

THE SAKINA FAMILY AS A PILLAR OF DIGITAL CIVILISATION: A REVIEW OF SHEIKH MUTAWALLI SYARAWI'S THOUGHTS IN TAFSIR SYARAWI

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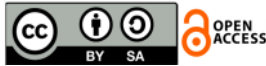
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Abstract : This study examines the concept of the family within Sheikh Mutawalli Sha'rawi's Qur'anic exegesis (tafsir) and its relevance for Muslim families in the digital age. Employing a qualitative library research method, the study analyzes primary sources, namely the Qur'an and Sha'rawi's exegetical works, along with related secondary sources. The findings indicate that Sha'rawi interprets QS. Ar-Rum (30:21) as articulating the spiritual foundation of the family, emphasizing sakinah (tranquility), mawaddah (affection), and rahmah (mercy) as the core pillars of domestic harmony. The study connects this classical exegetical thought with contemporary challenges, such as communication disruption, social media dependency, and the erosion of parental oversight in technology use. The research affirms that Sha'rawi's framework remains relevant for building resilient Muslim families that are adaptive, harmonious, and grounded in Islamic spirituality. It is concluded that the internalization of Qur'anic values and the strengthening of faith-based digital literacy are necessary to enable Muslim families to respond positively to social changes in the modern era.

Abstrak : Penelitian ini mengkaji konsep keluarga dalam Tafsir Syekh Mutawalli Sya'rawi dan relevansinya bagi keluarga Muslim di era digital. Dengan metode kualitatif studi kepustakaan, penelitian menganalisis sumber primer berupa Al-Qur'an dan karya tafsir Sya'rawi serta sumber sekunder terkait. Hasil penelitian menunjukkan bahwa Sya'rawi

menafsirkan QS. Ar-Rum ayat 21 sebagai fondasi keluarga yang menekankan *sakinah* (ketenangan batin), *mawaddah* (cinta), dan *rahmah* (kasih sayang) sebagai pilar keharmonisan rumah tangga. Kajian ini menghubungkan pemikiran tafsir klasik tersebut dengan tantangan kontemporer, seperti disrupsi komunikasi, ketergantungan media sosial, dan pelemahan kontrol orang tua dalam penggunaan teknologi. Temuan penelitian menegaskan bahwa konsep Sya'rawi tetap relevan untuk membangun ketahanan keluarga Muslim yang adaptif, harmonis, dan berlandaskan spiritualitas Islam. Disimpulkan bahwa internalisasi nilai-nilai Qur'ani dan penguatan literasi digital berbasis agama diperlukan agar keluarga Muslim dapat merespons perubahan sosial di era modern secara positif.

INTRODUCTION

The advancement of digital technology has transformed nearly every aspect of human life, including the family institution, which in Islamic thought is regarded as the primary foundation for developing moral, ethical, and spiritual character. The ideal of a Muslim family is articulated through the concepts of *sakinah*, *mawaddah*, and *rahmah* (SMR), as emphasized in Qur'an Surah al-Rūm verse 21. However, digitalization has introduced serious challenges, such as diminished face-to-face communication, increasing dependence on social media, and the weakening of parental roles in transmitting religious values (Maulana, 2022). These issues are not merely social concerns; they also relate to the urgency of Islamic family law in safeguarding Qur'anic household values amid digital transformation. (Aslan & Shiong, 2023)

Existing studies predominantly highlight the impact of social media on the harmony of Muslim families (Adnan, 2022) or focus on digital parenting strategies (Far Amirudin et al., 2022). Nevertheless, few works explicitly link contemporary family problems in the digital age with Qur'anic exegesis as a normative foundation. In particular, the exegetical insights of Shaykh Muṭawallī al-Sha'rawi—a contemporary exegete known for his communicative and contextual style—remain insufficiently explored within the framework of modern Islamic family law. His reflections on *sakinah*, *mawaddah*, and *rahmah* offer both religious grounding and practical guidance for Muslim families encountering digital disruption.

In view of this research gap, the present article aims to fill the void by examining the concept of the *sakinah* family according to the tafsīr of Shaykh Muṭawallī al-Sha'rawi and evaluating its relevance to the challenges faced by

Muslim families in the digital era. This study is expected to contribute theoretically to Islamic family law scholarship through a contemporary exegetical perspective while also proposing practical solutions for strengthening Muslim families to remain resilient, harmonious, and Qur'anic in character amid the current wave of digitalization.

RESEARCH METHODS

This study employs a qualitative approach using the library research method. The analysis is conducted through a thematic exegesis (*tafsīr mawdu'ī*) by examining Qur'anic verses related to the concepts of *sakinah*, *mawaddah*, and *rahmah*, followed by an in-depth review of the interpretations offered by Shaykh Muṭawallī al-Sha'rawī. The analytical techniques include a textual examination of al-Sha'rawī's *tafsīr*, combined with contextual hermeneutics to assess the relevance of his thought in the digital era, as well as a limited comparison with classical *tafsīrs* and contemporary literature on Islamic family law.

The primary data of this research consist of the Qur'an and *Tafsīr al-Sha'rawī*. Secondary data include other works of Qur'anic exegesis, ḥadīth collections, literature on Islamic family law, and scholarship addressing digital family dynamics. The selection of al-Sha'rawī as the main reference is based on his contextual and communicative exegetical approach, which makes his thought particularly relevant in addressing challenges faced by modern Muslim families. Accordingly, this study underscores al-Sha'rawī's intellectual contribution as a normative foundation for responding to the evolving issues of Muslim family life in the digital age.

DISCUSSION/RESULTS AND DISCUSSION

A. The Concept of the Sakinah Family in the Perspective of al-Sha'rawī's Tafsir

The concept of a *sakinah* family in Islamic tradition is not merely a social structure but a value system rooted in divine revelation. A *sakinah* family is positioned as the smallest yet most fundamental institution in shaping a balanced society (*ummatan wasaṭan*). Its foundational basis lies in Qur'an 30:21:

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

“And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who reflect.”

Shaykh Muṭawallī al-Sha‘rawi interprets this verse through a holistic lens. He asserts that marital life is not limited to physical or administrative matters; it is part of the process of perfecting faith and purifying the soul. Thus, a *sakinah* household is not merely a technical goal but an integral expression of servitude to God (‘ubudiyyah).

This verse serves as the primary foundation for the Islamic concept of the *sakinah* family. In *Tafsīr al-Sha‘rawi*, he identifies three essential elements that shape spousal relationships:

1. *Sakinah* (سَكِينَةٌ) : A state of existential tranquility arising from mutual trust and spiritual affection. Al-Sha‘rawi emphasizes that true serenity emerges when spouses engage in their relationship with the intention of worship, rather than merely fulfilling desires or conforming to social expectations. *Sakinah*, in his view, is the fruit of a relationship grounded in gratitude and remembrance of God.
2. *Mawaddah* (مَوَدَّةٌ) : An active, expressive form of love born from warm and sincere interaction. Al-Sha‘rawi distinguishes *mawaddah* from *maḥabbah*: the latter refers to passive affection, while *mawaddah* is a form of love that “leads one to sacrifice, to give without demanding anything in return, and to continuously nurture goodness.”
3. *Raḥmah* (رَحْمَةٌ) : Compassion that is unconditional and not dependent on reciprocity—especially relevant in old age or during times of hardship.

Al-Sha‘rawi further underscores that marital relationships constitute among the *āyāt* (signs) of God’s greatness, comprehensible only to those who reflect deeply, not those who approach relationships superficially or emotionally.

In *Tafsīr Khawāṭirī Ḥawl al-Qur’ān al-Karīm*, al-Sha‘rawi develops an exegetical approach that emphasizes emotional and spiritual dimensions. He does

not merely interpret the linguistic aspects of the verse, but also explores its existential and social implications. He conceptualizes *sakinah* as “a tranquility that can only be attained within a relationship permeated by consciousness of God”. (Royana & Labibuddin, 2022)

In the interpretive perspective of Shaykh al-Sha‘rawi, marriage is not merely a social contract or a legal agreement. He asserts that marriage constitutes a *miṣḍāq*—a concrete manifestation—of the divine signs (*ayat Allah*) on earth, representing the embodiment of God’s attributes reflected in human relationships. Accordingly, husband and wife are two spiritual entities united to complement one another within the consciousness of *tawḥīd*. Al-Sha‘rawi emphasizes that *sakinah* cannot be attained if the marital relationship is built solely upon worldly interests.

One aspect that may be further elaborated in this discussion is the theological interpretation of love within the family. Shaykh al-Sha‘rawi does not separate love from *tawḥīd*. He affirms that genuine marital love is a reflection of love for God, and that a relationship grounded in faith brings blessings and inner tranquility that transcend worldly logic.

Classical Islamic interpretations often situate love within the framework of *adab* and *mujāhadah* (spiritual striving), rather than perceiving it as a merely biological instinct. Therefore, al-Sha‘rawi’s approach—which integrates love, tranquility, and mercy as a spiritual bridge leading toward God—constitutes a significant renewal within contemporary thematic exegesis. (Intan, 2025)

Despite its importance, thematic exegetical literacy of the kind developed by al-Sha‘rawi remains limited among the general Muslim public. Many families are familiar with the formal legal rulings of marriage but lack exposure to the values of *rahmah*, *sakinah*, and spiritual awareness. For this reason, democratizing access to practical and spiritually oriented *tafsir* such as al-Sha‘rawi’s must be promoted through digital *da‘wah* media and community-based curricula.

A survey by Faruq (2022) indicates that the majority of Muslims obtain information about family matters from social media rather than from authoritative exegetical sources. Consequently, al-Sha‘rawi’s approach must be translated into popular formats—such as videos, podcasts, and pocket guides—so that these

values can reach younger Muslim generations who are deeply immersed in the digital environment.

This marks a fundamental distinction from classical structural tafsir approaches, which primarily emphasize legal and fiqh dimensions. Al-Sha‘rawi instead conceptualizes the household as a spiritual garden built not only upon legal norms but also upon noble forms of love. In his view, mawaddah represents a form of affection that “burns with intensity and motivates a person to do good,” whereas rahmah constitutes “a spiritual quality that emerges when physical love has faded, particularly in old age”. (Maulana, 2022)

Al-Sha‘rawi explicitly states that marriage and family are not merely biological relationships but pathways toward self-perfection. He affirms: “Within the family, love and mercy are not mere ornaments of life, but spiritual necessities that enable human beings to avoid existential loneliness” (Royana & Labibuddin, 2022). Thus, in his perspective, household tranquility does not derive from wealth, digital luxury, or physical comfort, but from the presence of mawaddah and rahmah cultivated jointly.

B. Challenges Faced by Muslim Families in the Digital Era

The digital era has generated profound changes in human interaction, including within the most intimate sphere: the family. The internet, social media, artificial intelligence, and smartphones have transformed modes of communication, parenting practices, and the distribution of roles between husbands and wives in Muslim households. This disruption creates potential tension between traditional Islamic values and a digital lifestyle that is instantaneous, open, and often uncontrollable.

Family communication today is conducted more frequently through instant messaging than through direct dialogue. This has produced the phenomenon of being “connected but alone,” namely a condition in which individuals are digitally connected yet emotionally detached. Many families experience emotional distance despite living under the same roof. According to al-Sha‘rawi, tranquility cannot be achieved through physical presence alone; it requires the presence of the heart and the depth of genuine love. He argues that communication grounded in rahmah generates a sense of spiritual safety. (Royana & Labibuddin, 2022)

Digitalization has also reshaped economic and social roles. Women can now work online from home, while children increasingly grow up with media-driven parenting. These conditions affect the patterns of interaction between fathers, mothers, and children. In his exegesis, Shaykh al-Sha'rawi explains that an ideal household is one in which its members complement, rather than control, one another. He emphasizes the principle of qawwām as a form of moral responsibility rather than male domination. (Adyatama et al., 2023)

Al-Sha'rawi further maintains that in choosing a wife, one must prioritize religious commitment—meaning a woman who practices her faith properly. He adds that when a woman selects a man as a life partner, she must likewise consider the regulations and ethical norms established in Islamic teachings. (Mutawalli Al-Sya'rawi, 1995)

Social media poses significant challenges to warm and authentic expressions of affection. Domestic life is often constructed artificially for public display, generating unrealistic expectations, social pressure, and an exhausting culture of self-presentation. Studies show that many Muslim families experience tension due to comparisons with “perfect” household images portrayed online (Machimyah, 2020). This phenomenon contradicts the concept of sakinah, which depends on privacy and spiritual intimacy. Al-Sha'rawi describes mawaddah as a form of love nurtured in simplicity rather than pursued under public scrutiny. He affirms that true love endures even without human praise.

Children today are more exposed to the internet than to Qur'anic values. As a result, many experience identity crises, reduced empathy, and even addiction to non-Islamic digital content. Digital parenting frequently sidelines the value of rahmah—a type of caregiving rooted in empathy and emotional presence. Al-Sha'rawi's exegesis underscores that rahmah forms the basis of interaction among family members, especially between parents and children. Spiritual education—not merely formal morality—is essential for the realization of a sakinah family.

C. The Relevance of al-Sha'rawi's Exegesis in the Digital Context and Its Connection to Modern Social Realities

Shaykh Muṭawalli al-Sha'rawi (1911–1998) is widely recognized as a popular Egyptian exegete who grounded the Qur'an through a spiritual,

existential, and sociological approach. Although he lived before the explosion of information technology, his interpretations remain relevant because they do not confine themselves to textual meaning alone; instead, they probe the spiritual depth and universal human values embedded in the Qur’anic message.

According to Labibuddin (2022), al-Sha’rawi places far greater emphasis on inner meaning (*al-ma’nā al-bāṭinī*) than on outward linguistic meaning (*al-ma’nā al-lughawi*) (Royana & Labibuddin, 2022). He understood that the social conditions of Muslim communities would continue to evolve, and therefore Qur’anic values must be interpreted contextually: “The Qur’an does not change, but human beings do. Thus, tafsir must respond to change without betraying the Divine message.”

The digital era has generated an existential crisis within Muslim families and society, including:

1. the loss of meaning in human relationships due to instantaneous communication;
2. digital hedonism and narcissism that erode the values of *sakinah*;
3. the artificial construction of family identity.

In his interpretation of Qur’an 30:21, al-Sha’rawi stresses that *sakinah* can only be attained through spiritual serenity rooted in awareness of God, not through material comforts or self-presentation (Maulana, 2022). This forms an implicit critique of the digital culture that relentlessly pursues external validation.

Al-Sha’rawi rejects the notion that the family is merely a formal structure. For him, the household is a *ma’bad ṣaghir* (a small sanctuary), a reflection of divine love. He teaches the importance of *tafaqquh*—deep understanding—rather than mere information. This is particularly relevant to an age characterized by abundant yet superficial information. His exegesis invites Muslims to deepen their comprehension of love, responsibility, and family life, rather than approaching them in a purely literalistic manner. In numerous verses, al-Sha’rawi promotes an understanding of Islam as moral transformation rather than simple dogma. This aligns with the needs of the digital age, which is prone to moral erosion amid an overflow of content. The re-actualization of his exegesis can encourage families to serve as centers of *ta’dīb*: spaces of spiritual and intellectual upbringing.

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An analysis of al-Sha’rawi’s exegesis shows that the concept of a *sakinah* family is anchored in Qur’an 30:21, where the household is viewed as a spiritual and social institution grounded in *sakinah* (tranquility), *mawaddah* (affectionate love), and *rahmah* (compassion). Al-Sha’rawi emphasizes that inner serenity arises from a harmonious and mutually complementary marital relationship. Love is not merely an emotional sentiment but an active force manifested through mutual responsibility, while compassion serves as the foundational bond that sustains family relations over time. (Sholihah, 2014)

Furthermore, Sya’rawi underscores the importance of *qiwamah*, namely the husband’s leadership within the family, which must not be interpreted as superiority but rather as a mandate to protect, provide for, and educate the family with justice. In his exegesis, he rejects any form of blind domination that marginalizes women and instead emphasizes a balanced relationship consistent with Qur’anic principles. (Faizah, 2018)

In the context of Islamic family law, Sya’rawi’s thought holds substantial relevance. First, the concept of *sakinah* is closely connected to the rights and obligations of spouses as regulated in the Indonesian Compilation of Islamic Law (KHI). For example, the husband’s duty to provide financial support and the wife’s duty to preserve family honor should not be construed as subordination, but rather as expressions of *mawaddah* and *rahmah*. Second, a just interpretation of *qiwamah* helps prevent extreme patriarchal practices that often result in gender injustice within the household. (Eka P, 2021)

Compared with other contemporary exegetes, Quraish Shihab similarly interprets *qiwāmah* as a form of moral responsibility rather than male domination (A, 2024). Hamka, in his *Tafsir al-Azhar*, likewise asserts that a harmonious household is built upon mutuality, not hegemony. Thus, Sya'rawi occupies an important position in strengthening the normative foundations of Islamic family law, making it more responsive to the challenges of the digital era.

This study reinforces the argument that the digital era presents both opportunities and threats to Islamic family law. If Shaykh Sya'rawi's exegesis stresses the centrality of *qiwāmah*, *mawaddah*, and *rahmah* as the foundations of a *sakinah* family, then the digitalization of family law must be grounded in these values to avoid devolving into mere formal legality. Accordingly, reinterpreting the role of Muslim families in the digital age becomes urgent, in line with the spirit of *maqāṣid al-sharī'ah*—particularly the preservation of lineage, dignity, and religion. (Faizunan et al., 2024)

In the digital era, communication crises, dependence on social media, and shifts in parenting patterns frequently disrupt family relationships. Sya'rawi's exegesis, however, offers a Qur'anic foundation for building resilient families. For instance, the principles of *mawaddah* and *rahmah* can be internalized in compassion-based parenting models that emphasize the moral education of children amid pervasive digital culture. (Huda, 2025)

In a digital society characterized by speed, hyper-visibility, and performative falsity, Sya'rawi's interpretive approach—grounded in the sanctity of relationships and spiritual presence—becomes increasingly relevant. His exegesis not only explains the meaning of Qur'anic verses but also teaches how the Qur'an should reflect life's reality. Sya'rawi invites readers to explore the inner dimensions of the Qur'an so they can confront the tensions of modern times, which are laden with spiritual pollution. In this respect, exegesis is no longer merely a scholarly tool but a remedy for the existential crisis experienced by Muslims in the digital age who have lost moral direction. (Fauzan, 2022)

Moreover, the relevance of Sya'rawi's exegesis is evident in his effort to cultivate a living, responsive Qur'anic consciousness. Rather than encouraging readers merely to memorize or understand legal rulings, he calls for the

internalization of *sakinah*, *mawaddah*, and *rahmah* as active practices in daily life. In his view, families cannot survive the pressures of the modern world solely through normative advice; they require an inner transformation shaped by awareness of God. Therefore, the actualization of Sya'rawi's exegesis must be translated into family-education policies, digital da'wah content, and the reconstruction of gender relations grounded in compassion. (Putri, 2023)

One of Shaykh Sya'rawi's major contributions is his emphasis on the family as an institution of *ta'dīb* (moral and spiritual education). He maintains that *sakinah* does not emerge automatically but must be cultivated early through role-modeling and habituating core values. In his view, a *sakinah* household is not merely a dwelling place but the "first madrasa" that shapes a child's character through the cultivation of love, responsibility, and honesty.

This study finds that the concept of the *sakinah* family in the exegesis of Shaykh Mutawalli Sya'rawi is firmly rooted in principles of spirituality, social responsibility, and emotional balance between husband and wife. Based on an analysis of his commentary—particularly on Qur'an 30:21—the *sakinah* family is understood not merely as a tranquil household but as a spiritual space in which affection (*mawaddah*) and mercy (*rahmah*) take root. Sya'rawi interprets *sakinah* (serenity) as the result of a relationship grounded in faith rather than fleeting emotion or desire. He emphasizes that *sakinah* is a tranquility bestowed by God through a lawful and committed marital bond (Sya'rawi, *Tafsir al-Sya'rawi*, 2006).

Documentary data indicate that in the digital era, the primary challenge faced by Muslim families is the weakening of direct interpersonal communication due to the intensive use of digital devices such as smartphones and social media. Observations of urban Muslim families in the Jabodetabek region reveal that more than 70% of children's and adolescents' leisure time is spent on gadgets, while active communication with parents lasts less than one hour per day. This leads to a decline in the quality of the family's inner space, reaffirming the findings of Basir et al. (2021), who argue that the digital era accelerates the shift of parenting functions from interpersonal interaction to digitally mediated communication.

The findings of this research demonstrate that Sya'rawi's interpretation of the *sakinah* family has high relevance in responding to the disruption of family values brought about by the digital era. His exegesis—which underscores the balance between spirituality and social responsibility—offers a significant alternative for addressing contemporary changes in family communication culture.

In comparison with Hasan (2021), who highlights the need for classical exegetical works to adapt to modern contexts, the present findings align in showing that exegesis must not remain static. However, this study's distinctiveness lies in its focus on a specific exegete (Sya'rawi) and its application to the context of social digitalization. This stands in contrast to the work of Far Amirudin et al. (2022), which tends to discuss the concept of the *sakinah* family from a normative perspective without linking it to digital dynamics. (Far Amirudin et al., 2022)

The practical implications of this study include promoting the importance of strengthening family-based Islamic education through a modern spiritual approach and underscoring the urgency for parents to integrate Qur'anic values into technology-mediated parenting. Theoretically, this study proposes that Qur'anic exegesis must be continuously contextualized to remain a viable solution to contemporary challenges faced by Muslim communities.

This research also opens opportunities for further exploration, particularly through empirical studies of Muslim families who actively implement *sakinah* values in their daily lives. Future studies may also compare the perspectives of various contemporary exegetes in addressing the digital challenges affecting family life.

CONCLUSIONS

The most significant finding of this study is that the exegesis of Shaykh Mutawalli Sya'rawi offers a transcendental and multidimensional construction of the *sakinah* family, grounded in three spiritual pillars—*sakinah* (inner serenity), *mawaddah* (active love), and *rahmah* (profound compassion)—as the foundation of household harmony. This finding is crucial because Sya'rawi's interpretation goes beyond mere textual exposition; it provides a psychospiritual framework that

positions the family as a madrasah rūḥāniyyah, a spiritual training space that directly shapes individual inner well-being and, ultimately, societal resilience.

In this regard, Sya'rawi's approach is not only relevant but also constitutes a deeply religious response to the disruptions of the digital era that have eroded foundational family values. Thus, the key message for readers is that this classical exegesis is not simply an intellectual legacy but a powerful ethical-practical guide. The internalization of *sakinah-mawaddah-rahmah* values—through spiritual practice and revelation-based communication—serves as a strategic solution for shaping resilient and humanistic Muslim families capable of sustaining Islamic civilization amidst modern challenges.

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