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Reconstructing the Sakinah Family Through Stoicism: a Philosophical Analysis from the Perspective of Islamic Family Law

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Abstract: A 'Sakinah' family is something that every married couple aspires to achieve. However, social change, economic pressure, advance in communication technology and various domestic issues present certain challenges to a family's ability to maintain tranquility, affection and harmony. This article aims to analyse the common ground between the principles of stoicism and Islamic family law in reconstructing the concept of the Sakinah family, utilising the ethical dimensions of stoicism without undermining the normative foundations of Islam. This study employs a literature review method, utilising both a philosophical and a conceptual approach to systematically examine various sources relating to stoicism, the family, 'Sakinah', the 'Sakinah' family, and Islamic family law. The research findings indicate that there are ethical points of convergence between stoicism and Islamic family law. This is particularly evident in the aspects of self-control, emotional regulation, rationally, moral responsibility, acceptance of circumstances and conflict resolution. These principles are relevant to the values of patience (*sabr*), forbearance (*al-hilm*), trust in God (*tawakkal*), consultation (*musyawarah*) and reconciliation (*islah*). A family built on the principles of stoicism will certainly not be easily shaken by the various trials it faces. This is due to the key teachings of stoicism, namely: living in harmony with nature, the trichotomy of control, amor fati, premeditation malorum, and controlling one's interpretations and perceptions. Stoicism serves as a philosophical perspective that helps to actualize the values of self-reflection (*muhasabah*), forbearance (*al-hilm*), patience (*al-'anah*), positive thinking (*Husnudzon*), contentment (*ridha*), contemplation (*tadabbur*), and wisdom (*hikmah*) in the endeavour to build a 'sakinah' family and stoicism is positioned as a complementary ethical approach within Islamic family law.
Keywords: Sakinah, family, stoicism.

Introduction

In modern life, which is fast-paced, full of pressure, and characterised by a culture of reacting to the actions of others, such circumstances are highly likely to trigger anxiety, envy and the tendency to compare oneself with others. Stoicism offers a remedy in the form of inner peace to help cope with the various upheavals that can affect a person's mental well-being. Many people adopt this principle to distinguish between controllable stressors (our judgements, opinions, perceptions, desires and goals) and uncontrollable ones (our wealth, health, popularity, reputation, the actions of others, the opinions of others, the circumstances of our birth, the weather, epidemics, the stock market, traffic congestion, and the achievements of others). These are also known as the 'control dichotomy'.

Sometimes we feel that everything must live up to our expectations or even be within our control. Even when we do good deeds, we often assume that no one will harbour ill will or make negative assumptions about us. However, in reality, there will always be those who misunderstand our good intentions. This is precisely what Stoicism seeks to emphasise: that not everything is within our control. This concept is known as the dichotomy of control. The dichotomy of control is the understanding that explains that there are things within our control and there are also things beyond our control.[1]

Applying the principles of Stoicism is extremely useful in family life. If a family does not apply these principles, they may find themselves becoming easily offended by others' opinions regarding their family. Yet other people's opinions are beyond their control. Indeed, upon closer examination, our own flesh and blood our children are also beyond our control as parents. This is not to suggest that children are 'other people', but rather that they exist as separate entities from ourselves. What we need to understand is that children have their own minds and their own sense of self.

The number of divorces in Indonesia in 2024, based on data from the Central Statistics Agency sourced from the Director-General of the Religious Courts of the Supreme Court, shows that the figure reached 399,921. This is, of course, driven by various factors leading to divorce, including: adultery, drunkenness, drug addiction, gambling, abandonment of one spouse, imprisonment, polygamy, domestic violence,

[1] Henry Manampiring, *Filosofi Teras* (Kompas, 2023). hlm 40-42.

physical disability, persistent disputes, forced marriage, apostasy, and economic hardship. The factor with the highest number of divorces was persistent disputes (251,125), followed by economic factors (100,198).[2] This is, of course, if we all recognise that the divorce rate in Indonesia remains quite high. This certainly also underscores the fact that there are still a great many families who have not yet been able to achieve a 'Sakinah' family life. The researcher therefore seeks to propose a Stoic approach as a path towards achieving a 'Sakinah' family life.

A 'Sakinah' family is one characterised by harmony, happiness both in body and soul, peace of mind, comfort and an atmosphere of love and affection within the family.[3] The word 'Sakinah' comes from Arabic and consists of the letters sin, kaf and nun; it means tranquillity the opposite of turmoil. In Arabic, a house is also called '*maskan*', which is a derived form of the word '*sakana*' (*sin, kaf* and *nun*). '*Maskan*' itself means a place where one can find tranquillity.[4]

Law No. 1 of 1974 sets out the definition and purpose of marriage in Chapter 1, Article 1, which states that "marriage is a physical and spiritual bond between a man and a woman as husband and wife, with the aim of establishing a household and a happy and lasting family based on belief in the One Supreme God". This certainly reaffirms that the very purpose of marriage is to establish a family characterised by 'sakinah'.[5]

The research conducted by Ahmad Kamal Murod, entitled 'An Analysis of Long-Distance Marriages in Gunungsari Village from the Perspective of the Qur'an, Surah Ar-Rum, Verse 21, and Stoic Philosophy', focuses on cases of husbands and wives in long-distance marriages in Gunungsari Village, analysed through the lens of the Qur'an and Stoic philosophy. The conclusion of the research is that couples in long-distance

[2] https://www.bps.go.id/id/statistics table/3/YVdoU1IwVmlTM2h4YzFoV1psWkViRXhqTlZwRFVUMDkjMyMwMDAw/jumlah-perceraian-menurut-provinsi-dan-faktor-penyebab-perceraian-perkara-.html?year=2024 diakses pada tanggal 5 September 2025

[3] Hamsah Hudafi, "Pembentukan Keluarga Sakinah Mawaddah Warahmah Menurut Undang-Undang Nomor 1 Tahun 1974 Dan Kompilasi Hukum Islam," *Alhurriyah: Jurnal Hukum Islam* 06, no. 02 (2020): 173, https://doi.org/10.30983/alhurriyah.v5i2.3647.

[4] Rohmahtus Sholihah and Muhammad Al Faruq, "Konsep Keluarga Sakinah Menurut Muhammad Quraish Shihab," *JSALIMIYA:Urnal Studi Ilmu Keagamaan Islam* 1, no. 4 (2020): 119, https://doi.org/https://doi.org/10.2906/salimiya.v1i4.203.

[5] Asman Asman, "Keluarga Sakinah Dalam Kajian Hukum Islam," *Al-Qadha : Jurnal Hukum Islam Dan Perundang-Undangan* 7, no. 2 (2020): 100, https://doi.org/https://doi.org/10.32505/qadha.v7i2.1952.

marriages can still strive for sakinah, mawaddah and rahmah as long as they continue to maintain harmony through communication, the division of roles and the wise fulfilment of responsibilities between the partners based on mutual agreement. This emotional presence is capable of compensating for the physical absence of a partner who is geographically distant. From the perspective of Stoic philosophy, it was concluded that wives in long-distance marriages are able to accept reality without being overwhelmed by negative emotions, to control their thoughts and feelings wisely, and to fulfil their roles with a sense of responsibility.[6]

An article written by Ria Marzuqotur Rohmah, Fayiz Afif and Dzakiyatun Nisa Nurun Nabilah, entitled 'The Stoic Concept of Happiness in Relation to the Childfree Phenomenon', presents the research conclusion that the happiness of childfree couples does not lie in having a child. Rather, this happiness lies in how one responds to and exercises self-control in the face of various perspectives held by others. This is supported by data showing instances of children placing their parents in care homes. This study aims to emphasise that having children does not necessarily mean that, when they reach adulthood, they will look after their parents. Consequently, this study affirms that happiness lies in self-control based on the concept of the 'dichotomy of control' in Stoic philosophy, and not in whether or not one has children.[7]

The undergraduate thesis written by Yacintha Pertiwi, entitled 'Parenting from a modern Stoic perspective and its relevance to Islamic teachings', found that modern parenting based on the Stoic perspective gives rise to two approaches to parenting. Firstly, parenting involves teaching children about inner calm based on the trichotomy of control. The trichotomy of control explains that there are things that are entirely within our control, things that are partly within our control, and things that are entirely beyond our control. Secondly, parenting involves teaching children how to cope with the worst-case scenarios or highly complex situations.[8]

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[6] Ahmad Kamal Murod, "Analisis Pasangan Long Distance Marriage Di Desa Gunungsari Menurut Perspektif al Qur'an Surah Ar Rum Ayat 21 Dan Filsafat Stoikisme" (UNUGIRI, 2025). 24

[7] Ria Marzuqotur Rohmah et al., "Konsep Bahagia Menurut Filsafat Stoikisme Terhadap Fenomena Childfree," *Innovative: Journal Of Social Science Research* 4, no. 2 (2024): 8, https://doi.org/https://doi.org/10.31004/innovative.v4i2.10073.

[8] Yachinta Pertiwi, "Parenting Dalam Perspektif Stoikisme Era Modern Dan Relevansinya

The research conducted by the researcher here, however, is broader in scope. This is because it seeks to achieve a 'Sakinah' family through various approaches and applications namely, the application of Stoicism by a husband, wife, father, mother and child. This is because a 'Sakinah' family would be difficult to realise if only one party were to implement Stoic philosophy within their family life. The ethical values of Stoicism are not focused solely on a single aspect, such as parenting, but encompass all aspects of family life. Furthermore, the researcher also endeavours to link the principles of Stoicism with existing approaches to Islamic family law. The researcher seeks to emphasise that the values emphasised in Stoicism are also present within Islamic family law.

Research methods

Based on the background outlined above, this article has been written with the aim of analysing Stoicism as an ethical approach to achieving a Sakinah family. This study employs a literature review method, utilising both a philosophical and a conceptual approach to systematically examine various sources relating to Stoicism, the family, Sakinah, the Sakinah family and Islamic family law. The philosophical approach is used to analyse the fundamental concepts of Stoicism concerning living in harmony with nature, the dichotomy of control, amor fati, premeditation malorum, and the control of interpretation and perception. The conceptual approach is used to link Stoicism's concepts with those of the Sakinah family, *muhasabah*, *al-hilm* (emotional self-control), *al-'anah* (a calm and unhurried demeanour), *Husnudzon* (thinking well of others), *ridha*, *tadabbur* (contemplation), and *hikmah* (wisdom).

The focus of this study is not limited solely to the application of Stoicism by a husband or wife, but also extends to its application by children. This is because a harmonious family is more easily achieved when all members of the family apply a Stoic approach to their family life.[9]

Results and Discussion

Stoikisme sebagai suatu Pendekatan stoicism as an approach

Stoicism refers to the name of a philosophical school or movement.

Dengan Ajaran Islam" (Universitas Islam Negeri Fatmawati Sukarno Bengkulu, 2023). 77

[9] Nur Buana Amir et al., "Wasiat Sebagai Instrumen Distribusi Kekayaan Dalam Ekonomi Syariah: Telaah Studi Literatur," *Minhaj: Jurnal Ilmu Syariah* 7, no. 1 (2026): 56, https://doi.org/10.52431/minhaj.v7i1.4235.

The word 'Stoicism' derives from the Ancient Greek word 'stoa', meaning a colonnaded portico. Zeno was the founder of the Stoic school, and Stoic teachings were first introduced by Zeno on the island of Cyprus between 333 BC and 263 BC. Zeno is generally known as Zeno of Citium. The Stoa was the place where Zeno taught his philosophy, situated amongst the colonnaded porticoes in the central square of Athens. This is also the reason behind the name 'Stoicism' the 'philosophy of the portico' which is so popular in Indonesian translations.[10]

Stoicism does not merely teach a way of thinking. Rather, the most important aspect of Stoic philosophy is its emphasis on the things we can and cannot control.[11] It is this that enables people to experience happiness in life, and one way of doing so is by achieving a harmonious family life.[12] Historically, however, the development of Stoicism was most significantly influenced by three leading Roman figures: Marcus Aurelius, Seneca and Epictetus. [13]

Stoicism is a philosophy with several key values, including the following:

Firstly, living in harmony with nature is not as simple as we have long believed that it is merely a process of adapting oneself to everything that occurs in nature. Rather, it has a far deeper meaning: we must understand that in this life there are natural laws governing cause and effect. Henry Manampiring also explains that living in harmony with nature means that, as far as possible, in every situation we may face, we should prioritise reason and not rush to act on our desires. For it is this that distinguishes humans from animals. Living in harmony with nature, when linked to the principles of the Islamic family, can refer to the attitude of wara' (prudence)[14] and *Muhasabah* (self-reflection).[15] Wara' teaches us to always

[10] Ah Dalhar Muarif, "Mengekang Emosi Negatif Kunci Meraih Kedamaian Dalam Hidup," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 8 (2019): 277, https://doi.org/10.35878/islamicreview.v8i2.179.

[11] Alvary Exan Rerung et al., "Membangun Self-Love Pada Anak Usia Remaja Menggunakan Teori Filsafat Stoikisme Marcus Aurelius," *Masokan: Jurnal Ilmu Sosial Dan Pendidikan* 2, no. 2 (2022): 107, https://doi.org/10.34307/misp.v2i2.55.

[12] Zulfikri Zulfikri and Isniyatin Faizah, "Sadd al-Dzari'ah sebagai Media dalam Penyelesaian Perkara Kontemporer," *The Indonesian Journal of Islamic Law and Civil Law* 4, no. 2 (2023): 169–85, https://doi.org/10.51675/jaksya.v4i2.474.

[13] Gede Agus Siswadi et al., *FILSAFAT MANUSIA : Memahami Manusia Sebagai Homo Complexus* (PT Mafy Media Literasi indonesia, 2024). 109-111

[14] Nur Indah Rahmawati, "Terapi Jiwa Dan Pembentukan Sikap Positif "Wara' " Melalui Puasa Sunnah," *KONSELING EDUKASI "Journal of Guidance and Counseling"* 1, no. 1

be cautious. Being cautious also involves making decisions regarding the actions we are to take and considering the best possible outcomes we can choose for the common good. Meanwhile, *Muhasabah* serves to evaluate the various preconceptions that arise in our minds. This is to prevent negative preconceptions and to steer them towards positive ones.

For example, when a family member who holds a bachelor's degree enters the world of work, they face the reality of the difficulty of finding a job. This is, of course, due to events or circumstances in the past. These may include a failure to develop their personal intellectual capacity, supporting skills such as public speaking and others, or to expand their network to facilitate access to information about suitable jobs. Sometimes, some university graduates assume that having a degree is sufficient to secure a job. However, ultimately, that family member will come to realise the reality of past events for which they were ill-prepared.[16] When viewed in the context of the fundamental values of Islamic family law, this is consistent with the principles of wara' and self-reflection (*muhasabah*). A Muslim who practises wara' and self-reflection will always strive to exercise caution when making decisions, in their thinking, and when evaluating the causes of their current circumstances. Such a family member will be someone who always pauses before making any decision, and this brings benefit to themselves as well as enhancing the family's ability to achieve sakinah.

Secondly, the dichotomy of control emphasises two things: things that are within our control and things that are not within our control. The things that are within our control are our judgements, our opinions, our desires, our goals, and everything that constitutes our own thoughts and actions. Meanwhile, the things beyond our control are the actions of others, the opinions of others, our reputation, our health, our wealth, the circumstances at our birth (gender, parents, siblings, ethnicity, skin colour, and other conditions inherent at birth), the weather, earthquakes, epidemics, natural phenomena, share prices, motorbike crackdowns, exam results, the rupiah exchange rate and other matters that are indeed beyond our control.

(2017): 157, https://doi.org/10.21043/konseling.v1i1.4433.

[15] Mohamad Ilham Habibie and Muhammad Dito Cahyadi, "Peranan Muhasabah Sebagai Upaya Dalam Menghadapi Krisis Kepercayaan Diri Remaja," *Mutiara : Jurnal Penelitian Dan Karya Ilmiah* 2, no. 4 (2024): 212, https://doi.org/10.59059/mutiara.v2i4.1485.

[16] Manampiring, *Filosofi Teras*..... hlm 30-34

We need to understand the dichotomy of control because we often misunderstand what is within our control and what is not. One example is our health. We often believe that we will always remain healthy and that all our organs will always remain intact.[17] When applied to Islamic family law, the dichotomy of control is consistent with *al-hilm* (emotional restraint), *al-'anah* (a calm and unhurried demeanour) and *Husnudzon* (giving others the benefit of the doubt).[18] Families who practise *al-hilm* will not readily give vent to their emotions in response to the behaviour or words of others that upset them, and will endeavour to restrain their emotions even when they are capable of giving vent to them.[19] *Al-'anah*, which is a calm and unhurried attitude, will encourage one to think as wisely as possible about what should be done and will ultimately lead to the realisation that the most important thing is to control one's own perception of other people's behaviour and words. *Husnudzon* teaches one to always think the best of others. Thinking positively teaches a person to reframe things that initially appear unfavourable into positive ones. This can also be described as a form of steering one's perceptions in a positive direction.

Thirdly, 'Amor fati' comes from Latin and, when translated into English, means 'love of fate' or, in Indonesian, 'loving one's destiny'. Friedrich Nietzsche said, "The formula for human greatness is amor fati: to wish that nothing were different—neither in the future, nor in the past, nor throughout eternity. Not merely to endure what must be endured, but to love it."

Amor fati frees a person from unnecessary assumptions, which are regarded as a form of tyranny in Stoic philosophy. Such assumptions might take the form of thoughts such as 'if only I'd been born into a wealthy family, I wouldn't have to lead such a difficult life' or 'if only I'd bought gold back then, I might now have a growing fortune due to the ever-rising price of gold', and other such 'if only' scenarios. Looking back at the past is not about regret. Rather, it is about learning lessons and

[17] Henry Manampiring, *filosofi teras* …….. hlm 40-43

[18] Indah Syahdiantary et al., "Pengaruh Husnudzon Dengan Afirmasi Positif Dalam Menurunkan Tingkat Stres Akademik Siswa Unggulan Kelas 12 SMA Wachid Hasyim 1 Surabaya," *Spiritualita : Journal of Ethics and Spirituality* 9, no. 2 (2025): 151, https://doi.org/10.30762/spiritualita.v9i2.3181.

[19] Yeni Endiana et al., *Digital Slow Living as Living Hadith in Contemporary Muslimah : Actualization of the Values of Al-Hilm and Al-Anah in the Social Media Era*, 32 (2026): 43, https://doi.org/http://doi.org/10.19109/intizar.v32i1.35800 Digital.

shifting our perspective towards a more positive outlook, so that we can better embrace the destiny we are currently living.[20]

When considered in the context of Islamic family law, 'amor fati' aligns with and converges upon the concept of acceptance of Allah SWT's qadha and qadar. Families that practise this concept of acceptance will always receive Allah SWT's decrees with an open heart and will not harbour any inner resistance to His will.[21]

Fourthly, 'Premeditatio malorum' (the practice of suffering) is a Stoic philosophical concept that teaches a method for strengthening the mind by anticipating the worst possible outcomes that may occur in the future.[22] This certainly helps a person to be better prepared for the worst-case scenario. The reason for this is that by preparing for the worst-case scenario and devising ways to deal with it, a person will naturally be better prepared for such an eventuality.[23]

'Premeditation malorum' does not merely teach us to imagine the worst-case scenario; it also involves attempting to experience the very worst-case scenario we fear most. This can be practised in the same way that someone accustomed to using a smartphone might practise going without one whilst fasting. When they experience that worst-case scenario first-hand, they will realise for themselves that what they have been fearing all along is not as bad as they imagined, and this can also teach a person to be more grateful for all the pleasures they experience. Even though those pleasures may have seemed quite ordinary up until now.[24] When 'premeditatio malorum' is applied to Islamic family law, it intersects with the concept of '*tadabbur*' (contemplation). '*Tadabbur*' is understood as a form of contemplation.[25] This kind of reflection also

[20] Henry Manampiring, *filosofi teras* …….. hlm 124-128
[21] Veri Gonzales et al., "Tuma'ninah Dan Ridha Dalam Perspektif Tasawuf : Rekonstruksi Ketenangan Jiwa Dan Ketahanan Sosial Masyarakat Modern," *SHAF: Jurnal Sejarah, Pemikiran Dan Tasawuf* 4, no. 1 (2026): 83, https://doi.org/10.59548/js.v4i1.811.
[22] Anicleta Yuliastuti et al., "Premeditatio Malorum and Dissemination of Hope in Post-Pandemic Recovery," *The Sunan Ampel Review of Political and Social Sciences* 1, no. 2 (2022): 191, https://doi.org/10.15642/sarpass.2022.1.2.191-204.
[23] Siti Wikoyatul Widiah et al., "Pengendalian Diri Menurut Marcus Aurelius Dan Abdullah Al-Haddad: Relevansinya Terhadap Kesehatan Mental Generasi Z," *Tajdid : Jurnal Pemikiran Keislaman Dan Kemanusiaan* 10, no. 1 (2026): 172, https://doi.org/10.52266/tadjid.v10i1.6387.
[24] Henry Manampiring, *filosofi teras* …….. hlm 190-195
[25] Nor Khalim, "Integrasi Iman, Islam, Dan Ihsan: Sebuah Pendekatan Tafsir Tematik Dan Tadabbur Al-Qur'an," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 4, no. 2 (2025):

involves contemplating the bad things that might happen; doing so will make a person better prepared to face any adverse eventualities that may arise, whilst also enabling them to be grateful that events do not turn out to be as bad as they had previously feared.

Fifth, controlling our interpretations and perceptions. According to Stoicism, the adverse possibilities we fear may occur are neutral (neither good nor bad). However, it is our interpretation and perception of these worst-case scenarios that cause everything to turn out badly. Therefore, what we need to control are our interpretations and perceptions, whether regarding the worst-case scenarios we fear or events that are currently unfolding or have already occurred. Yet we feel that these events are extremely bad or unpleasant.

Let's take an example: suppose there is a power cut in our neighbourhood. The automatic interpretation that usually arises is: 'I can't use some of my electronic devices. I feel as though I'm back in the old days when there was no electricity'. The emotions that automatically arise are then negative ones, such as anger, annoyance and frustration.

However, if we try to control our interpretation and perception of the event, the outcome will be different. We can transform that automatic interpretation into a rational one, such as 'I can spend quality time with my family even though some electronic devices are out of order'. The emotions that arise as part of our perceptual reaction will then be positive feelings of happiness and joy at being able to have a laugh and banter with my wife and children.[26] Guiding interpretations and perceptions in accordance with the teachings of *Husnudzon* and *hikmah*.[27] Controlling one's interpretations and perceptions can also go hand in hand with *Husnudzon*. This is because any event is, in itself, neutral. However, whether we interpret that event as positive or negative depends on how we make sense of it. *Husnudzon* is also something a family can practise when faced with certain situations. Another thing that can be done after practising *Husnudzon* is to seek to draw lessons and insights that can serve as guidance to make the family even better in the future.

11710, https://doi.org/10.31004/jerkin.v4i2.3879.

[26] Henry Manampiring, *filosofi teras* …….. hlm 80-88

[27] Mukhammad Zamzami, "Hikmah Dalam Al-Qur'an Dan Implementasinya Dalam Membangun Pemikiran Islam Yang Inklusif," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 6, no. 2 (2016): 358, https://doi.org/10.15642/teosofi.2016.6.2.355-382.

The Concept of the Sakinah Family in the Qur'an and the Hadith

A 'Sakinah' family is what every married couple hopes for after they have entered into a marriage contract. This is in line with the prayers recited upon completion of the 'ijab' and 'qabul' ceremony. However, to achieve a 'Sakinah' family, it is not enough to rely solely on the prayers offered by guests at the wedding reception[28] that husband and wife. Building a harmonious family requires planning from the moment the couple resolves to find a life partner right through to the point when the marriage takes place.[29]

The word 'Sakinah' appears in the Qur'an 69 times in various forms: *litaskunu, liyaskunu, masakinuhum, maskunah, askunu, sakanun, Sakinah*, and *sakinatahu*. All these forms of the word carry the meaning of '*Sakinah*', as found in Surah Ar-Rum, verse 21; Surah Al-Baqarah, verse 248; Surah An-Nur, verse 29; Surah An-Nahl, verse 80; Surah Al-A'raf, verse 189; and Surah Al-Taubah, verse 40.[30]

A family with a stoic approach

We shall present an explanation of the concept of family from a Stoic perspective in tabular form to facilitate understanding. The following is the table that the researcher may present :

Number	The principles of stoicism	Implementation wthin the family	The concept of Islamic family law
1	Living in harmony with nature	Think twice before engaging in deviant behaviour (adultery, juvenile delinquency, excessive consumerism and so on)	*Wara'* (prudence) and self-reflection
2	Control	Realising that not	*al-hilm* (the ability

[28] Abdul Halim, "Istri Sebagai Pencari Nafkah Dalam Keluarga Ditinjau Dari Hukum Islam Di Desa Pace Kabupaten Jember Jawa Timur Indonesia," *El-Bait: Jurnal Hukum Keluarga Islam* 1, no. 1 (2022): 16, https://doi.org/https://doi.org/10.53515/ebjhki.v1i1.2.
[29] Muslim Arma, "Keluarga Sakinah Berwawasan Gender," *Muwazah* 9, no. 2 (2017): 179, https://doi.org/https://doi.org/10.28918/muwazah.v9i2.9004.
[30] Eka Prasetiawati, "Penafsiran Ayat-Ayat Keluarga Sakinah, Mawaddah, Wa Rahmah Dalam Tafsir al-Misbah Dan Ibnu Katsir," *Nizham: Jurnal Studi Keislaman* 5, no. 2 (2017): 148.

	dichotomy	everything is within one's control and ultimately focusing only on what can be controlled (focusing on controlling one's own actions and perceptions)	to control one's emotions), *al-'anah* (a calm and unhurried demeanour) and *Husnudzon* (thinking the best of others)
3	Amor fati	Always be grateful for everything that has happened and for everything bestowed by Allah SWT (be grateful for the fate of being born into a farming family)	acceptance of Allah's decree and destiny
4	Premeditation malorum	Try to face the fears they have long dreaded and realise that these fears are not as frightening as they thought (a child who enters a boarding school eventually realises that life at the boarding school is not as frightening as they had previously feared)	*tadabbur* (contemplation)
5	Controlling interpretation and perception	Making an effort to view the various things that happen in life in a positive light (seeing being stuck in a traffic jam as an opportunity to read some of the books I haven't yet had time to finish)	*Husnudzon* (thinking the best of others) and *hikmah* (wisdom)

Families who live in harmony with nature will think twice before engaging in deviant behaviour such as infidelity, juvenile delinquency, a

lack of diligence in their studies or other such actions.[31] This is because every member of the family realises that what they do today will lead to consequences that may harm them in the future, such as: the damage to the personal brand they have spent so long building, the loss of others' trust in them, or the breakdown of the family they have worked so hard to build. This is also in line with the concept of self-reflection. A family that consistently practises self-reflection will continually strive to evaluate both the actions they have taken so far and those they intend to take, so as not to cause harm to any party including their own family members.

Families who adopt a dichotomy of control will also realise that not everything is entirely within their control and will focus only on the things they can control, such as their self-perception and their own personal actions.[32] A father or head of the household will realise that even his children, wife and his own parents who are the people closest to him are not entirely under his control. A head of the household will realise that the only things he can control are his own perceptions and actions.[33]

The dichotomy of self-control is linked to *al-hilm* (the ability to restrain one's emotions), *al-'anah* (a calm and unhurried demeanour) and *Husnudzon* (thinking the best of others). *Al-hilm*, which means the ability to restrain one's emotions, seeks to encourage family members to adopt an attitude and perspective that avoids acting hastily on their emotions or anger. A family that practises *al-hilm* will always determine their attitudes and perceptions as objectively as possible, without letting their own feelings or subjectivity influence them. *Al-'anah*, which means a calm and unhurried demeanour, will encourage family members to pause before taking action or forming a perception. This is done so that they can distinguish whether a particular matter falls within the realm of self-control or not. Furthermore, *al-'anah* also prevents a person from jumping to negative conclusions or adopting a hostile attitude towards others, as *al-'anah* encourages family members to remain calm and unhurried when

[31] Kurnia Muhajarah, "Perselingkuhan Suami Terhadap Istri Dan Upaya Penanganannya," *Sawwa: Jurnal Studi Gender* 12, no. 1 (2016): 23, https://doi.org/10.21580/sa.v12i1.1466.

[32] Komari and Siti Aisah, "Meraih Kebahagiaan Dengan Perjalanan Spiritualitas Dan Dikotomi Kendali," *SOSTECH: Jurnal Sosial Teknologi* 5, no. 3 (2025): 580, https://doi.org/10.59188/jurnalsostech.v5i3.32031.

[33] Muhammad Sidiq Pambudi et al., "Keterkaitan Konsep Tawakal Dalam Islam Dan Filsafat Stoikisme: Sebuah Analisis Implementatif," *Canonia Religia : Jurnal Studi Teks Agama Dan Sosial* 3, no. 1 (2025): 56, https://doi.org/10.30762/cr.v3i1.3139.

forming opinions or perceptions in their minds. *Husnudzon*, which means 'thinking the best of others', seeks to encourage family members to prioritise positive assumptions when forming perceptions of the words or actions of others directed towards them. The ethical principle of Stoicism applied here is that family members are able to distinguish between what is within their control and what is not. This will, of course, also foster the creation of a harmonious family.

Families who practise the concept of amor fati will also always be grateful for whatever they have experienced in the past and for the circumstances they find themselves in now. This can be seen, for example, in accepting a wife who is not well-off, who is not particularly attractive, who comes from a farming family, who was born a woman, or in other such circumstances. Such families ultimately realise that such pursuits are futile and that all they can do is embrace their fate.[34] Amor fati is linked to the concept of *ridha*. *Ridha* refers to an attitude of accepting, with sincerity, genuine devotion and a calm heart, all the decrees and destiny bestowed by Allah SWT. A family that practises *ridha* will never harbour regrets about being born into a family they did not choose. This is because such a family has accepted the destiny bestowed upon them by Allah SWT. The ethical lesson to be drawn from amor fati is to love, with sincerity, the destiny that has been bestowed upon us.

Families who practise the concept of 'premeditatio malorum' will also endeavour to confront the fears they have long dreaded and will realise that these fears are not as frightening as they had imagined. Putting the concept of 'premeditatio malorum' – also known as 'training oneself to endure hardship' – into practice will make a family member more grateful for the things they have always taken for granted. Whether it be the electricity that is always on, the motorbike that is always ready to use, or even a breakfast of just a portion of eggs with sambal orek, which their wife always serves.[35] Premeditatio malorum is linked to the principle of *tadabbur* (contemplation). *Tadabbur*, which means deep contemplation or

[34] Zidha Khira Himmah and Yeti Dahliana, "Filsafat Stoikisme Ibnu Qoyyim Al-Jauziyah : Sebuah Tawaran Quarter Life Crisis Solution," *AL-AFKAR : Journal for Islamic Studies* 8, no. 1 (2025): 2000, https://doi.org/10.31943/afkarjournal.v8i1.2199.

[35] Mardhatillah L. Rauf and Naufal Ahmad Rijalul Alam, "Praktik Stoikisme Sebagai Strategi Koping Akademik Dalam Perspektif Islam: Studi Pada Mahasiswa Di Perguruan Tinggi Muhammadiyah," *Jurnal Humanitas: Katalisator Perubahan Dan Inovator Pendidikan* 12, no. 1 (2026): 610, https://doi.org/10.29408/jhm.v12i2.34241.

reflection, teaches families to consider the worst-case scenarios they may face, thereby minimising their lack of preparedness for the worst that might happen. The ethical lesson to be drawn from 'premeditatio malorum' here is to prepare oneself for the worst-case scenario.

Families that apply the concept of controlling interpretation and perception will respond differently to events in their lives. To illustrate this directly, we might take the example of a family member who gets stuck in a traffic jam whilst travelling to the office by car with a driver. Generally, a family member would interpret the traffic jam as 'I'm wasting my time here! I'm trapped here!'. Following this interpretation, negative emotions (perceptions) such as 'anger, annoyance and frustration' usually arise. However, if that family member manages their interpretation and perception, the interpretation that arises when facing the traffic jam will be: "I can use this opportunity to read an e-book, so this traffic jam becomes a lesson or a learning opportunity", and the resulting emotions (perceptions) can also be channelled towards feeling "calm and inspired to read".[36] Controlling one's interpretations and perceptions is linked to *Husnudzon* (thinking the best of others) and *hikmah* (wisdom). Families who control their interpretations and steer them in a positive direction certainly share the common trait of prioritising a positive outlook on the things that happen to them, whether these take the form of words or specific actions directed towards them. The fruit of this good presumption will, in turn, yield wisdom. This will teach the family that the events they experience are, in fact, Allah's way of showing His love for His servants by improving their character through the words and actions of others—which are prone to being misunderstood as a result of inappropriate control over interpretation.

The principles of Stoicism are not regarded as a source of Islamic law. However, they are used as an ethical and philosophical framework to help understand and reinforce moral behaviour within family life, which already has a normative foundation in Islam. Stoicism focuses on how a person should manage themselves and deal with various issues that arise. Islamic family law, on the other hand, provides a normative foundation regarding how a family should be established and run.

Conclusion

Stoicism does not merely teach a way of thinking. Rather, the most

[36] Henry Manampiring, *filosofi teras* …….. hlm 87-88

important essence of Stoicism lies in its emphasis on distinguishing between the things we can control and those we cannot. It is this distinction that enables people to find happiness in life, one aspect of which is achieving a harmonious family life. Historically, the development of Stoicism was most significantly influenced by three key Roman figures: Marcus Aurelius, Seneca and Epictetus.

Stoicism can be regarded as a complementary ethical approach within Islamic family law, rather than as a source of legal norms. Stoicism serves as a philosophical perspective that helps to realise the values of self-reflection (*muhasabah*), *al-hilm* (emotional restraint), *al-'anah* (a calm and unhurried demeanour), *Husnudzon* (giving others the benefit of the doubt), acceptance of Allah SWT's *qadha* and *qadhar*, *tadabbur* (contemplation or deep reflection), and *hikmah* (wisdom) in the endeavour to build a *Sakinah* family.

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