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**THE CONCEPT OF RELIGIOSITY OF MUSLIM MARRIED COUPLES IN
MAINTAINING HOUSEHOLD HARMONY IN THE PERSPECTIVE OF THE QURAN:
A THEMATIC INTERPRETATION STUDY**

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ABSTRACT

Marriage in Islam is not merely a social institution but also a spiritual bond aimed at achieving *sakinah*, *mawaddah*, and *rahmah*. Amid increasing household conflicts and shifting moral values in modern society, the role of religiosity becomes essential in maintaining family harmony. This study examines the concept of religiosity among Muslim married couples from the Qur'anic perspective using a thematic interpretation approach. Employing qualitative library research, the study analyses relevant Qur'anic verses alongside classical and contemporary tafsir literature. The findings reveal that the Qur'an presents marital religiosity as a multidimensional concept grounded in *Islām*, *īmān*, and *ih̄sān*, and strengthened by the awareness of divine supervision (*muwāqabah*). A religious husband is characterised by devotion to Allah, responsible leadership, patient religious guidance, kind treatment based on *Sharī'ah* and sound social custom (*'urf*), and financial responsibility according to his ability. Meanwhile, a religious wife is characterised by obedience to Allah and to her husband within the limits of *Sharī'ah*, as well as by safeguarding her husband's rights and honour. The study concludes that such religiosity leads to household harmony through divine guidance, righteous family life, moral improvement, and ease in facing life's difficulties. This research offers a holistic Qur'anic framework for building harmonious Muslim families.

A. INTRODUCTION

Marriage in Islam is not only seen as a social bond between two individuals, but also as a form of worship that has a deep spiritual dimension. In the Qur'an, marriage is positioned as a path to serenity (*sakinah*), love (*mawaddah*), and mercy (*rahmah*).¹ Religiosity in marriage is one of the important pillars that determine the quality of spouse's relationships and overall household welfare. Research shows that high religiosity is positively correlated with marital satisfaction, where couples who are active in religious practices tend to have more harmonious and stable relationships. A study by Rahman and Nasution found that religiosity plays a significant role in improving the quality of husband-wife relationships, which has an impact on household stability.²

However, this positive correlation does not imply that religiosity automatically guarantees marital harmony. Its actual effects are mediated by several factors, including the level of congruence between spouses in interpreting religious values, the flexibility with which religious principles are applied in daily interactions, and the socio-cultural context in which the marriage is situated. Empirical studies confirm that spousal congruence in religious commitment significantly predicts higher marital satisfaction³⁴ while rigid or neurotic expressions of religiosity can reduce marital quality⁵ (Sullivan, 2001). Moreover, intrinsic religious orientation is associated with healthier marital functioning, whereas extrinsic orientation correlates with maladjustment⁶ (Isić, 2010).

When religious ideals are understood and practised in a rigid or coercive manner, they may instead lead to tension, role dissatisfaction, or psychological distress. Recognising these

¹ M. N. Fahmi, A. Burhanuddin, and A. R. Ramadhan, "Eksplorasi Konsep Nabawi dalam Menumbuhkan Keharmonisan Rumah Tangga Poligami," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 1 (2024): 53–74.

² Rahman, A., & Nasution, M. A. "Religiusitas dan Kualitas Hubungan Suami Istri: Studi Kasus di Kota Medan." *Jurnal Ilmiah Psikologi*, 17, no. 2 (2021): 123-135.

³ Jamie L. Haseley, "Marital Satisfaction among Newly Married Couples: Associations with Religiosity and Romantic Attachment Style" (PhD diss., University of North Texas, 2006).

⁴ Winston Seegobin, "The Effect of Congruent Religious Orientations and Problem Solving Styles on Marital Satisfaction in Religious Couples" (PsyD diss., George Fox University, 1996), https://digitalcommons.georgefox.edu/gscp_fac/112.

⁵ Kieran T. Sullivan, "Understanding the Relationship between Religiosity and Marriage: An Investigation of the Immediate and Longitudinal Effects of Religiosity on Newlywed Couples," *Journal of Family Psychology* 15, no. 4 (2001): 610–626, <https://doi.org/10.1037/0893-3200.15.4.610>.

⁶ Almira Isić. "Canonical Relation between Religiosity and Marital Quality." *Zbornik radova Islamskog pedagoškog fakulteta u Zenici*, no. 8 (2010): 135–152. <https://zripf.unze.ba/article/507>.

complexities is essential to avoid an overly idealised depiction of religiosity and to direct attention towards the interpretive process by which Qur'anic teachings are translated into spousal conduct. Therefore, a multidimensional understanding of religiosity is needed so that its specific effects on marital harmony can be properly examined.

To provide such a multidimensional understanding, this study draws upon the multidimensional framework of religiosity originally developed by Glock and Stark (1965) in their seminal work *Religion and Society in Tension*. Glock and Stark conceptualised religiosity not as a unidimensional phenomenon but as comprising five distinct yet interrelated dimensions: the ideological dimension (religious beliefs), the ritualistic dimension (religious practices), the experiential dimension (religious feelings and experiences), the intellectual dimension (religious knowledge), and the consequential dimension (the secular effects of religious belief and practice).⁷ This multidimensional model has been widely recognised as one of the most influential frameworks for the empirical investigation of religiosity across diverse religious traditions.⁸

Within the Islamic context, the Glock and Stark framework has been critically adapted and reformulated by Djamaludin Ancok and Fuat Nashori Suroso in their authoritative work *Psikologi Islami: Solusi Islam atas Problem-Problem Psikologi*. Ancok and Suroso recontextualised the five dimensions of religiosity to correspond with the specific tenets and practices of Islam as follows: (1) the ideological dimension, manifested in the belief in the six articles of faith (*arkān al-īmān*); (2) the ritualistic dimension, expressed through the observance of the five pillars of Islam (*arkān al-islām*) and other prescribed acts of worship; (3) the experiential dimension, encompassing spiritual feelings such as closeness to Allah, *khushū'* (mindful concentration in worship), and gratitude for divine blessings; (4) the intellectual dimension, referring to the depth of religious knowledge and understanding of Islamic teachings; and (5) the consequential dimension, reflected in ethical conduct, prosocial

⁷ Charles Y. Glock and Rodney Stark, *Religion and Society in Tension* (Chicago: Rand McNally, 1965).

⁸ Faulkner, Joseph E., and Gordon F. De Jong. "Religiosity in 5-D: An Empirical Analysis." *Social Forces* 45, no. 2 (December 1, 1966): 246–254.

behaviour, and the application of Islamic values in daily life, including within the family sphere.⁹

This multidimensional Islamic framework is particularly relevant to the study of marital harmony because it broadens the understanding of religiosity beyond mere ritual observance (*‘ibādah maḥḍah*) to encompass the ethical and behavioural dimensions that directly shape spousal relationships. Empirical studies have demonstrated that higher levels of religiosity, particularly in the experiential and consequential dimensions, are positively associated with marital satisfaction, effective communication between spouses, and constructive conflict resolution.¹⁰ Specifically, Qisti (2010), employing the Ancok and Suroso multidimensional scale, found a significant positive correlation between religiosity and marital satisfaction among Muslim married couples, with religiosity contributing 39.2% to the variance in marital satisfaction scores.¹¹

In this modern era, various challenges in married life, such as increasing divorce rates, household conflicts, and shifting moral values, demand more attention to the role of religiosity in maintaining the stability of Muslim families.¹² The role of religiosity of each partner is expected to be the cause of the realisation of household integrity and harmony. Therefore, it is important for every couple to study and know the studies related to the religiosity of married couples.

The study of the religiosity of Muslim married couples in the perspective of the Qur'an is significant because it can provide comprehensive guidance for Muslim couples in living a harmonious household life according to Islamic teachings. Religiosity is not only limited to ritual worship, but also includes moral values, ethics, and spirituality that shape husband and

⁹ Djamaludin Ancok and Fuat Nashori Suroso, *Psikologi Islami: Solusi Islam Atas Problem-Problem Psikologi*, vol. VII (Yogyakarta: Pustaka Pelajar, 2011), 80-82

¹⁰ Khodabakhsh Ahmadi, Esfandiar Azad-Marzabadi, and Seyed Mahdi Nabipoor Ashrafi, "The Influence of Religiosity on Marital Satisfaction," *Journal of Social Sciences* 4, no. 2 (June 30, 2008): 103–110, <https://www.thescipub.com/abstract/10.3844/jssp.2008.103.110>.

¹¹ Dewi Anisa Qisti, "Hubungan antara Religiusitas dengan Kepuasan Pernikahan pada Suami Istri yang Beragama Islam" (skripsi S1, Universitas Pendidikan Indonesia, 2010).

¹² M. Syarafuddin, W. S. Ashari, and S. N. Raihana, "Eskalasi Konflik Keluarga dalam Dinamika Globalisasi dan Pendekatan Resolusi Berbasis Fikih," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 1 (2024): 30–52.

wife relationships in everyday life.¹³ This study is therefore anchored in the Ancok and Suroso multidimensional framework, which allows the analysis to capture the full spectrum of religiosity as both a theological construct and a behavioural reality within Muslim households. According to research by Sari and Hidayati, religiosity serves as a determinant of marital satisfaction and can help couples cope with conflict more effectively.¹⁴ This concept needs to be understood more deeply to strengthen the foundation of Muslim households and provide solutions to various household problems that often occur.

Previous research has discussed aspects of religiosity in the context of marriage, but most of it remains general and has not specifically explored this theme through the thematic interpretation approach of the Qur'an. A critical review of existing studies reveals several limitations that justify the present research.

First, studies such as those by Sari and Hidayati (2020)¹⁵, Fahmi (2019)¹⁶, and Rizky (2021)¹⁷ treat religiosity primarily as a psychological variable without engaging with the scriptural texts that define and shape Muslim religiosity. While these studies yield valuable empirical correlations, they do not interrogate what the Qur'an itself prescribes as the constitutive elements of a religious husband or wife. Consequently, the content of "religiosity" remains under-theorised from an Islamic theological perspective. Second, research by Nurhayati (2018)¹⁸ and Lestari and Prabowo (2021)¹⁹ examines the behavioural outcomes of religiosity, such as conflict management and communication quality. Although these contributions illuminate the practical effects of religious commitment, they do not undertake a systematic exegesis of Qur'anic verses that specifically address marital roles and ethics. As a result, the link between the sacred text and the observed behaviours remains implicit rather

¹³ A. Hidayat, "Pesan Pendidikan Pernikahan dalam QS Al-Baqarah Ayat 187 (Analisis Kesetaraan Hak dan Kewajiban Suami Istri)," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 1 (2024): 200–226.

¹⁴ Sari, R., & Hidayati, N. "Pengaruh Religiusitas Terhadap Kepuasan Pernikahan Pasangan Muslim." *Jurnal Pendidikan Agama Islam*, vol 9, no. 1 (2020): 45–60.

¹⁵ Sari, R., & Hidayati, N. "Pengaruh Religiusitas Terhadap Kepuasan Pernikahan Pasangan Muslim."

¹⁶ Fahmi, U. "Pengaruh Nilai-Nilai Religius Terhadap Kohesi dalam Pasangan Suami Istri." *Jurnal Ilmu Keislaman*, vol. 14, no. 1 (2019): 15–30.

¹⁷ Rizky, A. "Religiusitas dan Resiliensi Pasangan Muslim dalam Menghadapi Tantangan Kehidupan Berumah Tangga." *Journal of Islamic Family Studies*, vol. 22, no. 3 (2021): 101–115.

¹⁸ Nurhayati, Y. "Perilaku Religius Pasangan Suami Istri dalam Menghadapi Konflik Domestik." *Jurnal Psikologi Islam*, vol. 10, no. 2 (2018): 123–135.

¹⁹ Lestari, A., & Prabowo, S. "Religiusitas dan Kualitas Komunikasi dalam Pernikahan Pasangan Muslim." *Jurnal Ilmu Keluarga* 10, no. 2 (2021): 78-89.

than demonstrated through a rigorous interpretive method. Third, all five studies adopt theoretical frameworks primarily developed within Western psychology and sociology. None incorporates the classical Islamic tafsir tradition as an analytical lens, leaving an epistemic gap between contemporary social-scientific inquiry and fourteen centuries of Quranic scholarship that has elaborated the very concept of religiosity under investigation.

Thematic interpretation (*tafsīr mawḍūʿī*) addresses these limitations directly. By collecting and analysing all Qur'anic verses relevant to a specific theme (in this case, the religiosity of husbands and wives) it provides a textual grounding that psychological scales alone cannot offer. This method enables the researcher to identify the Qur'an's own criteria for a religious spouse, to trace how classical exegetes understood these criteria, and to synthesise them into a coherent, holistic framework. Unlike previous studies that measure religiosity as an external variable, the present study excavates religiosity from within the Islamic scriptural tradition itself.

This research is therefore distinct in two key respects. Substantively, it shifts the analysis from religiosity-as-measured to religiosity-as-revealed, anchoring the concept directly in the Qur'anic text as interpreted by both classical and contemporary mufasssīrūn. Methodologically, it employs thematic interpretation to offer a holistic picture of how Qur'anic verses related to married life can provide practical guidance for Muslim couples in maintaining household harmony. By doing so, it fills the gap between empirical studies of Muslim marital religiosity and the normative textual sources that inform Muslim self-understanding.

This research was conducted with the aim of examining the concept of religiosity of Muslim married couples in maintaining household harmony based on the Qur'anic perspective through a thematic interpretation approach. It is significant because it is expected to make a scientific contribution in enriching the literature on the concept of religiosity in Islam and to serve as a practical guide for Muslim couples in building a family that is *sakinah*, *mawaddah*, and *rahmah*. Thus, a deep understanding of religiosity will not only strengthen the bond between couples but also improve the overall quality of life of Muslim families.

B. METHOD

This study employs a qualitative approach based on library research (*dirāsah maktabiyyah*). The primary data consist of Qur'anic verses relevant to the concept of marital religiosity and household harmony, while secondary data include classical tafsīr works, contemporary scholarly literature, and academic articles on religiosity and family studies. Data collection involves identifying and gathering discourses from these written sources through systematic documentary analysis.

The data analysis follows the thematic interpretation method (*tafsīr mawḍū'ī*), operationalised through six procedural steps. First, the central theme was specified and its conceptual boundaries defined by consulting the Hadith of Jibrīl and its classical commentaries, which establish *al-Islām*, *al-Īmān*, and *al-Iḥsān* as the foundational dimensions of religiosity in Islam, along with related Qur'anic terms such as *al-taqwā*, *al-birr*, and *al-hudā*. Second, all Qur'anic verses containing these key terms or addressing marital roles and spousal conduct were systematically collected using concordance tools and thematic indices from classical tafsīr works. Third, the collected verses were grouped into sub-themes corresponding to the main research questions.

Fourth, each verse was interpreted by consulting primary tafsīr sources from both classical scholars (al-Ṭabarī, al-Qurṭubī, Ibn Kathīr, al-Baghawī) and contemporary exegetes (al-Sa'dī, al-'Uthaymīn, al-Zuḥaylī), with the hermeneutical principle of prioritising the understanding of the early generations (*salaf*) and noting areas of scholarly consensus and divergence. Fifth, the findings from individual verses were synthesised to construct a coherent framework of marital religiosity. Sixth, the synthesised framework was contextualised in light of contemporary empirical studies to assess its relevance for present-day Muslim couples. Thus, this research is expected to provide a more in-depth description of the concept of religiosity in maintaining household harmony based on the Qur'anic perspective.

C. RESULT AND DISCUSSION

The Concept of Religiosity in Islam

The term religiosity comes as a contemporary term that emerged later with various meanings as discussed earlier. If the word religiosity and its derivatives are traced in the Big

Indonesian Dictionary, it is found that Religion means belief in God, Religious means religious, while religiosity means devotion to religion and piety. The concept of religiosity has also been explained by experts as previously described and when concluded all of them lead to concepts related to the extent to which a person internalises and expresses religious beliefs in his life.

The term religiosity in contemporary terms today has existed and been explained in the last 14 centuries ago. That is when Allah Almighty sent a Messenger named Prophet Muhammad *sallallahu alaihi wasallam* to explain and invite mankind to the religion of Islam. It is for this purpose that he was sent and because of this a person is said to be religious. So, from this it can be concluded that the discussion of religiosity is very important to know and learn.

Allah and His Messenger have explained this concept of religiosity in many proofs from both the Quran and the traditions of the Messenger of Allah (peace and blessings of Allah be upon him). Among the proofs that can be used as a parent to become a proof in this matter is the long and famous hadith of Jibril which has been quoted by Imam Nawawi in the book of *Al-Arba'una fii Mabaani Al-Islam wa Qawaaid Al-Ahkam* that the Messenger of Allah (peace and blessings of Allah be upon him) was asked about many things by the angel Jibril including Islam, Iman and Ihsan. Then he concluded by explaining to the Companions and saying that the person who asked the question was Jibril who came to him and his Companions to teach them the religion.

The scholars explain that this hadith is a very great hadith because it explains the concept of religion in its entirety. Among them is Imam Nawawi in *Al Minhaj*²⁰ The Hadīth says that Islam, Iman and Ihsan are referred to as religions and this Hadīth covers a wide range of knowledge, know-how and manners as well as explaining the foundation of one's religion. Imam Ibn Rajab in *Jaami' al Uluum wal Hikam* explains that after the Prophet *shallallahu alaihi wasallam* explained the levels of Islam, Iman and Ihsan, he referred to them as "religion."²¹ Abdul Aziz Ar Rojhiy also explained that religion is referred to in various arguments with several terms, namely al Islam, al Iman, al Birr, at Taqwa, al Huda. And when

²⁰ Yahya bin Syaraf an Nawawi, *Al-Minhaj Syarah Shohih Muslim Ibnul Hajjaj*, 2nd ed. (Beirut: Dar Ihya' at-Turots al-Arabiy, 1392 H), 1:160.

²¹ Ibnu Rajab, *Jaami' al-Uluum wal-Hikam*, 11th ed. (Dammam: Dar Ibnul Jauzi, 1435 H), 53.

one of these words is mentioned, it includes the meaning of religion as a whole in terms of beliefs and practices, and when they are mentioned together or together, each has a different meaning.²²

The concept of religiosity in this Hadīth has been interpreted by scholars as both external and internal practices, and includes both beliefs and practices of the limbs, and in fact all religious teachings refer back to this Hadīth.²³ This is as said by al Qodhi 'Iyadh who was quoted by imam Nawawi in his book²⁴ And he added that everything that should be done by humans both from mandatory and sunnah things and what should be abandoned by humans from the haram and makruh all cannot be separated from these three things (Islam, Iman, and Ihsan).²⁵ In line with what Imam Nawawi said, Shaykh Uthaymeen also explained that Islam is interpreted by external practices of words and deeds, while faith is interpreted by inner practices in the form of beliefs in the heart and its practices (Ikhlas, Ridho, Tawakkal, and so on).²⁶

Ihsan is the third part of the concept of religiosity in Islam. Ihsan is the highest level of religion and servitude of a servant of Allah to his Rabb.²⁷ Ihsan has two dimensions, namely the dimension to Rabb and the dimension to creatures. As for Ihsan to Rabb is being serious in exercising the rights of Allah in the best form and always trying to perfect it²⁸ And this is the definition of Ihsan that the Prophet (peace and blessings of Allah be upon him) gave in the hadith of Jibril. As for Ihsan towards creatures, it means spreading all kinds of benefits and kindness to anyone and any creature.²⁹ Ihsan in the Quran is mentioned in many verses and is sometimes paired with Iman, sometimes paired with Islam, and sometimes paired with Taqwa or sometimes with righteous deeds. This shows that Ihsan is related to all of them and it

²² Abdul Aziz bin Abdillah ar Rojihiy, *Taufiq ar Rabb al Mun'im bis Syarhi Shohih al Imam al Muslim* (t.t.: Markaz Abdul Aziz bin Abdillah ar Rojihiy, 2018), 1:58.

²³ Ahmad ibn Umar ibn Ibrahim al-Qurtubi, *Al-Mufhim lima Ashkala min Talkhis Kitab Muslim*, vol. 1 (Beirut: Dar Ibn Kathir, 1996), 152.

²⁴ Nawawi, *Al-Minhaj Syarah Shohih Muslim Ibnul Hajjaj*, 1:158.

²⁵ Nawawi, *Al-Minhaj Syarah Shohih Muslim Ibnul Hajjaj*, 1:158.

²⁶ Muhammad bin Salih al-'Uthaymin, *Sharh al-Arba'in al-Nawawiyah*, 3rd ed. (Unayzah: Dar al-Thurayya, 2004), 73.

²⁷ Musa Shahin Lashin, *Fath al-Mun'im Sharh Sahih Muslim* (n.p.: Dar al-Shuruq, 2002), 1:31.

²⁸ Abdurrozzaq bin Abdul Muhsin al Badr, *Bahjatu Qulubil Abror wa Qurroti 'Uyuunil Akhyaar Fii Syarhi Jawaami'il Akhbaar*, 4th ed. (KSA: Wizarotus Syu'unil Islamiyyah wal Auqof wad Da'wah wal Irsyad, 1423 H), 127.

²⁹ Alawi bin Abdil Qodir As Saqqaf et al., *Mukhtashor Mausuh al Akhlak* (Dhahran, KSA: Muassasah ad Duror As Saniyyah, 2019), 19.

reinforces the previous understanding that the concept of "Religion" in Islam is referred to by many things which when mentioned together or separately have different meanings.

So from the explanation above, it can be concluded that the concept of religiosity in Islam has been explained by Allah through the mouth of His Messenger by dividing religion into three levels and each level has its own dimensions. The first level is Islam which relates to the external practices of a good Muslim. The second level is Iman which relates to the inner practices of a Muslim. And the highest level is Ihsan, which is the level of perfection of the previous two levels. And the concept of religiosity in Islam is explained by various terms which, when mentioned separately, contain the same meaning, namely the meaning of religion which includes all worship and inner and outer practices, and when mentioned together, each has a detailed definition of the general definition of religion itself. So, from this it can be understood that every time Allah *azza wa jalla* mentions in the Quran the words al Iman, al Islam, al Ihsan, Al Birr, at Taqwa, al Huda, and their derivatives, it all explains the religiosity of a Muslim.

A. The nature of religiosity of a Muslim in the Quran

The concept of Muslim religiosity in Islam is mentioned by Allah *azza wa jalla* in the Quran in various terms which are understood by the scholars' that all of these terms indicate the nature of the religiosity of a Muslim. Some of the terms understood by the scholars' that the isitlah means religion or religious for a Muslim are al Islam, al Iman, al Ihsan, at Taqwa, al Birr. And the verses of the Quran that explain about this very much include:

1. A religious person is one who is devoted

Among the traits of a religious Muslim is devotion to Allah. As Allah, the Almighty, says:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

In this verse, Allah, the Almighty, mentions the characteristics of the pious that fall into two dimensions at once: Islam (external practice) and faith (belief). This is in accordance with the definition of religion either from the point of view of language, or terms in Islamic religion and psychological science.

Many scholars of tafsir define the meaning of piety which can be an indicator of the religiosity of a Muslim. Among the definitions of piety is as mentioned by al 'izz bin abdissalam that the pious person is the one who does the obligatory things and leaves the forbidden things.³⁰ This is similar to what Ibn Rajab said, with the addition of doing Sunnah practices and avoiding things that are makrooh and doubtful, and he explained that this is the highest degree of piety³¹. In his tafseer, he also mentions many sayings of the salaf about the definition of piety such as the words of ibnu abbas, muadz bin jabal, abu darda', and so on. The most famous definition of piety is that of Tolq bin Habib, who defines piety as obeying Allah with the knowledge of Allah for the sake of Allah's reward, and refraining from disobeying Allah with the knowledge of Allah for the sake of fearing Allah's punishment.³²

In another dimension, piety is not only defined in terms of actions towards oneself, but also in terms of actions related to others, as stated by Ibn Rajab when interpreting in another verse the meaning of piety also includes acts of ihsan to creatures.³³ az Zuhaili also adds to the definition of piety by fulfilling the rights of others.³⁴ And not only that, piety is also defined in the dimension of belief as mentioned by al Uthaymeen with the definition of making a barrier that prevents himself from hell by carrying out Allah's commands, avoiding His prohibitions and believing in the truth of His news.³⁵

So from this it can be concluded that piety is one of the characteristics of a religious person who is also concluded by al Jazaairi that piety includes all religious teachings both in the form of what is carried out and what is left behind and also includes what is believed as well.³⁶ What unites these definitions is a dual vertical-horizontal structure: taqwā simultaneously binds the servant to his Lord and regulates his conduct toward fellow human beings. For married couples, this duality

³⁰ Abdul Aziz bin Abdissalam Al-'Izz, *Tafsirul Quran*, vol. 1 (Beirut: Dar Ibnu Hazm, 1996), 99.

³¹ Abdurrahman bin Ahmad Ibnu Rajab, *Rawai'ut Tafsir*, vol. 1 (KSA: Daarul 'Ashimah, 2001), 361.

³² Ibn Rajab, *Rawai' al-Tafsir*, vol. 1 (KSA: Dar al-'Asimah, 2001), 362.

³³ Ibn Rajab, *Rawai' al-Tafsir*, vol. 1 (KSA: Dar al-'Asimah, 2001), 332.

³⁴ Wahbah ibn Mustafa al-Zuhayli, *Al-Tafsir al-Wasit*, vol. 2 (Damascus: Dar al-Fikr, 1422 AH), 1320.

³⁵ Muhammad ibn Salih al-'Uthaymin, *Tafsir al-Qur'an al-Karim: Surah al-Fatihah wa al-Baqarah*, vol. 1 (KSA: Dar Ibn al-Jawzi, 1423 AH), 146.

³⁶ Jabir ibn Musa al-Jazairi, *Aysar al-Tafasir li-Kalam al-'Aliy al-Kabir*, 5th ed., vol. 1 (Medina al-Munawwarah: Maktabat al-'Ulum wa al-Hikam, 2003), 588.

means that a husband's or wife's God-consciousness cannot be assessed solely by ritual observance but is necessarily reflected in how each treats the other.

2. A religious person is one who believes and does good deeds (combining belief and practice)

Among the characteristics of a religious person is one who not only believes but is also accompanied by good deeds as a consequence of his faith. This is confirmed by the many verses in the Quran where Allah combines faith and good deeds 60 times in the Quran. Among them are the following verses

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

At-Tobari interprets this verse to mean that Allah commanded the prophet Muhammad *shallallahu alaihi wasallam* to give good news to anyone who believes in what comes from him and justifies his belief with good deeds. Ali ash Shobuni also clearly says that those who believe, fear and do good deeds are those who combine faith and good deeds.³⁷ Ibn Kathir adds that these people are among the happy ones.³⁸ That is because good deeds are said to be pious because they improve the condition and affairs of a servant, both in this life and in the Hereafter.³⁹

It can be concluded from the explanation above that the happy people to whom Allah gives good news are religious people, who combine faith and good deeds. And the good deeds they do are proof of their faith. The Qur'anic insistence on pairing faith with righteous deeds (repeated over sixty times) establishes belief without corresponding action as incomplete. For marital life, this principle implies that professing religious commitment is insufficient; it must be demonstrated through tangible good conduct within the household.

³⁷ Muhammad Ali al-Sabuni, *Safwat al-Tafasir*, vol. 1 (Cairo: Dar al-Sabuni, 1997), 36.

³⁸ Ismail ibn Umar Ibn Kathir, *Tafsir al-Qur'an al-'Azim*, vol. 1 (Beirut: Dar al-Kutub al-'Ilmiyyah, 1998), 112.

³⁹ Abdurrahman bin Nasir al-Sa'di, *Tafsir al-Karim al-Rahman fi Tafsir Kalam al-Mannan* (n.p.: Mu'assasat al-Risalah, 2000), 46.

3. A religious person is one who always does ihsan

Among the characteristics of a religious person is one who does ihsan. As Allah, may He be glorified and exalted, says in the following verse that juxtaposes piety and virtue:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

In this verse, Allah, the Almighty, tells us that He will always give His help to His servants who have piety and do good deeds.

The scholars of tafsir define the term ihsan with mutually reinforcing definitions, namely doing ihsan in worshiping Allah and doing ihsan to creatures. among them is al Uthaymeen who says that the person who does ihsan is general, whether it is ihsan in worshiping Allah or ihsan to humans. Ihsan in worshipping Allah, as interpreted by the Prophet Muhammad *shallallahu alaihi wasallam*, means that a person worships as if he sees Allah, and if he cannot see Allah, then Allah sees him. A servant can reach this level if he worships out of a sense of hope and fear of Allah.⁴⁰ And this situation shows that the servant is serious in worshipping Allah and performing worship in accordance with what Allah has prescribed and what the Prophet exemplified to him.

As for Ihsan to humans is by spreading kindness to humans whether it is with their bodies, their property, or their position. So here it can be understood that Ihsan includes the relationship of a servant to Allah and to creatures.⁴¹ Al-Uthaymeen also added in the interpretation of another verse that ihsan to creatures is to spread kindness and refrain from harming or oppressing others.⁴²

From this it can be concluded that a religious person is one who is always serious in worshipping Allah and who always spreads kindness to creatures and refrains from disturbing and harming them. And that is the person doing ihsan which is described by Allah in the Quran. Notably, the Qur'anic concept of *ihsān* cuts across

⁴⁰ Muhammad bin Sholih Al-'Utsaimin, *Tafsiirul Quraanil Kariim Suuratul Maaidah*, vol. 2 (KSA: Dar Ibnul Jauzi, 1435 H), 271.

⁴¹ Muhammad bin Sholih Al-'Utsaimin, *Tafsiirul Quraanil Kariim Suuratul Maaidah*, vol. 2 (KSA: Dar Ibnul Jauzi, 1435 H), 271–272.

⁴² Muhammad bin Sholih Al-'Utsaimin, *Tafsiirul Quraanil Kariim Suuratul Qashash* (KSA: Muassasah Risalatus Syaikh, 1436 H), 67.

the vertical (worship) and horizontal (social) domains, making it the most integrative dimension of religiosity. A spouse who perfects worship but neglects kindness toward their partner has not attained true *ihsān*; conversely, one who excels in marital kindness but neglects God has missed its foundation.

B. The virtues of a religious Muslim in the Quran

The discussion of what will be obtained by people who have a religious nature is important so that every Muslim is motivated to try to have this religiosity in himself. The following will present some of the virtues of a Muslim who has a religious nature that Allah has explained in the Quran, including:

1. Allah will give him guidance and good fortune in this world and in the Hereafter.

Among its virtues is receiving guidance and good fortune from Allah in this life and the Hereafter. This is as Allah, may He be glorified and exalted, says (interpretation of the meaning):

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

After Allah mentions the characteristics of the pious, which is one of the characteristics of a religious Muslim, Allah explains in the next verse that they are the ones who are guided and the lucky ones.

Some scholars of tafsir interpret *al falaah*, which means good fortune, to mean victory, happiness and salvation.⁴³ As Sa'di added that the good fortune is to get what a servant wants and avoid what he fears in life in this world and in the hereafter.⁴⁴ Similarly, al 'Uthaymeen says that *al falaah* is the good fortune of getting what one wants and the salvation from what one fears. And this word *al falaah* is a word that includes all kinds of good that a servant can get and all kinds of bad things that a servant avoids.⁴⁵

⁴³ al-Sa'di, *Tafsir al-Karim al-Rahman fi Tafsir Kalam al-Mannan* (n.p.: Mu'assasat al-Risalah, 2000), 162.

⁴⁴ al-Sa'di, *Tafsir al-Karim al-Rahman fi Tafsir Kalam al-Mannan* (n.p.: Mu'assasat al-Risalah, 2000), 163.

⁴⁵ Muhammad bin Sholih Al-'Utsaimin, *Tafsiirul Quraanil Kariim Suuratul Faatihah wal Baqarah*, vol. 1 (KSA: Dar Ibnul Jauzi, 1423 H), 32.

From the explanation above, it can be concluded that a religious Muslim will get guidance and luck by getting what he wants and surviving what he fears in his worldly life and the afterlife. The coupling of *hudā* (guidance) and *falāḥ* (success) in a single verse suggests that, in the Qur'anic worldview, genuine success is inseparable from divine guidance. In the context of marriage, this success is not measured solely by material prosperity or emotional satisfaction, but manifests concretely in the gift of a righteous spouse and pious children blessings that the Qur'an itself frames as the ultimate reward of a God-conscious household and the truest form of worldly-otherworldly fortune.

2. Allah will give him a happy life in this world and in the hereafter

In another verse Allah explains the reward for His servants who believe and always do good deeds by giving them happiness and a good life. That is the word of Allah:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً

In this verse, Allah promises religious Muslims with faith and good deeds, both men and women, a good life. Where the scholars interpret it with various interpretations but contain the same meaning. Abdullah bin Abbas (may Allah be pleased with him) interpreted the good life as happiness.⁴⁶ Among other generations of salaf such as sa'id bin Jubair, Hasan al Bashri, Muqotil bin hayyan interpreted with halal sustenance, qanaah, and living in obedience.⁴⁷

Az Zuhaili said that the happiness that will be obtained by a religious Muslim is realised in life in this world and in the hereafter.⁴⁸ Ibnul Jauzi in his tafsir details the words of the scholars of tafsir about this good life in three ways, namely when in the world, in the grave, and in the hereafter, which in essence all things that are

⁴⁶ Muhammad bin Jarir Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 17 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 291

⁴⁷ Al-Husayn ibn Mas'ud al-Baghawi, *Ma'alim al-Tanzil fi Tafsir al-Qur'an*, vol. 3 (Beirut: Dar Ihya' al-Turath al-'Arabi, 1420 AH), 95.

⁴⁸ Wahbah ibn Mustafa al-Zuhayli, *Al-Tafsir al-Wasit*, vol. 2 (Damascus: Dar al-Fikr, 1422 AH), 1302.

included in the meaning of a good life will be obtained by a religious Muslim in the three phases of his life.⁴⁹

From this explanation, it can be concluded that a religious Muslim will have a happy life in this world and the hereafter. The exegetes' broad interpretation of ḥayāh ṭayyibah (encompassing halal sustenance, contentment (qanā'ah), and a life of obedience) implies that marital happiness is not merely emotional satisfaction but a holistic state of well-being rooted in faith and divine provision.

3. Allah will give him the guidance to do good deeds.

Included among the virtues of a religious Muslim is that Allah will correct all his deeds and actions by giving him the taufik to do good deeds. This is as Allah, the Almighty, says:

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ ۖ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا
وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

In this verse, Allah, the Almighty, commands His believing servants to be religious Muslims who are pious. Then Allah, may He be glorified and exalted, explains the virtue that His pious servant will get, which is that Allah will guide him to do good deeds and accept the good deeds in His sight. This is explained by many scholars of tafsir from various references, including At Thobari⁵⁰, An Nasafi⁵¹, Ar Razy⁵², and other scholars of tafsir.

It can be concluded that a religious Muslim will be guided to do good deeds and other good deeds in every situation. The promise that Allah will "rectify" (*yuslih*) the deeds of the pious implies that God-consciousness does not merely prompt isolated acts of worship but actively guides a person toward the most excellent conduct in every sphere of life. In marriage, this divine *islah* translates into

⁴⁹ Abdurrahman ibn Ali Ibn al-Jawzi, *Zad al-Masir fi 'Ilm al-Tafsir*, vol. 2 (Beirut: Dar al-Kitab al-'Arabi, 1422 AH), 582.

⁵⁰ Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 20 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 336.

⁵¹ Umar bin Muhammad al-Hanafi An-Nasafi, *At-Taisir fit Tafsir*, vol. 12 (Istanbul: Darul Lubab, 2019), 213.

⁵² Muhammad bin Umar Ar-Razi, *Mafaatihul Ghaib*, 3rd ed., vol. 25 (Beirut: Dar Ihya' at-Turats al-Arabiyy, 1420 H), 186.

the ability to speak to one's spouse with gentleness, to listen with patience, to forgive shortcomings, and to consistently choose kindness over harshness even in moments of tension. Thus, good *mu'āmalah* (mutual conduct) in the household is not solely a human effort; it is a fruit of piety that Allah Himself nurtures and purifies, making it both the means and the evidence of a divinely guided marriage.

4. Allah will give him a way out in every problem of his life

A religious Muslim will also get a way out and a solution from Allah from every difficulty he experiences. This is as Allah Almighty says:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

The scholars of tafseer interpret the word *makhroja* here to mean salvation and a way out of every difficulty in life in this world and in the Hereafter. This is explained by Ath Thabari⁵³, Al Qurthubi⁵⁴, Ibnul Jauzi⁵⁵, Ibnu Katsir⁵⁶, and so on.

So from this it can be concluded that a religious Muslim can get through all his life problems and difficulties both in the life of the world and in the hereafter with *taufik* from Allah in the form of solutions and solutions given to him. The universality of the term *makhraj* (covering both worldly and eschatological difficulties) makes this virtue especially pertinent to marital crises. It provides a theological basis for hope and problem-solving that transcends secular therapeutic frameworks: for the believing couple, every marital impasse carries within it the potential for divine relief.

5. Allah will facilitate all his affairs both in this world and in the hereafter.

Among other virtues that reinforce the previous virtue is that Allah will facilitate all the affairs of a religious Muslim. As Allah, the Almighty, says:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

⁵³ Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 23 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 446.

⁵⁴ Ahma ibn Umar al-Qurtubi, *Al-Jami' li-Ahkam al-Qur'an*, 2nd ed., vol. 18 (Cairo: Dar al-Kutub al-Misriyyah, 1964), 159.

⁵⁵ Ibn al-Jawzi, *Zad al-Masir fi 'Ilm al-Tafsir*, vol. 4 (Beirut: Dar al-Kitab al-'Arabi, 1422 AH), 298.

⁵⁶ Ibn Kathir, *Tafsir al-Qur'an al-'Azim*, vol. 8 (Beirut: Dar al-Kutub al-'Ilmiyyah, 1998), 169.

Abdullah ibn Abbas interpreted the verse as saying "to make his affairs easy for him".⁵⁷ And As Sa'di added that Allah will also make easy everything that is difficult for him. As Suyuthi interprets this as ease in this world and in the Hereafter.⁵⁸

From this, it can be concluded that a religious Muslim will always get ease from Allah and the difficulties he experiences will become easy. The pairing of *makhraj* with *yusr* constructs a complete divine support system for households in crisis. For the believing couple, this means that every marital conflict (whether financial, emotional, or relational) carries within it a divinely facilitated resolution: first, the provision of a concrete way out (the wisdom to seek counsel, the humility to reconcile, or the insight to address the root issue), and second, the easing of the path toward restored harmony, as hearts are softened and communication is renewed. Together, these two promises ensure that a marriage founded on taqwā is never without recourse, however severe the difficulty may appear.

The concept of religiosity of Muslim married couples in the Quran

Understanding the concept of religiosity of married couples in the Quran can be done by understanding the nature of the religiosity of each couple that has been explained by Allah in the Quran both from the husband and wife's side in line with the concept of religiosity in general that has been described previously.

A. The concept of religiosity of a Muslim husband in the Quran

1. A husband who is devoted to Allah and remembers the last day.

The religious character of a husband that has been described by Allah in the Quran is a husband who has piety and always remembers the last day, as Allah has said in the verse

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

⁵⁷ Muhammad bin Ya'qub Al-Fairuz Aabadiy, *Tanwiirul Miqbaas min Tafsiir Ibni Abbas* (Libanon: Darul Kutub al-Ilmiyyah, t.t.), 476.

⁵⁸ Muhammad bin Ahmad Al-Mahalli dan Abdurrahman bin Abi Bakr As-Suyuthi, *Tafsiir al-Jalaalain* (Cairo: Darul Hadis, n.d.), 749.

In this verse, after Allah, may He be exalted, has explained to mankind the nature of the creation of man and his spouse and offspring, He concludes the verse with the command to fear Allah. This implies that a husband is commanded by Allah to be a religious husband who is pious in his dealings with his wife where women are created from a twisted rib.⁵⁹ as the Prophet *shallallahu alaihi wasallam* said in the Hadith of Abu Hurayrah.

The Qur'anic placement of the command to fear Allah immediately after the description of human creation from a single soul (*nafs wāḥidah*) subtly links taqwā to the recognition of the spouse's shared humanity and dignity. More significantly, Allah closes this verse with His attribute *al-Raqīb* (the Ever-Watchful), reminding the husband that his conduct toward his wife is never hidden from divine sight. A righteous husband, therefore, is not merely one who performs public acts of devotion, but one whose taqwā operates most powerfully in the private sphere of the household: he restrains his anger because he knows Allah sees, he speaks gently because he is certain Allah hears, and he treats his wife with justice and kindness (even when no one else is watching) because his consciousness is anchored in the reality that Allah is ever-watchful over him. This *muwāqabah* (awareness of divine supervision) transforms every marital interaction into an act of worship, and it is precisely this quality that sustains harmony in a household led by a God-fearing husband.

2. A husband who is a good leader for his wife

Included among the characteristics of a religious husband is a husband who can be a leader in the family, especially towards his wife. This is as Allah azza jalla says:

الرِّجَالُ قَوُّمُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

In this verse, Allah, may He be glorified and exalted, is describing a man who beat his wife to discipline her, which is the reason for the revelation of this verse. Then Allah describes the characteristics that a husband should have and says with this verse.

⁵⁹ Abu Bakr bin Muhammad Fauzi, *Al-Hikam minal Mu'amalat wal Mawarits wan Nikah wal Ath'imah Fii Ayatil Quranil Karim* (Master's Thesis, Islamic University of Madinah, Department of Tafsir, n.d.), 85.

The majority of scholars of tafsir interpret the verse to mean the husband's leadership over his wife. Among them is ath Thabari who says that the man is the leader of his wives, in terms of educating them and guiding them in the things that are obligatory for them for Allah and themselves. Ath Thabari quotes in his book the words of Abdullah ibn Abbas and adh Dhohak who interpreted the phrase *الرِّجَالُ قَوُّمُونَ عَلَى النِّسَاءِ* to mean *umaara'*, the leaders of the women, and it is obligatory for them to obey their husbands in what Allah has commanded.⁶⁰

The salaf understood *qawwāmūn* as *umarā'* (leaders). According to Ibn 'Abbās and al-Ḍaḥḥāk, the husband is the one in charge of his wife—obliged to direct, protect, and maintain her and the entire household in accordance with Allah's commands. This leadership is not conditional; it is a binding trust (*amānah*) from Allah. The husband stands as a shepherd over his family, and as the Prophet ﷺ warned, he will be held accountable for his flock. A truly religious husband, therefore, does not merely educate and guide; he assumes full responsibility for the spiritual and worldly affairs of his wife and children, exercising his God-given authority with fear of the Day he will be questioned about them.

3. The patient husband educates himself and his family to obey and be devoted to Allah

Among the characteristics of a religious husband is a husband who patiently educates himself and his family to become obedient and devoted servants of Allah. This is as Allah, the Almighty, says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

In this verse, Allah, the Almighty, commands believing men to protect themselves and their families from Hellfire. The meaning of this verse has been explained by some of the salaf and the mufassirs. Among them are the words of Ali ibn Abi Talib: "Educate them and teach them religious knowledge and manners."⁶¹,

⁶⁰ Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 8 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 290

⁶¹ Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 23 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 491

Mujahid said "fear Allah and advise your families to fear Allah"⁶², Qatadah said "by commanding his family to obey Allah, forbidding him from disobeying Allah, leading them by the ordinances of Allah, commanding with what Allah commands him, helping them in obedience, and if he sees them disobeying Allah then warning them."⁶³

The command to educate wives and children to obey is the husband's responsibility that Allah imposes on him and this is the sunnah of the previous prophets and Allah commands His servants to emulate it, as in the story of prophet Ishmael who told his family to pray and be patient in Surah Maryam verses 54-55.⁶⁴

As for the command to be patient in educating, Allah has said in the verse:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

In this verse, Allah, the Almighty, commands husbands to instruct their families in prayer and the things that will make prayer possible. And this will not happen except by teaching and educating them well. So, educating the family in this regard also becomes obligatory following the initial command of Allah.⁶⁵

These interpretations of the salaf clearly indicate that a husband's foremost duty is to act as a religious educator (*mu'allim al-dīn*) within his family. However, this responsibility presupposes that the husband himself possesses sound religious knowledge, actively practices it, and continually develops both his understanding and his religious conduct. One cannot give what one does not possess. Therefore, a truly religious husband is, in essence, a lifelong learner one who consistently cultivates his own knowledge and piety before assuming the role of educator for his wife and children.

The sequence of the command in the verse, which prioritises "protecting yourselves" before "your families," indicates that the nurturing of a family begins

⁶² Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 23 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 492

⁶³ Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 23 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 491

⁶⁴ Fauzi, *Al-Hikam minal Mu'amalat wal Mawarits wan Nikah wal Ath'imah Fii Ayatil Quranil Karim* (Master's Thesis, Islamic University of Madinah, Department of Tafsir, n.d.), 284

⁶⁵ al-Sa'di, *Tafsir al-Karim al-Rahman fi Tafsir Kalam al-Mannan* (n.p.: Mu'assasat al-Risalah, 2000), 517

with self-discipline and self-cultivation. Only a husband who is firmly grounded in knowledge, steadfast in obedience, and patient in religious practice can bear the significant responsibility of guiding his family toward the path of salvation. This is exemplified in the model of Prophet Ismā'īl, who “used to enjoin upon his family prayer and zakāh and was pleasing to his Lord” (Q.S. Maryam [19]:55).

4. A husband who treats his wife with good neighbourliness despite his dislike for her

Among the characteristics of a religious husband is a husband who always treats his wife in a good way. As Allah, the Almighty, says:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

In this verse, Allah clearly commands husbands to treat their wives in a good way. And vice versa, this command also applies to wives to treat their husbands well. This is as said by the mufasssirs including Ath Thabari⁶⁶ and al Qurthubi who also added that this command is obligatory for both the husband and the woman's guardian, each of whom of course also plays a role in dealing with women, but the meaning of husband is more widely used in this verse.⁶⁷ Al-Uthaymeen explained the meaning of the word mu'asyarah from the wazn mufa'alah which means mutual kindness, so it is interpreted that mutual kindness here is from the husband and from the wife.⁶⁸

In other commentaries, scholars have elaborated on this form of good neighbourliness, including al Baghowi⁶⁹ and Ibnu Katsir⁷⁰ The one who said that it is by improving speech, maintenance, sharing the night shift (if polygamous), and also by treating the wife in a way that the husband also likes to be treated in that way by his wife. Ath Thabari also added that this good relationship is by fulfilling

⁶⁶ Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 8 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 121

⁶⁷ al-Qurtubi, *Al-Jami' li-Ahkam al-Qur'an*, 2nd ed., vol. 5 (Cairo: Dar al-Kutub al-Misriyyah, 1964), 97.

⁶⁸ Muhammad ibn Salih al-'Uthaymin, *Tafsir al-Qur'an al-Karim: Surah al-Nisa'*, vol. 1 (KSA: Dar Ibn al-Jawzi, 2009), 153.

⁶⁹ al-Baghawi, *Ma'alim al-Tanzil fi Tafsir al-Qur'an*, vol. 1 (Beirut: Dar Ihya' al-Turath al-'Arabi, 1420 AH), 588.

⁷⁰ Ibn Kathir, *Tafsir al-Qur'an al-'Azim*, vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyyah, 1998), 212.

the rights of wives that Allah has set for them over their husbands.⁷¹ As Sa'di elaborated that this good behaviour from the husband to his wife is in the form of words and deeds, by refraining from harming and humiliating her, and doing all forms of good deeds and good manners.⁷² Al-Uthaymeen's interpretation is similar, adding that the best form of socialisation is through good words, while deeds are through service and the like, and gifts such as maintenance, clothing, food, shelter and so on.⁷³ And many more specify this as in the book of thematic interpretation *al hikam minal mu'amalat wal mawarits wan nikah wal ath'imah fii ayaatil quran al karim* which mentions at the end of its conclusion that good association can bring peace of mind and happiness to life.⁷⁴

The interpretations of the mufassirūn regarding this verse show that one of the essential characteristics of a religious husband is treating his wife with *mu'āsharah bi al-ma'rūf* (good and honourable conduct). Such treatment is not based merely on personal preference, but is guided by the Shari'ah and supported by sound social customs (*'urf*).⁷⁵ The mufassirūn explain that this includes fulfilling the wife's rights, speaking gently, showing compassion, and avoiding all forms of harm or humiliation. Furthermore, the word *'āshirūhunna*, which follows the *mu'ālah* pattern, indicates reciprocity, meaning that kindness and good treatment should exist mutually between husband and wife. Thus, the religiosity of a husband is reflected not only in his worship, but also in his consistent good treatment of his wife in accordance with the teachings of Islam and the wholesome norms of society.

5. Husbands who provide maintenance according to the level of ability

A religious husband is one who obeys Allah's command to provide for his family according to his ability. As Allah *azza wa jalla* says

⁷¹ Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 18 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 121

⁷² al-Sa'di, *Tafsir al-Karim al-Rahman fi Tafsir Kalam al-Mannan* (n.p.: Mu'assasat al-Risalah, 2000), 172

⁷³ al-'Uthaymin, *Tafsir al-Qur'an al-Karim: Surah al-Nisa'*, vol. 1 (KSA: Dar Ibn al-Jawzi, 2009), 154.

⁷⁴ Fauzi, *Al-Hikam minal Mu'amalat wal Mawarits wan Nikah wal Ath'imah Fii Ayatil Quranil Karim* (Master's Thesis, Islamic University of Madinah, Department of Tafsir, n.d.), 258

⁷⁵ Lajnah min al-'Ulamā' bi-Isrāf Majma' al-Buḥūth al-Islāmiyyah bi-al-Azhar, *al-Tafsīr al-Wasīṭ li al-Qur'ān al-Karīm*, ed. Muṣṭafā Muḥammad al-Ḥadīdī al-Ṭayr (Cairo: al-Hay'ah al-'Āmmah li-Shu'ūn al-Matābi' al-Amīriyyah, 1973–1993). 1/373

لِيُنْفِقُ ذُو سَعَةٍ مِّن سَعَتِهِ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا
سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

Al Ash Shobuny in interpreting the verse said that a husband should provide for his wife and young children according to the level of his ability and this is a command from Allah and Allah does not burden a servant with something he is unable to do.⁷⁶ The same thing is also said by az Zuhaili in his tafsir.⁷⁷

This verse and its interpretations indicate that a religious husband is one who fulfils the financial rights of his wife and children according to the sustenance Allah has granted him, without being miserly or neglectful. Religiousness in this context is reflected in responsibility, fairness, and sincerity in providing for the family within the limits of one's ability as determined by Allah.

B. The concept of religiosity of a Muslim wife in the Quran

1. A wife who is obedient to Allah

A religious wife is certainly the most important wife who obeys Allah *azza wa jalla*. This is in line with the meaning of religion in general where the nature of taqwa is identical to the obedience of a servant to his Creator. This is as Allah characterises the pious woman in His word:

قَالصُّلِحُتٌ قُنُوتٌ حَفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ

Ath Thabari interprets the word *Sholihat* to mean those women who are devout and consistent in religion and who do a lot of good deeds.⁷⁸ This interpretation comes from the words of the salaf, Qatadah, who said women who obey Allah.⁷⁹ The same interpretation is also said by al Baidhowi in his tafsir.⁸⁰

⁷⁶ al-Sabuni, *Safwat al-Tafasir*, vol. 3 (Cairo: Dar al-Sabuni, 1997), 378.

⁷⁷ Wahbah al-Zuhayli, *Al-Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj*, vol. 28 (Damascus: Dar al-Fikr, 1991), 291.

⁷⁸ Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 8 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 293.

⁷⁹ Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 8 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 294.

⁸⁰ Abdullah ibn Umar al-Baydawi, *Anwar al-Tanzil wa Asrar al-Ta'wil*, vol. 2 (Beirut: Dar Ihya' al-Turath al-'Arabi, 1418 AH), 73.

The verse and its interpretations indicate that a religious wife is one who demonstrates obedience to Allah by adhering to His commands and avoiding His prohibitions in both worship and social conduct (*mu'āmalah*), particularly in matters related to her rights and responsibilities within marriage. Her religiosity is reflected in her commitment to fulfilling her duties as a wife with sincerity, respect, and obedience in accordance with the guidance of the Shari'ah.

2. A wife who obeys her husband

Apart from being obedient to Allah, a religious wife is a wife who is obedient to her husband. As Allah says in the same verse:

فَالصَّالِحَاتُ قَانِتَاتٌ حَفِظْنَ لِمَا حَفِظَ اللَّهُ

The mufassirs interpret the obedience in the verse as not only directed to Allah, but many of them also interpret the obedience as directed to their husbands. Among the mufassirs of the salaf generation was Qatadah who said that the qonitaat in the verse refers to women who obey Allah and their husbands.⁸¹ This interpretation is mentioned among others by Ath Thabari⁸², Al Baidhowi⁸³, and al Utsaimin⁸⁴ for his contemporary mufassirs.

These interpretations indicate that a religious wife is one who obeys her husband in matters that do not contradict the Shari'ah, by fulfilling his lawful commands and avoiding what he rightfully prohibits. The obedience described in the interpretations reflects a form of devotion that holds a highly significant position in Islam, coming after a wife's obedience to Allah and His Messenger. Thus, a wife's obedience to her husband is not merely a social expectation, but a religious obligation rooted in her obedience to Allah and manifested through her commitment to maintaining harmony, respect, and order within the household.

⁸¹ Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 8 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 294.

⁸² Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 8 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 296.

⁸³ al-Baydawi, *Anwar al-Tanzil wa Asrar al-Ta'wil*, vol. 2 (Beirut: Dar Ihya' al-Turath al-'Arabi, 1418 AH), 73

⁸⁴ al-'Uthaymin, *Tafsir al-Qur'an al-Karim: Surah al-Nisa'*, vol. 1 (KSA: Dar Ibn al-Jawzi, 2009), 290

3. A wife who fulfils her obligations and safeguards her husband's rights

Including a religious wife is also a wife who keeps the rights of her husband that Allah entrusts to her. This is still based on the same verse as before because indeed in this verse Allah Azza wa Jalla is explaining about the characteristics of a pious woman. That is the word of Allah:

فَالصُّلِحَاتُ قَانِتَاتٌ حَفِظَتْ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

From these words حَفِظَتْ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ the scholars interpret that what is meant is guarding the rights of the husband that Allah has entrusted to the women and also guarding them in the absence of the husband. This is what Qatadah, a mufassir among the salaf, said.⁸⁵ Ath Thabari then elaborates on this by "keeping her chastity, her husband's wealth, and what is due to her from Allah and others"⁸⁶. Ali Ash Shobuni also elaborated that there are two kinds of women: righteous women who obey and disobedient women who disobey. The pious woman is a woman who is obedient to Allah, to her husband, fulfils her obligations to her husband, keeps herself pure from immoral acts, protects her husband's wealth by not spending (tabdzir), and keeps family secrets and disgrace.⁸⁷ The same thing was also said by Az Zuhaili with the addition of taking care of his children⁸⁸ and al Utsaimin⁸⁹ in his tafsir book. The phrase *bi mā ḥafīza Allāh* shows that a wife's responsibility to protect her husband's property, honour, and secrets is not merely a social duty, but also an act of worship commanded by Allah. At the same time, it emphasises that the true protector of these rights is ultimately Allah Himself.

A woman who has these qualities: a woman who obeys Allah, obeys her husband, fulfils her obligations, preserves her husband's rights, and a woman who treats her husband with good manners and good company is the best of women as

⁸⁵ Musa'id ibn Sulayman al-Tayyar et al., *Mawsu'at al-Tafsir al-Ma'thur*, vol. 6 (Beirut: Dar Ibn Hazm, 2017), 338.

⁸⁶ Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 8 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 295.

⁸⁷ al-Sabuni, *Safwat al-Tafasir*, vol. 1 (Cairo: Dar al-Sabuni, 1997), 251.

⁸⁸ al-Zuhayli, *Al-Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj*, vol. 5 (Damascus: Dar al-Fikr, 1991), 55.

⁸⁹ al-'Uthaymin, *Tafsir al-Qur'an al-Karim: Surah al-Nisa'*, vol. 1 (KSA: Dar Ibn al-Jawzi, 2009), 290

also mentioned by the Prophet in the hadith of Abu Hurairah about the three qualities of the best of women.⁹⁰

Discussion

The results of this study demonstrate that the Qur'an presents a multidimensional concept of marital religiosity built upon the three foundational dimensions of Islām, Īmān, and Iḥsān. When mapped onto the framework developed by Ancok and Suroso, these dimensions correspond to the ritualistic-consequential, ideological-intellectual, and experiential dimensions of Muslim religiosity. The Qur'anic analysis further reveals that this multidimensional religiosity is sustained by a profound awareness of divine watchfulness (*murāqabah*). For the husband, the closing of Q.S. al-Nisā' [4]:1 with the divine attribute al-Raqīb emphasises that his treatment of his wife can never be separated from the awareness of God's constant supervision, thereby transforming every marital interaction into an act of worship.

When the characteristics of the religious husband and wife are synthesised, a complementary relational structure emerges. A religious husband is characterised by taqwā, leadership (*qiwāmah*) understood as a trust (*amānah*), patience in providing religious education to the family, kind treatment toward his wife (*mu'āsharah bi al-ma'rūf*) based upon both the Sharī'ah and sound social custom ('urf), and responsibility in providing financial support. The emphasis of the classical exegetes that the command "protect yourselves" precedes "and your families" highlights an essential prerequisite: the husband must first possess religious knowledge and practise it himself before educating his household. Meanwhile, the religiosity of the wife is characterised by obedience to Allah and to her husband within the boundaries of the Sharī'ah, as well as by safeguarding her husband's rights, property, and honour. The phrase *bi mā ḥafīza Allāh* elevates this safeguarding from a mere social convention into an act of worship grounded in divine ordinance.

The Qur'anic promises to the religious, such as divine guidance and true success (*hudā and falāh*), a good and tranquil life (*ḥayāh ṭayyibah*), rectification of deeds (*iṣlāh*), a way out

⁹⁰ Fauzi, *Al-Hikam minal Mu'amalat wal Mawarits wan Nikah wal Ath'imah Fii Ayatil Quranil Karim* (Master's Thesis, Islamic University of Madinah, Department of Tafsir, n.d.), 277

of every hardship (*makhraj*), and ease in all affairs (*yusr*), form a coherent causal framework in which the religiosity of each spouse produces marital harmony as its outcome. True success is concretely manifested in the blessing of a righteous spouse and pious children; rectification of deeds is reflected in the ability to speak gently, forgive shortcomings, and maintain kindness even during moments of tension; while the promises of *makhraj* and *yusr* assure believing couples that no marital crisis is permanent, for Allah provides both a way out of hardship and ease toward the restoration of harmony.

This study is limited to a textual-normative analysis of Qur'anic verses and does not empirically examine how contemporary Muslim couples actualise these values in everyday life. Cultural, educational, and personality factors may influence the relationship between textual prescriptions and lived realities, which remains an important area for further research.

D. CONCLUSION

This study examined the concept of religiosity among Muslim married couples in maintaining household harmony from the Qur'anic perspective through a thematic interpretation approach. The findings reveal that the Qur'an presents a comprehensive and multidimensional framework of marital religiosity in which the religiosity of both husband and wife is individually cultivated and relationally expressed. A religious husband is characterised by *taqwā*, responsible leadership (*qiwāmah*), patient religious guidance, kind treatment based on Sharī'ah and sound social custom (*'urf*), and financial responsibility according to his means. A religious wife is characterised by obedience to Allah and to her husband within the limits of Sharī'ah, as well as by safeguarding her husband's rights, property, and honour as an act of worship. When both spouses embody these values, they attain the blessings promised by Allah, such as guidance, a good life, ease in hardship, and household harmony.

This study contributes theologically by demonstrating that marital religiosity in the Qur'an is an integrated system, academically by bridging modern psychological studies of religiosity with the classical tafsīr tradition, and practically by offering an applicable framework for building harmonious Muslim families. It is hoped that the internalisation of

this multidimensional Qur'anic religiosity will contribute to reducing divorce rates and improving the quality of Muslim family life.

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