

MARRIAGE VALUES IN QS. AR-RUM VERSE 21 FROM THE PERSPECTIVE OF AL-MISBAH'S TAFSIRI AND ITS RELEVANCE TO PRE-MARITAL EDUCATION

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ABSTRACT

Study This study values wedding in QS. Ar -Rum verse 21 according to Tafsir Al-Misbah by M. Quraish Shihab, as well as its relevance to education pre- marital. Using method qualitative with library research approach and Maudhu'i interpretation , primary data was obtained from Tafsir Al-Misbah and secondary data from literature supporters , then analyzed in a way descriptive-analytical . Research results show that Quraish Shihab interprets paragraph the as runway three mark main marriage , namely sakinah (peace) soul) , mawaddah (based love not quite enough answer), and mercy (love) growing love in a way gradually). Third mark This No present with itself , but rather results from readiness physical and spiritual second bride and groom . Findings This relevant with urgency education pre -marital as means equip candidate partner with understanding rights and obligations , communication , and readiness psychological -spiritual research This expected contribute for study of interpretation and education Islamic family .

Keywords : *Value of Marriage , QS. Ar -Rum verse 21, Tafsir Al-Misbah, Premarital Education*

INTRODUCTION

Wedding in Islam has very important position Because No only viewed as valid bond in a way law , but also as strong covenant (mitsaqan ghalizhan) which contains not quite enough spiritual and social responsibilities . Through marriage , Islam directs formation harmonious and mutually supportive family complete . This as confirmed In QS. Ar - Rum verse 21 , Allah SWT created partner live for humans get peace (sakinah) as well growing feelings of love (mawaddah) and affection love (mercy) between they . Concept wedding as strong agreement confirmed in a way direct in QS. An-Nisa verse 21:

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

Meaning : " How You will take it back , even though You has have sex One each other (as husband wife) and they (your wives) have take from You strong agreement (bond wedding)." (QS. An-Nisa [4]: 21).

M. Quraish Shihab in Tafsir Al-Misbah explains that term mitsaqan ghalizhan describe something a solid and binding agreement strong consequences in bond marriage . Use term the show that wedding No solely built on base interest and interest personal , but is demanding bond existence commitment , responsibility answer , and readiness For undergo life together . The term mitsaq contain meaning agreement accompanied by commitment , whereas ghalizh show something strong and heavy . Therefore that , marriage in the perspective of the Qur'an is the bond that must be guarded with sincerity , remembering in it attached rights and obligations that must be fulfilled by each party , OK husband and wife (Shihab, 2002).

Understanding to draft mitsaqan ghalizhan the more strengthen meaning of QS. Ar -Rum



verse 21. If QS. Ar -Rum verse 21 explains objective at a time ideal value in wedding through draft sakinah , mawaddah , and rahmah , then QS. An-Nisa verse 21 emphasizes that third mark the need built on bond a strong and sturdy marriage . With Thus , the creation of peace , love , and love Darling in life House ladder need strong commitment from husband and wife so that the values the can maintained in various condition .

However , the reality life married ladder contemporary often show gap with ideality said . The height number divorce and unpreparedness partner young in face dynamics House ladder indicates that values wedding in the Qur'an not yet fully understood and internalized before wedding held . Conditions This confirm importance further study deep to meaning substantive paragraph said , at the same time its relevance with effort provisioning candidate partner through education pre -marital.

In context This , M. Quraish Shihab's interpretation in Tafsir Al-Misbah becomes relevant references For studied . Quraish Shihab did not only explain meaning linguistics sakinah , mawaddah , and rahmah , but also affirmation that third mark the formed through process and readiness physical and spiritual second bride and groom , not present in a way instant . Research previously generally discuss third mark This in a way general without link it in a way direct with need implementative education pre -marriage, so that there is gap necessary research filled .

Based on description said , research This aim study M. Quraish Shihab's interpretation of QS. Ar -Rum verse 21, analyzing values marriage contained therein , as well explain its relevance to education premarital research This expected contribute for study of interpretation and education Islamic family , at the same time become references for institution related in designing material education pre- marital agreement based on the values of the Qur'an.

METHODS

Study This use method qualitative with approach studies library *research* , namely type research object his study in the form of written and unwritten data need research field . Approach analysis used is a maudhu'i (thematic) interpretation , namely study theme mark wedding through search deep to interpretation of QS. Ar -Rum verse 21 as explained by M. Quraish Shihab in Tafsir Al-Misbah. In addition , research This is also supported by the approach conceptual For elaborate values marriage contained in interpretation mentioned , as well as approach interdisciplinary that connects interpretation study with field Islamic education , in particular urgency education pre - marital.

Data sources in study This divided into two types , namely primary data and secondary data . Primary data is obtained from the book Tafsir Al-Misbah: Messages , Impressions, and Harmony of the Qur'an by M. Quraish Shihab, especially in the section interpretation of QS. Ar -Rum verse 21. As for secondary data obtained from various literature relevant supporting sources , including other books of interpretation as comparison , books about wedding in Islam and education pre- marriage, journal scientific national and international , as well as study previously discussed theme similar . Secondary data This functioning For enrich , strengthen , and provide corner view comparator to results interpretations studied .

Data collection was carried out through technique documentation , namely with trace and

identify QS verse . Ar -Rum verse 21 along with its interpretation in Tafsir Al-Misbah, later take notes texts related interpretations direct with theme mark marriage , such as draft *sakinah* , *mawaddah* , and *rahmah* . Furthermore , researchers collect literature supporting secondary discussion and classification all collected data based on sub- themes , such as draft base marriage , goals marriage , values wedding according to Quraish Shihab, and its relevance with education pre - marital.

Data that has been collected Then analyzed in a way descriptive-analytical . Stage First is describe in a way intact M. Quraish Shihab's interpretation of QS. Ar -Rum verse 21, including mutually beneficial verses and explanations vocabulary key like *azwaj* , *litaskunu* , *mawaddah* , and *rahmah* . Stage second is do analysis thematic with identify and classify values marriage contained in interpretation said . Stage third is interpret and relate values marriage found with urgency education pre -marital in context life public contemporary , as form contextualization results interpretation classic to need current practice . Research conclusions withdrawn in a way inductive after all data is analyzed and linked One each other.

For ensure data validity , research This apply a number of step verification . First , triangulation source done with compare interpretation of M. Quraish Shihab with interpretation other interpreters as well study scientific relevant , to ensure consistency and validity interpretation . Second , credibility source guarded with ensure that all over literature used originate from credible authors and publishers as well as recognized in study Islamic science . Third , researchers do perseverance observation (*persistent observation*) through reading and reviewing data repeatedly and carefully so that the resulting interpretation accurate and unbiased . With steps said , the results analysis in study This expected can accountable in a way scientific .

RESULTS AND DISCUSSION

Interpretation of QS. Ar -Rum Verse 21 in Tafsir Al-Misbah

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

Meaning : " And among His signs (greatness) are that He created couples for you of (your) kind yourself so that you feel peaceful to him . He created between you feelings of love and compassion Darling . Indeed, in that way That truly there is signs (the greatness of Allah) for thinking people " .

his Tafsir Al-Misbah, M. Quraish Shihab asserts that the existence of a life partner is one of the "Verses" or signs of God's greatness that are very clear to humans. This explanation begins with an analysis of the wording *min anfusikum* (from your own kind), which contains a profound philosophical message regarding the essential equality between men and women. He argues that this verse rejects the view that places women on a lower level of humanity; instead, women



originate from an essence identical to that of men. This common origin aims to eliminate psychological barriers, so that the two people can unite without feeling alienated in a strong bond (Shihab, 2002).

The close connection to this gender similarity is reflected in the use of the word *azwajan*. Etymologically, *zauj* does not simply mean husband or wife, but rather one of two parts that are paired. In M. Quraish Shihab's view, humans were created in a state of "lack" or "half," and the presence of a partner comes to fulfill and perfect their human function. He noted that the Qur'an uses the word *zauj* (not *imra'ah*) to describe an ideal relationship, namely a relationship characterized by inner harmony, vision, and faith. A life partner is described as a "garment" (*libas*) that functions as a protector, covering shortcomings, and also an ornament that beautifies each other (Shihab, 2002; Shihab, 2005).

According to M. Quraish Shihab in Tafsir Al-Misbah, the word *sakinah* in Surah Ar-Rum verse 21 is studied from the word *taskunu* which comes from the root word *sakana*, which means silence or calm after previously being turbulent and busy with various activities. To strengthen this meaning, he also explains that the residence is called the word *sakan* (maskan - author), because the occupants feel calm after entering the house, after previously being busy with activities outside the house. The calm referred to in this verse is also associated with human biological functions, namely the fulfillment of sexual relations in the bonds of marriage which instinctively gives rise to a sense of calm (Shihab, 2002).

The word *litaskunu* combined with the word *ilaiha* implies a tendency toward one's partner. Thus, this verse in Surah Ar-Rum, verse 21, means that Allah makes a husband and wife feel at peace with each other, while simultaneously having a tendency toward them. The main purpose of this union is to achieve *sakinah* (peace and blessings of Allah be upon them), as stated in the phrase *li taskunu ilaiha* (so that you may feel at ease with them). Life outside the home is often full of dynamics and turmoil that are exhausting, both physically and psychologically. In this context, marriage and the presence of a partner serve as a refuge for the soul, a place where one can pause, take shelter, and restore one's emotional strength. This tranquility is reciprocal and is an absolute prerequisite for creating a happy household (Shihab, 2018).

To maintain the continuity of *sakinah*, Allah has implanted two binding pillars, namely *mawaddah* and *rahmah*. M. Quraish Shihab provides a careful distinction between the two: *mawaddah* is external love, born from pleasant factors such as physical attraction, beauty, or shared hobbies. However, because humans are dynamic, Allah provides *rahmah*, namely pure affection that radiates from the depths of the heart. *Rahmah* is the strength that makes a person remain faithful to care for their partner when they grow old or when deficiencies begin to appear. This pillar is what ensures the strength of the household when the pillar of *mawaddah* begins to become brittle with age (Shihab, 2018).

In closing, this verse concludes with a reminder that all emotional order is a sign for a thinking people (*liqawmin yatafakkarun*). The union of two people with different backgrounds and characters into one sincere loving unity can be seen as a miracle in human social relations. For M. Quraish Shihab, household harmony is not merely a biological event, but a sign of God's greatness that is equal to the order of the universe, something that can only be understood by those who are willing to use reason and clarity of conscience to reflect (Shihab, 2002).

The Values of Sakinah, Mawaddah, and Rahmah as the Foundation of Marriage

The ideal marriage in Islam is based on three main pillars, namely *sakinah* , *mawaddah* , and *rahmah*. As explained by M. Quraish Shihab in the interpretation of QS. Ar -Rum verse 21. This verse is the main reference in understanding the purpose of marriage in Islam, namely the creation of a peaceful, loving, and affectionate family as a provision for happiness in this world and the hereafter (Suhartono & Naufal, 2021: pp. 110–119).

1. Definition of Sakinah, Mawaddah, and Rahmah

a. Peaceful

Etymologically, the word *sakinah* (سَكِينَة) comes from the root word *sakana-yaskunu-sukuun* (سَكَنَ - يَسْكُنُ - سُكُون), which means still, calm, or stopping moving after previously experiencing turmoil or movement. From the same root word is also formed the word *maskan* (residence/home), because home is where a person finds peace after activities and moving outside the home. Wazan *fa'ilah* in the word *sakinah* contains the meaning of intensity (*mubalaghah*), so *sakinah* indicates deep and permanent calm, not just temporary stillness.

Terminologically, *sakinah* is defined as tranquility, peace, and tranquility in domestic life. This condition describes a peaceful inner atmosphere, where husband and wife provide each other with a sense of security, comfort, and a place to return to when facing various life problems (Asmaya, 2012). The term *sakinah* has various definitions according to scholars. Ar-Raghib al-Ashfahani, an expert in language and interpretation of the Qur'an, defines *sakinah* as a condition of not feeling afraid in facing something. Meanwhile, according to al-Jurjani, a language expert, *sakinah* is a peace of mind when something unexpected comes, accompanied by a *nur* (light) in the heart that gives calm to those who witness it, and is a belief based on direct vision (*ain al-yaqin*). There is also a view that equates *sakinah* with *rahmah* and *thuma'ninah* , namely calm and not anxious in carrying out worship (Ismatulloh, 2015: p. 54).

Presence *peace* after existence turmoil show that calm House ladder formed through the process of facing various dynamics life . Differences and misunderstandings is part from life married stairs that can overcome through understanding and practice religious values . With Thus , religion plays a role important in guard harmony family .

b. Love

Etymologically, the word *mawaddah* (مَوَدَّة) comes from the root word *wadda-yawaddu-wudd/widaad/mawaddah* (وَدَّ - يَوُدُّ - وَدَّ / وَدَاد / مَوَدَّة), which means loving or

enjoying something wholeheartedly. The Arabic word *wudd* indicates love that is visible in attitudes and actions, not just a feeling hidden in the heart. In contrast to *hubb* (love in general), which has a broader meaning, *mawaddah* linguistically tends to refer to love that is pure, spacious, and free from hatred, so it is often translated as "flowery love" or love full of passion and attraction.

Terminologically, *mawaddah* is defined as active love, which generally emerges in the early stages of a relationship as an attraction that drives two people to unite. This love encourages husband and wife to respect and love each other, fulfill their respective rights and obligations, and maintain their marital commitment with complete sincerity (Subhan, 2022: p. 215).

c. Mercy

Etymologically, the word *rahmah* (رَحْمَةٌ) comes from the root word *rahima-yarhamu-rahmah* (رَحِمَ - يَرْحَمُ - رَحْمَةً), which means affection, compassion, or tenderness that drives someone to do good to others. This root word is also the origin of the word *rahim* (mother's womb/womb), which shows the connection between affection and the instinct to protect and care for something weak. In Arabic, *rahmah* contains a deeper and more sincere meaning of affection than *mawaddah*, because it is not merely born of attraction, but from a tenderness of heart that drives someone to care and sacrifice for someone they love, even when that person has shortcomings.

Terminologically, *rahmah* is defined as deep affection, compassion, and mutual forgiveness. This value represents a more mature form of love, one that persists even when a couple experiences hardship, faces increasing age, or endures various life trials. *Rahmah* is a gift from Allah SWT that strengthens the bond between husband and wife, thus maintaining their relationship even when the attraction of love and affection begins to fade (Ridwan, Hilmiati, & Pakarti, 2023).

Apart from M. Quraish Shihab, several interpreter classic participate give enriching explanation understanding against QS. Ar -Rum verse 21. Ibn Kathir explains that creation partner life from the same type is form love God's purposeful love create connection harmonious and full love Darling between husband wife, so that wedding in his views No solely aim fulfil need physical, but also building bond deep emotional and spiritual (Prasetyo & Nasrulloh, 2024).

More explanation details about difference *love* and *mercy* stated by Imam Al- Qurthubi. In A history from Ibn Abbas quoted by Al- Qurthubi, *mawaddah* interpreted as a feeling of love a husband to his wife, while *mercy* is form love Darling reflected husband from his reluctance For hurt or do bad to his wife (Sartika, Rodiana, & Syahrullah, 2017). Views This confirm that *mercy* No just feeling passive, but rather come true in attitudes and behavior real For protect couple. In line with that, Al- Qurthubi also interpreted that *love* tend refers to youth when partner each other interested with passionate love, whereas *mercy* more referring to old age when excitement subside and change become more love, protection and patience in. Interpretation This in harmony with M. Quraish Shihab's explanation, that *love* nature outwardly and tend to fluctuating, while *mercy* is love love that endures until age late afternoon.

With Thus , both contemporary interpretations (Quraish Shihab) and classical interpretations (Ibn Kathir and Al- Qurthubi) show that continuity understanding that *peace* is results the end of birth from combination dynamic between *love* as full of love passion in the early days marriage and *mercy* as love love that supports integrity House ladder until end age .

2. Interaction of Pillars in Harmony

These three values do not stand alone, but interact with each other in building household harmony. The relationship between husband and wife generally begins with *mawaddah* , namely the love that grows between the two. Over time, this love ideally develops into *rahmah* , namely a deeper, sincere, and accepting affection. This combination of *mawaddah* and *rahmah* then gives birth to *sakinah* , namely peace and tranquility in family life. This relationship pattern is in line with the explanation of M. Quraish Shihab in Tafsir Al-Misbah, who describes *mawaddah* as external love and *rahmah* as a more genuine and long-lasting affection, while also in line with Al-Qurtubi's view of *mawaddah* and *rahmah* as two phases of love that complement each other throughout the life of marriage.

The interaction between these three pillars is also reinforced by other verses in the Quran that directly address how husband-wife relations should be conducted. Surah An-Nisa, verse 19, states:

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

Meaning : ...And associate with them properly. Then if you don't like them, (then be patient) because maybe you don't like something, even though Allah has made it a lot of good." (QS. An-Nisa [4]: 19)

This verse commands husbands to *engage in good deeds* , that is, to interact with their wives in a proper and good manner. It also reminds us that someone may dislike something about their partner, even though it contains great goodness. This principle provides a direct foundation for practicing conflict management and accepting one's partner's shortcomings.

M. Quraish Shihab in *Tafsir Al-Misbah* explains that the command '*asyiruhunna bil ma'ruf*' contains guidance for husbands to treat their wives in a good manner and in accordance with applicable propriety. According to him, *ma'ruf* is not only related to material gifts, but also includes good treatment, a pleasant attitude, and respect for one's partner. Even when there are things that are not liked by their partner, a husband is still advised not to rush into making decisions, because there may be goodness that is not yet known. This interpretation shows the importance of patience, acceptance, and mutual respect in maintaining household harmony (Shihab, 2002: pp. 382–384).

In addition, QS. Al-Baqarah verse 187 describes the relationship between husband and wife through the analogy of "clothes":

...لَهُنَّ لِبَاسٌ وَأَنْتُمْ لَكُمْ لِبَاسٌ هُنَّ ...

"...They (your wives) are clothing for you, and you (your husbands) are clothing for them..."
(QS. Al-Baqarah [2]: 187)

This verse describes a relationship of mutual protection, mutual coverage, and mutual complementarity, a reciprocal relationship that is the core of the synergy between husband and wife in building a harmonious household. explained in the Tafsir Al-Misbah that the parable of *Libas* as an illustration of the closeness and reciprocal relationship between husband and wife. Just as clothing functions to cover and protect the body, husband and wife also have a role to look after each other, protect and cover each other's shortcomings. This parable also shows that marriage relationships are built on the basis of mutuality, so that husband and wife not only have physical closeness, but also become a source of protection and peace for each other. Thus, the concept of *libas* strengthens the values of *sakinah*, *mawaddah* and *rahmah* in household life.

Domestic harmony does not mean that a couple will be free from conflict. The Quran provides specific guidance for more serious conflicts, as seen in Surah An-Nisa, verse 35:

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

Meaning: "And if you fear a dispute between them, then send a peacemaker from the man's family and a peacemaker from the woman's family. If they both intend to reconcile, Allah will surely give them success. Indeed, Allah is All-Knowing, All-Aware." (QS. An-Nisa [4]: 35).

According to Ibn Kathir, this verse discusses a situation where a husband and wife experience a dispute or rift. In such a situation, a *judge* from the husband's family and a *judge* from the wife's family can be brought in to examine the problem and seek a resolution based on mutual benefit, either through reconciliation or separation if necessary (Ibn Kathir, 1999: p. 297).

Thus, Surah An-Nisa verse 35 provides a practical dimension to the values of mercy and peace. Compassion does not mean the absence of conflict, but rather a willingness to seek solutions when they arise. The principle of reconciliation can be applied through communication, deliberation, a willingness to listen, and, if necessary, involving trusted parties to help resolve disputes.

Creating a harmonious family requires ongoing synergy and cooperation between husband and wife. This synergy is realized through several important aspects of domestic life, including:

- Communication and openness, namely building relationships based on honesty, mutual understanding, and prioritizing deliberation in resolving various problems.
- Mutuality and justice, namely applying the principles of mutual support, mutual respect, and mutual complementarity according to each party's rights and obligations without any domination that is detrimental to one party.



- c. Conflict management , namely facing differences of opinion with patience, tolerance, and the ability to forgive each other as a real manifestation of the value of *mercy* .

The implementation of *sakinah*, *mawaddah*, and *rahmah* transforms the meaning of marriage from merely fulfilling biological needs to a form of worship to Allah SWT. A marriage founded on these three pillars produces a blessed household where husband and wife strengthen each other, exercise their rights and obligations together, and face every test of life as one, on the path to eternal happiness.

The Relevance of Marriage Values to Premarital Education

Premarital education is no longer merely an administrative formality but has transformed into a crucial preventive tool in reducing the divorce rate in Indonesia. The relevance of the marital values within this education lies in its ability to shift the paradigm of prospective brides and grooms from mere ceremonial preparation to essential readiness. By internalizing fundamental values such as commitment, communication, and conflict resolution, couples are equipped with a "roadmap" for navigating complex household dynamics. Research shows that guidance emphasizing these values significantly improves family communication skills by up to 78%, directly mitigating the risk of premature separation due to mental and spiritual unpreparedness.

In the context of Indonesian society, the theological values of *Sakinah*, *Mawaddah*, and *Rahmah* serve as a spiritual foundation that provides clear moral direction and life goals. Premarital education integrates these values through strengthening spiritual literacy, where couples are taught to understand their rights and obligations not merely as social norms, but as a form of worship. Spiritual health acts as an emotional stabilizer, enabling couples to remain calm (*sakinah*) when facing storms of conflict. With a strong theological foundation, marriage is seen as a sacred bond (*mitshaqan ghalizha*) that demands consistent patience (*sabr*) and compassion (*rahmah*), transcending mere momentary physical or emotional attraction.

The relevance of premarital education is also reinforced by QS. At-Tahrim verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: " O you who believe! Protect yourselves and your families from the fire of hell whose fuel is men and stones ." (QS. At-Tahrim [66]: 6).

According to Ibn Kathir, the command to protect oneself and one's family from the fires of hell can be realized by obeying Allah, avoiding sin, and guiding one's family to remember and obey Allah. Ibn Kathir also cites explanations from scholars who emphasize the obligation to teach one's family what Allah commands and to keep them away from what He forbids (Ramadhani, 2026: p. 4).



This verse holds significant relevance for premarital education, as family life requires not only material preparation but also spiritual preparation. Prospective husbands and wives need to have a sufficient understanding of religion to lead a household based on good values. Therefore, premarital education can be seen as a form of initial preparation for building a family with moral and spiritual resilience.

One of the most practical implications of marital values in counseling is expectation management. Conflict often arises from the gap between unrealistic expectations and the realities of married life. Modern premarital education programs adopt a cognitive-behavioral approach to help couples align their visions regarding gender roles, financial management, and childcare. The conflict resolution values taught focus on deliberation techniques and assertive communication, so that disagreements no longer lead to destructive confrontations but to understanding that deepens bonds. This has proven effective in addressing financial stress and communication barriers, two major causes of disharmony in the contemporary era.

Implementing marital values faces unique challenges for Generation Z, who are frequently exposed to digital lifestyles and the false expectations of social media. This generation tends to be dependent on digital interactions, which sometimes obscures real-world interpersonal communication skills. Premarital education responds to this challenge by integrating reproductive health literacy and mental health awareness into its curriculum. The goal is to provide a holistic understanding that marriage requires both psychological resilience and real physical readiness. Guidance programs are now shifting from one-way sessions to interactive sessions that are more relevant to the characteristics of Generation Z, ensuring that traditional values are conveyed through modern media and approaches.

The Office of Religious Affairs (KUA) in Indonesia continues to innovate through the Marriage Guidance (BIMWIN) program, which aligns Islamic values with modern psychological principles (Husin, Syamsuddin, & Abdullah, 2025: pp. 153–161). This curriculum adaptation includes a more practical, systematic, and measurable guidance model in accordance with Islamic community guidance standards. This innovation ensures that guidance goes beyond theory and provides concrete solutions to modern marital crises. By integrating individual and social piety into a family resilience framework, premarital education institutions strive to create an ecosystem where resilient families are born from thorough preparation and a deep understanding of values.

Overall, the relevance of marital values in premarital education is a key bridge to a stable and sustainable family. Strategically reducing divorce rates can be achieved when values such as spiritual commitment, emotional intelligence, and family life management are fully integrated. Through comprehensive guidance, couples are not only prepared for marriage, but more importantly, they are prepared to build a healthy marriage amidst the challenges of an ever-changing era.

CONCLUSION

Based on results research , can concluded that QS. Ar -Rum verse 21 in Tafsir Al-Misbah provides description that wedding No only is bond between men and women , but also one of the sign the greatness of God's purpose present peace , love , and compassion Darling in life House

ladder . M. Quraish Shihab interprets peace as the peace that is formed through the process of life and adjustment between husband and wife , while love is love that tends to influenced by interests and conditions externally , while mercy is love more love deep , sincere , and capable maintain integrity connection when Power pull external start reduced . Third mark the each other related and become foundation in build harmonious family .

The values of sakinah , mawaddah , and mercy No Enough understood as concept , but need realized through relation husband wife who is based on communication and openness , mutuality and justice , as well as ability manage conflict with patience , acceptance , and attitude each other forgive . This strengthened by QS. An-Nisa verse 19 regarding good social interaction to partner and QS. Al-Baqarah verse 187 regarding connection husband wife as matching clothes protect and cover shortcomings . With thus , harmony House ladder No means free from conflict , but rather existence ability partner For facing and resolving problem with principle love love and improvement .

Values the own strong relevance to education pre -marital because become base in prepare candidate partner before enter life House ladder . Premarital education is not only directed at readiness administrative or ceremony marriage , but need equip candidate partner with understanding about rights and obligations , communication , mutuality , management expectations , completion conflict , as well as readiness psychological and spiritual. With Thus , internalization mark sakinah , mawaddah , and mercy since before wedding can become effort preventive in build resilience family and minimize potential disharmony House ladder . Values can also be become runway in development material education pre -marriage so as not to stop at understanding theoretical , but capable form readiness candidate partner For undergo life wedding in a way mature and sustainable .

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