

The Effectiveness of Love Languages on *Mu'asyarah bil Ma'ruf* Behavior in Realizing Marital Harmony among the Millennial Generation: A *Maqashid al-Shariah* Perspective

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ABSTRACT

This study examines the effectiveness of love languages in shaping *Mu'asyarah bil Ma'ruf* behavior to achieve marital harmony among the millennial generation from the perspective of *Maqashid al-Shariah* theory, with a case study conducted in Wani Satu Village, Tanantovea District. The study aims to analyze the role of love languages and the *Maqashid al-Shariah* perspective in fostering family harmony among millennial couples in the village. This research employs a qualitative approach. Data were collected through interviews, observations, and documentation. The data were analyzed using data reduction, data presentation, and conclusion drawing techniques. The findings indicate that the application of love languages in *Mu'asyarah bil Ma'ruf* behavior can serve as an effective effort to promote marital harmony among millennial families. The concept of love languages consists of five forms of expression: words of affirmation, quality time, receiving gifts, acts of service, and physical touch. In Islam, the purpose of marriage is to establish a family characterized by *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (compassion), which can be achieved through good and respectful behavior between spouses.

ARTICLE INFORMATION

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1. Introduction

In Islamic terminology, marriage (*nikah*) refers to a sacred contract or agreement that legally binds a man and a woman, thereby legitimizing the marital relationship between both parties based on mutual consent and willingness. The purpose of this union is to establish a harmonious and happy life characterized by love, affection, and tranquility in accordance with the principles approved by Allah SWT. (Dermawan N & Ashiddiqi, 2023; Mega Utami Imyansah et al., 2024)

Marriage is a contractual bond that legitimizes companionship and interaction between a man and a woman who are not

mahram to one another, while also defining their respective rights, obligations, and mutual responsibilities. Through this physical and emotional union, each party assumes specific roles and functions, resulting in a lawful and enduring relationship between husband and wife. (Ja'far, 2021; Sirait & Rokan, 2023)

In essence, husband and wife are expected to preserve both their physical and emotional bond through partnership and mutual commitment. The belief that spouses need one another is a fundamental principle that must be nurtured by both parties. Married life becomes incomplete in the absence of either spouse; a husband

experiences loneliness without his wife, and likewise, a wife feels incomplete without her husband. When the commitment to maintaining the marital relationship is deeply rooted in both spouses, harmony within the household can be sustained and is less vulnerable to conflict and challenges. Fundamentally, such commitment serves as one of the essential foundations for building a happy and enduring marriage. (Zubaidah, 2022)

Efforts to maintain a marriage should not merely be based on the beliefs held by both spouses, but must also be demonstrated through concrete actions. One important element that should be realized within marriage is the expression of love languages received by each partner from their spouse. Love language refers to the actions and expressions shown and conveyed by husband and wife to one another in order to nurture and strengthen their mutual affection. (Basit, 2017; Zubaidah, 2022)

Understanding love languages is an important aspect of marriage that is often overlooked, even though, in addition to fundamental marital concepts such as leadership, obedience, willingness, and cooperation within the household, fulfilling love languages is also a shared responsibility between husband and wife to strengthen the marital bond. However, many couples still assume that marriage is merely about fulfilling obligations and receiving rights from each party, or even consider love language fulfillment to be the responsibility of only one partner. In contemporary society, love language is increasingly recognized as an essential factor in interpersonal communication, referring to the way individuals wish to receive and express love toward their partners. This concept has gained widespread attention through various discussions and articles, leading couples to become more aware of and curious about each other's love language types, especially newly married couples, as understanding love languages

can support the process of adaptation, mutual understanding, and the development of a more harmonious relationship. (Aulia et al., 2022; Zubaidah, 2022)

Maqashid al-shariah is both a theoretical framework and a methodological approach in Islamic studies that has recently gained significant attention among Muslim scholars, particularly those focusing on the study of sacred texts derived from the Qur'an and Hadith. In addressing the issue above, the author will present several Qur'anic verses and Hadiths that are relevant to the discussion. (Munir, 2023)

2. Literature Review

2.1 Theory of Legal Effectiveness

According to Soerjono Soekanto, the theory of legal effectiveness refers to norms that serve as guidelines for appropriate attitudes and behavior, which can be analyzed through two approaches: the deductive-rational method that tends to produce dogmatic reasoning, and the inductive-empirical method that views law as repeated social behavior aimed at achieving certain objectives. In general, effectiveness constitutes a fundamental element in achieving predetermined goals within organizations, activities, or programs. Derived from the English word *effective*, effectiveness refers to the successful attainment of intended objectives through proper implementation and useful outcomes. It also reflects an organization's ability to achieve both short-term and long-term goals by performing appropriate actions according to plans and regulations, producing beneficial results, maintaining competitiveness, and addressing future challenges successfully. (Javi et al., 2025)

There are several factors that influence the effectiveness of the law, as Friedman points out. First, the legal structure, which includes law enforcement institutions and the existing system for implementing the law. Second, the substance of the law must be clear and relevant to the

needs of society to be accepted and complied with. Third, legal culture, which encompasses the values and attitudes of society toward the law. (Tan & Zahdjuki, 2023; J. Wijaya & Diana, 2019)

2.2 *Fiqh Munakaha*

In Arabic, marriage is referred to as *zawaj* or *nikah*. Both terms are mentioned in the Qur'an and the Hadith of Prophet Muhammad and are commonly used in everyday Arabic language. Linguistically, *al-nikah* may denote *al-wath'* (sexual relations), *al-dhamm* (union), *al-tadakhul* (intermingling), *al-jam'u* (gathering), or a marital contract (*'aqd*). The term *nikah* carries both literal (*haqiqi*) and metaphorical (*majazi*) meanings: literally referring to union or togetherness, and metaphorically referring to the establishment of a marriage contract or covenant. (Baidhawi & Qomaruzzaman, 2024; Mega Utami Imyansah et al., 2024)

Marriage in Islam is regarded as a sacred institution that fosters peace, affection, and spiritual tranquility between husband and wife. Beyond fulfilling emotional and physical needs, marriage serves as a means of preserving morality, strengthening social order, and preventing immoral behavior. Islamic law views marriage as an implementation of the Sunnah of Prophet Muhammad, supported by the Qur'an, Hadith, scholarly consensus (*ijma'*), and legal reasoning (*ijtihad*). Depending on an individual's condition and capability, the legal status of marriage may be categorized as obligatory, recommended, permissible, disliked, or prohibited. Islamic teachings also establish essential pillars of marriage, including the presence of the bride and groom, a guardian (*wali*), witnesses, mutual consent, and the fulfillment of rights and obligations between spouses. (Malik Adharsyah et al., 2024; Muzakki et al., 2021)

Islam emphasizes mutual rights and responsibilities within marriage to achieve harmony and justice. Husbands and wives are expected to maintain good relations

(*mu'asyarah bil ma'ruf*), provide emotional and financial support, protect one another from sinful behavior, and nurture love and compassion within the family. Marriage is also considered a means of preserving faith, dignity, lineage, and social stability. Through a lawful marital bond, couples are encouraged to create a family characterized by *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (compassion). Therefore, harmonious family life is not solely based on romantic expression, but also on mutual understanding, respect, patience, communication, and the fulfillment of responsibilities. (Lailatul Fauziah & Jazari, 2022; Sasmita et al., 2021)

A harmonious family in Islam is built upon faith, moral values, and balanced relationships among family members. Family harmony reflects emotional closeness, mutual care, effective communication, and the ability to resolve conflicts wisely. Scholars describe a harmonious family as one that is disciplined, respectful, cooperative, and spiritually committed. In contemporary society, maintaining family harmony requires adaptation to social changes, especially among millennial families who face modern challenges influenced by globalization, technology, and shifting social values. Despite these transformations, the family remains the fundamental social institution responsible for emotional security, moral development, and social well-being.

The concept of love language, introduced by Gary Chapman in *The Five Love Languages*, explains how individuals express and receive affection in interpersonal relationships. Love languages include words of affirmation, acts of service, receiving gifts, quality time, and physical touch. Each individual may prioritize different forms of emotional expression, which can influence marital satisfaction and communication patterns. Understanding a partner's love language enables couples to express affection more effectively,

strengthen emotional intimacy, and reduce misunderstandings within marriage. In millennial families, where communication patterns are heavily influenced by technology and modern lifestyles, love languages play an important role in sustaining healthy and satisfying relationships. (Basit, 2017; Suryantoro Dasa Dwi & Rofiq Ainur, 2021)

The Islamic concept of *mu'asyarah bil ma'ruf* refers to treating one's spouse with kindness, fairness, respect, and compassion in accordance with Islamic ethical principles. This concept emphasizes that marriage is not merely based on romantic feelings, but also on responsibility, moral conduct, and mutual respect. Even when emotional attachment weakens, Islamic teachings encourage spouses to continue treating each other honorably in order to preserve family unity and social stability. Positive communication, empathy, emotional support, and understanding are therefore considered essential elements in maintaining marital harmony. Through *mu'asyarah bil ma'ruf*, marriage becomes a spiritual partnership aimed at attaining the pleasure of Allah and building a righteous family environment. (Munir, 2023)

This study also examines marriage and family relationships from the perspective of Maqashid al-Shariah, particularly the principle of *hifz al-nasl* (protection of lineage). Maqashid al-Shariah refers to the higher objectives of Islamic law aimed at preserving religion, life, intellect, lineage, and property for human welfare. In this context, harmonious marital relationships, the practice of love languages, and *mu'asyarah bil ma'ruf* are viewed as important efforts in protecting future generations and promoting social well-being. For millennial families living in the era of digital transformation and rapid social change, the integration of Islamic ethical values with emotional understanding becomes increasingly important in maintaining stable, harmonious, and

resilient family relationships. (Arafat, 2019; Nurul Fattah et al., 2013)

3. Methodology

This research is a type of field research, which is systematically conducted to collect data in the field. Qualitative research is used to identify and describe an activity. The method used in this research is descriptive qualitative. Qualitative descriptive methods depict, describe, and explain the actual events of the object being studied based on the situation and conditions at the time of the research. (Sugiyono, 2017; U. H. Wijaya, 2020)

The location of this research is in Wani Satu Village, Tanantovea District, Donggala Regency, Central Sulawesi.

4. Results and Discussion

4.1 The Effectiveness of Love Language on Mu'asyarah bil ma'ruf Behavior

A harmonious family is the aspiration of every married couple and represents the foundation of a healthy society. Family harmony is reflected through mutual trust, affection, respect, emotional support, and good communication among family members. In Islam, the ideal family is characterized by *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion), which create a peaceful environment that supports the emotional and spiritual development of all family members, especially children. Achieving such harmony requires continuous commitment and cooperation between husband and wife.

One important effort to build a harmonious family is fulfilling the emotional needs of one's spouse through the understanding of love languages. The concept of love language was introduced by Gary Chapman in *The Five Love Languages*, which identifies five primary ways individuals express and receive love: words of affirmation, acts of service, receiving gifts, quality time, and physical touch.

Understanding these expressions of affection enables couples to communicate love more effectively and strengthen emotional intimacy within marriage.

The findings of this study indicate that the application of love languages has a positive influence on marital harmony among millennial couples in Wani Satu Village. Several informants explained that understanding their partner's emotional needs helped them resolve conflicts, improve communication, and strengthen mutual understanding. Couples who openly communicate their preferred love languages tend to develop stronger emotional bonds, greater trust, and a more stable marital relationship. Love language also helps couples adapt to differences in personality, age, and communication styles within marriage.

The study further reveals that the practice of love language is closely related to the Islamic principle of *mu'asyarah bil ma'ruf*, which refers to treating one's spouse with kindness, fairness, respect, and compassion. This principle emphasizes the fulfillment of rights and obligations between husband and wife while maintaining ethical and loving behavior in family life. In this context, love language becomes a practical form of implementing *mu'asyarah bil ma'ruf* because it encourages spouses to express care, empathy, appreciation, and emotional support according to their partner's needs.

Islam strongly encourages harmonious marital relationships through positive communication, mutual understanding, and affectionate behavior. The command to treat spouses kindly is explicitly mentioned in Qur'an Surah An-Nisa verse 19, which instructs husbands and wives to interact with one another in a proper and respectful manner. Scholars such as M. Quraish Shihab and Buya Hamka emphasize that *mu'asyarah bil ma'ruf* is not limited to romantic affection but also includes patience, tolerance, justice, and maintaining good treatment even during

conflict. Therefore, love language can serve as an effective instrument in practicing Islamic marital ethics.

Overall, this study concludes that understanding and applying love languages contributes significantly to the realization of harmonious families among millennial couples. The integration of love language with the Islamic concept of *mu'asyarah bil ma'ruf* strengthens emotional relationships, improves communication, and supports the fulfillment of marital rights and responsibilities. Questionnaire results from 30 married millennial respondents further showed that the majority agreed that love language plays an important role in maintaining family harmony and preserving the stability of marriage in contemporary society.

4.2 The Maqashid Syariah Perspective on the Effectiveness of Love Language on Mu'asyarah bil ma'ruf Behavior

Maqashid al-Shari'ah refers to the main objectives of Islamic law, which aim to bring benefit and welfare to humanity. These objectives include the protection of religion, life, intellect, lineage, and property. In the context of family life, this study focuses on *hifz al-nasl* (protection of lineage), which emphasizes preserving future generations through lawful marriage, harmonious families, and proper child upbringing. According to Izzuddin ibn Abd al-Salam, all Islamic laws are essentially intended to promote benefit and prevent harm in human life.

The application of *love languages* in marriage supports the objective of *hifz al-nasl* because it creates emotionally healthy and harmonious relationships between spouses. Research informants explained that when couples understand each other's emotional needs, conflicts can be resolved through good communication, allowing children to grow up in a safe and positive environment. Children naturally imitate their parents'

behavior, making family harmony highly influential on their character development and education.

The concept of *hifz al-nasl* not only concerns preserving future generations in quantity but also in quality. Islam emphasizes the importance of physical and mental health within the family, including maintaining healthy lifestyles, providing proper education, and fulfilling emotional needs. A harmonious marriage supports a mother's mental well-being, improves childcare quality, and creates a peaceful and loving family environment.

The study also found that fulfilling a partner's *love language* can prevent infidelity and strengthen marital commitment. Couples who feel loved and appreciated are more likely to remain faithful and fulfill their rights and responsibilities. In Islam, protecting lineage also means protecting family honor and avoiding behaviors that can damage marriage, such as adultery and domestic conflict.

In Wani Satu Village, the concept of *love language* has long existed in social life, even though the term itself is not formally recognized. It is reflected through mutual cooperation, helping others, offering moral support, sharing food or harvests, and spending time together in social and religious activities. Among millennial couples, love language has become an important part of maintaining marital harmony through open communication, emotional attention, and cooperation within the household.

Overall, the study concludes that the application of *love language* among millennial couples in Wani Satu Village is effective in supporting *mu'asyarah bil ma'ruf* behavior and creating harmonious families. Love languages help couples build better communication, resolve conflicts wisely, strengthen emotional bonds, and create a healthy environment for children's growth. Therefore, the practice of love language aligns with the objectives of Maqashid al-

Shari'ah, especially in protecting lineage and building families characterized by *sakinah*, *mawaddah*, and *warahmah*.

5. Conclusion

This study concludes that the application of love languages among millennial married couples in Wani Satu Village is effective in building harmonious families through the practice of *mu'asyarah bil ma'ruf*, which emphasizes treating one another with kindness, love, respect, and responsibility. Understanding a partner's love language helps improve communication, resolve conflicts, strengthen emotional bonds, and create a household characterized by *sakinah*, *mawaddah*, and *warahmah*. From the perspective of *maqashid sharia*, especially *hifz al-nasl* (the protection of lineage), the application of love languages also contributes to creating a healthy family environment for children's growth and education, maintaining marital stability, and preventing behaviors that may damage family harmony. The findings show that the values of love language are in line with Islamic teachings that emphasize compassion, tolerance, and good treatment within married life.

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