



ANALYSIS OF THE VALUE OF FAMILY RESILIENCE IN SURAH AR-RUM VERSE 21 IN MODERN LIFE

Suriadi

Universitas Sultan Muhammad Syafiuddin Sambas, Indonesia

Email Corresponding Author: suriadisambas@gmail.com

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ABSTRACT

The family is the smallest institution in society that has a central role in building social and moral resilience. The Qur'an, especially in Surah Ar-Rum verse 21, emphasizes the importance of the principles of *mawaddah*, *rahmah*, and *sakinah* as the foundation of family resilience. This study aims to analyze the relevance of family resilience values in Surah Ar-Rum verse 21 to modern life which is colored by globalization trends, social changes, and digitalization challenges. The research method used is a literature study with a thematic interpretation approach (*maudhu'i*), as well as contextual analysis of the dynamics of contemporary family life. The results of the study show that the value of *sakinah* is the basis for creating emotional stability in the household, *mawaddah* plays a role in strengthening the bonds of affection between family members, and *rahmah* functions as an adhesive in facing conflicts and challenges of modern life. The relevance of these three values is evident in efforts to maintain household harmony in the midst of increasing divorce rates, moral crises, and social pressures due to modern lifestyles. Thus, Surah Ar-Rum verse 21 not only provides normative guidelines, but also practical solutions in building adaptive and harmonious family resilience in the modern era.

Keywords: Family resilience, Qur'an, Surah Ar-Rum verse 21, modern life

ABSTRAK

Keluarga merupakan lembaga terkecil dalam masyarakat yang memiliki peran sentral dalam membangun ketahanan sosial dan moral. Al-Qur'an, khususnya dalam Surah Ar-Rum ayat 21, menekankan pentingnya prinsip *mawaddah*, *rahmah*, dan *sakinah* sebagai landasan ketahanan keluarga. Penelitian ini bertujuan untuk menganalisis relevansi nilai-nilai ketahanan keluarga dalam Surah Ar-Rum ayat 21 terhadap kehidupan modern yang diwarnai oleh tren globalisasi, perubahan sosial, dan tantangan digitalisasi. Metode penelitian yang digunakan adalah kajian literatur dengan pendekatan interpretasi tematik (*maudhu'i*), serta analisis kontekstual dinamika kehidupan keluarga kontemporer. Hasil penelitian menunjukkan bahwa nilai *sakinah* merupakan dasar untuk menciptakan stabilitas emosi dalam rumah tangga, *mawaddah* berperan dalam mempererat ikatan kasih sayang antar anggota keluarga, dan *rahmah* berfungsi sebagai perekat dalam menghadapi konflik dan tantangan kehidupan modern. Relevansi ketiga nilai tersebut terbukti dalam upaya menjaga keharmonisan rumah tangga di tengah meningkatnya angka perceraian, krisis moral, dan tekanan sosial akibat gaya hidup modern. Dengan demikian, Surah Ar-Rum ayat 21 tidak hanya memberikan pedoman normatif, tetapi juga solusi praktis dalam membangun ketahanan keluarga yang adaptif dan harmonis di era modern.


Kata kunci: Ketahanan keluarga, Al-Qur'an, Surah Ar-Rum ayat 21, kehidupan modern

INTRODUCTION

The family is the smallest unit in social life that has a crucial role in shaping the values, character, and stability of a person and group (Daharis, 2023, hal. 423). In addition, the family is also the first and main school for every child before living a community life (Aditya Prayogi,

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2021). Keluarga yang kuat akan making the nation strong, because the family is the main foundation in nation building. In an era where increasingly rapid development causes complex social dynamics, the challenges faced by families are also increasingly complex (Daharis, 2023).

As an educational institution, of course, the family carries out its educational and management process to achieve the desired goals (Suriadi, 2019). In Islamic education, it is stated that Allah as *Rabb* (pendidik) alam, dan Rasûl Allah as the supreme teacher (educator) in the family and its ummah, the Muslim family is formed based on the Qur'an in carrying out its educational process, both regarding the foundation, method, and rules used inseparable from the concept of the family which is philosophically explored from the text of the Qur'an and the behavior of the Rasûl saw God. Every parent certainly wants their children to develop into perfect people, namely healthy, strong, skilled, intelligent, smart and faithful. To achieve their desires, parents are the main and first educators. This provision applies in a qodrati manner; that is, that parents cannot do anything else, they must occupy that position in any circumstance (Tafsir et al., 2020).

Marriage is a sacred and sacred bond of worship to Allah *Subhanahu wa ta'ala*. Marriage is a natural necessity for every human being that provides many important results (Aditya Prayogi, 2021). Perkawinan menjadi salah satu The main gateway for a person who has grown up to build a new life that is more independent (Farah Tri Apriliani, 2020). Based on Law number 1 of 1974, marriage is an innate bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family or household based on the One Godhead.

The Qur'an is the holy book of Muslims that was revealed to the Prophet Muhammad (*peace and blessings of Allaah be upon him*) as the greatest miracle ever received by the Prophet Muhammad (*peace and blessings of Allaah be upon him*) for approximately 23 years gradually. The Qur'an was revealed by Allah *Subhanahu wa Ta'ala* as a complement to the books that were revealed earlier. The Qur'an surah Ar-Rum verse 21 explains that the signs of the greatness of Allah *Subhanahu wa ta'ala* are that he created humans in pairs of their own kind. Allah *subahanahu wa ta'ala* created humans from their own kind, namely with the intention of living in peace.

METHOD

This research employs a type of library research (*library research*), meaning that all data sources are obtained from written materials rather than from direct field observations or respondents. Library research was chosen because the focus of the study is on the values contained in the Qur'anic text, particularly Surah Ar-Rum verse 21, as well as the interpretations of exegetes (*mufasssirin*) regarding this verse. The approach used is a qualitative approach, which aims to gain a deep understanding of the values of family resilience, such as *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (mercy), and how these values can be implemented in the context of modern life. The qualitative approach in library research allows the researcher to conduct an interpretive analysis of primary and secondary texts systematically.

The data sources in this study are divided into two categories: primary data and secondary data. The primary data consists of the Qur'anic text, especially Surah Ar-Rum verse 21, as well as authoritative books of Qur'anic exegesis (*tafsir mu'tabarab*) that serve as main references, such as *Tafsir Al-Misbbab* by M. Quraish Shihab, *Tafsir Al-Azhar* by Hamka, *Tafsir Ibn Kathir*, *Tafsir Fi Zhilalil Qur'an* by Sayyid Qutb, and *Tafsir of the Ministry of Religious Affairs of the* Suriadi, Analysis of the Value of Family... .



Republic of Indonesia. The secondary data includes scientific books on family resilience, relevant national and international journals, conference proceedings, theses or dissertations, and other supporting documents that discuss the concept of marriage, *sakinah* family, and family challenges in the digital era. All data sources are selected based on criteria of relevance, credibility of the publisher or author, and up-to-dateness of information, especially regarding the aspect of implementation in modern life.

Data collection techniques were carried out through documentation searches, both manually and electronically. The researcher used keywords such as "*family resilience in the Qur'an*", "*Surah Ar-Rum verse 21*", "*sakinah mawaddah rahmah*", "*ketabanan keluarga dalam Islam*" (family resilience in Islam), and "*modern family challenges*" through academic databases such as Google Scholar, DOAJ, and national reference portals SINTA. After all relevant documents were collected, the researcher conducted a selection and sorting process based on inclusion criteria: (1) directly or indirectly discussing QS. Ar-Rum: 21; (2) discussing the concept of family resilience; (3) published within the last ten years (except for classical exegesis books); and (4) written in either Indonesian or English. Documents that were irrelevant or only mentioned the verse superficially without in-depth analysis were excluded from the study.

Data analysis in this research uses the thematic exegesis method (*tafsir maudhu'i*), which is an approach that collects Qur'anic verses that share the same theme and then interprets them holistically and contextually. The steps of analysis are as follows: (1) Determining the research problem, namely the values of family resilience in QS. Ar-Rum: 21. (2) Collecting other verses relevant to the theme of family resilience, such as QS. An-Nisa': 1, 3, and QS. An-Nur: 32. (3) Examining the interpretations of various exegetes on these verses. (4) Developing a conceptual framework of *sakinah*, *mawaddah*, and *rahmah*. (5) Conducting contextual analysis by linking these values to contemporary family problems, such as divorce, infidelity, communication gaps, social media influences, and economic pressures. (6) Drawing conclusions about the relevance and implementation of these values.

To ensure the trustworthiness of the data, this research applies source triangulation, namely comparing information from various exegesis books originating from different schools of thought (*madhabib*) and historical periods, as well as comparing findings from journals and books with diverse perspectives. In addition, the researcher conducted peer debriefing with fellow researchers in Qur'anic studies and family psychology to test the consistency of interpretations. The entire analysis process is systematically documented to ensure auditability. With this method, it is expected that the research results will not only be normative-descriptive but also provide practical contributions for strengthening family resilience in the modern era.

RESULTS AND DISCUSSION

1. Marriage

Marriage is a bond between a man and a woman to form a peaceful, peaceful, and eternal family by hoping for the mercy and pleasure of Allah *Subhanahu wa ta'ala*. Nikah means *wath-i* (gathering), according to the term sharia' is an akad that allows intercourse (as long as the conditions of harmony are met), with the aim of *istimta'* establishing affection (mutual affection) to achieve inner satisfaction to avoid looking at the eyes that are haram, preserving righteous offspring and praying for both parents (Syekh Syamsuddin Abu abdillah, 2019).



Based on Law number 1 of 1974, marriage is an innate bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family or household based on the One Godhead. In Indonesian, marriage comes from the word "kawin" which means forming a family with the opposite sex, having sexual relations. Marriage is also called "marriage" which originates from nikah which according to the language means to gather, include each other, and is used for the meaning of intercourse (Lestari, hal. 86). Marriage or marriage in Arabic fiqh literature is called two words, namely nikah and zawaj. According to the opinion of experts, among others, Soedharyo Saimin stated that marriage is an agreement made by two people, in this case the agreement between a man and a woman with a material purpose, namely forming a happy and eternal family, must be based on the One Godhead, as the first principle in Pancasila (Jamaluddin, 2016)

2. Legal Basis of Marriage

1) An – Nisa' verse 1

"O man! Fear your Lord, who created you from one (Adam), and (Allah) created his mate (Eve) from (himself) and from both of them Allah multiplied many males and females. Fear Allah in whose name you ask one another, and (maintain) family relations. Indeed, Allah is always watching over you.

2) An – Nisa' verse 3

"Dan jika kamu takut bahwa kamu tidak akan dapat melakukan keadilan kepada anak yatim piatu (jika kamu menikahinya), maka nikahilah wanita (lain) yang kamu sukai; dua, tiga, atau empat. Tetapi jika Anda khawatir bahwa Anda tidak akan bisa bersikap adil, maka (nikahilah) seorang saja, atau hamba sahaya perempuan yang kamu miliki. Yang demikian itu lebih dekat agar kamu tidak berbuat zalim.

3) An – Nur ayat 32

"Dan nikahkanlah orang – orang yang masih membujang di antara kamu, dan juga orang -orang yang layak (menikah) dari hamba – hamba sahayamu yang laki – laki dan perempuan. Jika mereka miskin, Allah akan memberi kemampuan kepada mereka dengan karunia-Nya. Dan Allah Mahaluas (pemberian-Nya), Maha Mengetahui.

4) Ar – Rum ayat 21

"Dan di antara tanda – tanda-Nya adalah Dia menciptakan untuk kamu pasangan – pasangan dari jenis kamu sendiri supaya kamu tenang kepadanya, dan dijadikan-Nya di antara kamu *mawaddah* dan rahmat. Sesungguhnya pada yang demikian itu benar – benar terdapat tanda – tanda bagi kaum yang berpikir"

3. Family Resilience

In the Great Dictionary of the Indonesian Language, it is explained that family resilience is the strength of the heart, physical (patience). Family resilience is usually also defined as a situation where a family has the physical and psychological ability to live independently by developing the potential of each person in the family to achieve a happy and prosperous life both in this world and in the hereafter (Lubis, 2018). According to Sunarti, family resilience is the ability of families to manage resources and problems faced by families in order to prosper, namely the fulfillment of the needs of all family members. Family resilience can be seen from



the conditions or circumstances in the family itself. Communication between family members, meeting family needs, affection between family members and family health (Lestari). According to Cahyaningtyas, family resilience is an ability to protect the family from various threats or life problems that arise within the family. Family resilience refers to a family condition that is able to survive and make adjustments so that it has the ability to deal with problems and threatening disturbances (Soleh Amini, 2023).

Muwarpury said there are 3 factors that can affect family resilience, namely: 1) Protective factors, in the form of time and routine, traditions, and family celebrations; 2) Recovery factors, consisting of support, integration, optimism, and family recreation orientation; 3) The common family resiliency factor, this factor includes problem-solving strategies, effective communication processes, spirituality, similarities, physical and emotional health, expectations and social support (Soleh Amini, 2023).

The Value of Family Resilience According to the Qur'an Surah Ar – Rum Verse 21

In the Qur'an, surah Ar – Rum verse 21 explains that Allah created humans in pairs to create peace, tranquility, peace and happiness.

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

“Dan di antara tanda – tanda-Nya adalah Dia menciptakan untuk kamu pasangan – pasangan dari jenis kamu sendiri supaya kamu tenang kepadanya, dan dijadikan-Nya di antara kamu mawaddah dan rahmat. Sesungguhnya pada yang demikian itu benar – benar terdapat tanda – tanda bagi kaum yang berpikir” (Q.S. Ar – Rum [30] : 21)

The mufassir conveyed his opinion through his tafsir books as follows:

1. Tafsir Al – Mishbah

Quraish Shihab said that the above verse refers to the creation of a couple and the effects it produces as *a verse*, namely *many proofs*, not just one or two. The above verse ends with *the yatafakkarun* the object is clearly visible and felt, but to understand the sign requires thought and contemplation. It is he who instills *mawaddah* and love so that a person immediately after marriage is united with his partner, body and heart. Truly, Allah is All-Merciful and All-Merciful (Shihab, 2002). The word *mawaddah* is taken from the root of the word which consists of the letters *waww* and *dal* multiple (tasydid) which contain the meaning of "love" and "hope". Thus Ibn Faris in his *book Maqayis*. Al-Biqai' argues that the series of letters contains the meaning of "spaciousness" and "emptiness" which means the spaciousness of the chest and the emptiness of the soul from evil will (Shihab, 2002).

2. Al – Azhar

HAMKA mentioned in his commentary on Al-Azhar, love and affection grow by themselves. First, because positive always wants to meet negative, males look for females and males want females. Love and love that are mentioned in that verse, we can interpret that *mawaddatan* which we mean by love, is the longing of a man for a woman and a woman for a man who is made by Allah *thabi'at* or the fairness of life itself (HAMKA, hal. 5503).



3. Ibnu Katsir

Among the perfect blessings of Allah to the children of Adam is that He makes their spouses of their own kind, and makes love and affection between them. because sometimes a man holds a woman because of love for her or because of his affection for her, because he has children from her, or vice versa because she needs protection from him or needs support from him, or both like each other and other reasons (Tafsir Ibnu Katsir Juz 21, 2017).

4. Tafsir Fi Zhilalil Qur'an

Sayyid Quthb in his commentary states that this gentle and familiar redaction of the Qur'an illustrates this relationship with a suggestive depiction. It is as if he will take the picture from the depths of the heart and feelings, so that they understand the wisdom of the Caliph in creating two pairs in a form that is suitable for each other. And, fulfilling the needs of his nature, psychiatry, ratio and physical. So that they get in him a sense of calm, peace, and serenity. The two find in their meeting a sense of calm and complementarity, as well as love and affection (Sayyid Quthb, 2002).

5. Tafsir Kementerian Agama RI

In this verse, the signs of Allah's power are explained, namely the coexistence between a man and a woman in a marriage. The culmination of it all is the marriage between a man and a woman. In such a situation, for a man only his wife is the best woman, while for a woman only her husband is the one who attracts her heart. Each of them felt at peace with the couple. All of them are the most valuable capital in building a happy household (RI, 2011, hal. 481). From some of the above interpretations, it can be drawn the values contained in Ar-Rum verse 21, namely *Mawaddatan Wa Rahmah*.

Implementation of Family Resilience Values in the Qur'an Surah Ar – Rum Verse 21

Among the signs of Allah's greatness is the creation of love and affection between male and female couples. If we realize it, it turns out that there is so much love and affection. A married couple who are embedded in their hearts with a sense of love and affection tersebut maka betapa tenang dan tenteram kehidupan rumah tangga mereka. From the problems that the author has explained above, here the author wants to offer solutions so that these problems are reduced. Choosing a partner before marriage is important to instill a sense of love and affection in each of you. In the Qur'an, surah Ar – Rum verse 21 is clearly explained that a married couple will feel peaceful and calm if they are embedded in their hearts with love and affection. Happiness will always be felt in the world.

CONCLUSION

Surah Ar-Rum verse 21 contains fundamental values in the form of *sakinah*, *mawaddah*, and *rahmah* which are the pillars of family resilience. In the context of modern life fraught with the challenges of globalization, individualism, and social change, these values remain relevant as a guideline in building harmonious, stable, and loving families. The implementation of this doctrine not only strengthens the internal bonds of the family, but also becomes a practical solution in dealing with household problems in the contemporary era. The Qur'an surah Ar – Rum verse 21 explains that Allah created humans in pairs to bring about peace, tranquility, peace and happiness.



From some of the interpretations above, it can be drawn the values contained in Ar-Rum verse 21, namely *Mawaddatan Wa Rahmah*. Among the signs of Allah's greatness is the creation of love and affection between male and female couples. Choosing a partner before marriage is important to instill a sense of love and affection in each of you. In the Qur'an, surah Ar – Rum verse 21 is clearly explained that a married couple will feel peaceful and calm if they are embedded in their hearts with love and affection. Happiness will always be felt in the world.

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