



## THE INFLUENCE OF UNDERSTANDING FAMILY FIQH ON MUSLIM FAMILY HARMONY IN THE AL-MUDATSIR STUDY GROUP

**Khoirul Ahsan, Muhammad Abu Riva'i, Abdul Rahman Ramadhan**

Sekolah Tinggi Dirasat Islamiyah Imam Syafi'i Jember

[khoirulahsan.ka@gmail.com](mailto:khoirulahsan.ka@gmail.com), [m.aburivai@gmail.com](mailto:m.aburivai@gmail.com), [abdulrahmanramadhan95@gmail.com](mailto:abdulrahmanramadhan95@gmail.com)

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### ABSTRACT

The research objectives is to analyse the effect of understanding family fiqh on Muslim family harmony. Family harmony, as a cornerstone of societal well-being, has garnered significant attention across diverse cultural and religious contexts, with the Islamic perspective offering a comprehensive framework for understanding and achieving familial contentment and stability. This research uses a quantitative approach with data collection methods through questionnaires. Respondents in this research were the Al Mudatsir recitation group, Sumbesari District, Jember. The variables analysed included understanding of family fiqh as the independent variable and family harmony as the dependent variable. The data analysis technique used was simple regression to measure the effect of understanding family fiqh on family harmony using JASP software. The finding of this research indicate that the understanding of family fiqh has a significant effect on family harmony in the Al-Mudatsir Jember research group. The magnitude of the influence of the understanding of family fiqh has a significant effect on family harmony in the Al-Mudatsir Jember research group is 19.8%. The remaining 80.2% is influenced by other factors not discussed in this research.

### A. INTRODUCTION

Family harmony, as a cornerstone of societal well-being, has garnered significant attention across diverse cultural and religious contexts, with the Islamic perspective offering a comprehensive framework for understanding and achieving familial contentment and

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stability.<sup>173</sup> The concept of a harmonious family within Islam is often articulated through the principles of sakinah, mawaddah, and rahmah, which encapsulate the ideals of tranquility, love, and compassion, respectively.<sup>174</sup> These principles serve as guiding lights for Muslim families striving to cultivate an environment of mutual respect, understanding, and support.<sup>175</sup> Understanding family fiqh plays a crucial role in shaping the dynamics of Muslim families, providing a structured framework for navigating marital relationships, parental responsibilities, and familial obligations in accordance with Islamic teachings.<sup>176</sup>

Family fiqh, which encompasses the Islamic jurisprudence pertaining to family matters, offers detailed guidelines on various aspects of family life, including marriage, divorce, inheritance, and child-rearing. The Quran provides a detailed discussion of family affairs, showing how important family is within the Islamic faith.<sup>177</sup> By adhering to the principles of family fiqh, Muslim families can foster stronger bonds, resolve conflicts amicably, and create a nurturing environment for the holistic development of each family member.

The family is the most fundamental institution of human life.<sup>178</sup> Family harmony is one of the main pillars in forming a prosperous and civilised society,<sup>179</sup> Family harmony is one of the main pillars in forming a prosperous and civilised society.<sup>180</sup> A deep understanding

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<sup>173</sup> Muhammad Yousuf and Farhat Aziz, "The Role of Family in Social Harmony and Sustainable Development: A Study in Islamic Perspective," *ال بصيرة* 11, no. 1 (June 2022): 81–94, <https://doi.org/10.52015/albasirah.v11i01.123>.

<sup>174</sup> Masri Masri, "Konsep Keluarga Harmonis Dalam Bingkai Sakinah, Mawaddah, Warahmah," *Jurnal Tahqiqah: Jurnal Ilmiah Pemikiran Hukum Islam* 18, no. 1 (2024): 109–23.

<sup>175</sup> Abdurrahman Zubair Abdurrahman Zubair and Muhammad Yassir Muhammad Yassir, "Analisis Perubahan Dinamika Peran Purna Pekerja Migran Indonesia Perempuan dalam Keluarga Di Desa Dukuh Deompok Perspektif Hukum Islam," *CENDEKIA Jurnal Ilmu Pengetahuan* 5, no. 3 (July 2025): 811–22, <https://doi.org/10.51878/cendekia.v5i3.6007>.

<sup>176</sup> Muhammad Abror Rosyidin, "Forming the Sakinah Household in the Perspectives of KH. M. Hasyim Asy'ari," *Nusantara Indonesian Journal of Islamic Studies* 2, no. 1 (January 2022): 1–28, <https://doi.org/10.54471/nusantara.v2i1.10>.

<sup>177</sup> Jihan Abdullah, "Kesetaraan Gender dalam Islam," *Musawa Journal for Gender Studies* 1, no. 1 (2009): 107–14.

<sup>178</sup> Karimullah, Suud Sarim. "The Urgency of Building Legal Awareness on Care of Children in the Family." *Amsir Law Journal* 3, no. 2 (2022).

<sup>179</sup> Sainul, Ahmad. "Konsep Keluarga Harmonis dalam Islam." *Jurnal AL-MAQASID: Jurnal Ilmu Kesyariahan dan Keperdataan* 4, no. 1 (2018): 86–98.

<sup>180</sup> Riska Dwi Novianti, Mariam Sondakh, and Meiske Rembang, "Komunikasi Antarpribadi dalam Menciptakan Harmonisasi (Suami Dan Istri) Keluarga Di Desa Sagea Kabupaten Halmahera Tengah," *ACTA DIURNA KOMUNIKASI* 6, no. 2 (June 2017): 2, 2, <https://ejournal.unsrat.ac.id/v3/index.php/actadiurnakomunikasi/article/view/16203>.

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of family jurisprudence is crucial for Muslim couples in carrying out their roles and responsibilities in accordance with Islamic teachings. Family jurisprudence not only regulates the legal aspects of marriage, but also covers the ethics, rights, and obligations between husband, wife, and children. This knowledge is expected to be the foundation in building harmonious interactions and overcoming conflicts that may arise in the household. A good understanding of family fiqh is believed to contribute to the creation of harmony in the household, which in turn has an impact on the resilience of the Muslim family as a whole.

Therefore, this research aims to fill the gap by quantitatively examining the extent to which understanding of family fiqh affects harmony in Muslim households. The results of this research are expected to provide a practical contribution for Muslim couples in improving the quality of husband and wife relationships as well as a reference for the development of premarital education and family counselling programs based on Islamic values. The results of the searches that have been carried out by researchers, there are several scientific studies found with the proximity of the problems studied in this research, including:

*First*, research conducted by Tiara, et al, the approach used in the research was a qualitative approach with a case research type of research. The results showed that the planning of women's extracurricular activities in improving understanding of women's fiqh includes setting goals, namely to increase the understanding of female students about women's fiqh; planning materials, namely menstruation, istihadah, nifas, female aurat, Muslim clothing; determining strategies and methods, namely expository strategies, lecture and question and answer methods; developing learning resources.<sup>181</sup>

*Second*, a research by Putri. The approach used in the research was a quantitative approach with a quasi-experimental method with a *Pretest-Posttest Control Group Design*. The results showed that the experimental group had a higher average post test score (85.6) than the control group (75.2). The t-test analysis showed a significant difference between the two groups ( $p < 0.01$ ), which indicated that the PBL method was more effective in improving fiqh comprehension. The effect size analysis resulted in a Cohen's d value of 1.23, which indicates the great influence of the PBL method on student learning outcomes. In addition,

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<sup>181</sup> Tiara Anggraini Napitupulu, Ali Imran Sinaga, and Ahmad Darlis, "Efektivitas Ekstrakurikuler Keputrian dalam Meningkatkan Pemahaman Fikih Wanita pada Siswi SMA Negeri 9 Medan," *Jurnal Kualitas Pendidikan* 2, no. 2 (2024): 117–28.

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observation of the learning process showed that experimental group students were more active in discussions, problem solving, and application of fiqh concepts in real-life contexts.<sup>182</sup>

*Third*, research conducted by Doni Eka Putra, the approach used in the research is a quantitative approach. The results of this research indicate that the level of understanding of Islam affects community productivity in Kuranji District, Padang City. In accordance with religious doctrine and theory that religion has an interconnected influence with economic behaviour, especially in terms of community productivity. The low level of understanding of Islamic religion will also be low community productivity and vice versa. although between these two variables has a weak relationship but has an influence relationship between the two.<sup>183</sup>

*Fourth*, research conducted by Imamul et al., the approach used in the research is a quantitative approach. The results showed that early marriage has an influence on family harmony. Early marriage is also said to result in many conflicts that occur in the family. This is due to the unstable emotions of both the husband and the wife.<sup>184</sup> *Fifth*, research by Edy, et al, the approach used in the research is a qualitative approach. The results of this research indicate that the implications of early marriage or underage marriage are that married couples who marry young cannot fulfil or do not know the rights and obligations as husband and wife, this arises because of their physical and mental immaturity which tends to both have high selfishness.<sup>185</sup>

*Sixth*, research conducted by Hariadi et al., the approach used in the research was a quantitative approach. The results showed that the value of r-count & r-table is 0.871 & 1.729, so the null hypothesis (Ho) is rejected and the alternative hypothesis (Ha) is accepted at the 5% significance level so that it can be interpreted that there is a relationship between family

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<sup>182</sup> Putri Oktavia et al., “Pengaruh Metode Pembelajaran Problem-Basedlearning Terhadap Pemahaman Fikih di Perguruan Tinggi Islam,” *An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)* 3, no. 6 (2024): 425–30.

<sup>183</sup> Doni Eka Putra, “Pengaruh Pemahaman Agama Islam terhadap Produktivitas Masyarakat di Kecamatan Kuranji Kota Padang,” *RISALAH IQTISADIYAH: Journal of Sharia Economics* 1, no. 1 (2022): 47–53.

<sup>184</sup> Imamul Arifin, Akmal Nurhidayat, and Marjoko Panji, “Pengaruh Pernikahan Dini dalam Keharmonisan Keluarga,” *Jurnal Pendidikan Sosial Keberagaman* 8, no. 2 (2021).

<sup>185</sup> Edy Kurniawansyah, Ahmad Fauzan, and Eni Tamalasari, “Implikasi Pernikahan Dini terhadap Keharmonisan Keluarga di Sumbawa,” *Jurnal Pendidikan Sosial Keberagaman* 8, no. 1 (2021).

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harmony and aggressive behaviour in students of Madrasah Raudlatusshibyan NW Belencong, 2019/2020 academic year.<sup>186</sup>

The difference between this research and the previously mentioned studies is that this research examines the effect of fiqh understanding on Muslim family harmony. Researchers are interested in conducting research with quantitative methods to determine the extent to which understanding of marriage fiqh affects family harmony. Several previous studies have highlighted various factors that influence the harmony of Muslim households. For example, effective communication between husband and wife and emotional intelligence both play a significant role in creating a harmonious relationship.<sup>187</sup> However, studies that specifically examine the direct effect of understanding family fiqh on the level of Muslim family harmony are still limited.

By investigating how comprehension of family fiqh (Islamic jurisprudence on familial relations) correlates with household harmony, this study addresses a notable gap in the literature: while factors such as communication and emotional intelligence have been examined, the direct influence of fiqh knowledge remains underexplored. The findings will offer empirical evidence to inform Islamic educational curricula, premarital counseling, and community workshops, enabling religious educators and counselors to design targeted modules that clarify spouses' rights and responsibilities. Ultimately, this research will bridge theory and practice, providing data-driven recommendations to strengthen marital cohesion and reduce conflict in Muslim families.

Modern socio-cultural shifts such as urbanization and changing gender roles have strained traditional Islamic family structures, often resulting in declining trust and increased disputes among Muslim couples. In light of rising divorce rates and intra-familial tensions, it is urgent to identify faith-based interventions that reinforce both spiritual and legal foundations of marriage. By quantifying the impact of family-fiqh literacy on domestic harmony, this study responds to immediate community needs, offering evidence needed to

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<sup>186</sup> Hariadi Ahmad, Lidya Lali Wurru, and Jessica Festy Maharani, "Hubungan antara Keharmonisan Keluarga dengan Perilaku Agresif pada Siswa Madrasah Aliyah Raudlatusshibyan Nw Belencong Tahun Pelajaran 2019/2020," *Realita: Jurnal Bimbingan Dan Konseling* 6, no. 1 (2021).

<sup>187</sup> Yasin Arief et al., "Faktor-Faktor yang Mempengaruhi Keharmonisan Rumah Tangga Muslim di Jawa Tengah," *Adhki: Journal of Islamic Family Law* 5, no. 1 (2023): 17–30.

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develop pre-emptive, culturally appropriate educational initiatives that bolster family resilience.

This research will contribute academically by enriching applied Islamic psychology and family law scholarship with quantitative data on the role of fiqh understanding, and practically by providing clear guidance for Imams, marriage counselors, and Islamic institutions to integrate family fiqh content into training programs. In doing so, it aspires to help Muslim couples cultivate *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (mercy) in their homes, thereby supporting the social fabric of Muslim communities amid contemporary challenges.

## B. METHOD

This research is research with a quantitative approach, which is research that collects data in the form of numbers or qualitative data that are summarised, for example, on a measurement scale.<sup>188</sup> The data collection technique used in this research is a questionnaire or questionnaire. The questionnaire is a data collection technique by giving a set of questions or written statements to respondents to answer.<sup>189</sup> The variables examined in this research consist of dependent variables and independent variables.<sup>190</sup> The dependent variable (*x*) is the dependent variable, in this research it is the understanding of fiqh. While the independent variable (*y*) is an unrelated variable, in this research is family harmony.

Respondents in this research were taken from the Al Mudatsir recitation group, Sumbersari Jember District. The data obtained were then analysed by simple linear regression test using the JASP (*Jeffreys's Amazing Statistics Program*) application to determine the extent of the influence of family fiqh understanding on family harmony. Simple regression is an analysis that consists of only two variables, namely the independent variable and the dependent variable.<sup>191</sup> Simple regression is used in this research to test the effect of patriarchal culture on gender roles in the division of household tasks.

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<sup>188</sup> Rifa'i Abubakar, *Pengantar Metode Penelitian* (Yogyakarta: SUKA-Press UIN Sunan Kalijaga, 2021).

<sup>189</sup> Sulaiman Saat and Sitti Mania, *Pengantar Metodologi Penelitian Panduan Bagi Pemula* (Gowa: Pustaka Almaida, 2020).

<sup>190</sup> Hardani, Nur Hikmatul Auliya, and Helmina Andriani, *Metode Penelitian Kualitatif & Kuantitatif* (Yogyakarta: Pustaka Ilmu, 2020).

<sup>191</sup> Syafrida Hafni Sahir, *Metodologi Penelitian* (Bantul: KBM Indonesia, 2021).

## C. RESULTS AND DISCUSSION

Based on the data collected from 65 respondents, the age of the respondents ranged from 25 to 65 years old with an average of about 43 years old, while the age of the spouse ranged from 23 to 71 years old with an average of about 46 years old. The length of marriage also shows significant variation, ranging from 0 to 35 years and averaging 18 years, indicating that the majority of families are at a mature phase of marriage. In terms of education, around 44 per cent of respondents have at least a high school education, while around 46 per cent have a bachelor's degree; for spouses, around 35 per cent have completed a high school education and 42 per cent have a bachelor's degree.

Regarding the number of children, the data shows a variation from 0 to 5 children per family with an average of 2 to 3 children, reflecting the tendency of productive families that still prioritise family values. In terms of occupation, around 70 per cent of respondents were housewives, while their spouse's occupation was dominated by private employees (around 35 per cent), followed by self-employed, civil servants, and other professions such as traders. These conditions illustrate a stable family structure, with a fairly good educational background and traditional division of roles, so that it has strong potential in supporting family harmony through a deep understanding of family fiqh.

Based on the results of data collection collected by researchers from questionnaires distributed via *Google Form* and questionnaires, the validity is tested to ensure that each question or item in the questionnaire is truly relevant and measures the variable to be measured and gets data accurately from respondents' answers. The validity test was conducted using the correlation method with the help of JASP (*Jeffreys's Amazing Statistics Program*) software. The results of the analysis are presented in tables 1 and 2 below:

Table 1. Validity Test Results of Variable X

Pearson's Correlations

Variable	X.p1	X.p2	X.p3	X.p5	X.p6	X.p7	X.p8	X.p9	X.p92	X.p11	$\Sigma X.p$
1. X.p1	Pearson's r	—									
	p-value	—									
2. X.p2	Pearson's r	0.821	—								
	p-value	< .001	—								
3. X.p3	Pearson's r	0.307	0.294	—							
	p-value	0.013	0.018	—							
4. X.p5	Pearson's r	0.343	0.303	0.277	—						
	p-value	0.005	0.014	0.026	—						
5. X.p6	Pearson's r	0.342	0.404	0.289	0.544	—					
	p-value	0.005	< .001	0.020	< .001	—					
6. X.p7	Pearson's r	0.397	0.417	0.330	0.626	0.531	—				
	p-value	0.001	< .001	0.007	< .001	< .001	—				
7. X.p8	Pearson's r	0.393	0.404	0.284	0.286	0.436	0.345	—			
	p-value	0.001	< .001	0.022	0.021	< .001	0.005	—			
8. X.p9	Pearson's r	0.171	0.176	0.178	0.279	0.152	0.248	0.358	—		
	p-value	0.173	0.161	0.156	0.024	0.227	0.046	0.003	—		
9. X.p92	Pearson's r	0.151	0.252	0.316	0.095	0.335	0.240	0.286	0.258	—	
	p-value	0.230	0.043	0.010	0.449	0.006	0.054	0.021	0.038	—	
10. X.p11	Pearson's r	0.206	0.213	0.477	0.190	0.385	0.369	0.382	0.210	0.254	—
	p-value	0.099	0.088	< .001	0.129	0.002	0.002	0.002	0.093	0.041	—
11. $\Sigma X.p$	Pearson's r	0.656	0.679	0.591	0.701	0.721	0.763	0.629	0.462	0.496	0.475
	p-value	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001	—

Based on the validity test results above, all variable X question items have a significance value of less than 5%. Thus, all items in the questionnaire are declared valid and can be used as research instruments.

Table 2. Y Variable Validity Test Results

Pearson's Correlations

Variable	Y.p1	Y.p2	Y.p3	Y.p4	Y.p5	Y.p6	Y.p7	Y.p8	Y.p9	Y.p10	$\Sigma Y.p$
1. Y.p1	Pearson's r	—									
	p-value	—									
2. Y.p2	Pearson's r	0.270	—								
	p-value	0.030	—								
3. Y.p3	Pearson's r	0.628	0.276	—							
	p-value	< .001	0.026	—							
4. Y.p4	Pearson's r	0.364	0.121	0.446	—						
	p-value	0.003	0.338	< .001	—						
5. Y.p5	Pearson's r	0.440	0.219	0.561	0.363	—					
	p-value	< .001	0.080	< .001	0.003	—					
6. Y.p6	Pearson's r	0.314	0.384	0.377	0.353	0.419	—				
	p-value	0.011	0.002	0.002	0.004	< .001	—				
7. Y.p7	Pearson's r	0.664	0.261	0.697	0.455	0.634	0.602	—			
	p-value	< .001	0.035	< .001	< .001	< .001	< .001	—			
8. Y.p8	Pearson's r	0.456	0.396	0.601	0.276	0.407	0.511	0.580	—		
	p-value	< .001	0.001	< .001	0.026	< .001	< .001	< .001	—		
9. Y.p9	Pearson's r	0.670	0.240	0.501	0.466	0.436	0.476	0.667	0.549	—	
	p-value	< .001	0.054	< .001	< .001	< .001	< .001	< .001	< .001	—	
10. Y.p10	Pearson's r	0.688	0.374	0.630	0.377	0.459	0.439	0.686	0.620	0.730	—
	p-value	< .001	0.002	< .001	0.002	< .001	< .001	< .001	< .001	< .001	—
11. $\Sigma Y.p$	Pearson's r	0.769	0.464	0.787	0.605	0.671	0.662	0.860	0.754	0.809	0.832
	p-value	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001	—

Based on the validity test results above, all variable Y question items have a significance value of less than 5%. Thus, all items in the questionnaire are declared valid and can be used as research instruments. After the validity test is carried out, the data obtained is tested for reliability which serves to assess the extent of the consistency of a questionnaire used in research. With this test, the questionnaire is reliable in measuring research variables, even though it is used repeatedly with the same instrument, such as a questionnaire or questionnaire.<sup>192</sup> The results of the reliability test of the family fiqh understanding variable (X) and family harmony (Y) can be seen in table 3 and table 4 below:

**Table 3. X Variable Reliability Test Results**

<i>Frequentist Scale Reliability Statistics</i>				
Coefficient	Estimate	Std. Error	95% CI	
			Lower	Upper
Coefficient $\alpha$	<b>0.824</b>	0.040	0.746	0.901

**Table 4. Y Variable Reliability Test Results**

<i>Frequentist Scale Reliability Statistics</i>				
Coefficient	Estimate	Std. Error	95% CI	
			Lower	Upper
Coefficient $\alpha$	<b>0.895</b>	0.020	0.856	0.933

A research instrument can be said to be reliable if the *alpha* ( $\alpha$ ) value is more than 0.7. Based on the analysis results displayed in the two tables above, the *alpha* ( $\alpha$ ) value on each variable is 0.824 and 0.895. This value is above the 0.7 threshold, which means that the questionnaire used in this research has a high level of reliability. Thus, the instrument can be trusted to produce consistent and stable data when used repeatedly. Therefore, this questionnaire is suitable for use in research to obtain valid and accountable results. Furthermore, the research data was tested for normality which aims to determine whether the research data is normally distributed or not. Good regression requires that the research data

<sup>192</sup> Riko Al Hakim, Ika Mustika, and Wiwin Yuliani, "Validity and Reliability of Achievement Motivation Questionnaire," *FOCUS: Study of Guidance and Counselling in Education* 4, no. 4 (2021): 263-68.

must follow a normal distribution. The results of the normality test using the Kolmogorov-Smirnov method can be seen in table 5 below:

**Table 5. Normality Test Results**

<i>Fit Statistics</i>		
Test	Statistic	p
Kolmogorov-Smirnov	0.120	<b>0.316</b>

From the results of the Kolmogorov-Smirnov normality test above, a significance value of 0.316 was obtained, which is greater than 0.05. It can be concluded that the independent variable, namely understanding of family fiqh (X) and the dependent variable, namely family harmony (Y), come from a normal population at the 0.05 significance level. Statistically, both variables are normally distributed and suitable for use as research data. After conducting a normality test, a heteroscedasticity test is then carried out which aims to determine whether there are differences in residual variances between one observation and another in the regression model. The results of the heteroscedasticity test can be seen in table 6 below:

**Table 6. Heteroscedasticity Test Results**

<i>Coefficients</i>						
Model		Unstandardised	Standard Error	Standardised	t	p
M <sub>0</sub>	(Intercept)	0.047	1.062		0.044	0.965
M <sub>1</sub>	(Intercept)	0.815	1.453		0.561	0.577
	dABSRES	-0.150	0.192	-0.098	-0.777	<b>0.440</b>

Based on the results of the heteroscedasticity test using the absolute residual method (ABSRES), a significance value of 0.440 is obtained which is greater than 0.05. Thus, it can be concluded that the regression model in this research does not experience symptoms of heteroscedasticity and fulfills the assumption of homoscedasticity, so the regression model is suitable for further analysis. The simple linear regression analysis test aims to measure the influence of the variable understanding of family fiqh (X) and the dependent variable, namely

family harmony (Y).<sup>193</sup> The results of simple linear regression analysis can be seen in table 7 and table 8 below:

**Table 7. Simple Linear Regression Analysis**

<i>Coefficients</i>						
Model		Unstandardised	Standard Error	Standardised	t	p
M <sub>0</sub>	(Intercept)	0.047	1.062		0.044	0.965
M <sub>1</sub>	(Intercept)	0.024	0.959		0.025	0.980
	dX	0.740	0.189	0.445	3.915	.001

Based on the results of simple linear regression analysis, it is known that the significance value for the variable understanding of family fiqh (X) is less than 0.001, which means it is also smaller than 0.05. This shows that there is a significant influence between understanding family fiqh (X) and the dependent variable, namely family harmony (Y). This shows that there is a significant influence between the understanding of family fiqh (X) and the dependent variable, namely family harmony (Y). The regression coefficient value of the family harmony variable is 0.740 with a calculated t value of 3.915 indicating a positive influence, which means that the higher the understanding of family fiqh, the higher the family harmony.

**Table 8. Coefficient of Determination Results**

<i>Model Summary - dY</i>				
Model	R	R <sup>2</sup>	Adjusted R <sup>2</sup>	RMSE
M <sub>0</sub>	0.000	0.000	0.000	8.497
M <sub>1</sub>	0.445	0.198	0.185	7.670

*Note.* M<sub>1</sub> includes dX

Based on the results of data analysis in the Model Summary table, the coefficient of determination (R *Square*) value is 0.198. This value indicates that the family harmony variable

<sup>193</sup> Sarbaini Sarbaini, Zukrianto Zukrianto, and Nazaruddin Nazaruddin, "The Effect of Poverty Level on the Construction of Livable Houses in Riau Province Using the Simple Regression Analysis Method," *Journal of Applied Industrial Technology and Management* 1, no. 3 (2022), <https://doi.org/10.55826/tmit.v1iIII.46>.

contributes 19.8% to the STDI Imam Syafi'i Jember employee performance variable. Meanwhile, the remaining 80.2% is influenced by other factors not discussed in this research. This research shows that understanding family fiqh has a significant effect on family harmony. The higher the individual's understanding of family fiqh, the higher the level of harmony in the household. The regression analysis results show a positive relationship between the two variables, with a regression coefficient value of 0.740 and a very low significance value (0.001), which confirms that this relationship is not coincidental. This illustrates that the teachings of family fiqh provide clear guidelines in living a harmonious home life.

According to Islamic teachings, the family is the main foundation for the creation of a healthy and prosperous society. Allah *subhanahu wa ta'ala* says,

وَمِنْ أَيْتَهُ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذِلِّكَ لَذِيْتَ لِفَوْءِمْ يَتَفَكَّرُونَ.

*"And among the signs of His greatness is that He has created for you mates of your own kind, that you may be inclined to them and feel secure in them, and that He has made love and affection between you. Indeed, in such there are signs (of Allah's greatness) for those who think."*

The verse teaches that the purpose of marriage is to create peace and love between husband and wife. By understanding family fiqh, each family member can better fulfil their role as husband, wife and parent. Good education according to family fiqh includes not only social, but also spiritual aspects, with the aim of creating lasting harmony in the family. Therefore, a deep understanding of Islamic teachings in family life is essential to build a harmonious and loving family.

## D. CONCLUSION

The data collected by the researcher shows that the respondents in this research describe a stable family structure, with a fairly good educational background and traditional division of roles, so that they have strong potential in supporting family harmony through a deep understanding of family fiqh. Based on the results of research and discussion, it can be concluded that the understanding of family fiqh has a significant effect on family harmony in the Al-Mudatsir Jember research group. The magnitude of the influence of understanding family fiqh has a significant effect on family harmony in the Al-Mudatsir research group

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Jember is 19.8%. The remaining 80.2% is influenced by other factors not discussed in this research.

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