

Strategies for Strengthening Harmonious Values in the Family from the Perspective of Islamic Family Law

Original Article

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Abstract

Understanding Islamic family law plays an increasingly important things in shaping individual character and strengthening family values, particularly within the Islamic legal framework. This study aims to describe Islamic family law perspectives on harmonious values and analyze strategies for their implementation in the Kampung Gebang community, Tangerang City. The family in Islam is regarded as a sacred institution and the foundation of a just and moral society, where harmony is aligned with the objectives of *maqāsid al-sharī'ah* which protecting lineage, preserving honor, and fostering peace. Using a qualitative socio-legal approach, the research integrates doctrinal analysis of the *Kompilasi Hukum Islam* (KHI), Marriage Law No. 1 of 1974, and relevant court decisions with empirical data from interviews, observations, and literature review. Findings reveal several interconnected strategies, including three categories in religious, legal, and sociological. These strategies, while sociological in practice, are deeply rooted in legal norms and obligations, such as parental duties, spousal responsibilities, and mediation procedures mandated by Islamic law and national legislation. Religious Courts reinforce these principles by prioritizing reconciliation and protecting children's welfare. The study concludes that family harmony in Kampung Gebang is sustained through a balance of moral guidance and enforceable legal frameworks, offering practical insights into bridging normative Islamic law with lived community practice.

Keywords: Harmonious, Islamic Family Law, Strategies, Strengthening, Values.

1. Introduction

Understanding Islamic family law plays an increasingly important things in shaping individual character and strengthening family values, particularly within the Islamic legal framework. The family functions as the first school (*madrrasah*) for children, teaching not only worship but also manners and morals (Sofiandi et al., 2024; Ubaidilah & Husna, 2023). Numerous Qur'anic verses command parents to educate their children, protecting them from actions contrary to Islamic teachings, as in QS. Luqman 13-19 (Savira & Drajat, 2024). This demonstrates the importance of religious education in safeguarding the family. Instilling harmonious values within the family is strongly strengthening Islamic family values. The family is the primary environment shaping children's character, values, and religious understanding (Fatmawati, 2025). Harmonious family values aim to form individuals who are faithful, pious, and of noble character, with parents expected to serve as role models in line with the teachings of the Prophet Muhammad. Religious habituation and proper discipline further reinforce these values (Yahya, 2025).

Yet beyond its spiritual and social role, the family is also a legal entity governed by Islamic family law, which regulates rights, obligations, and mechanisms for maintaining



harmony. In Indonesia, instruments such as the Marriage Law No. 1/1974, the *Kompilasi Hukum Islam* (KHI), and the jurisdiction of the Religious Courts provide a normative framework for safeguarding family values (Kadumi et al., 2024). These legal provisions establish binding obligations for parents and spouses, offering mechanisms for dispute resolution and guidance for community practice.

Despite these legal foundations, communities such as Kampung Gebang face challenges in operationalizing harmonious family values. Research revealing the disclosure of values of harmony in the family from the perspective of Islamic family law is still rare. Thus, the novelty of this study is applying a socio-legal approach to family harmony. Family disputes, limited awareness of parental duties under Islamic law, and weak enforcement of legal provisions often undermine the family's role as a source of faith, morality, and social stability. Previous studies have largely examined family harmony from sociological or educational perspectives, as well as examined by Arifin et al. (2021); Faristiana and Daroini (2025); Fauziah (2020); also Nismawati et al. (2023). Leaving a gap in legal scholarship about how Islamic family law can be applied as a binding and practical strategy for strengthening harmony in communities.

Moreover, situating family harmony within the socio-legal framework highlights the dynamic interaction between normative Islamic law and lived community realities. While the Qur'an and Hadith provide moral and spiritual foundations, instruments such as the *Kompilasi Hukum Islam* (KHI) and Marriage Law No. 1 of 1974 transform these values into binding obligations, enforceable through the Religious Courts. This duality ensures that family harmony is not only an ethical aspiration but also a legal mandate, with mechanisms for dispute resolution, protection against neglect, and enforcement of parental and spousal duties. At the same time, communities like Kampung Gebang reveal the challenges of translating these norms into practice, where limited awareness, cultural habits, and modern pressures often weaken compliance. Thus, a socio-legal approach is to bridge the gap between "law in books" and "law in action," (Prawiraharjo et al., 2025), ensuring that Islamic family law remains relevant, applicable, and effective in guiding families toward resilience, justice, and moral integrity in contemporary society.

This study therefore aims not only to describe Islamic family law perspectives on harmonious values but also to analyze strategies for their implementation in the Kampung Gebang community. By situating family harmony within a legal framework, the research contributes to bridging normative Islamic law with lived community practice, offering practical guidelines for strengthening family values through enforceable legal principles.

2. Literature Review

2.1. The Concept of Harmonious Family

Harmony refers to the alignment of complementary elements. A harmonious family is the ideal of every individual, functioning as the core social unit responsible for ensuring the welfare of its members and the continuity of generations (Yousuf & Aziz, 2022). Harmony is marked by mutual understanding, open communication, mutual care, respect, and fulfillment of emotional needs. Such families form a foundation for creating a peaceful, loving, and supportive environment (Firdaus et al., 2024). A harmonious family in Islam is often associated with *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (compassion). A *sakinah* family is peaceful, stable, and spiritually secure. The characteristics include strong marital relationships, meeting biological needs appropriately, children receiving proper education, financial stability, positive social interaction, and enhanced faith. A harmonious

family depends heavily on how well spouses fulfill their respective rights and obligations (Anam & Bakar, 2024; Ulfatmi et al., 2025; Widiani & Fahmudin, 2024).

Harmonious family values in the Indonesian context are not only rooted in religious teachings but also reinforced through binding legal frameworks. The *Kompilasi Hukum Islam* (KHI) emphasizes that marriage must be based on mutual consent, responsibility, and cooperation, reflecting the principle that family harmony is a legal as well as moral obligation (Aziz, 2024). Similarly, the Marriage Law No. 1 of 1974 defines marriage as an inner and outer bond intended to form a happy and eternal family based on the Almighty God, thereby framing harmony as the ultimate goal of family life (Sonu et al., 2025). Articles within the law regulate reciprocal rights and obligations of husband and wife, including mutual respect, fidelity, and cooperation in household management, while also mandating parental duties to protect and educate children both physically and spiritually.

These provisions establish that family harmony is not merely aspirational but a legal duty. Court decisions further strengthen this perspective, as Religious Courts consistently interpret KHI and the Marriage Law to safeguard children's welfare, uphold parental responsibilities, and resolve disputes in ways that preserve family unity. Through these combined sources such as religious injunctions, codified Islamic law, statutory provisions, and judicial practice harmonious family values emerge as a comprehensive framework that integrates moral ideals with enforceable legal principles, ensuring that the family remains a stable institution for nurturing faith, morality, and social order.

2.2. The Legal Duties of Spouses

In Islamic family law, the duties of husband and wife are established to maintain justice, balance, and harmony within the household. The *Kompilasi Hukum Islam* (KHI) frames marriage as a cooperative partnership, where the husband carries the responsibility of providing *nafkah* financial support and protection while the wife is entrusted with managing domestic affairs and nurturing children. Both roles are bound by the principle of mutual respect and collaboration. This arrangement reflects the Qur'anic metaphor that spouses are "garments for one another" (QS. Al-Baqarah 2:187), symbolizing intimacy, care, and protection (Djidin, 2024). The Marriage Law No. 1 of 1974 reinforces these obligations by defining marriage as a sacred union intended to build a happy and lasting family under God's guidance. Articles 30-34 of the law stipulate reciprocal duties: spouses must love, honor, and support each other, with the husband ensuring economic stability and the wife contributing to household management and child-rearing (Shiddieqy et al., 2025). Importantly, these responsibilities are complementary rather than hierarchical, designed to foster equality and partnership. Judicial practice in Indonesia further underscores the binding nature of these duties. Religious Courts often rule that neglect such as abandonment, failure to provide support, or disregard for household responsibilities constitutes valid grounds for divorce, thereby affirming that spousal duties are enforceable legal obligations. In this way, the duties of spouses transcend moral expectations, functioning as a legal framework that safeguards family harmony through a balance of rights and responsibilities.

2.3. The Legal Mechanisms for Dispute Resolution in Islamic Law

Mechanisms for resolving family disputes in Islamic law are intended to safeguard household harmony while ensuring fairness and adherence to both religious and legal norms. The *Kompilasi Hukum Islam* (KHI) outlines several pathways for conflict resolution, including mediation, reconciliation (*sulh*), and adjudication through the Religious Courts (Ashraf, 2025; Maula, 2023). These procedures are rooted in the Qur'anic directive to appoint mediators from each side of the family to seek peace (QS. An-Nisa 4:35), underscoring that

dialogue and mutual understanding should precede formal litigation (Chaudhary et al., 2024). The Marriage Law No. 1 of 1974 institutionalizes this principle by requiring courts to attempt reconciliation before authorizing divorce, thereby embedding mediation as a legal obligation. In practice, Religious Courts in Indonesia prioritize peaceful settlement, with judges often acting as mediators, but they also issue binding rulings when reconciliation proves impossible. Judicial decisions consistently affirm that neglect of spousal responsibilities, acts of domestic violence, or abandonment may justify dissolution, but only after reconciliation efforts have been exhausted. Thus, dispute resolution in Islamic family law integrates moral exhortation with enforceable legal procedures, ensuring that conflicts are managed in ways that protect individual rights, minimize harm, and preserve the integrity of the family whenever possible.

3. Methods

This study employed a qualitative approach with a socio-legal research design, combining doctrinal analysis of Islamic family law with empirical investigation in the community. The research was conducted in RT 002/001 Kampung Gebang, Uwung Jaya Village, Cibodas District, Tangerang City. Data collection involved interviews with community members and observations of family practices, supported by a literature review of texts on religious education and family values within the Islamic legal framework. The socio-legal approach allowed the study to examine not only the normative provisions of the Kompilasi Hukum Islam (KHI), Marriage Law No. 1 of 1974, and relevant court decisions, but also how these legal norms are understood, interpreted, and applied in everyday family life.

Data were analyzed using a socio-legal research. The socio-legal method thus allowed the research to bridge “law in books” with “law in action,” highlighting the interaction between formal legal frameworks and lived realities (Creutzfeldt et al., 2019). It used to identify recurring patterns in community practices, such as religious education, parental role modeling, and conflict management, and these were then compared against statutory obligations and judicial interpretations (Rochaeti & Muthia, 2021). This dual analysis provided a comprehensive perspective, revealing both the strengths and limitations of Islamic family law in guiding families toward harmony, while also uncovering gaps in awareness, enforcement, and adaptation to modern challenges. To ensure validity and reliability in research, the steps taken are to identify the research problem until finding its solution by conducting a thorough investigation. Investigation is also carried out to interpret the results of qualitative research, this refers to Fatima (2023).

4. Results and Discussion

4.1. Strengthening Harmonious Family Values from the Perspectives of the Islamic Family Law

In Islamic family law, the family is regarded as a sacred institution and the cornerstone of a just and moral society. Harmony within the household is aligned with the objectives of *maqāṣid al-sharī‘ah*, which emphasize the protection of lineage (*ḥifẓ al-nasl*), preservation of honor (*ḥifẓ al-‘ird*), and the promotion of peace and tranquility (*sakinah*). Religious education plays a central role in cultivating these values, with parents bearing both moral and legal responsibility to instill Islamic principles in their children, as mandated in QS. At-Tahrim: 6.

Beyond moral exhortation, Indonesian family law codifies these responsibilities. The *Kompilasi Hukum Islam* (KHI) explicitly frames marriage as a partnership based on mutual rights and obligations, requiring spouses to cooperate in maintaining household harmony. The

Marriage Law No. 1 of 1974 reinforces this by defining marriage as a sacred bond aimed at forming a happy and eternal family under God's guidance (Article 1). Articles 30-34 further stipulate reciprocal duties: husbands must provide financial support (*nafkah*) and protection, while wives contribute to domestic management and child-rearing, both bound by mutual respect and fidelity. These statutory provisions demonstrate that family harmony is not merely aspirational but a legally enforceable obligation.

Court practice also underscores the binding nature of harmonious family values. Religious Courts consistently attempt reconciliation before granting divorce, as mandated by Article 39 of the Marriage Law and Article 115 of the KHI. Judicial decisions highlight that neglect of spousal duties, domestic violence, or abandonment constitute valid grounds for dissolution, but only after reconciliation efforts have been exhausted. This reflects the Qur'anic principle in QS. An-Nisa: 35, which encourages mediation through family representatives or authorized institutions to restore harmony.

Strengthening harmonious values thus operates on two levels, as a moral shield against behavioral deviations and as a legal framework that enforces obligations and provides mechanisms for dispute resolution. Children raised in families that embody both religious and legal principles tend to develop strong spiritual and emotional resilience, equipping them to face modern challenges such as individualism, communication breakdowns, and the influence of digital media. By integrating doctrinal foundations, statutory provisions, and judicial enforcement, Islamic family law offers a comprehensive strategy for sustaining harmony in contemporary family life. Strengthening the values of harmony in the family based on the perspective of Islamic family law becomes a solution to reduce conflicts in the household, thereby lowering the divorce rate in the Religious Court. This is proven by research conducted by Akbar et al. (2025); Husna et al. (2025); Sa'adah et al. (2025); and Supriatna et al., (2024).

4.2. Strategies for Strengthening Harmonious Family Values in Kampung Gebang

Efforts to strengthen harmonious family values in Kampung Gebang are reflected in fourteen interconnected strategies that combine moral guidance with legal obligations under Islamic family law. Families embed religious teachings into daily routines, ensuring that children develop strong spiritual foundations, while empathetic communication and parental role modeling foster emotional bonds and virtuous behavior. Joint consultation (*musyawarah*) and wise conflict management embody Qur'anic principles of patience and reconciliation, reinforced by statutory provisions that require mediation before divorce. Shared family activities, character education, and involving children in household responsibilities cultivate responsibility and empathy, aligning with parental duties codified in the Marriage Law. The complementary roles of fathers and mothers, fathers as providers of guidance and stability, mothers as nurturers and educators mirror the obligations outlined in Articles 30-34 of the Marriage Law and the *Kompilasi Hukum Islam* (KHI). Families are also encouraged to adapt wisely to technology, preserve local traditions such as *gotong royong*, and seek counseling or psychosocial support when conflicts cannot be resolved independently, reflecting the legal mandate to protect lineage and honor (*hifz al-nasl* and *hifz al-'ird*). Finally, synergy between family and community reinforces collective responsibility, ensuring that harmony is sustained not only within households but also across society. Together, these strategies demonstrate that family harmony in Kampung Gebang is nurtured through a balance of religious values, statutory obligations, and judicial enforcement, making it both a moral and legal imperative.

Several strategies identified in Kampung Gebang illustrate how sociological practices are deeply intertwined with Islamic family law obligations. These strategies fall into religious,

legal, and sociological categories. Within the religious category, integrated religious education within the family, empathetic communication, and parental role modeling are not only moral imperatives but also legal duties, as mandated in QS. At-Tahrim: 6 and codified in the *Kompilasi Hukum Islam* (KHI) and Marriage Law No. 1 of 1974, which require parents to protect and educate their children. In the legal category, family consultation (*musyawarah*) and wise conflict management reflect the Qur'anic injunction in QS. An-Nisa: 35 and are institutionalized through mandatory reconciliation procedures in Religious Courts, ensuring that disputes are resolved peacefully before litigation.

In the sociological category, shared family activities, character education, and involving children in responsibilities reinforce statutory provisions on parental duties, while the strengthening of fathers' and mothers' roles corresponds to Articles 30-34 of the Marriage Law, which define complementary spousal obligations in maintaining household harmony. Wise adaptation to technology and the preservation of local traditions such as gotong royong highlight the flexibility of Islamic law to address contemporary challenges, with courts interpreting KHI provisions in light of modern realities. Thus, family counseling and psychosocial support align with the legal principle of protecting the family, while family, community synergy reflects the broader legal and social mandate to safeguard collective welfare. According to the strategies above, each strategy is not merely sociological but carries legal weight, demonstrating that harmonious family values in Kampung Gebang are sustained through a combination of religious guidance, statutory obligations, and judicial enforcement, ensuring that family harmony remains both a spiritual and legal mandate.

5. Conclusion

This study demonstrates that strengthening harmonious family values requires an integrated approach that combines religious guidance, statutory obligations, and judicial enforcement. Islamic family law regards the family as a sacred institution, with harmony positioned as part of the *maqāṣid al-sharī'ah* including protecting lineage, preserving honor, and fostering peace. In Indonesia, this vision is codified through the *Kompilasi Hukum Islam* (KHI), Marriage Law No. 1 of 1974, and the jurisdiction of the Religious Courts, which collectively establish binding duties for spouses and parents, as well as mechanisms for dispute resolution.

The findings from Kampung Gebang reveal fourteen practical strategies for nurturing family harmony, ranging from religious education, empathetic communication, and parental role modeling to conflict management, shared activities, and community synergy. While these strategies appear sociological in nature, they are deeply intertwined with Islamic legal norms. Parental duties, spousal obligations, mediation, and protection against neglect or violence are not merely moral expectations but enforceable legal responsibilities. Religious Courts consistently reinforce these principles, ensuring that family harmony is preserved through reconciliation, adjudication, and the protection of children's welfare.

6. References

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