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Transformation of the Concept of the Sakinah Family from the Perspective of Maqaṣid al-Syari'ah: Dialectics between Fiqh Norms and Social Reality

Transformasi Konsep Keluarga Sakinah dalam Perspektif Maqaṣid al-Syari'ah: Dialektika Norma Fiqh dan Realitas Sosial

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ABSTRAK

Transformasi sosial, perubahan struktur keluarga, perkembangan teknologi digital, dan relasi gender yang semakin kompleks telah menghadirkan tantangan baru bagi konsep keluarga sakinah dalam masyarakat Muslim kontemporer. Secara tradisional, konsep ini dipahami melalui konstruksi fikih normatif yang menekankan pada pemenuhan hak dan kewajiban suami-istri, kepemimpinan dalam keluarga, serta stabilitas rumah tangga. Namun, pendekatan normatif semacam itu tidak sepenuhnya mengakomodasi dinamika sosial kontemporer, kebutuhan psikologis, kesetaraan relasional, serta pola kehidupan keluarga modern yang terus berubah. Studi ini bertujuan untuk merekonstruksi konsep keluarga sakinah melalui perspektif *Maqāṣid al-Sharī'ah* dengan mengkaji dialektika antara norma-norma fikih dan realitas sosial kontemporer. Penelitian ini menggunakan desain penelitian hukum normatif kualitatif, dengan menerapkan analisis konseptual, filosofis, dan sosio-legal yang didasarkan pada tinjauan pustaka komprehensif. Analisis difokuskan pada pengintegrasian prinsip-prinsip pemeliharaan agama (*ḥifẓ al-dīn*), jiwa (*ḥifẓ al-nafs*), akal (*ḥifẓ al-'aql*), keturunan (*ḥifẓ al-nasl*), dan harta (*ḥifẓ al-māl*) ke dalam konseptualisasi kehidupan keluarga. Analisis konseptual menunjukkan perlunya pergeseran paradigma: dari pemahaman tentang keluarga sakinah yang bersifat formal dan berorientasi pada kepatuhan, menuju pendekatan substantif yang berlandaskan pada kesejahteraan umum, keadilan relasional, tanggung jawab timbal balik, perlindungan psikologis, serta adaptasi terhadap transformasi digital. Sejalan dengan itu, studi ini mengusulkan kerangka konseptual integratif mengenai keluarga sakinah yang mencakup lima dimensi yang saling terhubung: spiritual, relasional, psikologis, sosial-ekonomi, dan digital. Kontribusi utama penelitian ini terletak pada pengembangan *Maqāṣid al-Sharī'ah* sebagai landasan normatif dan analitis untuk merekonstruksi hukum keluarga Islam guna merespons realitas sosial yang terus berubah, sembari tetap menjaga legitimasi normatifnya.

ABSTRACT

Social transformation, changing family structures, digital technological developments, and increasingly complex gender relations have introduced new challenges to the concept of the sakinah family in contemporary Muslim societies. Traditionally, the concept has been understood through normative fiqh

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constructions emphasizing the fulfillment of marital rights and obligations, family leadership, and household stability. However, such normative approaches do not fully accommodate contemporary social dynamics, psychological needs, relational equality, and changing patterns of modern family life. This study aims to reconstruct the concept of the sakinah family through the perspective of Maqāṣid al-Sharīʻah by examining the dialectic between fiqh norms and contemporary social realities. It employs a qualitative normative legal research design, using conceptual, philosophical, and socio-legal analysis grounded in a comprehensive literature review. The analysis focuses on integrating the principles of preserving religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-ʻaql), lineage (ḥifẓ al-nasl), and wealth (ḥifẓ al-māl) into the conceptualization of family life. The conceptual analysis indicates a need for a paradigm shift from a formal, compliance-oriented understanding of the sakinah family to a substantive approach grounded in public welfare, relational justice, reciprocal responsibility, psychological protection, and adaptation to digital transformation. Accordingly, this study proposes an integrative conceptual framework of the sakinah family encompassing five interconnected dimensions: spiritual, relational, psychological, socioeconomic, and digital. Its principal contribution lies in advancing Maqāṣid al-Sharīʻah as a normative and analytical foundation for reconstructing Islamic family law in response to changing social realities while maintaining its normative legitimacy.

INTRODUCTION

Global transformations marked by globalization, modernization, urbanization, and the advancement of digital technology have fundamentally altered the structure, functions, and relational patterns of Muslim families (Torres, 2023; Zaimi, 2026; Zainal Jamin & Rouf, 2026). These changes are reflected in shifts in communication between spouses, the division of domestic responsibilities, women's economic participation, and decision-making processes within the household. Furthermore, the penetration of digital technology has created new spaces for interaction that influence child-rearing practices, marital privacy, the formation of religious values, and the quality of relationships among family members (Kusmardani et al., 2026). This situation suggests that the concept of a Sakinah (tranquil/harmonious) family can no longer be understood solely through the stability of the marital institution; rather, it must be contextualized within the social dynamics, technological developments, and the needs of contemporary Muslim families (Yusuf, 2025).

The complexity of contemporary Muslim family life reveals growing challenges in maintaining marital stability, fostering domestic harmony, and ensuring the long-term well-being of the family. Issues such as marital instability, domestic conflict, domestic violence, and imbalances in the fulfillment of the rights and obligations of spouses point to fundamental problems in the practice of family relations (Aminuddin Shofi et al., 2022). Furthermore, shifting gender roles, increased economic participation by women, financial pressures, and evolving approaches to child-rearing have necessitated a re-evaluation of how responsibilities are structured within the family. These phenomena highlight a gap between the normative ideal of a *sakīnah* family as envisioned in Islamic law and the social realities faced by Muslim families. Consequently, a reconstructive approach rooted in *Maqāṣid al-Syarīʻah* is required to ensure the realization of *maṣlaḥah* relational justice, and the protection of all family members (Hamdani, 2025).

Classical family jurisprudence has established a normative framework concerning the rights and obligations of spouses encompassing concepts such as *qiwāmah*, *nafaqah*,

household leadership, and child-rearing responsibilities all rooted in the historical, epistemological, and methodological foundations of the Islamic legal tradition (Hamdani, 2025; Siradjuddin, 2026). While this framework possesses legitimacy within Islamic legal thought, its implementation in contemporary life encounters complexities arising from shifts in economic structures, social dynamics, technological advancements, and the transformation of gender relations. This situation creates a socio-legal tension between the ideals of fiqh norms and the actual needs of Muslim families particularly when a strictly textual, normative understanding confronts the demands for justice, mutuality, and the protection of the rights of all family members. Consequently, the fundamental issue is not to pit *fiqh* against modernity (Sari et al., n.d.), but rather to develop an interpretive-contextual approach capable of distinguishing between the core normative principles of *sharīʿah* and those legal constructs or practices that are historically contingent and subject to change. Within this framework, the reinterpretation of *fiqh* norms through the lens of *Maqāṣid al-Sharīʿah* becomes essential; it ensures that the evolution of Islamic family law remains grounded in *sharīʿ*ah legitimacy while simultaneously remaining responsive to social realities, the public interest *maṣlaḥah* , and relational justice within contemporary family life (Mutharom et al., 2026a)

Maqāṣid al-Syarīʿah provides a philosophical and epistemological foundation for understanding the fundamental objectives behind the establishment of Islamic law specifically, the realization of public interest *maṣlaḥah* and the prevention of harm (*mafsadah*) in human life. This framework is oriented toward five core principles of protection: the preservation of religion *ḥifẓ al-dīn* , life (*ḥifẓ al-nafs*), intellect (ḥifẓ al-ʿaql), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). Substantively, these principles are highly relevant to fostering a harmonious, equitable, and sustainable family life (Amin, 2023). The thought of Abū Isḥāq al-Shāṭibī asserts that the orientation of Islamic law cannot be separated from the attainment of human well-being; thus, the application of legal norms must be understood in light of the objectives and underlying wisdom (*ḥikmah*) behind their enactment. Meanwhile, the systems-based approach developed by Jasser Auda expands the *Maqāṣid* perspective by incorporating multidimensionality, the interconnectedness of elements, contextual openness, and a focus on legal objectives thereby enabling a more dynamic interpretation of Islamic family law that is responsive to social change (Febriany et al., n.d.). Consequently, *Maqāṣid al-Syarīʿah* serves not merely as a normative legitimization for *fiqh* rulings, but also as a critical and evaluative instrument. It allows for the assessment of how family law constructs remain relevant amidst the transformation of spousal relationships, shifting gender roles, the advancement of digital technology, and the need to protect all family members. On this basis, the *Maqāṣid* paradigm serves as a vital theoretical foundation for reconstructing the concept of a *sakinah* (tranquil/harmonious) family one capable of upholding the fundamental principles of *Syarīʿ*ah while simultaneously accommodating the dynamics of social reality (Akbar et al., 2026).

Previous research by Agus and Safriani (2024), for instance, examines the integration

of *Maqāṣid al-Syarīʻah* into the contemporary conceptualization of a *keluarga sakinah* (a tranquil/harmonious family), emphasizing five principles of protection as a foundation for adapting to social change. Meanwhile, Maki (2024) highlights the implications of digitalization for Islamic family law, particularly regarding shifts in legal practice, family relations, and the need for regulatory reform. From the perspective of Islamic legal reform, Al-Turabi and Auda (2025) develop a systemic approach to *Maqāṣid al-Syarīʻah* that underscores interconnectedness, openness, multidimensionality, and a goal-oriented legal focus in responding to social transformation (Yusuf, 2025). Furthermore, Sugitanata et al. (2025) link family harmony to national resilience through the lens of *Maqāṣid* and a socio-legal approach. Although these studies make significant contributions to the development of Islamic family law, there remains a need for deeper, integrative research that explores the dialectic between the normative construction of *fiqh* evolving social realities, and the conceptual reconstruction of the keluarga sakinah. Consequently, this study aims to address this gap by developing a *Maqāṣid al-Syarīʻah* -based conceptual framework for the keluarga Sakinah one that integrates spiritual, relational, psychological, socio-economic, and digital dimensions as a response to the complexities of contemporary Muslim family life.

This study aims to reconstruct the concept of a *sakīnah* family through the perspective of *Maqāṣid al-Syarīʻah* by analyzing the dialectic between *fiqh* (Islamic jurisprudence) norms and social reality.

METHOD

This study employs a qualitative approach within a normative legal research framework, reinforced by conceptual, philosophical, and historical approaches, to analyze the transformation of the familia *sakinah* (tranquil/harmonious family) concept from the perspective of *Maqāṣid al-Syarīʻah* (the objectives of Islamic Law). The research data are drawn from primary, secondary, and tertiary legal sources, including the Qur'an, *ḥadīth* classical and contemporary *fiqh* (Islamic jurisprudence) texts, literature on *Maqāṣid* al-*Syarīʻ*ah, legislation concerning Islamic family law, and relevant articles from reputable scholarly journals. Data collection was conducted through library research, utilizing documentation techniques and a systematic literature search based on the relevance, credibility, and theoretical contribution of each source to the research focus.

Data analysis involved content analysis and a critical-hermeneutic approach to identify the normative constructs of *fiqh*, examine shifts in the social realities of Muslim families, and evaluate the relationship between these constructs and realities through the principles of *ḥifẓ al-dīn* (preservation of religion), *ḥifẓ al-nafs* (preservation of life), *ḥifẓ al-'aql* (preservation of intellect), *ḥifẓ al-nasl* (preservation of lineage), and *ḥifẓ al-māl* (preservation of property). Furthermore, an interpretive and comparative analysis was performed by engaging the thought of Abū Isḥāq al-Shāṭibī with Jasser Auda's systems-based approach. This process led to a conceptual synthesis that establishes an integrative framework for the transformation of the familia *sakinah* across five dimensions: spiritual, relational, psychological, socio-economic, and digital. Consequently, this methodology is designed not

merely to describe existing legal norms, but also to develop a reconstructive argument regarding the relevance and responsiveness of Islamic family law to the dynamics of contemporary society.

RESULT

A Paradigm Shift in the Concept of a Sakinah Family

The concept of a Sakinah family, from the perspective of Islamic law, is fundamentally built upon the principles of tranquility (*sakinah*), love (*mawaddah*), and affection (*rahmah*), as articulated in the Quran (Surah al-Rūm (30): 21). These three principles represent the substantive purpose of marriage an objective that extends beyond the mere establishment of a legal bond between a man and a woman, aiming instead to foster a harmonious family life characterized by mutual respect and rooted in moral-spiritual responsibility. Within the normative framework of Islam, a *sakinah* family serves as both a social and religious institution, functioning to cultivate moral resilience, ensure the continuity of generations, and promote the well-being of all family members. Consequently, the term *sakinah* should not be reduced to the mere absence of domestic conflict; rather, it should be understood as a quality of relationship that enables every family member to attain tranquility, protection, and the recognition of their inherent human dignity (Kusmardani et al., 2026)

In the tradition of classical *fiqh* (Islamic jurisprudence), the formation of a *sakinah* family is closely linked to the regulation of the rights and obligations of spouses, the responsibility for financial maintenance (*nafaqah*), the concept of *qiwāmah* (familial leadership), and the duties related to the care and upbringing of children. This legal framework serves to provide normative certainty regarding the status, responsibilities, and legal relationships between partners within the institution of marriage. However, in practice, the interpretation of *fiqh* provisions has sometimes placed greater emphasis on the fulfillment of formal obligations and the structural division of authority, rather than on the substantive goals of marriage. Such an approach risks reducing the concept of a *sakinah* family to a purely procedural one where the success of a household is measured solely by adherence to prescribed roles, disregarding factors such as the quality of communication, relational fairness, psychological safety, and the overall well-being of the spouses. Consequently, a more comprehensive reading of *fiqh* norms is necessary to ensure that the substance of marital law is not reduced to a mere mechanism for regulating formal obligations (Aminuddin Shofi et al., 2022; Siradjuddin, 2026).

The dynamics of contemporary Muslim family life demonstrate that the formal fulfillment of rights and obligations does not always correlate directly with the attainment of domestic tranquility and well-being. Shifts in economic structures, the growing participation of women in productive activities, the transformation of digital communication patterns, and the complex demands of modern life have influenced the distribution of responsibilities and decision-making processes within the family. In certain contexts, the provision of material financial support does not necessarily guarantee that the emotional, psychological, and relational needs of one's spouse are met; likewise, adherence

to a traditional family leadership structure does not automatically ensure justice or marital harmony (Aminuddin Shofi et al., 2022). This phenomenon reveals the limitations of an approach that gauges family success solely by compliance with normative requirements, without evaluating how the application of such norms affects the protection of the rights, dignity, and overall welfare of all family members. Consequently, the concept of a Sakinah (tranquil) family requires an analytical orientation capable of bridging legal legitimacy with the actual, lived needs of the family.

The paradigm of a Sakinah family needs to shift from an approach centered on normative compliance toward one focused on substantive family well-being, with the promotion of *maṣlaḥah* serving as the primary orientation for understanding and applying Islamic family law. From the perspective of *Maqāṣid al-Syarī'ah* (the objectives of Islamic Law), the success of a marital life is not measured solely by the fulfillment of legal obligations, but also by the family's capacity to protect in a balanced manner religion, life, intellect, lineage, and property. This orientation necessitates a reinterpretation of the dynamics between spouses, grounded in principles of reciprocity *mubādalah* , consultation *musyāwarah* , shared responsibility, psychological protection, and mutual respect for each partner's rights. Consequently, while *fiqh* (Islamic jurisprudence) norms remain the foundation for legal legitimacy, their implementation is evaluated based on the underlying objectives of the *Sharī'*ah and their actual impact on human life. This reorientation underscores that justice, emotional tranquility, economic well-being, and the protection of the family are substantive, inseparable elements in achieving the true purpose of marriage within Islam (Mutharom et al., 2026a).

Based on this normative and conceptual synthesis, this study identifies a need to transform the paradigm of the *keluarga sakinah* shifting from a model oriented toward formal adherence to marital norms to one focused on family well-being and multidimensional welfare. This transformation reframes the concepts of *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (mercy) not merely as theological ideals, but as operational principles reflected in the quality of relationships, equitable distribution of responsibilities, psychological security, socio-economic well-being, and the family's capacity to navigate digital change. Within this framework, *Maqāṣid al-Syarī'ah* (the higher objectives of Islamic Law) serves as an evaluative paradigm, ensuring that the application of *fiqh* (Islamic jurisprudence) norms results in genuine protection and well-being, rather than mere procedural compliance. The conceptual contribution of these findings lies in the assertion that a *keluarga sakinah* should be understood as a dynamic, adaptive system of life oriented toward the well-being of all its members. Consequently, this transformation does not entail abandoning the normative traditions of Islamic law; rather, it involves reconstructing their relevance and implementation to remain responsive to the complex social realities of contemporary Muslim families.

Reorienting Maqāṣid al-Syarī'ah in the Construction of a Tranquil Family (Keluarga Sakinah)

The reorientation of *Maqāṣid al-Syarī'ah* (the objectives of Islamic Law) within the construction of a *sakīnah* (tranquil/harmonious) family positions *maṣlaḥah* (public interest/well-being) and relational justice as the substantive orientation for understanding the purpose of Islamic marriage law. The five fundamental principles of *Maqāṣid* the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) do not merely represent the protection of individuals; they also hold systemic relevance for building family resilience and well-being. In this context, the family should not be understood merely as an institution that formally adheres to the provisions of marriage law, but rather as a social space where spiritual values, the protection of human dignity, intellectual development, the continuity of generations, and economic justice are realized in an integrated manner. This reorientation expands the function of *Maqāṣid* moving it beyond a mere basis for normative legitimacy toward an evaluative paradigm used to assess the extent to which family law norms and practices succeed in fostering the well-being of all family members (Siradjuddin, 2026).

The principles of *ḥifẓ al-dīn* (preservation of religion), *ḥifẓ al-nafs* (preservation of life/self), and *ḥifẓ al-'aql* (preservation of intellect) form the foundation for spiritual, human, and intellectual protection, essential for fostering a sustainable *sakinah* (tranquil and harmonious) family. *Ḥifẓ al-dīn* is realized through the strengthening of spirituality, the internalization of religious values, and the establishment of family ethics that position religion as the primary source of moral orientation within marital life. Meanwhile, *ḥifẓ al-nafs* necessitates the protection of the physical safety, dignity, and psychological well-being of every family member encompassing the prevention of domestic violence, emotional distress, and any form of relationship that diminishes human dignity (Anisa, 2025). Furthermore, *ḥifẓ al-'aql* is manifested through the fulfillment of the right to education, the development of intellectual capacity, digital literacy, and the cultivation of critical thinking skills to navigate the complexities of modern life. The integration of these three principles demonstrates that family resilience is determined not solely by the strength of religiosity, but also by the assurance of safety, psychological health, and the intellectual quality of its members. Consequently, a *sakinah* family must be built upon relationships that safeguard the spiritual dimension while simultaneously fostering the holistic development of human qualities.

The principles of *ḥifẓ al-nasl* (preservation of lineage) and *ḥifẓ al-māl* (preservation of wealth/property) play a strategic role in ensuring the continuity of generations and the socio-economic stability of Muslim families. *Ḥifẓ al-nasl* pertains not only to biological procreation but also encompasses the protection of children's rights, the fulfillment of caregiving and educational needs, character development, and the creation of a safe family environment for the growth of the next generation. From this perspective, the responsibility for child-rearing is not viewed merely as the formal duty of one spouse, but rather as a shared responsibility oriented toward the best interests of the child. Meanwhile, *ḥifẓ al-māl*

emphasizes the importance of protecting assets, providing for the family's material needs (*nafaqah*), managing family resources, and distributing economic responsibilities equitably, in accordance with the principles of Islamic law (Akbar et al., 2026; Mutharom et al., 2026b). Shifts in women's economic participation and the increasing complexity of contemporary household needs necessitate a more contextual understanding of how economic obligations are fulfilled, without disregarding established normative requirements. Consequently, the integration of these two principles underscores that a *sakinah* (tranquil and harmonious) family requires both the assurance of generational continuity and the economic resilience necessary to support the well-being of all its members.

Maqāṣid al-Syarīʻah possesses the conceptual capacity to reorient Islamic family law shifting it from an approach centered on normative compliance toward one focused on substantive well-being and relational justice. The five principles of *Maqāṣid* form an interconnected framework of protection; consequently, the quality of a *sakīnah* (tranquil/harmonious) family cannot be evaluated in a piecemeal fashion - solely based on the provision of financial support (*nafaqah*), the fulfillment of marital obligations, or the mere stability of the spousal relationship. Instead, such an evaluation must encompass an integration of spirituality, physical and psychological security, intellectual development, the protection of progeny, and economic well-being as indicators of the family's overall welfare (*maṣlaḥah*). Within this framework, relational justice serves as a unifying principle, ensuring that the rights, responsibilities, participation, and protection of every family member are realized in a proportional and humane manner. The conceptual contribution of these findings lies in positioning *Maqāṣid al-Syarīʻah* not merely as a basis for the normative legitimacy of marital law, but as a critical instrument for evaluating the relevance of applying *fiqh* (Islamic jurisprudence) norms to the quality of relationships and the well-being of contemporary Muslim families. Thus, this *Maqāṣid* based reorientation offers a philosophical foundation for transforming the concept of a *sakīnah* family one that remains rooted in *sharīʻah* principles while simultaneously remaining responsive to social change.

Transforming Spousal Relationships Based on Relational Justice

The transformation of the husband-wife relationship within the perspective of Islamic family law necessitates a paradigm shift: moving away from a marital structure rooted in hierarchy toward one grounded in "relational justice." In classical fiqh (Islamic jurisprudence), the concept of *qiwāmah* is often associated with the husband's role in leadership, the provision of financial support (*nafaqah*), protection, and the management of household affairs. However, shifts in socio-economic structures, the increasing participation of women in the workforce, and a growing awareness of the equal dignity of all human beings demand a more contextual understanding of how family leadership is implemented (Kusmardani et al., 2026; Yusuf, 2025). Within the framework of *Maqāṣid al-Syarīʻah* (the higher objectives of Islamic Law), leadership should not be interpreted as a legitimization of dominance or the superiority of one spouse over the other; rather, it should be viewed as a trust (*amānah*) centered on protection, responsibility, and the pursuit of the common good

(*maṣlaḥah*). Thus, this transformation of the concept of family leadership is not intended to abolish the normative responsibilities inherent in marriage, but rather to reorient their execution so that they reflect the principles of justice, respect for human dignity, and a balanced relationship between husband and wife.

The principle of reciprocity (*mubādalah*) offers an interpretive framework for building a marital relationship that positions both husband and wife as moral and legal subjects, each possessing inherent dignity and mutual responsibilities (Mutharom et al., 2026b). This perspective emphasizes that rights and obligations within a family should not be understood merely through a one-way relationship, but rather through the principles of mutual respect, protection, support, and shared contribution toward a partner's well-being. In practice, this reciprocity is reflected in egalitarian communication, respect for each individual's needs, the division of domestic responsibilities, and joint involvement in child-rearing and family decision-making. Such an approach also allows for the reinterpretation of *fiqh* (Islamic jurisprudence) provisions by considering the core objectives of marriage namely, the attainment of *sakīnah* (tranquility), *mawaddah* (affection), and *raḥmah* (mercy). Consequently, *mubādalah* is not merely an ethical principle for the relationship between a husband and wife; it serves as a conceptual approach for developing a framework of family law that is more responsive to substantive justice and the common good (Zainal Jamin & Rouf, 2026).

Relational justice in married life requires the recognition of the multidimensional contributions of both husband and wife, encompassing economic, emotional, social, and domestic aspects. A family's contributions cannot be reduced merely to the ability to provide material sustenance; the sustainability of a household also depends on care work, child-rearing, psychological support, the management of domestic needs, and engagement in the family's social life. In the context of contemporary social change, the division of such responsibilities should be structured based on the capacity, mutual agreement, needs, and circumstances of each partner, while remaining consistent with the normative provisions of Islamic law (Hamdani, 2025; Mutharom et al., 2026a). Furthermore, the principle of consultation (*shūrā*) serves as a vital mechanism for fostering family decision-making that is participatory, deliberative, and oriented toward the common good. Through *shūrā*, decisions regarding economic management, children's education, the division of domestic tasks, and conflict resolution are not determined solely by hierarchical authority, but rather through a dialogue that considers the aspirations and interests of both parties. Thus, recognizing multidimensional contributions and strengthening the practice of consultation are essential elements in building a family that is democratic, collaborative, and just.

The transformation of the spousal relationship shifting from a hierarchical structure toward relational justice is a crucial prerequisite for reconstructing the concept of a *sakinah* (tranquil/harmonious) family based on *Maqāṣid al-Syarī'ah* (the objectives of Islamic Law). Relational justice goes beyond a mere balance of rights and obligations; it necessitates the protection of human dignity, physical and psychological safety, and freedom from violence,

while also acknowledging the individual capacities and contributions of each partner (Febriany et al., 2025). Within this framework, *qiwāmah* (often interpreted as male authority/guardianship) is reoriented as a responsibility rooted in *amānah* (trust) and *maṣlaḥah* (public/common good); *mubādalah* (reciprocity) serves as the guiding principle for the marital bond; and *shūrā* (consultation) functions as a participatory decision-making mechanism. The integration of these three principles establishes a marital structure built not upon domination, but upon shared responsibility, mutual respect, and the protection of each partner's rights. The conceptual contribution of these findings lies in the development of a "relational justice" paradigm as a fundamental dimension of the *sakinah* family bridging *fiqh* (Islamic jurisprudence) norms with the demands for substantive justice within the contemporary Muslim family (Kusmardani et al., 2026; Yusuf, 2025).

CONCLUTION

This study concludes that transforming the *sakinah* family concept through the lens of *Maqāṣid al-Syarīʻah* (the higher objectives of Islamic Law) requires a paradigm shift. It calls for moving away from a normative procedural approach that focuses primarily on adherence to *fiqh* (Islamic jurisprudence) rules, toward a substantive approach that prioritizes public interest (*maṣlaḥah*), relational justice, and multidimensional well-being as the core goals of family life. The dialectic between *fiqh* norms and social reality suggests that the construction of Islamic family law must be understood contextually without compromising fundamental *sharīʻah* principles - specifically by optimizing the five *Maqāṣid* objectives: the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʻaql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). This research proposes an "Integrative *Maqāṣid* Based Sakinah* Family Framework," which incorporates five key dimensions spiritual, relational, psychological, socio-economic, and digital as a foundation for reconstructing the contemporary Muslim family. Within this framework, the spousal relationship shifts from a hierarchical model toward relational justice, guided by the principles of *mubādalah* (reciprocity), *amānah* (trust/stewardship), *shūrā* (consultation), mutual responsibility, and the protection of every family member's dignity. This study's primary contribution is a conceptual framework that positions *Maqāṣid al-Syarīʻah* not merely as normative legitimization for marriage law, but as an evaluative and reconstructive paradigm for building *sakinah* families that are adaptive to social change, grounded in justice, and oriented toward sustainable well-being.

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