
	Walidem International Journal of Community Engagement E-ISSN: XXXX-XXXX Vol.2, No.1, 2026, pp. 13-28 DOI: <a href="https://doi.org/10.61455/wijce.v2i01.559">https://doi.org/10.61455/wijce.v2i01.559</a>	
Received January 07, 2025	Revised April 28, 2026	Accepted May 18, 2026

# Strengthening Family Resilience Through Islamic Marriage Philosophy: A Community Engagement Approach

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## Abstract

**Objective:** This community engagement program aimed to strengthen family resilience through the philosophical understanding of marriage in Islam by promoting moral and spiritual awareness among community members. The program was developed in response to contemporary social challenges affecting family harmony, including weakening moral values, communication problems, and limited public understanding of the ethical and spiritual dimensions of marriage. **Theoretical framework:** The theoretical framework of this study was grounded in Islamic marriage philosophy, particularly the concepts of *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (compassion), as well as the principle of *maqashid al-shariah* in preserving human dignity and family welfare. **Literature review:** Previous studies have discussed Islamic marriage from legal, theological, and philosophical perspectives. However, limited attention has been given to the practical implementation of Islamic marriage philosophy within participatory community empowerment programs. This gap highlights the importance of community-based educational activities that translate Islamic moral and spiritual teachings into practical guidance for family life. **Methods:** This study employed a qualitative descriptive approach within a community service framework. Data were collected through observations, interviews, documentation, counseling sessions, interactive discussions, and educational workshops involving married couples, prospective spouses, youth groups, and religious leaders. The collected data were analyzed descriptively to identify changes in participants' understanding and attitudes toward marriage and family resilience. **Results:** The results showed that the program significantly improved participants' understanding of marriage as a sacred moral and spiritual commitment rather than merely a legal or social institution. Participants demonstrated increased awareness regarding ethical communication, emotional responsibility, mutual respect, and spiritual maturity in family relationships. The participatory approach also strengthened community solidarity and encouraged collective responsibility for maintaining family harmony. **Implications:** The implication of this program is that Islamic marriage philosophy can serve as an effective foundation for community-based family education and social resilience development. **Novelty:** The novelty of this study lies in integrating Islamic philosophical concepts of marriage with participatory community engagement strategies to address contemporary family challenges in Muslim society.

**Keywords:** family resilience, islamic marriage philosophy, community engagement, moral values, spiritual education.

## INTRODUCTION

Family resilience has become an increasingly important issue in contemporary society due to the growing challenges affecting marital stability, emotional well-being, and moral development within households. Rapid social transformation, digital culture, economic pressures, and shifting value systems have contributed to increasing marital conflicts and weakening family cohesion in many communities. In several Muslim societies, these challenges are further intensified by limited public understanding of the philosophical and spiritual foundations of marriage in Islam. Marriage is often understood merely as a legal or social contract, while its deeper moral responsibilities, spiritual dimensions, and ethical commitments receive less attention in community education programs. This condition creates a significant gap between Islamic marital ideals and contemporary family practices [1]–[5].

Previous studies have extensively discussed Islamic marriage from theological, legal, and philosophical perspectives. Scholars have explored concepts such as *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion) as the central values of Islamic family life. Other studies have examined family resilience in relation to communication patterns, economic stability, and parenting practices. However, there remains limited community-based research focusing on how Islamic marriage philosophy can be transformed into practical educational programs that strengthen family resilience at the grassroots level. Most existing works emphasize theoretical discourse rather than participatory engagement and social implementation within communities. Consequently, many families still lack accessible educational platforms that connect Islamic moral teachings with real-life marital challenges [1]–[5].

This community engagement program was developed to address that gap by introducing participatory educational activities centered on the moral and spiritual philosophy of marriage in Islam. The program aimed to improve public understanding of mutual responsibility, ethical communication, emotional maturity, and spiritual commitment in family life. Through counseling sessions, interactive discussions, and value-based educational workshops, participants were encouraged to reinterpret marriage not only as a personal relationship but also as a moral institution that contributes to social harmony and community well-being [6]–[8].

The importance of this community service initiative lies in its contribution to strengthening social resilience through family empowerment. Strong families play a vital role in reducing domestic conflict, promoting psychological stability, and fostering moral values within society. By integrating Islamic philosophical principles into community education, this program offers a contextual and culturally relevant approach to family development in Muslim communities. Furthermore, the initiative contributes to the broader discourse on sustainable social development by emphasizing that resilient families are fundamental to creating harmonious, ethical, and spiritually grounded societies. Islam views marriage as a sacred and meaningful contract based on the Sunnah of the Prophet Muhammad (PBUH), with integrity, responsibility, and obedience to all applicable laws. As stated in Chapter 1 Article 1 of Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage, marriage is the union of a man and a woman as husband and wife to establish a happy and eternal relationship between [1]–[5].

Family formation about marriage. Believe in the One True God. And without marriage, there is no human development. This is because mating produces human offspring. The union of a man and a woman through marriage forms a lasting and happy family. The purpose of marriage with the permission of Allah Almighty is so that man can obtain a legal family and be able to live happily in this world as well as in the Hereafter [6]–[8]. The Qur'an has several explanations for this: *"And marry those who are alone among you, and those who are worthy (to marry) of your sahaya's male servants and your sahaya's*

*female servants, if they are poor Allah will enable them by His grace and Allah is Almighty (His gift) again All-knowing". (QS. Al Nuur/24: 32).*

In addition to fulfilling biological requirements, marriage has a higher goal of building a prosperous family that benefits the spouse, children, and relatives, while still following the teachings of Allah and His Messenger. So that society and the nation as a whole can benefit from the strong marriage bond. In general, marriage is considered very important in almost all religions. Other religions often have rules designed to help adherents have successful marriages and meet expectations. All of God's creatures, both human and animal, have a natural desire to marry [9], [10]. Therefore, the author's views on the definition of marriage, the pillars of marriage, the conditions of marriage according to Islamic law, laws and regulations on marriage or marriage in Islam, marriage registration, and the civil rights of wives and children are presented in the Law. Marriage is regulated according to Islamic legislation.

## LITERATURE REVIEW

Family resilience has become an important topic in contemporary social and educational discourse because the family is widely recognized as the primary institution shaping moral values, emotional stability, and social behavior. A resilient family is generally understood as a family capable of adapting to challenges, maintaining healthy relationships, and preserving emotional and spiritual balance during periods of crisis or social change. In Muslim societies, the concept of family resilience is closely related to Islamic teachings that emphasize harmony, compassion, responsibility, and mutual respect among family members. Islamic marriage philosophy therefore plays a significant role in strengthening the moral and spiritual dimensions of family life [6]–[8].

In Islamic thought, marriage is not merely a contractual relationship between two individuals but a sacred institution designed to establish tranquility, affection, and mercy. The philosophical foundation of marriage in Islam is rooted in ethical responsibility and spiritual commitment. Husbands and wives are encouraged to develop relationships based on cooperation, patience, honesty, and compassion. These principles are intended to create emotional stability and moral balance within the household. Marriage is also viewed as a means of preserving human dignity, promoting social order, and nurturing future generations with strong ethical values [6]–[8].

Several discussions on Islamic marriage philosophy emphasize the importance of spiritual consciousness in marital relationships. Spiritual values such as gratitude, sincerity, trust, and mutual understanding are believed to strengthen emotional attachment and reduce conflict within families. In many Muslim communities, however, the understanding of marriage often focuses primarily on ceremonial, legal, or economic aspects, while moral and philosophical dimensions receive less practical attention. This condition contributes to communication problems, emotional instability, and weakening family cohesion, particularly among younger couples facing rapid social and technological changes.

Modern social transformation has significantly influenced family structures and marital relationships. Urbanization, economic pressure, digital lifestyles, and changing cultural norms have altered the dynamics of communication and responsibility within families. Couples are increasingly exposed to external pressures that may weaken emotional bonds and reduce the quality of interpersonal relationships. In some cases, limited understanding of emotional management and ethical communication contributes to domestic conflict and declining family harmony. These conditions highlight the need for educational and community-based approaches that reinforce moral and spiritual values in family life.

Community engagement programs have increasingly been recognized as effective strategies for addressing social problems related to family well-being. Participatory

educational activities allow communities to become actively involved in identifying challenges and developing practical solutions. Through counseling sessions, workshops, and interactive discussions, community members can improve their understanding of healthy marital relationships and strengthen their emotional and spiritual capacities. Such approaches are considered more sustainable because they encourage collective participation and contextual learning based on local cultural values [9], [10].

Islamic-based family education programs have shown potential in improving awareness of marital ethics and family responsibilities. Educational activities that integrate religious values with practical life skills can help participants understand the importance of empathy, communication, and cooperation in maintaining family harmony. These programs also contribute to strengthening social solidarity because resilient families are closely connected to stable and healthy communities. Families that maintain moral and emotional balance are more likely to create supportive environments for children, reduce social conflict, and promote collective well-being.

**Table 1. Literature Review on Islamic Marriage Philosophy and Family Resilience in Community Engagement**

Aspect	Main Findings	Community Engagement Relevance
Family Resilience	Families require emotional, moral, and spiritual stability to face social change.	Strengthens social harmony and family well-being.
Islamic Marriage Philosophy	Marriage emphasizes tranquility, compassion, responsibility, and mutual respect.	Provides ethical guidance for family education programs.
Contemporary Challenges	Modern lifestyles weaken communication and emotional relationships within families.	Encourages participatory counseling and educational activities.
Community-Based Education	Workshops and discussions improve awareness of marital ethics and responsibilities.	Builds collective participation and sustainable family empowerment.
Research Gap	Limited practical implementation of Islamic marriage philosophy in society.	Supports innovative community service programs based on Islamic values.

Despite the growing attention to family resilience and Islamic marriage studies, there remains limited emphasis on the practical application of Islamic marriage philosophy within community engagement initiatives. Many studies focus on theoretical interpretation rather than direct social implementation. As a result, there is still a need for community service programs that translate Islamic philosophical concepts into accessible educational practices for society. Integrating moral and spiritual teachings into participatory community programs can provide practical guidance for families facing contemporary challenges. This approach not only strengthens marital relationships but also supports broader social development by fostering ethical, harmonious, and spiritually grounded communities.

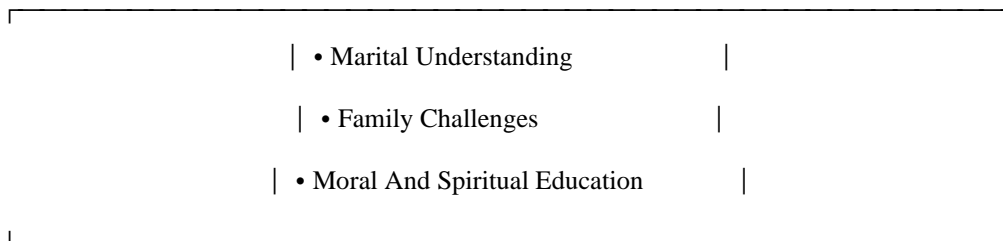
## METHODOLOGY

Judging from the nature of the data, the research approach used in this study is qualitative. According to Moleong, qualitative research is about understanding phenomena through holistic and verbal descriptions of what the research subject experiences, such as his behavior, perceptions, motivations, and actions Express language using various natural methods in specific natural contexts [11]–[13].

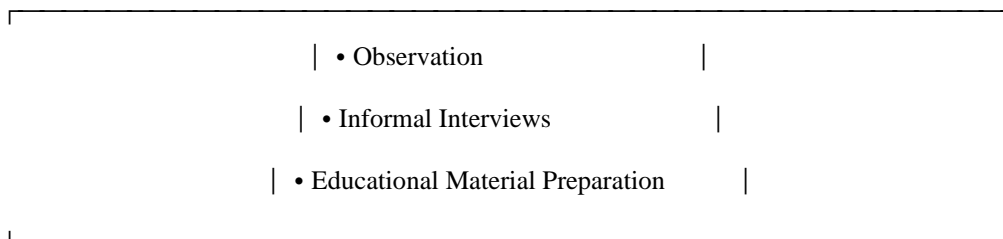
This research approach is descriptive. Descriptive research is research that seeks to describe solutions to current problems based on data. The type of qualitative descriptive research used in this study aims to obtain information about the moral and spiritual foundations of the philosophical concept of marriage in Islam [14], [15].

As explained in (QS. An-Nur/24:32) The appeal applies to all marriage guardians, from fathers, uncles, and brothers who are responsible for the safety of their families, as well as those who have sahaya servants. It was not allowed to prevent family members or slaves under his control from marrying. The subjects involved in this community engagement program consisted of married couples, prospective brides and grooms, religious community leaders, and youth groups in the selected community area. Participants were chosen purposively based on their involvement in family and social activities as well as their willingness to participate in educational and counseling sessions related to Islamic marriage philosophy. The program was conducted through several stages, including preparation, implementation, observation, and evaluation. The preparation stage involved identifying community needs related to marital understanding, family challenges, and moral-spiritual education. Initial observations and informal discussions with community representatives were conducted to understand the participants' social conditions and the major issues affecting family resilience. Based on these findings, educational materials focusing on Islamic marriage philosophy, ethical communication, emotional responsibility, and spiritual values were prepared systematically.

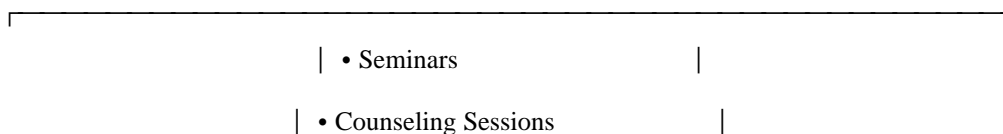
### Community Needs Identification

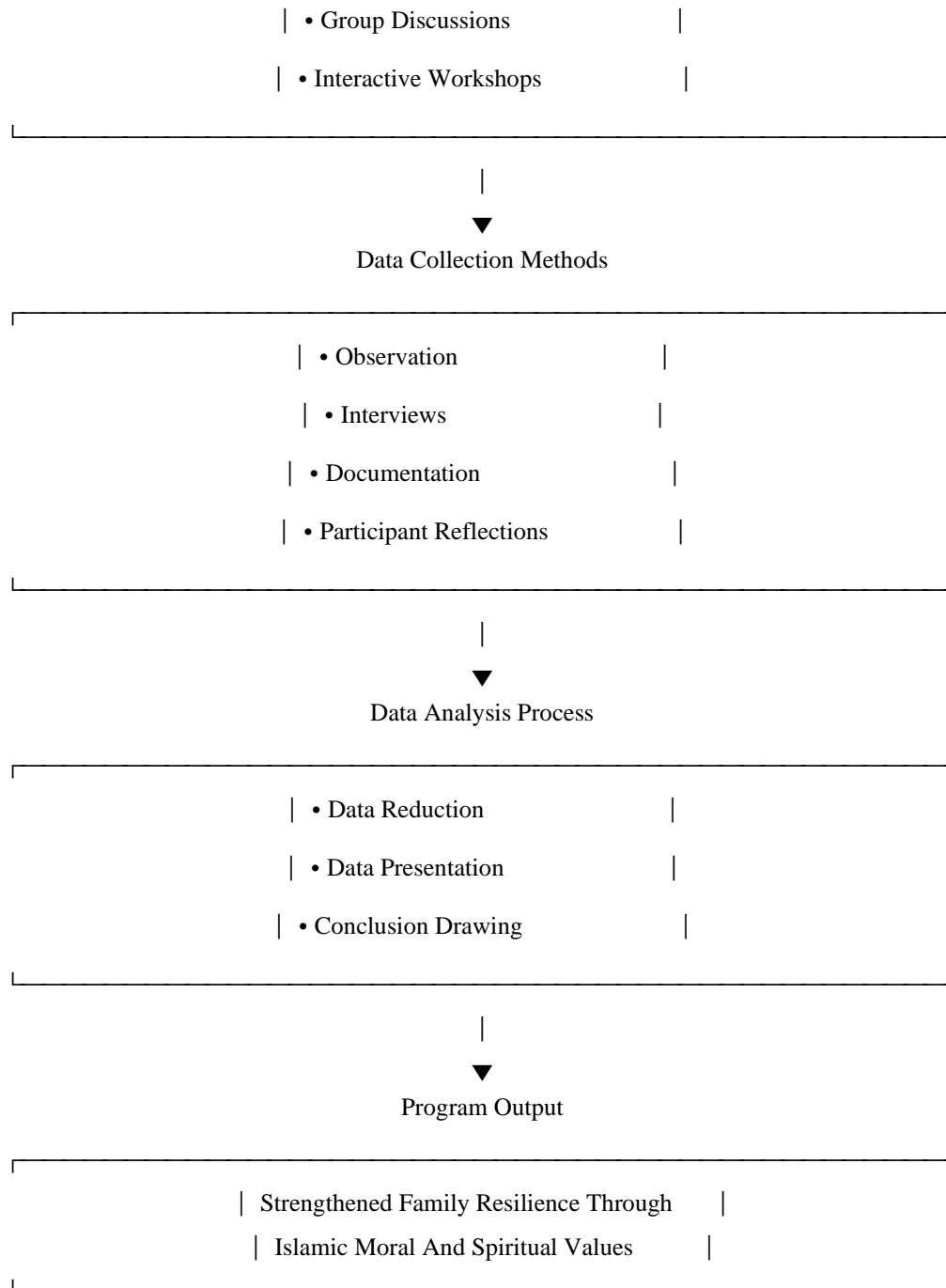


↓  
Preparation Stage



↓  
Implementation Stage





**Figure 1. Community Engagement Methodology Framework for Strengthening Family Resilience**

The implementation stage was carried out using participatory community engagement methods. Several activities were organized, including seminars, group discussions, counseling sessions, and interactive workshops. The educational process emphasized dialogue and active participation to encourage participants to share experiences and reflect on marital challenges within contemporary society. Islamic teachings concerning tranquility, compassion, responsibility, and mutual respect in marriage were presented contextually to make the material more applicable to everyday family life [9], [10].

Data collection techniques included observation, interviews, documentation, and participant reflections during the activities. Observations were conducted to identify

participant responses, levels of engagement, and behavioral changes throughout the program. Interviews with selected participants were used to obtain deeper insights regarding their understanding of Islamic marriage values and the perceived benefits of the activities. Documentation such as attendance records, photographs, and activity reports supported the validity of the program implementation. The collected data were analyzed descriptively through data reduction, data presentation, and conclusion drawing. The analysis focused on identifying changes in participants' understanding of the moral and spiritual foundations of marriage and evaluating the contribution of the program toward strengthening family resilience and community harmony.

## RESULTS AND DISCUSSION

### Definition of Marriage

In the Quran and Hadith of Prophet Muhammad (PBUH), as well as in everyday life, Arabs often use the words nikah and zawazi which means nikah or cruel marriage according to the holy book of Arabic fiqh. Realizing Islam, two people realize that marriage can be a sacred, solid, and strong vow to build an endless family, equality, love, security, peace, joy, and endless between a man and a woman witnessed by a male witness. In addition, Islamic law also regulates marriage based on a valid agreement or agreement between the parties. Marriage or marriage can be interpreted as a bond, if something has been bound between one another then there will be mutual attachment from both parties [16], [17]. (QS. AdDhukhan: 54). Which means: *"Thus and we mated them with angels"*.

Marriage is a sacred covenant or ritual between a man and a woman. Marriage between a man and a woman is based on the same feelings of adoration, the same joy, and desire on both sides. Therefore, there is no pressure between each other. The sacred covenant in marriage, outlined in the covenant and pretext, must be observed between the male and female candidates, and both have rights over themselves. If you are in a state of insanity, or if a minor is still in a state of insanity, they can act as your legal guardian [18]–[20].



Figure 2. Community Seminar on Strengthening Family Resilience Through Islamic Marriage Philosophy in Egypt

According to Abu Zarah, marriage can legitimize the biological relationship between a man and a woman. With this marriage, the man and woman have duties and rights that they must fulfill each other according to Islamic law. Marriage comes from the root word *"marriage"* which means the union of male and female reproductive organs) both of which until now have substantial legal control and are lawful to multiply their siblings (offspring) As written in the Word of Allah SWT: *"And among the signs of his power is that he created for you wives of your kind, that you might be inclined and at ease to him, and he made*

*among you affection and affection. Indeed, in such there are signs for the thinking."* (QS. Ar-Rum verse 21).

Marriage can be a very firm contract or mitzakhlan ghalizan and one must perform it as a prayer as per Article 2 of the Codification of Islamic Law (KHI) and follow Allah's command to observe the Sunnah of the Prophet to be. Marriage is a very strong sacred bond between a man and a woman, based on mutual pleasure and the willingness of the gatekeeper to agree on the nature and conditions, as well as the biological needs of both people to remain in a justified marriage.

### **Marriage Requirements in Islamic Law**

Conditions are the basis that must be met to determine whether something is necessary or not. Like the conditions of marriage, this must also be fulfilled because it also increases the responsibilities and rights of husband and wife in shaping their marriage in the future. This condition must be observed by the bride and groom's family. If the conditions are not met, the contract will expire. There are 3 conditions for marriage: specifically: having witnesses, not being bound, and the existence of a marriage contract [21], [22].

The conditions in the marriage contract must meet several conditions, namely:

1. The person who becomes the guardian is a person who does not exist or lacks expertise on either the part of the parent or child.
2. Puberty and intelligent women, marry themselves without a guardian, as for the guardian rights in the contract there are two conditions, namely the husband must be sekufu or not inferior to the woman, and the dowry of the contract is equal to the mitsil dowry or kurtang of the mitsil dowry if the guardian is happy.
3. The absence of fraud from each party.
4. There is no defect so on the part of the husband who allows faskh such a dangerous critical illness [23].

### **The Law of Marriage or Marriage in Islam**

The marriage law has two implications. One of them is the nature of the sharia of a thing (obligation, haram, makruh, sunnah, tolerance, and so on) and the consequences of making something following the Shari'a. Under this marriage law, a husband and wife are obliged to pay their share and remuneration to their spouse, and the spouse must obey and pay attention to their spouse. Socialize well [24].

Taklifi or burden law is the law established by the Shari'a, whether there is an obligation or not. Marriage is not only for personal gain, but also for worship, protection of women, promotion of offspring and society, and practicing the Sunnah of the Prophet. The current Marriage Law details:

1. Mandatory, if a person has been able both physically and financially, if not immediately married it is feared to commit adultery.
2. Sunnah, When his lust has been urged and can marry but can still restrain himself.
3. Makruh. For a man who is weak and unable to provide for his wife.
4. Mubah wants to marry but is still able to resist lust from adultery and he has no intention of getting married and having children.
5. Haram, Haram the law if married will harm his wife and unable to provide both outwardly and mentally.

The philosophical concept of marriage in Islam is based on moral and spiritual foundations. From a moral point of view, marriage is seen as a means to prevent immorality, preserve honor, and protect against sexual misconduct. It is seen as a way to preserve dignity, protect against illicit relationships, and increase responsibility towards family, society, and the state. In addition, marriage is considered part of faith, emphasizing its importance in Islamic teachings. Spiritually, marriage is seen as a way to fulfill religious obligations, maintain chastity, and increase a sense of responsibility towards the family and society. It is believed to promote spiritual growth, maturity, and a sense of responsibility towards loved ones. Furthermore, marriage is seen as a means to socialize, forge brotherhood, and find happiness in the face of the challenges of living together [25].

In summary, the philosophical understanding of marriage in Islam is based on moral principles such as preventing immorality and maintaining honor, and spiritual principles such as fulfilling religious obligations, promoting responsibility, and fostering spiritual growth and community relations [26]. The difference between the concept of marriage in Islam based on moral and spiritual foundations lies in the purpose, conditions, and laws of marriage.

#### Purpose of Marriage:

1. **Moral Foundation:** Marriage in Islam based on moral foundations has the aim of guaranteeing honor, preventing immoral behavior, and ensuring a complete and prosperous family.
2. **Spiritual Foundation:** Marriage in Islam based on a spiritual foundation has the aim of ensuring sincerity, courage, patience, and a sense of responsibility to the family, society, and state [27].

#### Marriage Requirements:

1. **Moral Foundation:** The requirements of marriage in Islam based on moral foundations have conditions such as advice for marriage, how to choose the ideal partner, perform circumcision, and provide a way out in case of crisis in the household.
2. **Spiritual Foundation:** The requirements of marriage in Islam based on spiritual foundations have conditions such as guaranteeing sincerity, courage, patience, and a sense of responsibility to the family, society, and the country [28].

#### Marriage Law:

1. **Moral Foundation:** The law of marriage in Islam is based on moral foundations and has general provisions such as agreements, inheritance, and the process of nafqah.
2. **Spiritual Foundation:** The law of marriage in Islam is based on a spiritual foundation and has general provisions such as obligatory law, sunnah, mubah, and makruh.

#### Wedding Wisdom

Marriage is the inner bond between a man and a woman as husband and wife. It is the gateway to family life that influences descendants and people's lives. A strong and good family is an important condition for the welfare of society and the happiness of mankind in general. Religion teaches that marriage is something sacred, good, and noble. Marriage becomes a strong wall that keeps people from falling into the valley of sin caused by unbridled lust. There is much wisdom contained in marriage, including perfection of worship, fostering peace of life, creating inner peace, continuity of offspring, preservation from stains and sins, and others [29]–[32].

Marriage can create love and tranquility Man as a being who has physical and spiritual completeness certainly requires physical and spiritual tranquility. Physical wholeness needs to be fulfilled and spiritual importance needs attention. There is a need for men whose fulfillment depends on women. And vice versa. Marriage is an institution that can avoid anxiety. Marriage is a powerful institution for fostering serenity, tranquility, and family affection [33], [34]. God said: *"And among the signs (of his greatness) is that he makes mates for you of your kind, that you may be inclined and at ease to him, and he makes between you affection and affection. Indeed, in such it is true of the signs (of the greatness of Allah) for the thinking people"* (QS. Ar-Rum: 21) [35].

Marriage can give birth to good offspring Everyone wants good offspring and sholeh. A good child is the dream of all parents. Apart from being the successor of offspring, a sholeh child will always pray for his parents as the Prophet SAW said: *"When Adam's grandson died, his charity was cut off except for three things, namely alms jariah, useful knowledge, and the son of sholeh who prayed for him"*. (HR. Muslim).

By marriage, religion can be preserved Marrying a sholeh woman, the ark of home life will be good. The implementation of religious teachings, especially in family life, runs regularly. The Prophet (peace be upon him) gave high appreciation to the sholeh wife. Having a sholeh wife means that Allah helps her husband carry out half of his religious affairs [36]. He said: *"Whosoever Allah bestows a halehah wife, Allah has indeed helped half of his religion, so let him preserve the remaining half"*. (HR. At-Tabrani).

Marriage can maintain the height of a woman's dignity Women are the best companions of life, therefore they should not be used as toys. Women should be treated with the best. Marriage is a way to treat women with kindness and honor. After marriage, both must treat and treat their partners in a kind and respectful manner as well. The Word of Allah in the Qur'an: *"And properly be with them"* (QS. An-Nisa: 19) *"Therefore marry them with the permission of their master and give them a proper dowry, for they are women who take care of themselves, not adulterers and not women who take men as their property"* (QS. An-Nisa: 25) [37], [38].

Marriage Can Keep Adultery Away Everyone, both men and women, instinctively have a sexual appetite. This lust requires good channeling. A good, healthy, and legitimate channel is through marriage. If lust is great, but one does not want to marry and still seeks unhealthy channels, and violates religious rules, then it will fall into the valley of adultery or prostitution which is strictly forbidden by religion. The Word of Allah in the Qur'an: *"And do not approach adultery; Indeed, adultery is a heinous deed and a bad way."* (QS. Al-Isra 17:32) [39], [40].

### **Moral and Spiritual Foundations in the Philosophy of Marriage**

The moral and spiritual foundation in the philosophy of marriage is the foundation of the success and permanence of a marriage. In Islam, the Qur'an and Hadith are considered divine texts or teachings of the Islamic religion, which guide Muslims in identifying and overcoming obstacles. Islamic education also emphasizes the importance of fostering moral principles contained in Bugis marriage rituals, such as morality towards God, individuality, community, and collective morality. According to the Christian perspective, morality is a virtue that encompasses all aspects of human nature, including physical, psychological, and spiritual. In this way, judging and upholding basic marital morality becomes a matter of conscience for every Catholic individual and family as they approach the threshold of marriage.

In various religions, such as Islam, Buddhism, Hinduism, Christianity, and Khong Hu Chu, religious education adopted in Indonesia fosters a sense of kinship between people who have similar values. Spiritual lessons emphasize the importance of personal relationships, teamwork, and spiritual awareness in marriage. In the tradition of the Saibatin Lampung community, there are Islamic teachings embedded in the tradition, including values such as sharing, tolerance of differences of opinion, and compassion for others.

In the theory of marriage, marriage is seen as a sinful and sinful union because of the marriage contract made by the middle husband and wife to ensure a smooth life. In essence, the moral and spiritual foundation contained in the philosophy of marriage is the basis for the success and permanence of a particular marriage. In various religious contexts, religious education in Indonesia teaches people to respect people who have similar beliefs, and in the customs of the Saibatin people of Lampung, Islamic education is embedded in that context. Thus, upholding and strengthening the moral principles of the marriage era is a fundamental obligation for every individual and every religion adopted in Indonesia to achieve a minimum level of marriage.



**Figure 3. Interactive Family Counseling and Community Engagement Program on Islamic Moral and Spiritual Marriage Values**

The implementation of this community engagement program demonstrated that educational activities concerning the philosophical concept of marriage in Islam significantly improved participants' understanding of moral and spiritual values in family life. Before the program was conducted, many participants understood marriage primarily as a legal and social obligation. Discussions during the counseling and workshop sessions revealed that participants often emphasized ceremonial aspects of marriage while lacking deeper understanding regarding ethical responsibility, emotional maturity, and spiritual commitment within marital relationships. This condition reflected the gap between theoretical religious knowledge and practical family life in contemporary society.

During the implementation process, participants actively engaged in interactive discussions concerning the meaning of *sakinah*, *mawaddah*, and *rahmah* as the foundations of Islamic family life. The activities encouraged participants to reflect on their roles and responsibilities as husbands, wives, future spouses, and members of society. The educational sessions also created opportunities for participants to share personal experiences related to communication problems, economic pressures, emotional conflict, and challenges caused by modern social changes. Through this participatory approach, the program successfully created a more open and reflective learning atmosphere within the community.

The findings showed that the integration of moral and spiritual teachings into community education positively influenced participants' perspectives on marriage. Participants increasingly understood that marriage is not only intended to fulfill biological and social needs but also functions as a sacred moral commitment that requires patience, sincerity,

honesty, and mutual respect. Many participants expressed that Islamic philosophical values helped them reinterpret family relationships as forms of worship and social responsibility. This understanding encouraged stronger awareness regarding the importance of maintaining family harmony, respecting partners, and building constructive communication within households.

**Table 2. Results, Discussion, and Analysis of Community Engagement on Islamic Marriage Philosophy**

Aspect	Results	Discussion and Analysis
Participants' Understanding	Participants gained broader understanding of marriage as a moral and spiritual commitment.	Educational activities successfully shifted perspectives from ceremonial understanding toward ethical and spiritual awareness in family life.
Family Communication	Improved awareness of respectful communication, emotional responsibility, and mutual understanding.	Interactive discussions encouraged participants to reflect on family challenges and apply Islamic values contextually.
Spiritual Awareness	Increased appreciation of <i>sakinah</i> , <i>mawaddah</i> , and <i>rahmah</i> in marital relationships.	Islamic philosophical teachings strengthened participants' emotional maturity and spiritual responsibility within families.
Community Participation	Active involvement of religious leaders, couples, and youth groups.	Participatory methods created collective learning and strengthened community solidarity regarding family resilience.
Program Impact	Greater readiness for marriage and stronger family resilience.	Community-based Islamic education proved effective in promoting harmonious, ethical, and socially responsible family relationships.

Table 2 illustrates the main results, discussions, and analytical findings obtained from the community engagement program on Islamic marriage philosophy. The activities demonstrated significant improvement in participants' understanding of marriage as not only a legal institution but also a moral and spiritual commitment. Educational seminars, counseling sessions, and interactive discussions encouraged participants to strengthen communication skills, emotional responsibility, and mutual respect within family relationships. The program also increased awareness regarding the values of *sakinah*, *mawaddah*, and *rahmah* as the foundations of Islamic family resilience. Active participation from religious leaders, married couples, youth groups, and prospective spouses contributed positively to community solidarity. Overall, the findings indicate that participatory Islamic family education effectively supports harmonious and ethically grounded family life.

The program also contributed to strengthening community solidarity and collective awareness concerning family resilience. Group discussions enabled participants to recognize that marital problems are not merely personal matters but social issues that influence broader community well-being. The involvement of religious leaders and community figures strengthened the effectiveness of the educational activities because participants considered religious guidance highly relevant to their daily lives. In addition, contextual explanations of Islamic teachings made the material easier to understand and apply in practical family situations.

Another important result of this community engagement activity was the increased awareness among younger participants regarding the preparation for marriage. Prospective brides and grooms gained a better understanding of the ethical and spiritual responsibilities associated with married life. They realized that successful marriages require emotional readiness, communication skills, financial responsibility, and spiritual maturity rather than

solely focusing on ceremonial preparation. Overall, the program demonstrated that community-based Islamic marriage education can become an effective strategy for strengthening family resilience and promoting social harmony. The integration of moral and spiritual foundations within participatory educational activities not only enhanced individual understanding but also contributed to the development of healthier, more responsible, and ethically grounded communities.

## **CONCLUSION**

This community engagement program demonstrated that strengthening public understanding of the philosophical concept of marriage in Islam can positively contribute to family resilience and social harmony. Marriage in Islam is not merely understood as a legal relationship between a man and a woman, but also as a sacred moral and spiritual commitment aimed at creating tranquility, affection, responsibility, and mutual respect within family life. Through participatory educational activities, counseling sessions, and interactive discussions, participants gained broader insight into the importance of moral values and spiritual awareness in maintaining harmonious marital relationships. The findings of this program indicate that many community members initially viewed marriage mainly from ceremonial, social, and administrative perspectives. However, after participating in the educational activities, participants increasingly understood that marriage also requires emotional maturity, ethical behavior, sincerity, patience, and responsibility toward family and society. Islamic teachings regarding *sakinah*, *mawaddah*, and *rahmah* became central concepts in helping participants reinterpret the meaning of marriage as a form of worship and social responsibility. This understanding encouraged participants to develop healthier communication patterns, greater mutual respect, and stronger commitment within family relationships. The program also highlighted the importance of integrating moral and spiritual education into community empowerment activities. The participatory approach allowed participants to actively discuss contemporary family challenges, including economic pressure, communication problems, and social change influenced by modern lifestyles. By contextualizing Islamic teachings within everyday family experiences, the activities became more relevant and easier to apply in practical situations. The involvement of religious leaders and community figures further strengthened the effectiveness of the program because participants viewed religious guidance as an important foundation for solving family-related problems. In addition, this community service initiative contributed to increasing awareness among young people and prospective married couples regarding the preparation required for successful family life. Participants realized that marriage is not only about fulfilling personal desires but also about preserving dignity, protecting morality, maintaining social order, and building future generations with strong ethical values. Marriage was increasingly understood as an institution that supports both personal well-being and collective social stability. Overall, this community engagement activity confirms that Islamic marriage philosophy can serve as an effective foundation for strengthening family resilience and promoting community well-being. The integration of moral and spiritual values into educational and participatory programs provides a sustainable approach for fostering responsible, harmonious, and ethically grounded families within contemporary Muslim society.

## **Acknowledgment**

The authors express sincere gratitude to all participants, community leaders, facilitators, and institutional partners who contributed to the successful implementation of this community engagement program. Special appreciation is extended to the collaborative research team for their commitment, coordination, and continuous support throughout the activities, data collection process, analysis, and preparation of this article for publication internationally.

## Authors Contribution

Walaa Osama and Aya Said contributed equally to the conception, implementation, data collection, analysis, interpretation, and writing of this community engagement article. Both authors participated actively in organizing educational activities, reviewing the manuscript critically, approving the final version, and ensuring the academic integrity and quality of the published work.

## Conflicts of Interest

The authors declare that there are no financial, institutional, professional, or personal conflicts of interest related to this study and community engagement program. All activities, analyses, interpretations, and conclusions presented in this article were conducted objectively and independently. The authors also confirm that no external parties influenced the research process, findings, or publication decisions.

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