,*  Vol. 20, no. 77 (2021), 89–121, https://doi.org/10.18502/qjcr.v20i77.6143; Toyari, E., Bakhtiarpour, S., Pasha, R., "Modling the Relationship between the Effect of Mental-Spiritual Transformation and Social Support on Marital Happiness Considering the Mediating Role of Emotional Regulation in Parents of Exceptional Children", *Psychological Achievements,* Vol. 27, no. 1 (2020), 91–108, https://doi.org/10.22055/psy.2020.31676.244.

Prophet Muhammad emphasized, is a critical driver of marriage quality.[14] In addition to a pious husband, it is equally important to emphasize that a pious wife also contributes considerably to a peaceful family.[15] Sayyid Sabiq defines a devout woman as one who follows religious teachings, has a noble character, respects her husband's rights, and is concerned about her children.[16] Adherence to religious beliefs by a pious wife fosters calm and guidance in the home and urges her spouse to follow religious teachings. The couple's personalities also play an important part in determining maritalsatisfaction, as couples with compatible personalities tend to have more marital harmony.[17] A wife can assist establish a nurturing environment for the entire family by embracing Islamic principles and living a pious lifestyle, setting an example for her children and encouraging her husband to emphasize Islamic values in all parts of their lives.[18] The devotion of a wife to Islamic beliefs, respectfor her husband's rights, and dedication to her children are critical in creating a happy and durable family structure.

Children raised into religious homes have an edge in learning right behavior as both God's workers and family members.[19] This is because a

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[14]Jaffar Aman, Jaffar Abbas, Umi Lela, and Guoqing Shi, "Religious Affiliation, Daily Spirituals, and Private Religious Factors Promote Marital Commitment Among Married Couples: Does Religiosity Help People Amid the COVID-19 Crisis?", *Frontiers in Psychology*, Vol. 12 (2021), 1–19. https://doi.org/10.3389/fpsyg.2021.657400.

[15]Muhammad Khusaini et al., "Creating a Harmonious Family Through Social Media Facebook in West Lampung", *El-Mashlahah*, Vol. 12, no. 2 (2022), 139–52, https://doi.org/10.23971/el-mashlahah.v12i2.3937.

[16]Ramdani Wahyu Sururie, Mohammad Athoillah, and Muhammad Iqbal Zia Ulhaq, "Strategies to Prevent Increasing Divorce Rates for Muslim Families in Indonesia", *Samarah*, Vol. 7, no. 2 (2023), 734–59, https://doi.org/10.22373/sjhk.v7i2.14819.

[17]Krista S Gattis et al., "Birds of a Feather or Strange Birds? Ties among Personality Dimensions, Similarity, and Marital Quality", *Journal of Family Psychology*, Vol. 18, no. 4 (2004), 564.

[18]Anna Piela, "Piety as a Concept Underpinning Muslim Women's Online Discussions of Marriage and Professional Career", *Contemporary Islam*, ol. 5, no. 3 (2011): 249–65, https://doi.org/10.1007/s11562-011-0162-y.

[19]Sigit Purnama et al., "Do Parenting Styles and Religious Beliefs Matter for Child Behavioral Problem? The Mediating Role of Digital Literacy", *Heliyon*, Vol. 8, no. 6 (2022),

devout father and mother serve as role models for their children and guide them in the ways of Islam. To create a Sakinah household, both parents must serve as role models, since they help instill Islamic beliefs and ideals in their children.[20] Furthermore, religious elements should be prioritized when selecting a life partner, since shared beliefs might contribute to marital length. When both couples emphasize piety, they are more likely to share a dedication to Islamic principles, resulting in a more solid basis for their marriage. Finally, in order to raise children with a firm Islamic foundation and to create a harmonious home atmosphere, both parents must prioritize their religious beliefs and strive for piety in all parts of their daily activities.[21]

When choosing a prospective spouse, the concept of *sekufu,* or compatibility, is crucial.[22] Religious alignment, moral equivalency, educational compatibility (ideally, the husband's education level should be equivalent to or greater than the wife's), hereditary compatibility, and age compatibility are the five characteristics that contribute to sekufu.[23] These elements help to create a harmonious and stable marriage by reducing potential sources of conflict.[24] A substantial relationship between religiosity and marital satisfaction has been discovered, highlighting the significance of religious compatibility in a marriage. In addition, sekufu plays a critical

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https://doi.org/10.1016/j.heliyon.2022.e09788.

[20]Achmad Musyahid Idrus et al., "The Tradition of Mappasikarawa in the Bugis-Makassar Community Marriage: A Study of Islamic Law Philosophy", *Samarah,* Vol. 7, no. 2 (2023), 848–74, https://doi.org/10.22373/sjhk.v7i2.17125.

[21]Maryam Jamalnik, Mohammad Reza Falsafinejad, and Anahita Khodabakhshi-Koolaee, "Long-Term Marital Satisfaction: Couples' Narratives of the Role of Mate Selection TT", *JCCNC,* Vol. 6, no. 4 (2020), 267–76, https://doi.org/10.32598/JCCNC.6.4.337.1.

[22]Normah Mustaffa, Shahrul Nazmi Sannusi, and Ruzian Markom, "Family Communication and the Choice of a Life Partner among Youths in Malaysia", *Jurnal Komunikasi: Malaysian Journal of Communication,* Vol. 37, no. 1 (2021), 28–41, https://doi.org/10.17576/JKMJC-2021-3701-02.

[23]Daniel Michael Davis, *The Compatibility Gene: How Our Bodies Fight Disease, Attract Others, and Define Our Selves,* Oxford University Press, 2014.

[24]Jaffar Aman, Jaffar Abbas, Umi Lela, and Guoqing Shi, "Religious Affiliation,...

role in aligning the perceptions and perspectives of husband and wife, fostering a harmonious family.[25] Factors like heredity and attractiveness should be considered when choosing a life partner, as they can strengthen mutual affection and influence the personality of future children.

While physical attractiveness may play a role in attraction, it should not be the only consideration. Instead, Table 1 shows that sekufu, economic, and theological issues are several important factors in building the Sakinah family. The families of X1, X2, and X3 consider themselves fortunate to have spouses who share their dedication to religious principles since this enables them to support one another in a variety of life circumstances. Due to their comparable backgrounds, these couples have enjoyed harmonious and fulfilling relationships. Sekufu has remained a crucial element in their marital happiness although their marriages took varied pathways, including courtship before marriage, planned weddings, and family introductions.

Furthermore, the *sekufu* concept or compatibility is not only essential for a happy marriage, but it can also lead to peaceful interactions among extended family members, as demonstrated by the families of X1, X2, and X3 (See Table 1). By choosing partners who share similar views on a range of issues, these families have been able to promote unity and reduce possible problems between marriages. Choosing an equal partner based on religious, moral, educational, hereditary, and age compatibility can foster a harmonious and stable marriage that benefits the couple as well as their children and other relatives. Ultimately, taking *sekufu* into account while choosing a life mate can support a happy, contented, and resilient family structure that is grounded in shared values and beliefs.[26] By embracing the

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[25]A.S. Rosyid & A. Hidayah, "Maqasid: Jurnal Studi Hukum Islam", *Jurnal Studi Hukum Islam*, Vol. 7, no. 1 (2019), 2615–2622. https://doi.org/http://dx.doi.org/10.30651/mqsd.v12i1.18347.

[26]A. Jamilah, P., & Abdullah, "Household Financial Management Based on Maqasid Shariah Toward Sakinah: Case of Pekanbaru," *In Finance, Accounting and Law in the Digital Age*, 2023, 463–469.

principles of Islam and considering sekufu in the selection process, couples can build a strong and supportive family environment that promotes harmony and peace.

Forming a sakinah family involves prioritizing religious factors, *sekufu*, and other aspects when selecting a life partner. Islamic guidance emphasizes the importance of considering religious criteria, heredity, performance, and economic factors in this process. Personality, education, support, social support, and religion all have an impact on marital happiness.[27] Adherence to religion teachings by a devout woman helps to a peaceful family, and couples that value religious alignment and other compatibility characteristics tend to have longer marriages.[28] With its emphasis on religious, moral, educational, genetic, and age compatibility, the idea of sekufu is critical in establishing stable, harmonious marriages that avoid conflict.[29] Couples like X1, X2, and X3 have achieved contentment and harmony by taking these variables into account, illustrating the value of sekufu in developinga robust, Sakinah family.

## Religious factors in marital happiness

A commitment to Islamic principles in marriage, as well as shared religious convictions, is required for the formation of a Sakinah family, or a happy and harmonious family. According to Fard et al. (2013), spiritually driven marriages enjoy higher marital satisfaction. When a couple is religious, they are better equipped to carryout their responsibilities in the home, resulting in a stable and caring family atmosphere. On the other hand, couples who disregard religious factors when choosing a life partner may struggle to build a sakinah family. For example, the Y1 family faced difficulties due to the husband's lack of commitment to Islam, while the Y2 family

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[27]Davaie Markazi, M., Karimi, J., & Goodarzi, "Investigating the Effectiveness of Couple...
[28]Jamalnik, Falsafinejad, and Khodabakhshi-Koolaee, "Long-Term Marital Satisfaction...
[29]Aman et al., "Religious Affiliation...

experienced problems as a result of the husband's immoral behavior (See Table 1). Ultimately, both families ended up getting divorced.[30] A healthy mindset, rooted in religious faith, is crucial for household happiness. Religious commitment contributes to better mental health and stronger family bonds. Families that prioritize piety, such as the X1 to X6 families, are more likely to achieve marital harmony. In addition, fulfilling various needs, including biological, socio-cultural, and metaphysical or religious, contributes to overall marital satisfaction.[31] Islam sets out several goals for marriage that, when followed,will result in a sakinah household.[32] found that adherence to Islamic teachings and values significantly contributes to marital satisfaction and harmony, emphasizing the importance of following these principles in achieving a peaceful and content household.

The objectives for a successful Islamic marriage emphasize the importance of adhering to the Prophet Muhammad's sunnah, the reinforcement of noble morals, the establishment of an Islamic household, and the upbringing of devout offspring.[33] These objectives extend beyond the mere fulfillment of biological needs and highlight the significance of maintaining Islamic values in building a resilient family structure. As shown in Table 1, the X1 to X6 families identified as successful examples demonstrate a deep understanding of these principles and prioritize the cultivation of a sakinah household, guided by their devotion to Islam.

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[30]"The Pursuit of Happiness within Islam: A Systematic Review of Two Decades of Research on Religiosity and Happiness in Islamic Groups." *Mental Health, Religion and Culture* 25, no. 7 (2022): 629–51. https://doi.org/10.1080/13674676.2022.2028748.

[31]M. E. King, "Marital Satisfaction," *In Encyclopedia of Family Studies* (2016), 1-2; Piotr Sorokowski, Marta Kowal, and Agnieszka Sorokowska, "Religious Affiliation and Marital Satisfaction: Commonalities Among Christians, Muslims, and Atheists", *Frontiers in Psychology,* Vol. 10 (2019), 1–7, https://doi.org/10.3389/fpsyg.2019.02798.

[32]Aman et al., "Religious Affiliation...

[33]E. S. Hori, M., & Cipta, "The Purpose of Marriage in Islamic Philosophical Perspective", *Journal of Islamicate Studies,* Vol. 2, no. 1 (2019), 18–25, https://doi.org/https://doi.org/10.32506/jois.v2i1.505 The.

By prioritizing these objectives, successful families create a nurturing environment that supports the growth and development of their children while strengthening the bonds between spouses. The objectives provide a blueprint for couples seeking to establish a successful Islamic marriage and maintain a strong, harmonious family structure groundedin religious principles.

To build a Sakinah family, religious considerations and mutual devotion to Islamic ideals must be addressed initially. Research has shown that marriages based on religious considerations lead to higher marital satisfaction and a stable family environment.[34] Families prioritizing piety and fulfilling various biological, socio-cultural, and metaphysical or religious needs are more likely to achieve marital harmony.[35] Moreover, successful Islamic marriages are performed by adhering to the Prophet Muhammad's sunnah, fortifying noble morals, establishing an Islamic household, increasing Allah's worship, and producing legitimate and devout offspring.[36] Therefore, couples focused on religious factors and shared commitment to Islamic principles are more likely to build a happy and harmonious household.

## Marital commitment

Reinforce the importance of togetherness, commitment, and mutual encouragement for a long-term, successful marriage.[37] Marital commitment

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[34]Francesca Righetti et al., "Factors That Contribute to the Maintenance or Decline of Relationship Satisfaction", *Nature Reviews Psychology*, Vol. 1, no. 3 (2022), 161–73, https://doi.org/10.1038/s44159-022-00026-2.

[35]Jan A. Ali, "Modernity, Its Crisis and Islamic Revivalism", *Religions*, Vol. 14, no. 1 (2022), https://doi.org/10.3390/rel14010015.

[36]B Hudayana, "Identity Shift: From Javanese Islam to Shari'ah-Centric Muslims in the Trah, a Kinship- Based Social Organisation" *Contemporary Islam*, Vol. 16, no. 2–3 (2022), 401–426, https://doi.org/10.1007/s11562-022- 00487-5.

[37]Sharon Blake  and Astrid Janssens, "Through 'Thick and Thin' as Long as It Is Healthy: Shared Meanings of Commitment in Long-Term Couple Relationships, Whether Married

plays a crucial role in maintaining a dynamic and harmonious family life. Couples like Mr. X1 and Mrs. X1 demonstrate this commitment by sharing responsibilities, supporting each other in household tasks, and raising their children. Many couples prioritize their family's needs over their personal ambitions. For instance, Mrs. X3 and Mrs. X5 discontinued their studies to focus on their families, considering taking care of their husbands and children as opportunities for worship. These couples emphasize the importance of raising children with strong values and working selflessly for the family.[38] In Islam, legal marriages are essential for ensuring harmony and preventing harm or sin. These marriages are performed in accordance with the Islamic teachings' pillars and conditions, and they establish a good husband-wife relationship. Couples who married legally, such as X1, X2, X3, X4, X5, and X6, frequently have more peaceful marriages because they have a strong dedication to their religion and principles. According to, the importance of legal weddings in Islam is further confirmed by study that found that adhering to Islamic rules in marriage considerably helps to marital satisfaction and stability.[39]

In contrast, families like Y1 and Y2, who did not have the support of their families and lacked religious commitment, often face marital conflicts leading to divorce. By adhering to the prescribed rules and regulations, couples can ensure their union is legally recognized and spiritually blessed, leading to a more harmonious relationship.[40] Couples who view their marriage as an act of piety and take their responsibilities seriously

or Not", *Journal of Family Studies*, Vol. 29, no. 2 (2023), 595–611. https://doi.org/10.1080/13229400.2021.1952889.

[38]G Maiya, S., Killoren, S. E., & Carlo, "Parenting and Person Correlates of Prosocial Behaviors in Asian Indian Young Adults", *Personal Relationships*, Vol. 29, no. 1 (2022), 100–119, https://doi.org/10.1111/pere.12404.

[39]Lynn Welchman, *Women and Muslim Family Laws in Arab States: A Comparative Overview of Women and Muslim Family Laws in Arab States: A Comparative Overview Of*, Amsterdam University Press, 2007. https://doi.org/10.5117/9789053569740.

[40]D. C. Dollahite, Marks, L. D., & Barrow, B. H., "Exploring Relational Reconciliation Processes in Christian, Jewish, and Muslim Families", *Family Relations*, Vol. 68, no. 5 (2019), 517–533. https://doi.org/10.1111/fare.12371.

tend to have more caring, committed, and appreciative relationships.[41] This demonstrates the importance of considering religious factors and maintaining a strong sense of responsibility in fostering marital commitment and harmony.

Table 1 Data Source Characteristics

| No | Cases | Marital Process | No of Children | Children Education |
|----|-------|-----------------|----------------|--------------------|
| 1 | X1 | Dating | 5 | 1 Medical doctor and Master degree |
| | | | | 2 Master degree (Management |
| | | | | 3 Master degree (Engineer) |
| | | | | 4 Master degree (Engineer) |
| | | | | 5 Bachelor degree |
| 2 | X2 | Dating | 5 | 1 Bachelor degree (Economics) |
| | | | | 2 Diploma degree |
| | | | | 3 Bachelor degree (Law) |
| | | | | 4 Bachelor degree (Economics) |
| | | | | 5 University student |
| 3 | X3 | Arranged | 4 | 1 Bachelor degree (Law) |
| | | | | 2 Diploma degree (Foreign language) |
| | | | | 3 Bachelor degree (Communication)) |
| | | | | 4 Master degree (Engineer) |
| 4 | X4 | Arranged | 8 | 1 graduated from the military academy (Lieutenant Colonel) with and Master degree (Management) |
| | | | | 2 graduated from the military academy (Mayor) and Bachelor degree (Law) |

[41]I. Satibi, Mahmudah, & Supriadi, E., "Women's Ulama Movement in Building Moderation of Islam", *Jurnal Studi Gender Dan Islam*, Vol. 22, no. 1 (2017), 25–39. https://doi.org/https://doi.org/10.14421/musawa.2023.2201.25-39

| No | Cases | Marital Process | No of Children | Children Education |
|----|-------|-----------------|----------------|--------------------|
|    |       |                 |                | 3 Bachelor degree (Economics) |
|    |       |                 |                | 4 Diploma degree |
|    |       |                 |                | 5 Diploma degree |
|    |       |                 |                | 6 Bachelor degree (Engineer) |
|    |       |                 |                | 7 Bachelor degree (Economics) |
|    |       |                 |                | 8 Bachelor degree (Law) |
| 5  | X5    | Dating          | 5              | 1 Bachelor degree (Medical doctor) |
|    |       |                 |                | 2 Bachelor degree (Economics) |
|    |       |                 |                | 3 Bachelor degree (Engineer) |
|    |       |                 |                | 4 Bachelor degree (Law) |
|    |       |                 |                | 5 Bachelor degree (Medical doctor) |
| 6  | X6    | Dating          | 7              | 1 Bachelor degree (Medical doctor) |
|    |       |                 |                | 2 Master degree (Business) |
|    |       |                 |                | 3 Bachelor degree (Medical doctor) |
|    |       |                 |                | 4 University student |
|    |       |                 |                | 5 University student |
|    |       |                 |                | 6 University student |
|    |       |                 |                | 7 Senior High School |
| 7  | Y1    | Dating          | 2              | 1 Bachelor degree |
|    |       |                 |                | 2 Bachelor degree |
| 8  | Y2    | Dating          | 1              | Bachelor degree |

Table 1 shows that whether a marriage begings with dating or is arranged does not seem to affect marital harmony. The case of the X1, X2, X5, and X6 families who dated first before marriage, with the case of the X3 and X4 families who were arranged in marriage, turned out to be both successful in realizing the Sakinah family. While the Y1 and Y2 family couples, who initially started by dating, apparently failed to maintain the integrity of their household.

The large number of children did not prevent married couples from building a Sakinah family. Proven by the X1, X2, X3, X4, X5, and X6 families who have children between 4-8 people, it seems to have succeeded in realizing marital harmony. In contrast, the Y1 and Y2 couples, who also began their relationships by dating failed to maintain  household stability. This statement is very contrary to the views of some people in modern times who think they are afraid of having many children. This pessimistic view is caused by the worry that it will not be able to create a happy family.

Although the number of children is relatively large in the Sakinah family couple, all of them seem to have completed their education well. Even interestingly, the X4 family, which is only a low-level employee, managedto deliver two of his children to become officers and the other child was able to get a bachelor's degree. All children of the Sakinah family as well as the Y1 and Y2 families who failed to maintain the integrity of their marriages have completed their education. Especially for Y1 and Y2 families, it seems that the success of completing the child's education is because the wife also works and has income, although their families are divorced.

Marital commitment is essential for fostering a harmonious family life, including those of a divorced one. As evidenced by couples like Mr. and Mrs. X1, sharing responsibilities, supporting each other, and prioritizing the family's interests form the foundation of a successful marriage. Research by.[42] And.[43] further emphasize the importance of togetherness, commitment, and mutual encouragement. Legal marriages in Islam, as demonstrated by couples X1 through X6, often lead to more harmonious unions due to a shared commitment to religious principles. Conversely, families lacking religious commitment, like Y1 and Y2, are more susceptible to marital conflicts and divorce. Ultimately, considering religious factors

[42]Sharon Blake  and Astrid Janssens, "Through 'Thick and Thin'...
[43]G Maiya, S., Killoren, S. E., & Carlo, "Parenting and Person Correlates...

and maintaining a strong sense of responsibility are vital in fostering marital commitment and harmony within the family.

Fostering a Sakinah family, or a happy and harmonious family, is deeply rooted in a dedication to Islamic ideals and shared religious convictions. Research consistently highlights the importance of religiously motivated marriages in achieving higher marital satisfaction and a stable family environment.[44] Prioritizing piety and fulfilling various needs—biological, socio-cultural, and metaphysical or religious—contribute to marital harmony.[45] Adhering to the Prophet Muhammad's sunnah, reinforcing noble morals, establishing an Islamic household, and producing devout offspring are essential components of a successful Islamic marriage. Couples who embrace these principles from the outset are more likely to build a resilient family structure and enjoy a lasting, harmonious union.

## Conclusion

This paper contributes to the understanding of how Islamic education values support the development of a harmonious marriage from the initial formation to the development of a *sakinah* family, which represents a peaceful, loving, and content household. The harmony within a marriage is significantly influenced by both a couple establishing their household and the various factors they consider throughout this process. A crucial element in the formation of a harmonious marriage is carefully considering key factors when selecting a life partner. Couples who share similar values and beliefs are more likely to experience a strong foundation for their relationship, leading to increased satisfaction and harmony in

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[44] Aishath Shahama, Aashiya Patel, Jerome Carson, and Ahmed M. Abdel-Khalek, "The Pursuit of Happiness within Islam…, 629-51; Aman et al., "Religious Affiliation…; Mehri Fard and Asie Shojaii, "Efficacy of Iranian Traditional Medicine in the Treatment of Epilepsy", *BioMed Research International* (2013), 692751, https://doi.org/10.1155/2013/692751.

[45] King, "Marital Satisfaction"; Sorokowski, Kowal, and Sorokowska, "Religious Affiliation and Marital Satisfaction…; Ali, "Modernity, Its Crisis and Islamic Revivalism"…

the marriage. Additionally, having a clear and meaningful purpose for the marriage, such as mutual support, love, and companionship, can further strengthen the bond between spouses and contribute to a lasting union. Another vital aspect of building a sustainable marriage is obtaining family blessings through a legal marriage ceremony conducted in accordance with Islamic principles. Legal marriages ensure thatthe union is recognized and blessed, creating an environment conducive to a harmonious relationship. By providing practical recommendations based on Islamic teachings, this paper contributes to Islamic couples in establishing lasting marriages, promoting marital satisfaction, and nurturing a *sakinah* family in Padang particularly and Indonesia generally.

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