

QUR'ANIC ETHICS AND DOMESTIC MORALITY: THE INDONESIAN MINISTRY OF RELIGIOUS AFFAIRS' EXEGESIS AND CONTEMPORARY FAMILY RESILIENCE

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Abstract

Amid growing concerns over divorce and domestic violence in Indonesia, reconstructing an applicable Qur'anic ethical framework for family life has become an urgent socio-religious imperative. This study examined how the Indonesian Ministry of Religious Affairs' exegesis, *Tafsir Kemenag*, reformulates household morality and connects textual hermeneutics with contemporary family resilience. A qualitative library-research design was employed, integrating thematic exegesis (*tafsir ma'wūdī*) with textual discourse analysis. The analysis focused on three normative scriptural loci: Qur'an 23:8, 4:21, and 30:21. The findings indicate that *Tafsir Kemenag* constructs a foundational triad of domestic ethics comprising mutual trust and relational responsibility, the sacred transcendental covenant of *mithāqan ghalīẓan*, and the dynamic psycho-spiritual equilibrium of *sakīnah*, *mawaddah*, and *rahmah*. Through a contextual, moderate, and *maqāṣidī* orientation, this state-authorized exegesis rejects patriarchal justifications for domestic violence, denies theological legitimacy to abusive marital conduct, and reinterprets *qawwamah* from unilateral authority into a relational ethic grounded in mutual service (*khidmah*) and shared domestic deliberation (*tashāwur*). The findings further demonstrate how this ethical

interpretation is translated into institutional and cultural practices through official premarital Marriage Guidance (*Bimwin*) modules delivered by local Offices of Religious Affairs and the popular mnemonic practice of *Tepuk Sakinah*. The study concludes that Qur'anic domestic ethics can contribute to family resilience when textual interpretation is connected with relational responsibility, nonviolence, reciprocal care, and practical social education. It thereby bridges theoretical exegesis and the sociological application of family-resilience values within Indonesia's living Qur'an context.

Keywords: Domestic Morality; Family Resilience; Living Qur'an; *Tafsir Kemenag*; *Tepuk Sakinah*

INTRODUCTION

The Quran serves as a comprehensive guide to life, not only regulating religious rituals but also providing moral guidance for human life (Zayd, 1994). The Quran's verses are imbued with moral values aimed at fostering noble character and a just and harmonious social order (Saeed, 2006). Morality in the Qur'an includes individual and social dimensions, such as honesty, justice, responsibility, trustworthiness, and mutual respect among fellow human beings (Rahman, 1982). In the institution of the family as the smallest unit of society, the Qur'an provides a very firm ethical foundation so that relations between family members are always protected by peace and justice (Esack, 2002).

However, the phenomenon of family disharmony in Indonesia is currently increasingly worrying, marked by a significant trend of increasing divorce rates every year (Kusmardani, 2024). Based on reports from the Central Statistics Agency (BPS) and the Indonesian Ministry of Religion, constant disputes and arguments are the dominant reasons for divorce (Rinaldo et al., 2023). It is exacerbated by the number of cases of Domestic Violence (*Kekerasan Dalam Rumah Tangga/KDRT*) which still shows alarming figures, where data from the Online Information System for the Protection of Women and Children (Simfoni PPA) records thousands of cases of violence against women and children that occur in the domestic sphere (Walkaromah & Khomairoh, 2023). This sociological reality shows a degradation in understanding of ethical values in the family, which in turn demands an effort to re-interpret and strengthen the moral values of the family that are sourced from religious teachings in order to create a solid foundation for the household.

The Qur'an positions marriage as a very strong bond (*mitsāqan ghalizā*), which necessitates a solid moral foundation in every interaction (Shihab, 2002). The ideal vision of

the family in Islam is the realization of conditions of *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion) (Nur et al., 2025). Morality in the household is not just a complement, but rather the main pillar that colors the relationship between husband and wife to treat each other in a good way (*mu'āsyarah bi al-ma'rūf*) (Shihab, 2002). In Fazlur Rahman's view, the Qur'an is a moral book that provides ethical direction for humans in all aspects of life, including the family institution (Umair & Said, 2023). Therefore, returning to the values of the Qur'an through the tools of interpretation is an urgent need to answer the challenges of the current crisis of family morality.

This study focuses on the Tafsir of the Qur'an and its interpretation published by the Indonesian Ministry of Religious Affairs (Tafsir Kemenag) (Lajnah Pentashih Mushaf Al-Qur'an, 2011). This interpretation was chosen because it is the official interpretation published by a state institution, thus having religious authority in guiding the development of Muslim families in Indonesia. Furthermore, the Tafsir Kemenag is known for its moderate approach (*wasatīyyah*) and attempts to relate the contents of the Qur'an to the context of contemporary Indonesian society (Tidjani et al., 2026). As the main reference for religious instructors at the Office of Religious Affairs (*Kantor Urusan Agama/KUA*), the Ministry of Religion's interpretation has a direct influence in shaping religious views and practices in society, especially in marriage guidance (Bimwin) (Rifai et al., 2026).

In today's digital society, the dissemination of religious values is shifting toward more popular and recreational pursuits. The emergence of the "Tepuk Sakinah" phenomenon, popularized by the Religious Affairs Office (KUA) and viral on various social media platforms, is concrete evidence of the government's efforts, through the Ministry of Religious Affairs, to simplify messages about domestic morality (Fauzan & Gani, 2025). *Tepuk Sakinah* (The Sakinah Clap) is not just a ceremonial chant, but rather a public communication instrument that encapsulates crucial points such as loyalty, affection, and responsibility into a narrative that is easily remembered by prospective brides and grooms and married couples. This phenomenon reflects efforts to adapt the normative messages of the Quran into popular culture for effective outreach in the field. Considering its massive function in the Marriage Guidance (Bimwin) program, "Tepuk Sakinah" is an interesting object to test its theological relationship with the official state sources of interpretation (Ardi et al., 2026).

Studies on domestic ethical values and interpretation of the Qur'an in Indonesia have been widely explored by scholars, such as the research of Mukminin et al. (2025) which emphasized that the Thematic Interpretation of the Ministry of Religious Affairs of the

Republic of Indonesia seeks to integrate the moral values of the Qur'an with the spirit of Indonesianness in order to create marital harmony, which is strengthened by the findings of Sartika (2023) regarding the significance of the concept of *mu'asyarah bil ma'ruf* in the text of the interpretation of the Ministry of Religious Affairs as a pillar of preventive morals against domestic conflict. On the other hand, Prambudi (2025) examine that the degradation of domestic morality is a major trigger for the vulnerability of divorce and the weakening of the protective function of modern families, while Triyaningsih (2026) highlight the effectiveness of internalizing religious-normative values in building family resilience amidst the challenges of contemporary social disruption. However, most previous research tends to examine the interpretation of the Indonesian Ministry of Religious Affairs' Tafsir only through a hermeneutic-textual review separate from practical family resilience instruments, or only examines family resilience from a purely sociological perspective. Therefore, the novelty of this research lies in the holistic integration of moral verses in the Indonesian Ministry of Religious Affairs' Tafsir, which are directly contextualized into an applicable axiological framework in mitigating moral vulnerability and strengthening contemporary family resilience.

METHOD

This research applies a qualitative paradigm based on library research by integrating thematic interpretation (*tafsīr ma'wūdī*) and textual discourse analysis. This approach is epistemologically designed to uncover the meaning structure, axiological structure, and hermeneutic orientation of verses on domestic morality within the official corpus of interpretations by state religious authorities (Satori & Komariah, 2017; Suwendra, 2018). This methodological integration allows for the exploration of texts not merely as static doctrinal entities, but as products of religious thought interacting with the socio-historical context and family development policies in Indonesia.

The data corpus was systematically collected through textual documentation and critical inventory techniques, classified into two levels of sources. The primary source relies on the text of the Qur'an and its Interpretation: Improved Edition published by the Ministry of Religious Affairs of the Republic of Indonesia, with the analysis focusing on the textual loci of QS. Al-Mu'minūn [23]: 8, QS. An-Nisā' [4]: 21, and QS. Ar-Rūm [30]: 21, which represents the trilogy of the foundations of family morality (trust, strong bonds/*mithāqan ghalīẓan*, and loving-kindness/*mawaddah wa rahmah*). Meanwhile, secondary sources include

comparative tafsir works—particularly M. Quraish Shihab's *Tafsir Al-Mishbah*—as well as official state policy modules such as the Marriage Guidance (*Bimwin*) guide and recent literature on Islamic family resilience (Shihab, 2002).

Data analysis was operationalized using qualitative content analysis techniques tightly combined with the stages of the thematic formulation method of ‘Abd al-Ḥayy al-Farmawī. The analytical procedure was carried out through the following stages (Huberman, 1994): (1) categorization and synchronization of selected verses; (2) tracing intertextual relations through semantic analysis of vocabulary, *asbāb al-nuzūl*, and *munāsabah al-āyāt*; (3) triangulation of interpretation with a corpus of hadith and comparative interpretations; and (4) reconstruction of the conceptual framework of family ethics (Farid et al., 2023). These textual findings are then drawn into contemporary discourse to test the relevance and adaptability of state interpretations in responding to the disruption of morality and the dynamics of modern family resilience in Indonesia (Shihab, 2013).

RESULTS

Methodological Description and Characteristics of the Interpretation of the Ministry of Religion of the Republic of Indonesia

The compilation of the *Tafsir of the Qur'an and its Interpretation* by the Indonesian Ministry of Religious Affairs has a long history that began in 1972 through the establishment of the Organizing Council for the Interpretation of the Qur'an based on the Decree of the Minister of Religious Affairs (KMA). This process involved prominent figures and experts in Indonesian Islamic sciences, such as Prof. R.H.A. Soenarjo, S.H., Prof. H. Bustami A. Gani, Prof. K.H. Ibrahim Hosen, LML., Prof. Dr. K.H. Muchtar Yahya, and Dr. J.S. Badudu as a language expert. Comprehensive improvements were carried out in the period 1998–2004 and continued with the 2011 refined edition by the Lajnah Pentashih Mushaf Al-Qur'an of the Research and Development and Training Agency of the Indonesian Ministry of Religious Affairs, which also involved a team of experts from the Indonesian Institute of Sciences (LIPI) for the study of the *kauniyyah* verses (Lajnah Pentashih Mushaf Al-Qur'an, 2011).

Methodologically, the *Qur'an and its Interpretation* published by the Indonesian Ministry of Religious Affairs adopts the *tahliḥi* (analytical) method, which examines verse by verse according to the order of the Uthmani Mushaf. Although based on the classical

tradition of interpretation, this work is packaged in a modern systematics designed to facilitate contemporary readers. The structure of the discussion is built sequentially, starting with the division of themes/titles of groups of verses, the inclusion of texts and translations, linguistic explanations (*mufradāt*), relationships between verses (*munāsabah*), the historical context of interpretation (*asbāb al-nuzūl*), elaboration of substantive meanings, and a closing synthesis in the form of conclusions and practical guidance (*hidāyah*) (Farid et al., 2023).

The religious character of this interpretation is firmly rooted in the *Ahlussunnah wal Jama'ah* (Sunni) tradition combined with linguistic precision. In the theological and jurisprudential realms, its explanation aligns with the principle of moderation of faith and the Shafi'i school of jurisprudence, which is the mainstream of Indonesian Muslim society (Mujani et al., 2022). This normative foundation is strengthened through proportional linguistic analysis (*al-ittijāh al-lughawī*)—not merely examining grammatical rules theoretically, but ensuring semantic accuracy and lexical meaning so that the message of revelation is conveyed authentically and its validity can be accounted for (Shihab, 2013).

From a practical and contextual perspective, the Ministry of Religious Affairs' interpretation projects a moral and *mu'amalah* approach that emphasizes issues of family law (*al-aḥwāl al-syakṣiyyah*) and social ethics. The legal approach presented is applicative and solution-oriented, considering the socio-cultural dynamics of Indonesian society without abandoning the universal principles of sharia. This orientation makes the interpretation not merely a theoretical religious literature but also a guide to living law relevant to addressing domestic problems and public relations.

The distinctive excellence of this interpretation is further evident through the integration of scientific (*kaunīyah*) and *adabī ijtīmā'ī* (*hidā'ī*) aspects. The involvement of scientific experts (such as the contributions of LIPI/BRIN researchers) allows for a measurable explanation of the verses of the universe through the lens of modern science, bridging scientific rationality with the truth of revelation (Lajnah Pentashih Mushaf Al-Qur'an, 2011). All of these multidimensional analyses lead to the *hidā'ī* pattern, namely the emphasis on down-to-earth moral, spiritual and ethical messages of humanity, so that the Qur'an is always present as a real guide to life amidst the currents of change in the times.

Interpretation of Verses on Household Morality in the Interpretation of the Ministry of Religion

The results of the analysis of the interpretation of the Qur'an and its interpretation show that the concept of household morality is formulated systematically through three main normative pillars which are intertwined.

1. Pillars of Trust and Responsibility (QS. Al-Mu'minun [23]: 8)

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ

The meaning: "*and people who keep their mandates and promises.*" (QS. Al-Mu'minun [23]: 8)

Linguistically, the choice of diction in this verse contains semantic depth that emphasizes the weight of a believer's moral responsibility. The use of the plural form of the word *amanat* (*sighat jam'*) indicates that trust is not a single entity, but rather a multidimensional spectrum of mandates encompassing divine trust, social relations, and even the private sphere. This diction is correlated with the word *'ahd*, which represents both a formal covenant and a moral commitment, and is reinforced by the word *rā'ūn*, which is rooted in *ra'ā*. The use of the *ism fā'il* form (*rā'ūn*) emphasizes that maintaining trust and promises is not merely a momentary act, but an active, ongoing, and consciously protective commitment, like a shepherd guarding his flock from potential danger (Lajnah Pentashih Mushaf Al-Qur'an, 2011).

From the perspective of the structure of *munāsabah*, this verse occupies a strategic position within the series of QS. Al-Mu'minun [23]: 1–11, which maps out comprehensive criteria for achieving true good fortune (*al-falah*). The placement of indicators of trustworthiness and integrity of commitment among the pillars of ritual—such as devotion to prayer and the payment of *zakat*—demonstrates that Islam does not dichotomize individual-spiritual piety and social-institutional piety. Authentic religiosity demands coherence between vertical devotion to God (*ḥabl min Allāh*) and the fulfillment of horizontal responsibilities to fellow human beings (*ḥabl min al-nās*). Thus, integrity in upholding trustworthiness is considered a theological prerequisite, equal in value to *mahdhab* worship in determining eschatological salvation (Ali, 2016).

The embodiment of the concept of trustworthiness is concretely manifested in the institution of the family through the dimension of fulfilling rights and obligations that are reciprocal. According to the Ministry of Religious Affairs' interpretation, marriage is positioned as a firm covenant (*mitsāqan ghalizhā*) that imposes functional roles based on

justice on husband and wife. The husband bears the mandate of leadership (*qiwāmah*), physical and psychological protection, and the provision of physical and spiritual sustenance, while the wife is entrusted with maintaining personal honor, the purity of lineage, and wise domestic governance (Amin et al., 2025). Intentional neglect or negligence in this division of roles is not only seen as a relational failure between individuals, but is also categorized theologically as a form of betrayal of God's trust that erodes the harmony of a harmonious family.

The second critical dimension lies in the protection of the privacy and confidentiality of the household institution. The Ministry of Religious Affairs' interpretation and the views of modern commentators emphasize that all forms of weakness, internal conflict, and the dynamics of marital intimacy constitute a sacred area of privacy that must be tightly guarded (Shihab, 2002). Maintaining a partner's secrets is a concrete manifestation of maintaining human dignity and the honor of the marital bond. In the modern context, the tendency to expose shame, disputes, or intimate family details to the public—especially through social media—is a form of desacralization of marriage as well as a serious violation of the ethics of trust that has the potential to destroy the psychological structure and moral resilience of the family.

2. Pillars of the Sanctity and Commitment of Marriage / *Mitsāqan Ghalīẓan* (QS. An-Nisa [4]: 21)

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُم إِلَىٰ بَعْضٍ وَآخَذَنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

The meaning: "How will you take it back, when you have had intercourse with one another (as husband and wife) and they (your wives) have made a strong covenant (marriage bond) with you?" (QS. An-Nisa [4]: 21)

The use of the phrase "*mitsāqan ghalīẓan*" in the Qur'an places the institution of marriage on a theological level with the most monumental divine commitments in the history of prophecy. By attaching this term to only three major events—the oath of the *Ulul 'Aẓmi* Prophets, the covenant of the Children of Israel before Mount Sinai, and the marriage contract—the Qur'an emphasizes that the marriage contract is not simply an ordinary civil contract. This sacredness binds the partners not only before human witnesses but also under a transcendental oath with God. Making marriage a *mitsāqan ghalīẓan* entails a strong moral

and spiritual responsibility, where any violation of the rights of a partner is considered a betrayal of that sacred covenant (Shaleh et al., 2026).

This dimension of sacredness is deeply internalized through the depiction of personal relationships through the expression "afḍā ba'dukum ilā ba'dīn." The interpretation of the Ministry of Religious Affairs and commentators interprets this phrase as a complete blending of body and soul, fusing emotional and physical boundaries through sexual intimacy and openness without barriers. This intimate closeness creates psychological vulnerability, where each surrenders their privacy and self-respect to their partner. Therefore, this intimacy should not become an opening for emotional domination or manipulation, but rather a foundation of affection, mutual trust, and a commitment to maintaining each other's secrets and honor (Shihab, 2002).

Based on this foundation of relationship, the Quran strictly prohibits all forms of exploitation and arbitrary power. One concrete manifestation of this is the absolute prohibition for a husband to seize, withdraw, or pressure his wife to hand over her dowry and property, especially during disputes or divorce proceedings. The dowry, in Islamic law, is not a purchase price or biological transaction fee, but rather a symbol of honor (*takrim*) and legal recognition of a woman's absolute ownership rights (Gillani et al., 2024). This prohibition on repossessing property affirms the ethical boundary that disappointment in a household does not legitimize the deprivation of financial rights or the abuse of a wife's dignity.

More broadly, this moral pillar demands a reconstruction of the perspective on protecting the economic and dignity of a spouse to free it from the trap of transactional commodification. Marriage should not be reduced to a profit-and-loss relationship vulnerable to unilateral termination without consideration of Islamic law and humanitarian ethics. Protecting a woman's financial security and mental stability is a logical consequence of the responsibility for just qawwamah. Upholding the commitment to *mītsāqan ghalīẓan* means creating a household structure that rejects all forms of domestic violence, prioritizes just deliberation, and positions spouses as equal subjects whose rights are fully protected (Hartwig & Akhtar, 2026).

3. Pillars of Emotional-Spiritual Balance / *Sakinah, Mawaddah, wa Rahmah* (QS. Ar-Rum [30]: 21)

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

The meaning: "And among His signs (of His greatness) is that He created for you mates from your own kind, so that you would be inclined and feel at ease with them, and He created between you feelings of love and affection. Indeed, in that there are truly signs for a people who think." (QS. Ar-Rum [30]: 21)

The principle of creating a partner from your own kind (*min anfusikum*) in the Ministry of Religious Affairs' interpretation lays a solid ontological foundation for equal dignity between men and women. This concept emphasizes that marital relations are not built on a hierarchy of submission or unilateral domination, but rather on the foundation of equal partnership (*musyarakah*). Because they originate from the same human essence, neither party has the right to feel superior (Hurnawijaya & Muhtolib, 2026). This understanding is essential for dismantling patriarchal bias and unequal power relations, so that household dynamics can be directed toward a reciprocal relationship that respects the rights, potential, and roles of each partner.

From this foundation of equality, *sakinah* emerges as the primary psychological and spiritual outlet in a marriage. This inner peace is not simply the absence of conflict, but rather the creation of a safe haven for the soul when facing the turbulence of modern life and external pressures. A household that achieves *sakinah* serves as a soothing haven, where husband and wife can express their inner vulnerabilities without fear of judgment (Arifin & Baharun, 2020). This spiritual bond serves as an anchor of emotional stability that maintains individual sanity while fostering collective family harmony.

At the relational level, the dimension of affection is articulated through the pillar of love, namely passionate love, physical attraction, and intense emotional attachment. Love becomes the driving force in the early to mid-life phase of marriage, where biological intimacy and psychological enthusiasm play a central role in uniting two distinct personalities. This element provides openness and warmth in daily interactions, fosters a passion for togetherness, and serves as a catalyst for couples to continue to admire each other and explore the potential of their relationship amidst the dynamics of character adaptation.

As physical factors begin to age and life's challenges become more complex, the pillar of mercy acts as both a refiner and a protector of the marital relationship. Unlike love, which often relies on mutual attraction, mercy transforms into mature love filled with empathy,

tenderness, and a willingness to selflessly sacrifice (altruistic love). This value of love is what maintains the integrity of a household when visual appeal, physical fitness, or financial stability begin to wane (Hughes, 2010). The harmonious integration of *sakinah* (love), *mawaddah* (love), and *rahmah* (mercy) ultimately creates a resilient, adaptive, and sustainable family structure that spans all phases of life.

Implications of Interpretation on Contemporary Family Resilience in Indonesia

The contextual and moderate interpretation in the Ministry of Religion's Tafsir represents an epistemological shift from a textual-patriarchal approach to a maqashidi-hermeneutical approach. This approach integrates religious texts with Indonesia's socio-cultural dynamics dialectically.

1. Deconstructing the Theological Legitimacy of Domestic Violence: From Hierarchical Authority to Relational Ethics

The in-depth theological and legal analysis of this point begins with a contextual hermeneutic of the problematic text in Surah An-Nisa': 34. The Ministry of Religious Affairs' interpretation reinterprets the *nushūz* and *dharaba* clauses not as a license to physically abuse or unilaterally subjugate a wife, but rather as part of a conflict resolution mechanism strictly limited by the principles of proportionality and nonviolence. Within this framework, physical, psychological, and economic neglect are understood as structural forms of injustice (*ẓulm*) that contradict the ethical goals of marriage (Ramadhan & Awaluddin, 2025). These actions ultimately nullify the leadership mandate, which should be exercised based on justice and responsibility.

This analysis also demonstrates the integration between *maqāṣid al-syarī'ah* and positive law in Indonesia. The principles of protecting life (*ḥifẓ al-naḥs*) and honor (*ḥifẓ al-'ird*) in Islamic jurisprudence (*fiqh*) intersect with the state legal framework, particularly Law Number 23 of 2004 concerning the Elimination of Domestic Violence. By connecting these two perspectives, the Ministry of Religious Affairs' interpretation seeks to close the doctrinal gap that perpetrators of violence have exploited to justify domestic domination in the name of religious obedience. Obedience in marital relations, therefore, cannot be separated from the principles of justice, protection, and respect for human dignity (Setyawan & Asyrofudin, 2026).

In this context, the concept of *qanwāmah* needs to be redefined based on the principle of *khidmah*. *Qanwāmah* is no longer understood as the privilege of power, but as a functional responsibility to protect, serve, and ensure the well-being of the family. Status as *qanwām* is not solely determined by the husband's position within the family structure, but rather by his ability to ethically discharge his duties (Hidayat et al., 2025). Therefore, when a husband commits violence, he not only violates positive law and the principles of *maqāṣid al-syarī'ah*, but also loses his theological and ethical legitimacy as a *qanwām*.

2. Paradigm Transformation Towards Shared Leadership: A Structural Response to Contemporary Realities

From a family sociology perspective, this transformation marks the adaptation of Islamic law to the restructuring of gender roles in the modern family. The shift from the traditional breadwinner model to an egalitarian partnership is driven by urbanization, increasing levels of women's education, and the reality of dual-earner families that demand role flexibility. The Ministry of Religious Affairs' interpretation responds to this dynamic by recognizing that a wife's financial contribution is not merely voluntary assistance, but an integral part of family resilience, necessitating equal rights in domestic decision-making (Lajnah Pentashih Mushaf Al-Qur'an, 2011).

The operationalization of the concept of *tasyāwur* (private deliberation) as a mechanism of checks and balances in the domestic sphere also reinforces this transformation. Verses such as Surah Al-Baqarah (2:233) and Surah Asy-Syūrā (3:38) are drawn into the family sphere as instruments to mitigate unilateral domination, so that deliberation is no longer a mere formality but rather a means of equitably distributing the burden of care work and productive work. Thus, family decisions are built on the basis of equal participation, rather than a rigid gender hierarchy (Nurseha & Arafat, 2024).

The deconstruction of domestic rigidity is a key feature of this transformation, where role divisions are no longer biologically fixed but rather functionally negotiated based on the family's well-being (*al-maṣlaḥah al-usariyyah*). This approach enables urban Muslim families to formulate contextual gender relations that are responsive to socio-economic changes and remain rooted in Islamic principles of justice.

3. Institutionalization of Practice: Transforming Texts into Habitus and Living Qur'an

The most measurable impact of this moderate interpretation is its ability to transcend

textual boundaries to the policy and cultural levels. In the formal-structural dimension, Marriage Guidance (*Bimwin*) at the Office of Religious Affairs (KUA) has become the primary channel for transforming *tafsir* texts into a psycho-educational curriculum that encompasses financial literacy, reproductive health, and pre-marriage conflict management. This transformation interprets not merely a religious discourse but also a preventive instrument for building a foundation for a more cognitively and emotionally prepared family.

In the popular-cultural dimension, the Living Qur'an movement—such as the "Tepuk Sakinah" program—successfully reduces complex theological jargon into cultural mnemonics that are easily accessible and internalized by people across social strata. This approach allows the values of moderate interpretation to permeate everyday practice without feeling patronizing, thus strengthening the adoption of the norms of a peaceful family within the collective consciousness. Thus, *tafsir* lives not only in academic spaces but also pulsates in popular cultural expressions that reach the grassroots (Muhammadun, 2021).

In domestic practice, the institutionalization of moderate interpretations has created a new habitus that shifts public perception from a sacred-feudalistic marriage relationship to a planned, measured, and dialogue-based partnership. This institutionalization demonstrates that the Ministry of Religious Affairs' moderate interpretations are not merely elitist discourse on paper, but rather serve as a social engineering instrument to reduce divorce rates, suppress the prevalence of domestic violence, and build resilient Muslim families amidst the disruptions of modernity.

Table 1. Elements and Meanings of the KUA's "Tepuk Sakinah" Message

Elements of the KUA's "Tepuk Sakinah" Message	Theological Foundation and Integration of the Interpretation of the Ministry of Religion's Interpretation
<i>Tepuk Sakinah</i> (Sakinah's Clap)	Symbolizing joy and openness in building the foundations of a household.
Paired	Affirming the principle of equality and partnership in QS. Ar-Rum [30]: 21
Firm Promise	Affirming the sacred commitment of <i>mītsāqan ghalīẓan</i> in QS. An-Nisa [4]: 21.
Share Love	Affirming the value of emotional closeness and love.
Love Each Other	Affirming the values of caring and empathy <i>rahmah</i> .

Deliberation	Affirming peaceful and non-violent conflict resolution.
<i>Sakinah</i> Family	The ultimate goal of family resilience that is strong, prosperous and full of peace.

The "Tepuk Sakinah" phenomenon demonstrates the successful simplification of complex tafsir texts into communicative popular cultural products. This transformation allows the theological values of the Quran to be widely accessible to people across social strata without losing their religious significance. This means that tafsir lives not only in academic spaces but also pulsates in cultural practices that touch everyday life.

CONCLUSION

This study demonstrates that the Indonesian Ministry of Religious Affairs' (*Tafsir Kemenag*) contextual hermeneutics reformulates the Qur'anic paradigm of family morality through three integrated pillars: mutual trust and relational responsibility (QS. Al-Mu'minūn [23]: 8), the sacred commitment of marriage as *mithāqan ghalīẓan* (QS. An-Nisā' [4]: 21), and the psycho-spiritual equilibrium of *sakinah, mawaddah, wa rahmah* (QS. Ar-Rūm [30]: 21). Methodologically shifting from literal-hierarchical readings to an applied *maqāṣidī* framework, this state-authorized tafsir deconstructs traditional patriarchal justifications for domestic violence, strips violent marital behavior of theological legitimacy, and redefines *qanwāmab* from unilateral authority into a relational ethic grounded in service (*khidmah*) and shared domestic governance (*tasyāwur*). Beyond theological reinterpretation, this research reveals a significant axiological bridge between state-sanctioned hermeneutics, institutional policy, and popular culture. The institutionalization of these principles through the Marriage Guidance (*Bimwin*) curriculum and popular cultural mnemonics—such as the viral *Tepuk Sakinah*—illustrates an effective translation of complex exegetical texts into actionable habitus and living Qur'an practices at the grassroots level. Consequently, this study bridges the scholarly divide between theoretical textual analysis and practical sociological family resilience, offering a blueprint for mitigating modern marital vulnerability in Muslim societies. While this study focused primarily on textual discourse and state-level policy documents, it did not empirically measure the longitudinal impact of these interpretive modules on post-marriage conflict reduction across diverse socioeconomic backgrounds. Future empirical research should employ mixed-method or ethnographic approaches to evaluate how couples internalize these

moderate interpretive frameworks in everyday domestic disputes, as well as examine how digital mediation platforms reshape the transmission of Islamic family ethics among younger demographics.

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