



Harmonious Families from the Perspective of M. Quraish Shihab: Experiences of Muslim Converts in Bali, Indonesia

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Abstract

Much research has been conducted on harmonious families, but studies specifically highlighting the experiences of converts are limited, particularly in the context of the Muslim minority in Jembrana, Bali. This article aims to analyze the spiritual transformation of convert couples in building harmonious families, using the perspective of M. Quraish Shihab. This research used a qualitative approach with a case study method. Data were collected through in-depth interviews, participant observation, and documentation of five Muslim convert couples. Data were then analyzed thematically to identify patterns of spiritual transformation and the family strategies they implemented. The results indicate that converts' spiritual transformation is characterized by increased religious understanding, commitment to practicing Islamic teachings, and behavioral changes in their domestic life. The main challenges they face include family rejection, limited post-conversion religious guidance, and difficulties in social adaptation in a non-Muslim majority environment. Nevertheless, convert couples strive to build harmonious families through good communication, economic cooperation, and strengthening their faith. The principles of compassion (*mawaddah*), tranquility (*sakinah*), and mercy (*rahmah*) as explained by Quraish Shihab have proven relevant as the foundation for building a harmonious family. These findings emphasize the importance of ongoing religious guidance and social support for converts so that Islamic values can be fully internalized in family life.

Keywords: Muslim Converts, Family Harmony, M. Quraish Shihab, Spiritual Transformation

Abstrak

Banyak penelitian telah dilakukan mengenai keluarga harmonis, namun studi yang secara khusus menyoroti pengalaman para mualaf masih terbatas, khususnya dalam konteks minoritas Muslim di Jembrana, Bali. Artikel ini bertujuan untuk menganalisis transformasi spiritual pasangan mualaf dalam membangun keluarga harmonis dengan menggunakan perspektif M. Quraish Shihab. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Data dikumpulkan melalui wawancara mendalam, observasi partisipan, dan dokumentasi terhadap lima pasangan mualaf. Data kemudian dianalisis secara tematik



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untuk mengidentifikasi pola transformasi spiritual serta strategi keluarga yang mereka terapkan. Hasil penelitian menunjukkan bahwa transformasi spiritual mualaf ditandai oleh meningkatnya pemahaman keagamaan, komitmen dalam mengamalkan ajaran Islam, serta perubahan perilaku dalam kehidupan rumah tangga mereka. Tantangan utama yang mereka hadapi meliputi penolakan keluarga, keterbatasan bimbingan agama pasca-konversi, dan kesulitan dalam beradaptasi secara sosial di lingkungan mayoritas non-Muslim. Meskipun demikian, pasangan mualaf berupaya membangun keluarga harmonis melalui komunikasi yang baik, kerja sama ekonomi, dan penguatan iman. Prinsip kasih sayang (*mawaddah*), ketenangan (*sakinah*), dan rahmat (*rahmah*) sebagaimana dijelaskan oleh Quraish Shihab terbukti relevan sebagai landasan dalam membangun keluarga harmonis. Temuan ini menekankan pentingnya bimbingan agama yang berkelanjutan dan dukungan sosial bagi para mualaf agar nilai-nilai Islam dapat sepenuhnya terinternalisasi dalam kehidupan keluarga.

Kata Kunci: Mualaf, Keharmonisan Keluarga, M. Quraish Shihab, Transformasi Spiritual

Introduction

A harmonious family is the main goal in the life of a Muslim household. This concept reflects an atmosphere full of peace, affection, and prosperity based on faith and piety.¹ However, the reality on the ground shows that not all Muslim couples are able to easily realize this ideal, especially convert couples who are still in the early stages of learning Islamic teachings.² Academic anxiety arises when seeing the lack of literature and research that specifically examines how convert couples build harmonious families, especially in local contexts such as Jembrana, Bali. In this area dominated by non-Muslims, convert couples often experience cultural and spiritual alienation, which has an impact on family stability. Data from the Indonesian Mualaf Center (2023) shows that the number of converts increases by around 5-6% each year, and most become Muslims through marriage. However, an important question that arises is how spiritually prepared they are and their understanding in building an Islamic household that is harmonious, loving, and compassionate.

Various previous studies have indeed raised the theme of *sakinah* family, but not many have highlighted the context of converts specifically. For example, research by Na'imah & Bakri³ shows that spiritual awareness plays an important role in maintaining household harmony, but this study did not target the convert community and focused more on general Muslim couples. Meanwhile, a study by Feky & Afdhal⁴ maps the importance of religious communication in the household, but does not explore the unique challenges faced

¹ Oci Asti Herni et al., "Komunikasi Interpersonal Dalam Menciptakan Keluarga Sakinah," *Jurnal Multidisiplin Dehasen (MUDE)* 3, no. 1 (2024): 1-16; Erie Hariyanto et al., "Sakinah Family Empowerment by Optimizing the Role of BP4 and Parents Mental Revolution Perspective," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 2 (2021): 619-647, <https://doi.org/10.22373/sjhk.v5i2.10965>.

² R Aqila Fadia Haya and M Abdi Almaksur, "Pelaksanaan Pembinaan Keluarga Sakinah Bagi Muallaf di Lembaga Muallaf Center Masjid Agung Annur Kota Pekanbaru," *Journal of Sharia and Law* 3, no. 1 (2024): 1-14.

³ Naimah Naimah et al., "Kesejahteraan Bagi Keluarga Poligami Menurut Tokoh Muhammadiyah Di Kota Makassar," *Jurnal Intelek Insan Cendikia* 2, no. 1 (2025): 1225-12237.

⁴ Feky Manuputty et al., "Membangun Keluarga Harmonis: Kombinasi Nilai Adat Dan Agama Di Negeri Hukurila, Maluku," *Jurnal Ilmu Sosial Dan Humaniora* 13, no. 1 (2024): 93-102.

by converts. On the other hand, research by Yazid et al.⁵ begins to touch on aspects of family development for converts, but has not touched on the interpretation approach or authoritative sources such as M. Quraish Shihab. Furthermore, Nurhadi's research emphasizes the importance of religious education and managing domestic conflict in modern Muslim families. However, this research is still normative and does not examine the experiences of converts as a minority community.⁶ Hadiyanto Arief et al.'s research compares the concept of a harmonious family according to M. Quraish Shihab and Imam al-Syathibi, emphasizing aspects of equality, deliberation, and fulfillment of needs. However, this study is more literary in nature and does not address the empirical reality of converts.⁷ Meanwhile, Amrullah & Ibrahim examine the concept of a harmonious family according to Hamka and Quraish Shihab, emphasizing the role of modern Sufism in forming harmonious families. However, this research is also still conceptual and does not address the practical issues experienced by converts. Therefore, there is still a scientific gap that needs to be filled, namely by combining empirical studies of convert couples and a thematic interpretation approach to understand the construction of a harmonious family more comprehensively.⁸

Based on this review, a research gap is clearly evident. Few studies have integrated the empirical experiences of Muslim convert couples with an authoritative interpretive approach, particularly the perspective of M. Quraish Shihab, to understand the construction of a harmonious family. Therefore, this research is significant because it not only fills an academic gap in the study of harmonious families but also provides a practical contribution in formulating strategies for fostering converts in Muslim minority communities. The urgency of this research lies in the increasing number of converts in non-Muslim areas such as Bali, which face unique challenges from both social and spiritual aspects. Therefore, the novelty of this research lies in its effort to combine empirical data from converts with a thematic interpretive approach, thereby providing a more comprehensive understanding of the spiritual transformation of converts in building a harmonious family.

The research method used in this study is an empirical method with a qualitative approach. Data collection techniques are carried out through observation, in-depth interviews, and direct documentation of convert couples.⁹ This method was chosen because it allows researchers to capture subjective experiences and the process of spiritual transformation experienced by the research subjects. Through this approach, it is expected to find patterns of efforts made by convert couples in internalizing Islamic values into their household lives. By referring to the thoughts of M. Quraish Shihab as a theoretical

⁵ Muhammad Yazid and Ahmad Sempurna, "Komunikasi Antarpribadi Dai Dalam Pembinaan Mualaf Di Kota Medan," *Jurnal Dakwah Dan Komunikasi* 10, no. 1 (2025): 129–136.

⁶ Nurhadi and Mawardi Dalimunthe, "Concept of Maqasyid Syariah Family Sakinah in the Al-Misbah Tafsir by Muhammad Quraish Shihab," *Akademika* 24, no. 1 (2019): 165–86.

⁷ Hadiyanto Arief et al., "Family Portrait of Sakinah and Maslahah in the Modern Era (Perspectives of M. Quraish Shihab and Imam Al-Syatibi)," *Al Hurriyah: Jurnal Hukum Islam* 8, no. 2 (2023): 6–8.

⁸ Moh. Ghaffar Amrullah and Malik Ibrahim, "Sakinah Family Establishment in the Modern Era from the Perspectives of Hamka and Quraish Shihab," *Al-Mazaahib: Jurnal Perbandingan Hukum* 9, no. 2 (2021): 185–206.

⁹ Sofian Syaiful Rizal, "Kekuatan Hukum Akta Notaris Tentang Perjanjian Perkawinan Terhadap Penetapan Perkara Perdata No. 264/Pdt. P/2010 Di Pengadilan Negeri Probolinggo," *VOICE JUSTISIA: Jurnal Hukum Dan Keadilan* 3, no. 1 (2019): 107–131.

framework, this study aims to fill the academic gap that has not been widely touched, as well as provide conceptual and practical solutions to the problems of sakinah families in the convert community.¹⁰

This study took five Muslim convert couples in Jembrana Bali as the subjects of the study, to examine in depth their spiritual transformation in building a sakinah family. To strengthen the study, the perspective of M. Quraish Shihab in the book *Pengantin Al-Qur'an* is used as the main analytical tool. This book was chosen because it presents an integrative approach between the texts of the Qur'an and the contemporary reality of Muslim household life. In the book, Quraish Shihab not only explains the normative meaning of the concept of sakinah, but also emphasizes the importance of spiritual awareness, role division, and fair and loving husband and wife communication. Therefore, this study is expected to produce not only a phenomenological description, but also a theoretical contribution to the discourse on fostering a sakinah family in the Muslim convert community.

Considering the complexity of the challenges faced by Muslim converts in building a harmonious family, this study is important to be studied and reviewed in depth. The lack of post-marital guidance, limited understanding of Islamic teachings, and social and cultural pressures make Muslim converts very vulnerable to household conflict. Therefore, this study is expected to provide scientific and practical contributions in the form of a complete understanding of the process of spiritual transformation of converts through a moderate and applicable Islamic approach as described by M. Quraish Shihab. In addition to enriching the scientific treasury in Islamic family studies and integrative preaching, the results of this study can also be a basis for religious institutions, religious instructors, and the Office of Religious Affairs (KUA) in designing further coaching programs for Muslim converts in a contextual and sustainable manner.

A glimpse of Jembrana Regency and the condition of its people

Jembrana Regency is an administrative area located at the western tip of Bali Island. This area was formed based on Law No. 69 of 1958 and was originally known as Jembrana Level II Region ¹¹. However, along with changes in regulations, its status changed to Jembrana Regency after the issuance of Law No. 23 of 2014 concerning Regional Government ¹². Jembrana's strategic role is very much felt because of its existence as the main gateway to Bali via land routes, making it a vital node in inter-island connectivity, especially between Bali and Java.

Geographically, Jembrana has an area of 841.80 km² and is in a strategic coordinate position, bordering the Bali Strait to the west, Tabanan Regency to the east, the Indonesian Ocean to the south, and mountains that separate it from Buleleng Regency to the north. This superior location provides benefits in the trade, agriculture, tourism, and transportation

¹⁰ Badriatin Amanah, "Konsep Keluarga Sakinah Menurut M. Quraish Shihab," preprint, IAIN Ponorogo, 2019. 173

¹¹ Ni Made Pratiwi, "Eksistensi Tradisi Makepung Dalam Pemertahanan Nilai Kearifan Lokal Di Desa Kaliakah Kabupaten Jembrana," preprint, Universitas Pendidikan Ganesha, 2023. 91

¹² Sofian Syaiful Rizal, "Use of Public Roads for Weddings in the Perspective of Islamic Law and Positive Law," *Proceeding of International Conference on Education, Society and Humanity* 1, no. 1 (2023): 358-69.

sectors. The existence of Gilimanuk Port as the main route for crossing Bali-Java also strengthens Jembrana's position as a regional economic and mobility.¹³

Jembrana Regency is divided into five sub-districts: Pekutatan, Mendoyo, Jembrana, Negara, and Melaya. Each sub-district has a structure of sub-districts and villages that support equitable development, with Jembrana Sub-district as one that has a complete composition between urban and rural areas. The population has reached more than 327 thousand people, with the highest density in Jembrana Sub-district. The community uses three main languages: Indonesian, Balinese, and Balinese Malay, reflecting the plurality of cultures that live harmoniously together in this region.¹⁴

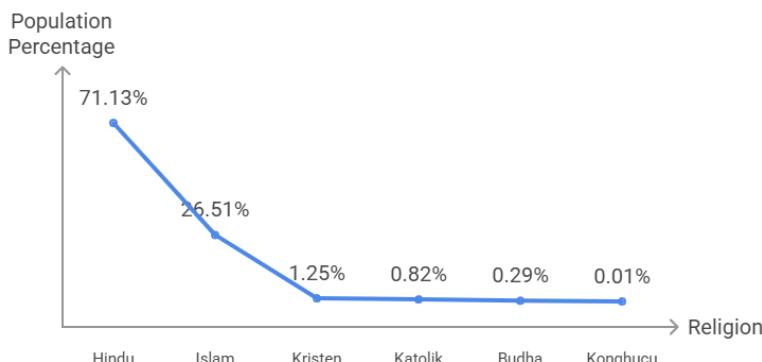


Figure 1. Distribution of Religion in Jembrana Bali Society

The diagram above shows the social aspect, the Jembrana community lives in ethnic and religious diversity. The majority of the community is Hindu (71.13%), followed by Islam (26.51%), and the rest are Christian (1.25%), Catholic (0.82%), Buddhist (0.29%), and Confucian (0.01%). The Balinese, Javanese, Bugis, Malay, Sasak, and other ethnicities form a heterogeneous social life. Interfaith harmony is highly respected, as seen from the existence of various places of worship and religious celebrations that run side by side. This diversity is a social force that supports the stability of the Jembrana community.¹⁵

Despite its cultural richness and strategic position, development challenges are still felt, especially in the fields of education and economy. The percentage of people who have completed primary and secondary education is still higher than higher education, which is only around 3.46%. Meanwhile, from an economic perspective, people still predominantly depend on primary sectors such as agriculture and fisheries, although the trade and tourism

¹³ Ni Komang Sutha Yudiansari et al., "Efektivitas Pelaksanaan Peraturan Menteri Dalam Negeri Nomor 15 Tahun 2021 Tentang Pemberlakuan Pembatasan Kegiatan Masyarakat Darurat Covid-19 Di Dinas Perhubungan, Kelautan Dan Perikanan Kabupaten Jembrana," *Jurnal Analogi Hukum* 4, no. 2 (2022): 162-166.

¹⁴ Ni Made Nandita Putri Maharani and Tefa Gradiana, "Kolaborasi Pemerintah Desa Dengan Satuan Polisi Pamong Praja Dalam Penanganan Penduduk Pendatang di Kabupaten Jembrana Provinsi Bali," preprint, Institut Pemerintahan Dalam Negeri, 2025. 79

¹⁵ Putu Ayu Pramitha Purwanti, "The Impact of The Indonesia Pintar Program (PIP) on The Decision to Continue Education to Higher Education in Denpasar City," *OIKOS: Jurnal Kajian Pendidikan Ekonomi Dan Ilmu Ekonomi* 9, no. 1 (2024): 678-689.

sectors are starting to show growth.¹⁶ The local government needs to continue to strengthen infrastructure, education, and local economic empowerment so that Jembrana's potential can be optimized sustainably.

Jembrana Regency, located on the western tip of Bali, is predominantly Hindu, with Muslims in the minority. This constellation creates unique socio-religious dynamics, including for converts who choose Islam as their way of life. In the context of forming a harmonious family, this situation presents a dual challenge for convert couples: on the one hand, they strive to strengthen their religious commitment and instill Islamic values in their household; on the other, they must adapt to a social environment dominated by non-Muslim traditions and culture.

This phenomenon is also closely related to Islamic da'wah (Islamic outreach) in Jembrana, which focuses not only on spreading teachings but also on spiritual guidance for converts so they can maintain their Islamic identity. The role of religious institutions and local leaders is crucial in providing religious guidance. Without such support, converts often face difficulties accessing Islamic education, attending religious study groups, or finding ideal Muslim family role models.

Thus, Jembrana's social conditions are not merely geographical but also factors that directly influence the process of converts' spiritual transformation. Challenges such as limited access to Islamic preaching, pressure from non-Muslim families, and the need for a supportive community make building a peaceful family more complex than in predominantly Muslim areas. Therefore, understanding the local context of Jembrana is crucial to understanding how Muslim converts interpret and internalize the values of peace, love, and mercy, as explained by M. Quraish Shihab, in their married life.

Muslim Converts Experience a Profound Spiritual Transformation After Embracing Islam

The spirituality of converts undergoes a profound shift after embracing Islam due to a change in the paradigm of belief that not only touches on aspects of ritual worship, but also includes existential and social dimensions in everyday life. This process usually begins with curiosity and a search for truth that leads them to Islam as a religion that is believed to bring inner peace and order to life.¹⁷ When someone becomes a convert, he begins to give meaning to life within the framework of monotheism and an awareness of the direct relationship between himself and God (Allah SWT), which he may not have felt completely before¹⁸.

This spiritual transformation deepens when converts begin to consistently practice Islamic values, such as praying five times a day, fasting, reading the Quran, and following the guidance of the Prophet Muhammad SAW.¹⁹ These practices are not merely obligations,

¹⁶ Yantos Yantos and Putriana Putriana, "Kearifan Lokal Dalam Membangun Kerukunan Islam Dan Hindu Di Desa Adat Kuta Badung (Local Wisdom in Building Harmony of Islam and Hindu in The Traditional Village of Kuta Badung)," *Jurnal Dakwah Risalah* 31, no. 2 (2020): 237–251.

¹⁷ Sofian Syaiful Rizal, "Analysis of Teleconference Marriage Contract from The Perspective of Wahbah Az-Zuhaili and Islamic Family Law in Indonesia," *International Journal of Humanities Technology and Civilization*, 2024, 177–185.

¹⁸ Juwairiani Juwairiani et al., "Pembinaan Aqidah Bagi Kaum Muallaf (Studi Kasus Di Yayasan Muallaf Center Kota Subulussalam)," *Islamic Management: Jurnal Manajemen Pendidikan Islam* 7, no. 01 (2024). 40

¹⁹ Sofian Syaiful Rizal, "Pengadilan Agama Kraksaan Dalam Menfasilitasi Mediasi Perceraian Untuk Pemecahan Sengketa Harta Bersama," *JURNAL HUKUM DAS SOLLEN* 10, no. 2 (2024): 104–117.

but are a means to draw closer to Allah and find peace of mind. In M. Quraish Shihab's perspective, true Islamic spirituality is not merely measured by the amount of worship, but by a person's moral and social awareness in practicing Islamic teachings as a whole—both to God, to oneself, and to others.²⁰

Based on the results of interviews with five Muslim convert couples in Jembrana Regency, Bali, it can be concluded that the main problems they experienced in building a harmonious family began with the issue of family acceptance of the decision to convert. For example, Mrs. Ayu and Mr. Syahrul²¹ experienced rejection from their families because of their previous strong religious background rooted in Hindu culture. This became a psychological pressure that affected the peace in the early stages of marriage. This kind of rejection did not only occur internally, but also externally, where Muslim convert couples felt unfriendliness from some members of society towards their new identity as Muslims.

Another very dominant problem is the absence of systematic religious guidance after they became converts. All informants stated that they did not receive guidance from the KUA or a structured and ongoing convert guidance institution. As conveyed by Mrs. Sari and Mrs. Hidayah,²² the guidance they had received was only limited to before marriage or came from personal initiatives through members of the husband's family. As a result, their understanding of the concept of a harmonious family is still very limited, some even do not fully understand the meaning of harmonious in an Islamic perspective. This causes them to only rely on the value of mutual understanding in managing household conflicts, without a strong Islamic foundation.

Table 1. Spirituality of Converts after Converting to Islam in the results of interviews in Jembrana, Bali

No	Respondent Name	Internal Problems	External Problems	Religious Guidance	Understanding of a Sakinah Family
1	Mrs. Ayu	Family's rejection of his decision to convert to Islam	Lack of social acceptance as a new Muslim	Not getting post-marital counseling	Still in the independent learning stage
2	Mrs. Sari	Difficulty adapting to new role as a housewife	The response of the local community was less than friendly	No coaching, just personal experience	Limited understanding, independent efforts with husband
3	Mr. Syahrul	Family rejection, especially due to Hindu background	Not getting support from the surrounding community	Learn religion from local figures, unofficially	Still confused, rely on simple practices
4	Mother	Feeling of	There is no	Learning	Not yet fully

²⁰ Muhamad Sholhan Mansyur, "Kebahagiaan Spiritual Bagi Nestapa Manusia Modern (Studi Pemikiran M. Quraish Shihab Dalam Tafsir Al-Misbah)," preprint, Institut PTIQ Jakarta, 2022. 35

²¹ Ayu dan Syahrul, "Wawancara Penulis," preprint, 02-Mei, 2025, 1.

²² Sari dan Hidayah, "Wawancara Penulis," preprint, 20-Mei, 2025.

	Hidayah	foreignness in husband's environment, minor conflicts	coaching institute at the residence	from husband's family	understanding the concept of sakinah
5	Mrs. Nabila	Difference of opinion with husband	Lack of social support	No formal coaching	Not knowing the concept of sakinah theoretically

Table 1 presents a summary of the problems faced by five Muslim convert couples in Jembrana Regency in forming a sakinah family. The most prominent internal problem is rejection from the family due to differences in belief background, as experienced by Mrs. Ayu and Mr. Syahrul. Meanwhile, from the external side, almost all respondents stated that there was an unfriendly attitude from the environment towards their new identity as Muslims. None of them received continuous religious guidance from official institutions such as the KUA, so the process of learning Islam was mostly done independently or through the couple's family. This has a direct impact on their low understanding of the concept of sakinah from an Islamic perspective, where the majority only rely on communication and understanding without having a strong theological basis in building a family.

Socially, Muslim couples also face challenges in the process of adapting to a new environment. Some of them, such as Mrs. Sari and Mrs. Hidayah.²³ feel alienated from their living environment after converting and getting married. This lack of social acceptance makes them feel isolated and makes it difficult for them to develop a harmonious family life. In addition, differences in perspective in the household often give rise to conflicts, which are not easily resolved due to their weak understanding of the principles of communication and responsibility in the family according to Islamic teachings.²⁴

So that the main problems of Muslim convert couples in building a peaceful family in Jembrana Regency include three aspects: (1) pressure from family and society regarding the decision to convert, (2) the absence of formal and ongoing post-conversion religious guidance, and (3) the challenge of social adaptation and understanding of the concept of an Islamic family which is still minimal. This study shows the importance of the active role of religious and social institutions in assisting Muslim convert couples, through inclusive, friendly, and ongoing guidance so that they not only remain in Islam, but are also able to build a peaceful family that is spiritually and socially intact.

This spiritual shift also has a major impact on family life. Converts who experience spiritual transformation generally begin to realize the importance of the values of sakinah (tranquility), mawaddah (love), and rahmah (affection) in building a household. Changes in the way of thinking and behaving in living family life are one of the important indicators of the success of a convert's spirituality.²⁵ As their understanding of religion matures, converts

²³ Hidayah, "Wawancara Penulis."

²⁴ Sofian Syaiful Rizal and Muhamad Amrozi, *Implementasi Konsep Kafa'ah Terhadap Ketahanan Keluarga*, N.D. 52

²⁵ Sofian Syaiful Rizal, "Pemberian Nafkah Kepada Mantan Isteri Dalam Pandangan Hukum Islam (Telaah Pemikiran Asghar Ali Engineer)," *VOICE JUSTISIA: Jurnal Hukum Dan Keadilan* 3, no. 2 (2019): 105-127.

will find it easier to position themselves as responsible and loving partners, which is a strong foundation in creating a *sakinah* family.²⁶

However, the spiritual transformation of converts does not occur without challenges. Many of them experience psychological pressure, social rejection, and limited access to in-depth religious guidance. Therefore, the role of wise preaching, an inclusive approach, and a supportive community are very important in accompanying their spiritual journey. In this context, M. Quraish Shihab's thoughts provide a moderate and down-to-earth direction, that spirituality must be in harmony with social reality, so that it is able to present Islam as *rahmatan lil 'alamin* in the lives of converts and their families.

Formation of a *Sakinah* Family by Converts to Islam

The formation of a harmonious family for converts is largely determined by how far they understand and internalize Islamic values as a whole. This process does not only involve formal knowledge of religion, but also includes internalizing Islamic teachings into everyday life. The concept of family in Islam is built on the principle of mutuality, where husband and wife have equal rights and obligations, and are equally responsible for creating peace in the household.²⁷ This is a challenge for converts who previously did not have a background in Islamic values, so spiritual guidance and religious education are important keys in the transition process.

Based on the results of interviews with five convert respondents in Jembrana Regency, it is clear that the formation of a harmonious family by them is carried out by emphasizing basic values such as mutual trust, good communication, and cooperation in each role. Mrs. Ayu and Mr. Syahrul.²⁸ For example, emphasize the importance of communication and trust in living a household life, especially when the husband works outside the home. Although their understanding of religion is still limited, they show strong efforts to maintain family harmony in a simple and realistic way according to their abilities.

Meanwhile, respondents such as Mrs. Sari and Mrs. Hidayah²⁹ showed a more spiritual and adaptive approach in building a household. Mrs. Sari emphasized the importance of steadfastness in faith and accepting all tests as a form of God's will, as well as building cooperation with her husband in managing household tasks. Mrs. Hidayah added the element of mutual understanding and affection as an important part of creating a harmonious family. Even under economic pressure, they continue to support each other by opening a small business that is managed together for the sake of household stability.³⁰

Ibu Nabila also emphasized the importance of love and mutual support in family life.³¹ Despite facing various problems, she still maintains household harmony through independent efforts at home, childcare, and maintaining good communication with her

²⁶ Baiq Latifah Hasanah, "The Concept of Keluarga *Sakinah* (Tranquil Family) in the Perspective of the Qur'an (A Literature Review)," *Journal of Islamic Religious Studies* 1, no. 2 (2024): 67–74.

²⁷ Ngafifatun Nuzul, "Strategi Keluarga Mualaf Dalam Pembentukan Keluarga *Sakinah*: Studi Kasus Di Mualaf Center Indonesia Kota Malang," preprint, Universitas Islam Negeri Maulana Malik Ibrahim, 2022.

²⁸ Syahrul, "Wawancara Penulis."

²⁹ Hidayah, "Wawancara Penulis."

³⁰ Hidayah, "Wawancara Penulis."

³¹ Nabila, "Wawancara Penulis," preprint, 28-Mei, 2025.

husband who works as a fisherman. In all interviews, it appears that these converts build their families based on Islamic values in a practical and adaptive manner, even though they have not received formal training on the concept of a sakinah family.

Table 2. Formation of a harmonious family by converts, results of interviews in Jembrana, Bali

No	Respondent Name	Husband and Wife's Occupation	Strategy for Forming a Sakinah Family	Additional information
1	Mrs. Ayu	Husband: Working Wife: Housewife	Instilling mutual trust, maintaining communication, supporting each other	Self-study, never participated in coaching
2	Mrs. Sari	Husband: Working Wife: Housewife	Maintaining faith in Islam, sharing household chores, cooperation	There is no guidance for converts to Islam at the residence
3	Mr. Syahrul	Husband: Driver Wife: Shop worker	Mutual trust, communication, working together for economic stability	Learn religion from local figures
4	Mother Hidayah	Husband: Sales Wife: Trader & housewife	Mutual understanding, growing affection, cooperation	Married 13 years, have 2 children
5	Mrs. Nabila	Husband: Fisherman Wife: Home laundry business	Instilling love, maintaining communication, cooperation, child care	Have 3 children, still try to be harmonious

The table above illustrates the strategies for forming a harmonious family from five Muslim convert respondents living in Bali, with diverse work backgrounds and household conditions. Each couple relies on a different approach but has a common thread in maintaining household harmony, namely good communication, mutual trust, and cooperation. Ibu Ayu and Ibu Sari, who are both housewives, emphasize the importance of building trust and dividing tasks in the family even though they have not received formal religious guidance. Bapak Syahrul prioritizes economic stability through the active role of husband and wife while learning religion from community leaders. Meanwhile, Ibu Hidayah and Ibu Nabila show how love, understanding, and emotional support are important foundations, especially in their dual roles as mothers and business actors. Despite facing limitations in access to Muslim convert guidance, the five respondents continue to strive to build a harmonious family based on their respective religious understanding and life experiences.

Although they do not fully understand the concept of a peaceful family theologically, the converts in Jembrana have tried to realize it through basic principles such as trust, communication, understanding, and cooperation. This shows that the experiences and conditions of daily life become a space for the actualization of peaceful values. Therefore, systematic religious guidance support is needed so that their efforts are more focused and solid within the framework of comprehensive Islamic teachings.

According to M. Quraish Shihab in his work *Pengantin Al-Qur'an*, a harmonious household is not only the result of love or a social contract, but is formed through spiritual tranquility and emotional balance that grows from a strong faith. Quraish Shihab emphasizes that harmony in the family is very dependent on the ability of each partner to restrain their ego, communicate with empathy, and treat their partner as a respected life partner. In other words, Qur'anic values must be the foundation of every action and decision in household life.³²

Equality between husband and wife in the Islamic perspective does not mean standardizing roles, but rather placing both in a position of complementing and helping each other. Converts who understand this value will find it easier to adapt to carrying out household responsibilities, because they realize that the role of the husband as a leader and the wife as a household manager is not a form of domination, but rather a responsibility that is mutually bound by trust. The concept of affection (rahmah) and love that grows because of faith (mawaddah) is also the core of forming a sustainable sakinah family.³³

However, in practice, many Muslim convert couples are still confused in translating Islamic values into the dynamics of household life. This happens because their understanding process is still gradual and there is minimal systematic assistance. Therefore, it is important to have the role of religious institutions, community leaders, and spiritual companions who are able to provide comprehensive guidance to Muslim convert couples. In this context, M. Quraish Shihab's thoughts provide a moderate solution by emphasizing the importance of a deep understanding of religion and the application of Qur'anic values contextually so that Muslim convert families are truly able to become sakinah families in the complete sense.

Sakinah, Mawaddah, and Rahmah in Practice: Muslim Converts' Family Experiences in Bali through the Lens of M. Quraish Shihab

M. Quraish Shihab emphasized that a convert's success in establishing a harmonious family is not solely determined by personal intention, but also depends heavily on inclusive, open, and compassionate religious guidance. In his view, a convert's spiritual journey is a long journey that requires the support of a patient and wise social and religious environment. Non-judgmental guidance, but rather empathetic guidance, is key to enabling

³² Kurlianto Pradana Putra et al., "Makna Sakinah Dalam Surat Al-Rum Ayat 21 Menurut M. Quraisy Syihab Dalam Tafsir Al-Mishbah Dan Relevansinya Dengan Tujuan Perkawinan Dalam Kompilasi Hukum Islam," *MASLAHAH (Jurnal Hukum Islam Dan Perbankan Syariah)* 12, no. 2 (2021): 15–34.

³³ Saifudin Saifudin et al., "Upaya Membangun Keluarga Sakinah Bagi Pasangan Nikah Muda Desa Banyusudi Kecamatan Pakis Kabupaten Magelang," *Nusantara: Jurnal Ilmu Pengetahuan Sosial* 11, no. 4 (2024): 1728–1737.

converts to understand the essence of Islam and gradually implement it in their domestic lives.³⁴

Interviews with Muslim convert couples in Jembrana demonstrate alignment with Shihab's framework. For example, couple A and S, who faced family rejection, nevertheless strived to build harmonious communication through congregational prayer and strengthening their faith. This aligns with Shihab's concept of sakinah, which is inner peace born from spiritual closeness to God and serves as a foundation for coping with social pressures. Meanwhile, couples like Mrs. Hidayah and Mrs. Sari emphasize mutual understanding and shared roles, reflecting the principles of rahmah (compassion) and mawaddah (active love), as emphasized by Shihab as the core of a harmonious family.

Shihab also emphasized that a sakinah family is not merely a psychological condition, but a spiritual and social construct that demands a balance between rights, obligations, and mutual respect. Within this framework, research findings show that limited formal religious guidance after conversion leads some couples to rely solely on personal experience. This demonstrates the importance of religious institutions to provide ongoing guidance, as Shihab recommends, so that the values of sakinah, mawaddah, and rahmah are truly internalized.

Table 2. M. Quraish Shihab's Perspective on Family Harmony among Muslim Converts in Bali.³⁵

Aspect	M. Quraish Shihab's View	Implications for Converts
Spiritual Foundation	A harmonious family must be built on inner peace and strong faith.	Converts need to deepen their faith as the main foundation of their household.
Love & Equality	An ideal household should be based on love, mutual respect, and equality between husband and wife.	Converts need to understand the rights and obligations in Islam in a balanced way.
Religious Guidance	The success of forming a harmonious family is largely determined by inclusive, friendly and sustainable religious guidance.	Converts need consistent and contextual religious guidance after marriage.
Approach to Da'wah	Preaching to converts must be done with wisdom and gentleness, not only theological but also touching on social and psychological aspects.	Converts need to be approached with empathy and a preaching approach that builds understanding and spiritual comfort.
Social Environment	A supportive social environment is needed so that converts can adapt and integrate well into Muslim society.	Support from the surrounding community is very important in helping converts build harmonious and stable families.

³⁴ Rahmani Alinsa Pitri, "Strategi Komunikasi Penyuluh Agama Dalam Membangun Keluarga Sakinah Pada Program Bengkel Sakinah Di KUA Kec. Ciputat," preprint, Fakultas Dakwah dan Ilmu Komunikasi Universitas Islam Negeri Syarif ..., 2023.

³⁵ M Quraish Shihab, *Tafsir Al-Misbah* (Lentera Hati, 2017). 20

Table 2 above emphasizes the importance of external supporting aspects in the success of converts in forming a harmonious family, as explained by M. Quraish Shihab. First, inclusive, friendly, and sustainable religious guidance is the main key so that converts can understand Islamic teachings in their entirety, especially in the context of family life. This guidance should not only be formal before marriage, but also continued consistently after marriage to strengthen the spiritual foundation of their household. Second, the da'wah approach used for converts must be based on wisdom and gentleness, by paying attention to the social and psychological aspects they experience, so that they feel accepted and supported emotionally and spiritually in the process of transitioning their beliefs. Third, the social environment also plays a vital role in the adaptation process of converts. The support of the surrounding community is very influential in creating a sense of security, comfort, and social connectedness, which ultimately strengthens household harmony and helps converts to internalize the values of a harmonious family in their daily lives.

Furthermore, Quraish Shihab sees that the spiritual transformation of a convert requires a da'wah approach that touches on theological, social, and psychological aspects in a balanced way. He rejects a rigid and patronizing approach, because it can create distance and a sense of alienation in the convert. On the contrary, a da'wah approach that is full of wisdom and gentleness is believed to be able to embrace converts to understand Islam in a more humane and down-to-earth way. In the context of the family, this is very important because a convert not only learns to become a Muslim personally, but also learns to become an Islamic partner and parent in a harmonious family relationship pattern.³⁶

A supportive social environment is also a determining factor in the success of converts in forming a harmonious family. When converts are accepted openly by the Muslim community, the process of adaptation and integration of Islamic values will run more smoothly and meaningfully. On the other hand, if converts feel ostracized or looked down upon, the process of internalizing Islamic values can be hampered and actually cause tension in household life. Therefore, it is important for society and religious institutions to provide educational and dialogical spaces that can be a place for the healthy growth of converts' spirituality.³⁷

In Quraish Shihab's framework of thought, effective da'wah is da'wah that is able to answer human needs, not just convey teachings in a normative manner. This includes efforts to understand the cultural, psychological, and life experience background of a convert before guiding them to the ideal values of Islam. With such an approach, converts can build families that are not only obedient according to sharia, but also harmonious emotionally and socially. This is the true meaning of a sakinah family which is not only an individual ideal, but also part of the social ideals of Muslims as a whole.³⁸

³⁶ Annisa Najla Huwaida, "Efektivitas Program Pembinaan Penguatan Aqidah Dan Ekonomi Dalam Mewujudkan Keluarga Sakinah Bagi Keluarga Mualaf Di KUA Kapanewon Tempel," preprint, Universitas Islam Indonesia, 2024. 51

³⁷ Taupik Hidayat, "Upaya Suami Dalam Membina Rumah Tangga Yang Sakinah Bersama Istri Yang Muallaf Di Kampung Penyengat (Kabupaten Siak)," Preprint, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2025. 35

³⁸ Hidayat, "Upaya Suami Dalam Membina Rumah Tangga Yang Sakinah Bersama Istri Yang Muallaf Di Kampung Penyengat (Kabupaten Siak)."15

M. Quraish Shihab emphasized that a harmonious family can only be realized if it is built on the foundations of sakinah (tranquility), mawaddah (compassion), and rahmah (broadening compassion). These principles, when applied to the lives of converts, are not merely normative but also serve as concrete strategies for facing the unique challenges they face. For example, the principle of sakinah provides a spiritual orientation for convert couples to find inner peace even when faced with the dynamics of dual identities, such as rejection from their non-Muslim families. In the case of a couple in Loloan Village, Jembrana, this peace is realized through the habit of praying in congregation at home, which serves as a shared spiritual space, giving them a sense of having a "safe haven" from external social pressures.

Meanwhile, mawaddah emphasizes the importance of love as a unifying force in a household, serving to address communication challenges in interfaith families. Several respondents to this study revealed that although their relationship with their non-Muslim biological parents tends to be strained, they maintain their relationship by displaying affection and respect without sacrificing their faith. This aligns with Quraish Shihab's emphasis that love (*mawaddah*) is an active love manifested in mutual understanding, not merely an emotional feeling.

Meanwhile, mercy (*rahmah*) becomes an important instrument for overcoming limitations in acceptance within the surrounding community. In predominantly Hindu communities, convert couples often face negative stereotypes. However, by displaying mercy (*rahmah*) in the form of social concern—such as engaging in community activities, helping neighbors during traditional ceremonies, or sharing the proceeds of family businesses—they gain wider acceptance. Field findings indicate that this mercy opens up space for identity negotiation: converts remain steadfast in their Islamic faith while also existing as a harmonious part of a multicultural community.

Thus, Quraish Shihab's perspective is not only conceptually relevant but also proven to be adaptive to the realities of contemporary converts' lives. The novelty of this research lies in its attempt to connect Quraish Shihab's interpretation with the empirical experiences of converts, thus providing a new understanding of how the teachings of sakinah, mawaddah, and mercy can serve as a practical framework for addressing identity negotiation, interfaith family dynamics, and challenges of social acceptance. This confirms the scientific contribution of this research, namely bridging the ideas of classical-contemporary interpretation with the reality on the ground to form a peaceful family model for the convert community in the midst of a plural society.

Conclusion

Based on the results of the study on *the Transformation of Converts' Spirituality in Building a Sakinah Family from M. Quraish Shihab's Perspective*, it can be concluded that the success of converts in building a sakinah family is greatly influenced by the quality of spirituality formed after embracing Islam. This process involves strengthening faith, understanding Qur'anic values, and implementing the principles of compassion, equality, and responsibility in the household. M. Quraish Shihab's view in the book *Pengantin Al-Qur'an* provides a strong theological and moral basis for converts, that a sakinah household is built not only from physical ties, but also from a strong inner awareness of religious

teachings. This study confirms that the principles of sakinah, mawaddah, and rahmah, as viewed by M. Quraish Shihab, are relevant to addressing the specific challenges faced by converts in Jembrana, Bali. Field findings indicate that the spiritual quality of convert couples is reflected in three main indicators: (1) increased religious understanding and practices that provide peace (sakinah), (2) the application of interfaith compassion to maintain relationships with non-Muslim family and relatives (mawaddah), and (3) social concern that broadens acceptance in the Hindu-majority environment (rahmah).

Based on the research findings, several recommendations can be followed up. First, religious institutions such as the Religious Affairs Office (KUA) and centers for developing converts should provide ongoing post-marital counseling so that converts not only understand Islam theoretically but also are able to apply it in their daily households. Second, local Muslim communities should create inclusive and welcoming social spaces for converts, so they feel accepted and supported in their adaptation process. Third, local governments and Islamic outreach institutions can design economic empowerment programs for convert families as part of a strategy to strengthen household harmony, given that economic factors have been proven to be a key pillar in maintaining family stability.

However, this study has limitations because it focused only on five convert couples in Jembrana, making the results unable to be generalized to the context of converts in other regions. Future research could expand the sample and examine the role of Islamic missionary institutions or local government policies in supporting the development of converts. With these conclusions, the research is expected to provide academic contributions to the study of contemporary Islamic interpretation and families, as well as practical benefits for assisting converts in building peaceful and harmonious families in a pluralistic society.

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