



Harmonious Communication in the Household: Tafsir QS Al-Hujurat and An-Nisa

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Abstract:

This study aims to provide an in-depth understanding of the concept of harmonious communication within the family based on the values of the Qur'an, particularly those contained in Surah Al-Hujurat and An-Nisa. In Islamic teachings, the family is the primary foundation for building a harmonious and religious society. One of the key elements in creating a family that is sakinah, mawaddah, and rahmah is effective communication among family members, especially between husband and wife. Poor communication often triggers conflicts within the household, and in some cases, leads to divorce. This study employs a normative legal research method with a statute approach. The method used is library research, which involves collecting and analyzing data from various Islamic literature, including Qur'anic exegesis and Islamic law books. Surah Al-Hujurat and An-Nisa serve as the primary sources, analyzed through classical and contemporary exegesis to explore Islamic communication values. The results of the study indicate that communication based on Qur'anic values, such as honesty, mutual respect, and responsibility, plays a significant role in maintaining family harmony. The discussion in this study emphasizes that these communication principles can prevent prolonged conflicts, strengthen emotional bonds among family members, and serve as solutions in addressing the challenges of family life.

Keywords: Qur'an, Communication, Family.

Introduction

As two-dimensional beings, humans are basically unique individuals and social beings. The uniqueness, needs, and desires of each person distinguish one from the other. However, humans cannot live alone and always need others. Naturally, humans always need interaction, togetherness, and social relationships to fulfill their physical, emotional, and intellectual life needs. Because of this shared life, communication in various forms and situations is necessary, ranging from family, friendship, education, to the wider community.¹ Communication is a fundamental and inseparable aspect of human life. In every aspect of life, such as family, social, education, and work, communication is a way for humans to convey thoughts, feelings, and needs.

¹ Anas Habibi Ritonga, "Sistem Interaksi Antar Unsur Dalam Sistem Dakwah dan Implikasinya Dalam Gerakan Dakwah," *Hikmah: Jurnal Ilmu Dakwah dan Komunikasi Islam* 14, no. 1 (2020): 87.





Without communication, interactions between people will be hampered and social life cannot run normally. The need for communication arises naturally because humans are social creatures who cannot live alone. There are many reasons why people communicate, from building relationships, conveying information, influencing others, to simply expressing themselves.

Marriage is one of the topics discussed as it relates to human relationships.² Marriage in the Qur'an is referred to as "Nikah" (نكاح) and covenant (mitsaqan ghalizhan) which means a strong agreement or covenant. In Arabic, marriage or nikah is known as al-zawaj (الزواج), which means uniting or gathering (الضم). Therefore, marriage or nikah can be interpreted as a contract or agreement between a man and a woman to establish a relationship as husband and wife with the aim of living together in goodness. Conflict in marriage means a problem faced by a married couple. Husbands and wives do not fulfill their roles as prescribed by the Qur'an. It is inevitable that the influence of globalization into every aspect of life in Indonesia, including in terms of marriage, will arise various problems. One of the causes of marriage on the verge of collapse is the lack of good communication between husband and wife, so that every time they try to talk it always ends with a quarrel.³

In Islam, the family is seen as a very important foundation in life. Islamic teachings thoroughly regulate various aspects of life, including family law, with the main objective of creating peace and harmony in it. Family life is not only seen as a formal relationship bound by marriage, but also as a spiritual and social container that serves to bring inner peace to each family member.⁴ In building a family is not as easy as we imagine, there can even be misunderstandings with household situations that are getting heated due to the absence of good communication between husband and wife, resulting in prolonged family conflicts and having an impact on disharmony in the family, the occurrence of acts of abuse, and even divorce. The breakdown of family relationships is not only caused by internal matters such as differences of opinion, miscommunication, or financial problems. However, external factors also have a big influence on household conditions. The social conditions in

² M. Fikri Hasbi dan Dede Apandi, "Pernikahan Dalam Perspektif Al-Qur'an," *Hikami: Ilmu Al-Qur'an dan Tafsir* 3, no. 1 (2022): 13.

³ Milawati dkk., "Problematisasi Masyarakat Kecamatan Sungai Tabukan Terhadap Dampak Negatif Media Sosial Dalam Keharmonisan Rumah Tangga," *Al-Furqan: Jurnal Agama, Sosial, dan Budaya* 2, no. 5 (2023): 269.

⁴ Ai Karomah dkk., "Pola Komunikasi Harmonis dalam Membentuk Keluarga Sakinah Mawaddah Wa Rahmah di KUA Mergangsan Yogyakarta," *Altruism: The Indonesian Journal of Community Engagement* 1, no. 2 (2022): 75.



which the family lives, such as community norms and pressures, as well as socializing in the neighborhood, can trigger conflict and tension in the family.

Among the previous studies, namely research conducted by Muhammad Firman Hari Laksono in 2023, in a thesis entitled "The Role of Hakam in Preventing Divorce (Comparative Study of Tafsir Al-Misbah and Tafsir Al-Munir Surah An-Nisa' (4): 35)", which focuses on the strategic role of hakam as a mediator in household conflicts based on the perspective of two books of interpretation, namely Tafsir Al-Misbah by M. Quraish Shihab and Tafsir Al-Munir by Wahbah az-Zuhaili. This research uses a qualitative approach with a comparative method, namely comparing two interpretations of one verse that discusses the mechanism for resolving conflicts between husband and wife. In Tafsir Al-Misbah, hakam acts as a mediator to help couples find peaceful solutions, but the final decision remains in the hands of the husband and wife. While in Tafsir Al-Munir, hakam is not only a mediator, but also has full authority to decide on peace or divorce, if agreed upon by both parties sent. The main difference with this research is in terms of the focus of study and research objectives. Previous research focused more on the function of legal mediation in household conflicts, especially the position and authority of hakam according to two major interpretations. While this research focuses on the concept of harmonious communication in the household based on normative Qur'anic values through Surah Al-Hujurat and An-Nisa. The main objective is to explore the principles of Qur'anic communication that can prevent conflict and strengthen family relationships, not to resolve conflicts that have occurred. Thus, the focus and approach of these two studies are different even though they both refer to the Qur'an as the main source.

Among the previous studies of this research, namely research conducted by M. Ilham Muchtar et al., in 2023 in a journal entitled "Analisis Prinsip Komunikasi Islami Dalam Membangun Keluarga Harmonis Menurut Alqur'an". This study aims to reveal the principles of Islamic communication in building a harmonious family according to the Qur'an. The results showed that by applying the concept of Islamic communication, each family member can feel the warmth and peace that emanates from harmony in interacting with each other.⁵ Meanwhile, this research has significant differences, both in terms of the object of study and approach. This research specifically examines the concept of harmonious communication in the household based on two particular surahs in the Qur'an, namely Surah Al-Hujurat and Surah An-Nisa verses 34-35, through a normative juridical approach and exegesis. Thus, this research does not only discuss the principles of communication in general, but explores normative values that are legal and ethical in nature from verses that

⁵ M. Ilham Muchtar dkk., "Analisis Prinsip Komunikasi Islami Dalam Membangun Keluarga Harmonis Menurut Alqur'an," *Ulil Albab: Jurnal Ilmiah Multidisiplin* 2, no. 10 (2023): 4705.



explicitly relate to household life, family structure, and the dynamics of husband-wife relationships. The novelty of this research lies in the focus of the study, which combines the analysis of family communication based on Islamic legal values in the Qur'an with thematic interpretation and normative juridical approaches to two specific surahs. This research offers a scholarly contribution by showing how harmonious communication in the household is not only ethical and moral, but also has legal and instructional dimensions in the Qur'an that can be used as practical guidelines in preventing family conflict. This approach bridges the understanding between divine norms and the social practices of Muslim families, which has not been discussed much in depth in previous studies.

Research Method

This research is normative juridical research, namely legal research conducted by examining library materials or secondary data as a basis for understanding and analyzing the values of harmonious communication in the household from the perspective of the Qur'an, especially through the interpretation of QS Al-Hujurat and QS An-Nisa.⁶ This approach is used to examine Islamic legal norms contained in religious texts and how they contribute to building family harmony.

This research uses a statute approach that focuses on examining the verses of the Qur'an as the main source of law in Islam, especially QS Al-Hujurat and QS An-Nisa, as well as the interpretations of classical and contemporary mufasirs. This approach is also complemented by a review of the rules of Islamic law on family and communication, thus providing a comprehensive understanding of the principles of harmonious communication in the household from an Islamic normative perspective.

The data analysis technique in this research is qualitative, namely by describing, interpreting, and examining the contents of the Qur'anic verses that are the focus of the discussion.⁷ The analysis is done by examining Qur'anic commentaries, such as Tafsir Al-Misbah, Tafsir Ibn Kathir, and Tafsir al-Maraghi, as well as other relevant literature. The data is analyzed thematically to explore the deep meaning of the principles of communication in Islamic families. This research also tries to synthesize Qur'anic values and communication principles in the household in order to realize a family that is *sakinah*, *mawaddah*, and *rahmah*.

⁶ Jonaedi Efendi dan Prasetyo Rijadi, *Metode Penelitian Hukum Normatif dan Empiris*, 2 ed. (Kencana, 2022), 124.

⁷ Miza Nina Adlini dkk., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 975, <https://doi.org/10.33487/edumaspul.v6i1.3394>.



Result and Discussion

Communication in the Family

Communication plays a very vital role in every aspect of human life, not limited by time or place. In the context of family life, communication becomes the main foundation that determines the quality of relationships between family members.⁸ A family relationship full of warmth, emotional intimacy, and close and harmonious communication is everyone's dream. In the family sphere, communication is not just an exchange of words, but a process in which information, ideas and feelings are conveyed between individuals.⁹ In general, the purpose of communication in family interactions for parents is to convey information, give advice, and educate children. It also aims to create a pleasant atmosphere. Thus, parents can shape character and instill moral values. In addition, this communication is also important to strengthen emotional bonds within the family. On the other hand, communication by children to parents is not just to provide answers. However, communication is also used as a way to seek guidance, direction, and support in dealing with various problems.

Communication is basically an inseparable part of human social life. Communication naturally arises when individuals interact. In every human relationship, communication not only serves as a tool to exchange information, but also reflects the social dynamics that exist within it.¹⁰ A family, whether related by blood or not, will form a unique communication pattern that becomes the basis of interaction between its members. This communication involves various individuals such as married couples, children, and even other family members who live in the same house. Each individual has different backgrounds, needs, and personalities, so the dynamics of interaction that occur are very diverse. Communication in the family has a role more than just conveying messages. Emotional closeness, mutual understanding and family harmony are built through communication. However, over time, differences in views and interests can cause friction that leads to conflict.¹¹ In the family environment, communication is also very significant in maintaining the survival of the family concerned. Without the implementation of open communication between members in a family, there will certainly be conflict in

⁸ Detya Wiryani dkk., "Perkembangan Teknologi Informasi dan Komunikasi Terhadap Perubahan Sistem Komunikasi Indonesia," *Jurnal Nomosleca* 8, no. 2 (2022): 243.

⁹ Desi Damayani Pohan, "Jenis Jenis Komunikasi," *Cybernetics: Journal Educational Research and Social Studies* 2, no. 3 (2021): 32.

¹⁰ Fitria Ayuningtyas dkk., "Pola Komunikasi Insan Berkemampuan Khusus: Studi Etnografi Komunikasi Pada Interaksi Sosial Insan Berkemampuan Khusus di Rumah Autis Cabang Depok," *Ekspresi dan Persepsi: Jurnal Ilmu Komunikasi* 3, no. 2 (2020): 99.

¹¹ Khairul Mufti Rambe, *Psikologi keluarga* (Manhaji, 2018).



it.¹² Communication plays a crucial role in the family, serving as the main means of instilling educational values. This is where the exchange of information and the learning process takes place intensively. Interaction in the family is not only limited to education, but also includes informative and persuasive communication. This information is disseminated through direct communication, such as face-to-face conversations, or indirectly, through written messages or behavioral examples. Therefore, communication and information within the family are integrated and reinforce each other.

The idea of a peaceful family is a central tenet of Islamic teachings. *Sakinah*, an Arabic word meaning peace, tranquility and well-being, is the foundation for creating an ideal household. The ideal Islamic home life is characterized by the attainment of this condition, which encompasses both inner and outer tranquility.¹³ A strong foundation for creating balance, tranquility and harmony in family relationships, especially between husband and wife, is provided by Islamic teachings. A *sakinah* family, more than a picture of a peaceful household, is a reflection of deep spiritual conviction and sincere devotion to Allah Swt. Families built on faith will make religious values the main guide in living their daily lives, including in decision-making, communication, and conflict resolution. The principle of justice is non-negotiable in a family, where every family member, whether husband, wife or children, has an equal position in rights and obligations. Fair and impartial treatment is necessary to create a sense of security, mutual trust, and emotional satisfaction in living life together.¹⁴

Harmonious household relationships can be built on a foundation of mutual respect and appreciation. Each family member is an individual with recognized dignity and worth. Therefore, it is only fitting that respect is given to the roles and opinions of each family member, even when differences in views, habits and characters are present.¹⁵ Parents' parenting of children is strongly influenced by the communication patterns that exist within the family. Harmonious and empathetic communication within the household creates an ideal environment for the parenting process. In a harmonious family, children

¹² Mufrod Teguh Mulyo dkk., "The Power of Husband-Wife Communication in Building Family Resilience and Preventing Divorce: A Study of *Maṣlaḥah Mursalah*," *Al-Manahij: Jurnal Kajian Hukum Islam* 17, no. 2 (2023): 126.

¹³ Suryadi Suryadi, "Konsep Keluarga *Sakinah* dalam perspektif Fiqh Munakahat," *Abdurrauf Law and Sharia* 1, no. 1 (2024): 85, <https://doi.org/10.70742/arlash.v1i1.21>.

¹⁴ Ahmad Fikrul Islam dan Arif Sugitanata, "Tantangan Jarak Geografis dalam Keluarga (Dinamika Hubungan dan Upaya Membangun Keluarga *Sakinah* di Kota yang Berbeda)," *The Indonesian Journal of Islamic Law and Civil Law* 4, no. 1 (2023): 111, <https://doi.org/10.51675/jaksya.v4i1.621>.

¹⁵ Annisa Latifatul Mahmuda, "Peran Ibu Rumah Tangga Dalam Mewujudkan Keluarga *Sakinah* di Dusun 1 Desa Kedaton 1 Kecamatan Batanghari Nuban Lampung Timur" (Skripsi, Institut Agama Islam Negeri Metro, 2024), 61.



are not only considered as objects that must follow instructions or orders. However, children are seen as subjects who also have the right to be heard, understood, and involved in every dynamic within the family.

The idea of a *sakinah* family in Islam views the family as the main core of society. More than just a place to live, the family is an important place to shape the character, values, and spiritual and social well-being of each individual. To achieve an ideal family, one that is happy and prosperous, a strong foundation is needed. This foundation includes the values of faith, balanced roles among family members, mutual respect, cooperation, effective communication, and ongoing religious education. A *sakinah* family is understood as a psychological and spiritual environment that supports the fulfillment of basic human needs, both physical and mental. This environment also encourages moral and spiritual growth, which in turn shapes individuals who are responsible, empathetic and make a positive contribution to society. Through understanding and applying this principle, Muslims are expected to form families that achieve happiness in this world and gain divine pleasure in the hereafter.

Therefore, the ideal family according to Quranic doctrine is described in Surah ar-Rum (30) verse 21 below:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

"Among His signs is that He created mates for you from your own kind so that you may feel at ease with them. He makes love and affection between you. Surely in that are signs (of Allah's greatness) for those who think".

A deep understanding of the basic philosophy of fostering a household is the key to creating a family that is *sakinah*, *mawaddah* and *rahmah*, according to Solihin Abu Izzuddin. The family is described as a "spiritual oasis" because it serves as a place that calms and refreshes the soul. It is a crucial phase in the formation of one's personality, a place where life values can be understood through real experiences. The family is often considered a living laboratory where each individual has the opportunity to reflect, evaluate and learn from his or her actions and behaviors, including their impact on others and the environment. As a social institution with sociological and legal roles, the family is more than just a shelter. It is also a means of validating the relationship between a man and a woman, which is based on mutual awareness, commitment and responsibility. Within this family environment, values such as affection, protection and love are nurtured and developed, which are the main foundations for the creation of a harmonious society. The family is formed through a great bond called *mitsaqan ghalizha* and is governed by clear



rules to achieve noble goals. Furthermore, the family is analogous to an ark that is sailing the ocean of life. To get to the shore of the dreamed happiness, namely heaven, a sturdy ark and a capable captain are needed. Therefore, preparing the family as well as possible is actually an effort to prepare for a beautiful death towards the ultimate life. In addition, the family is also likened to a beehive. By imitating the privileges of bees, it is hoped that Islamic families can realize self-reliance, consume only halal and good things, always benefit others, be active in socializing, and strive to present complete sincerity in everyday life.

Building an ideal family is certainly not an easy matter and requires effort and careful planning. At least, there are some basic principles that can be a guide for every individual who aspires to form a hopeful household. First, the principle that Islam provides freedom for men and women to choose their life partners, so that both have the enthusiasm and energy to build a harmonious family and synergize with each other.¹⁶ Kedua, prinsip yang menekankan bahwa pernikahan merupakan ikatan suci dan janji agung yang berlangsung seumur hidup, oleh karena itu Islam Second, the principle that emphasizes that marriage is a sacred bond and a great promise that lasts a lifetime, therefore Islam provides guidance in choosing prospective spouses with minimal and ideal criteria to facilitate the realization of the desired family.¹⁷ The next principle is al-mawaddah wa ar-rahmah, which is love and affection as the main solid foundation in strengthening the family building, even in the face of various life tests. This love and affection is the most beautiful gift from Allah SWT for family members who struggle and sacrifice each other in fulfilling their respective rights and obligations.¹⁸

When each family member applies the fundamental values and principles of the Islamic family, the main goal of Islamic teachings, namely achieving happiness in this world and the hereafter, will be easier to achieve. This makes the family an effective platform for realizing complete human welfare, both spiritual and physical, as well as individual and social. This welfare includes the protection of the five essential needs in Islamic law, namely religion, life, reason, offspring, and wealth. In Islam, the family is seen as having a very noble

¹⁶ Arif Sugitanata dan Suud Sarim Karimullah, "Implementasi Hukum Keluarga Islam Pada Undang-Undang Perkawinan Di Indonesia Mengenai Hak Memilih Pasangan Bagi Perempuan," *Setara: Jurnal Studi Gender dan Anak* 5, no. 1 (2023): 2.

¹⁷ Ade Vera Yantika dkk., "Mendidik Generasi melalui Pemilihan Pasangan: Kriteria Suami yang Ideal dalam Perspektif Islam," *Modeling: Jurnal Program Studi PGMI* 11, no. 4 (2024): 34.

¹⁸ Mawaddah dkk., "Peranan Badan Penasihat Pembinaan dan Pelestarian Perkawinan (BP4) Dalam Membentuk Keluarga Sakinah Mawaddah Warahmah Pada Masyarakat Kecamatan Panyabungan Selatan," *Cybernetics: Journal Educational Research and Social Studies* 2, no. 4 (2021): 54.



and important position, not only as a social institution, but as the main foundation of human civilization.¹⁹

Application of QS Al-Hujurat and An Nisa In Communication and Household Harmony

A family built on Islamic values is the ultimate goal in the teachings of this religion. In the Islamic view, the family is not just the smallest social unit, but also the main foundation for creating a peaceful, just and religious society. Harmony within the family directly affects the harmony of society as a whole. To realize such a family, the Qur'an provides complete guidelines on how to build and manage a family, including moral aspects, communication, the role of husband and wife, and child education. In this context, Tafsir Al-Misbah by Prof. M. Quraish Shihab is an important reference to understand the Qur'anic verses about family life. Through an approach that combines language analysis, historical context, and modern needs, this tafsir successfully connects the normative teachings of the Qur'an with the reality of Muslim family life today.²⁰

Tawhid, or belief in the oneness of Allah SWT, is one of the core teachings emphasized in Tafsir Al-Misbah by M. Quraish Shihab to build an Islamic family. According to Shihab, tawhid not only deals with personal spirituality, but also plays an important role in shaping family interactions and dynamics. When families have a strong understanding of tawhid, every decision and behavior will be centered on Allah. This encourages family members to act fairly, honestly and compassionately, and to avoid injustice because they feel they are being watched by God. Ultimately, this creates a family atmosphere that is peaceful and filled with divine values.

Therefore, in the Quran, it is described in Surah An-Nisa (4) verse 19 below:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا
آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ
تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

“O you who believe, it is not lawful for you to inherit women by force. Do not trouble them in order to take back some of what you have given them, unless they have committed a manifestly heinous act. Deal with them in an appropriate manner. If you

¹⁹ Koko Komarudin, “Hakikat Keluarga Islam (Analisis Tinjauan Hukum Keluarga Islam),” *Al-Ihkam: Jurnal Hukum Keluarga* 15, no. 1 (2023): 90.

²⁰ Iqna Auliyah dkk., “Kajian Living Qur'an Atas Pembentukan Keluarga Islam Dalam Tafsir Al-Misbah,” *Living Islam: Journal of Islamic Discourses* 7, no. 1 (2024): 284.



do not like them, (be patient) for it may be that you dislike something, but Allah has made much good in it".²¹

In the verse Ma'ruf, we mean appropriate. That is, an association that is recognized as good and proper by the general public, not being the subject of people's mouths because it is bad. Establish an association that is polite, which is an example to people left and right. Religion does not give details of how the proper and ma'ruf form of association should be. It is left to the light of Faith that is in our own bosoms, and depends also on the customs in each country and at each time. Because what is ma'ruf can already be related to public opinion. Ash-sha'rawi has a different view; he makes the above commandment directed at husbands who no longer love their wives.

The 34th verse of Surah An-Nisa explains the responsibility and position of men as leaders in the household. In the verse, it is emphasized that men or husbands have responsibility over women or wives for several reasons, namely that Allah has given men advantages over women in several aspects, and because men have the obligation to provide for their wives with the wealth they have.²² The meaning of *الرِّجَالُ قَوَّмُونَ عَلَى النِّسَاءِ* is a verse in the Qur'an which is interpreted by Ibn Kathir as a principle of male leadership in the family. According to this interpretation, men have the responsibility to lead, guide, and manage women's affairs, but not to oppress them. This leadership is interpreted as a form of responsibility to uphold truth and goodness in the household.²³

Rights and obligations are like two sides of one coin, their extent and function are also equal and balanced. If there is an imbalance where rights are emphasized or more extensive than obligations, or vice versa, it will undoubtedly create injustice. Therefore, balanced rights and obligations determine the sustainability and harmony of the relationship between the two. The success of marriage is not achieved unless both parties pay attention to their obligations and the rights of the other party.²⁴

The concept of Living Quran refers to the direct application of the teachings of the Qur'an in daily life, not only as a text that is memorized and read, but as a practical guide that shapes daily behavior and actions. In the context of an Islamic family, the values contained in the Qur'an must be lived

²¹ Kementerian Agama Republik Indonesia, *Al-Qur'an Al-Karim: Mushaf Al-Busyra* (Inti Permata Berkah, 2024), 80.

²² Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya* (Fitrah Rabbani, 2009), 84.

²³ Cut Dinatul Hayati dkk., "Hak dan Kewajiban Istri dalam Rumah Tangga Menurut Tafsir Ibnu Katsir dan Tafsir Qurthubi," *Al-Qawānīn: Jurnal Ilmu Hukum, Syariah, dan Pengkajian Islam* 1, no. 1 (2024): 29, <https://doi.org/10.70193/alqawanin.v1i1.02>.

²⁴ Titin Nurngaini dkk., "Konsep Keluarga Sakinah Menurut Hamka (Studi Atas Tafsir Al-Azhar)," *Jurnal Kajian Pendidikan Islam* 1, no. 2 (2022): 145.



and applied in every aspect of family life. This includes various fields, ranging from husband and wife relationships, child education, to household financial management. According to the interpretation of Tafsir Al-Misbah, the application of Qur'anic values in family life must begin with a deep and contextual understanding of the holy verses. This understanding is not just memorization or theoretical knowledge, but must be accompanied by spiritual awareness and sincere intention to get closer to Allah SWT. That way, a harmonious, sakinah, and blessed family can be formed. The implementation of Qur'anic values in family life can be done in simple but consistent ways, such as getting used to reading the Qur'an in congregation, discussing the meaning of verses, and making the Qur'an the main reference in dealing with family problems. The application of these values also includes honesty, patience, compassion, responsibility, and mutual respect in daily interactions between family members.²⁵

As explained in the Qur'an surah Al-Hujurat (49) verse 11 below:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

"O you who believe, let not one people make fun of another people (for) it may be that they (the made fun of) are better than they (the made fun of) and let not women (make fun of) other women (for) it may be that they (the made fun of) are better than they (the made fun of). Do not revile one another and call one another by bad names. The worst of calls is that of the wicked after faith. Those who do not repent are the wrongdoers".²⁶

In the aftermath of a dispute, this verse provides important guidance on the attitudes that should be avoided so that the conflict does not recur. In His words, Allah SWT addresses the believers with an affectionate and respectful call, "O you who believe." This call indicates the importance of the message to be conveyed, namely the prohibition of mocking or making fun of each other. This mocking behavior is often the main trigger for social conflict and division in society. In fact, the targets of ridicule are often those who are considered weak or inferior. In fact, it could be that the person being mocked is actually nobler, more pious, or better in the sight of Allah than those who mock. In social life, it is inappropriate for someone to make fun of others, because it could be that the person being made fun of is actually better in the sight of Allah and in his morals and deeds than the mocker himself. This applies not only to men, but also to women. This kind of action has a great potential to damage social

²⁵ Auliyah dkk., "Kajian Living Qur'an Atas Pembentukan Keluarga Islam Dalam Tafsir Al-Misbah."

²⁶ Indonesia, *Al-Qur'an dan Terjemahannya*, 516.



relations and cause hostility or gaps between individuals and groups. In addition, hidden forms of mockery-whether through words, actions, or gestures-are also despicable. Even more subtly, calling someone by a hurtful nickname or title, even if it looks funny or is considered normal by the caller, is still prohibited if the title is disliked by the caller. Calling someone derogatory names after they have embraced the faith is even referred to as calling them ungodly - a clear form of moral corruption. However, Islam provides room for anyone who has fallen into this bad behavior to repent and return to the right path. Sincere repentance is a sign that one is trying to improve oneself and stay away from demeaning others. On the other hand, those who do not repent and continue to oppress others and themselves with arrogance and disdain are among those who are unjust and hardhearted.

Effective communication is the key to maintaining family harmony. In Islamic teachings, open, honest and respectful communication is highly recommended. Good communication facilitates understanding between family members, reduces misunderstandings and prevents conflict. These two verses teach the importance of listening to each other in communication. In a family context, attentive listening leads to a deeper understanding of each other's feelings and needs. In addition, in communication, it is important to guard the tongue, speak well and avoid bad behavior such as berating or lying against each other. By communicating in a respectful way, husband and wife, parents and children and fellow family members can more easily resolve problems and maintain harmonious relationships.²⁷

Love is the main foundation on which strong family relationships are built. In Islam, affection between husband and wife is highly recommended as a sacred part of marriage. This sincere affection is not only expressed with words, but also with concrete actions, such as supporting each other in everything whether in daily life, work or other family challenges. Sincere affection between husband and wife can create peace in the household. When affection is maintained and nurtured, the household will feel more harmonious and comfortable. Affection involves not only feelings, but also actions that reflect care and appreciation for the partner. This includes sharing responsibilities, supporting each other and taking care of each other's feelings. When married couples love each other, they will find it easier to overcome disagreements and face challenges together, without blaming each other or creating emotional distance

²⁷ Herliani Siregar dkk., "Peran Komunikasi dan Kasih Sayang dalam Mewujudkan Keluarga Sakinah Mawaddah Warrahmah," *Journal of Innovative and Creativity* 4, no. 3 (2024): 52.



Conclusion

The implementation of Qur'anic values in the formation of an Islamic family as described in Tafsir Al Misbah Surah Al-Hujurat and An Nisa that a very important role in creating communication and household harmony. In addition, by applying values such as compassion, justice, responsibility and deliberation are found as solutions to create a harmonious family in accordance with the Qur'an.

This research confirms that the values of the Qur'an are the main key to forming and creating a harmonious, sustainable and prosperous Islamic family. In addition, it is supported by effective communication that can realize a *sakinah mawaddah warahmah* family. With good communication, each family member can share feelings, understand each other's needs. Open and honest communication creates an atmosphere of mutual trust, which allows family members to face challenges together without adding to the emotional burden.

In addition to communication, sincere affection also plays a very important role in creating a harmonious family. Affection given wholeheartedly strengthens the relationship between family members, be it husband and wife, parents and children or between fellow family members. This affection is not only limited to words, but also reflected in daily actions. When each family member feels loved and appreciated, they will more easily feel peace and comfort in the house, which is the basis of a *sakinah mawaddah warrahmah* family.

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