

THE INFLUENCE OF PRISONER SENTENCE PERIODS ON FAMILY HARMONY FROM THE PERSPECTIVE OF ISLAMIC FAMILY LAW

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Abstract. Imprisonment for inmates inevitably restricts the fulfillment of their rights and obligations as husbands or wives and as parents. This study aims to examine how the incarceration period of inmates at Class II B Sungai Penuh Detention Center affects their family harmony, and to explore possible solutions that can be offered to inmates to maintain family well-being. This research is qualitative in nature. The respondents consisted of spouses of inmates who were selected purposively. Data were collected through interviews and supported by questionnaire results. The findings show that the incarceration period has a significant effect ($P < 0.05$) on the family harmony score, with an influence of 21.7%. From the perspective of Islamic family law, imprisonment emphasizes the protection of religion, life, intellect, lineage, and property. Punishment is intended to create stability and a more orderly life, while the values of forgiveness and reconciliation continue to be upheld. Islamic law also instructs husbands and wives to maintain loyalty, dignity, and commitment within the household, so that the incarceration period does not become a reason for the collapse of family structure. Therefore, a proportional legal approach oriented toward the values of public interest, and providing space for restorative justice, is considered more relevant in preserving family harmony in the midst of incarceration.

Keywords: Family Harmony, Prisoner Family, Islamic Family Law.

I. INTRODUCTION

The family is the smallest unit of a nation. A family is formed through the bond of marriage. Marriage is a physical and spiritual bond between a man and a woman as husband and wife, with the goal of forming a happy and lasting family (Widiyanto, 2020). A happy, lasting, and high-quality family is the dream of every married couple. In an Islamic household, husband and wife must accept each other's strengths and weaknesses, understand each other's rights and obligations, fulfill their duties responsibly, sincerely, and seek the blessings of Allah SWT (Yazid, 2016) because Islam views marriage as a form of worship to Allah SWT, following the Sunnah of the Prophet SAW, carried out voluntarily, responsibly and in accordance with legal provisions that must be obeyed by husband and wife (Suhartawan dan Hasanah, 2025).

However, a family can potentially experience fragility due to the failure to fulfill the rights and obligations of husband and wife, which can lead to problems such as poor communication, financial conflict, domestic violence, drug and alcohol addiction, infidelity, inconsistent parenting patterns and others (Simanjuntak, 2025). According to 2023 BKKBN data, the condition of families in Indonesia remains fragile, particularly with low levels of independence and family peace and high divorce rates. This is evident in the 2023 Indonesian Family Happiness Index, which was 71.86%, family peace at 59.79%, and independence at 52.49% (Arlinta & Utami, 2024).

Meanwhile, based on data from the Supreme Court's Religious Courts Agency (BADILAG), in 2024 there were 446,359 divorce cases recorded, an increase from the previous year, namely 2023, which was 408,347 (Sultan, 2025).

Family fragility is a very serious problem for families because it not only impacts the relationships between individuals in the family but also affects the psychological, emotional and social well-being of family members, especially children (Ansori & Juliansyahzen, 2022). Various factors can trigger the emergence of problems that damage the integrity and harmony of the family (Devy & Rizqi, 2018). However, in reality, we sometimes encounter husbands and wives who fail to fulfill their obligations and fail to set good examples for their wives and children. Some even commit mistakes and errors that violate applicable laws and are thus subject to sanctions. These sanctions can take the form of social sanctions, such as ostracism from society, or imprisonment or criminal penalties (Sulfinadia et al., 2021).

One of the institutions that plays a role in the criminal justice system is the correctional institution. This is in accordance with Law Number 22 of 2022 concerning correctional institutions, which states that: "Correctional institutions are a subsystem of criminal justice that enforces the law in the field of treatment of prisoners and inmates. Correctional institutions are an inseparable part of the integrated criminal justice system organized by the government as part of the law enforcement process in the context of services as well as coaching and guidance for social reintegration."

Therefore, as a development institution as well as a law enforcement institution, Correctional Institutions and State Detention Centers (LAPAS and RUTAN) have a strategic role in shaping the character of prisoners to become independent, responsible, qualified and dignified Human Resources (HR). While in RUTAN, prisoners are given personality and independence development with the aim of making prisoners aware of their actions so as to prevent the recurrence of criminal acts and return prisoners to society in a good, law-abiding, and uphold moral, social and religious values (Renggong, 2016), so that they can be accepted back into the community, and can play an active role in local development (Junivan Christian Poluan et al., 2024) and can live normally as good and responsible citizens (Rotinsulu et al., 2018).

However, imprisonment for prisoners will impose time and place limits on efforts to fulfill their rights and obligations as husband or wife (Hanafi, 2023) and implications for family resilience (Rifka Alkhilyatul Ma'rifat, I Made Suraharta, 2024). As for the rights and obligations of husband and wife as regulated by the Islamic religion, namely the husband's obligations as well as the wife's rights are to provide physical and spiritual sustenance, a decent place to live, and to treat his wife well (Hidayatulloh, 2019) and provide a sense of security and ensure his wife's comfort (Muhammad Khloid, Nur Alfi Khotamin, 2025). With the existence of limitations in fulfilling the husband's rights and obligations, the dynamics of roles in the family can change, such as the wife being forced to take over the role of breadwinner (Sofyan et al., 2021), raising and educating her own children, and solving all family problems on her own. Not only does it add to the wife's burden, but a husband's convict status also has a significant impact on the inmate's children.

This is in accordance with research Putri dan Febrianti (2023) which states that children of prisoners often experience various emotional and social difficulties, and even potentially unstable parenting patterns. This condition persists in the daily lives of couples while the prisoners are serving their sentences. Therefore, prisoners' families are vulnerable to family fragility, economic and social instability, because whenever the family's needs are not met properly, relationships between them can become strained. Furthermore, according to research, Dzierżyńska-Breś (2020) Prison sentences can also affect prisoners' relationships with their families. This is supported by research findings. Morris (2024) states that when a family is faced with the condition of one of its members being detained in a detention center, it causes their interaction to decrease, which results in feelings of stress, doubt, and difficulty in living daily life without that family member. Based on the literature study conducted by the researcher, there has been no research that discusses the influence of the prisoner's sentence period on the harmony of his family and the solutions that can be provided to overcome the fragility of the prisoner's family. Therefore, the researcher feels it is important to study "The Influence of the Prisoner's Sentence Period in Sungai Penuh Class II B Prison on Family Harmony: Reviewed from the Perspective of Islamic Family Law.

II. RESEARCH METHODS

This study used a quantitative approach with a correlational research design to analyze the effect of prisoner sentence length on family harmony from an Islamic Family Law perspective. Statistical analysis included the Pearson correlation coefficient to identify the relationship between sentence length as the independent variable (X) and family harmony as the dependent variable (Y). This was followed by simple linear regression analysis to measure the effect of sentence length on the level of family harmony among prisoners. The study was conducted at the Class II B Sungai Penuh State Detention Center (Rutan), which consists of married prisoners and those who remained married during their sentences. The sampling technique used total sampling (saturated sampling), resulting in all prisoners who met the inclusion criteria becoming respondents, totaling 36 respondents. Data collection was conducted through primary and secondary data. Primary data was obtained using a questionnaire on family harmony, compiled on a five-level Likert scale and completed directly by respondents. This was further supported by semi-structured interviews to obtain more in-depth information regarding the state of family relationships during their sentences. Meanwhile, secondary data was obtained from official documents of the Sungai Penuh Class II B Detention Center, which included inmate identity data, type of crime, length of sentence, and guidance and service policies related to inmate family life. Prior to analysis, the research instruments were tested for validity and reliability to ensure measurement quality. Next, the data were analyzed descriptively and inferentially using statistical software to test the research hypotheses at a 5% significance level. The results were then interpreted based on the principles of Islamic Family Law, particularly in the context of realizing a harmonious, loving, and compassionate family.

III. RESULT AND DISCUSSION

The Impact of Online Loans on Husbands' Financial Behavior from a Hifz Nafs Perspective

From Based on the research findings that there is a Pearson correlation and simple linear regression, it was found that the prisoner's sentence length has a negative and significant effect on family harmony. The analysis results show a correlation coefficient value of $r = -0.466$ with a significance level of 0.004 ($p < 0.01$), which indicates a negative relationship with moderate strength between the length of the sentence and the level of family harmony. The regression test results also show that the model built is significant ($F = 9.430$; $p = 0.004$) with a value of $R = 0.466$ and $R^2 = 0.217$, so that the sentence length is able to explain 21.7% of the variation in family harmony, while the remaining 78.3% is influenced by other variables outside the research model. The resulting regression equation is $Y = 113.349 - 4.273X$, which means that every one unit increase in sentence length will decrease the family harmony score by 4.273 points. The regression coefficient of the sentence period variable is negative ($\beta = -0.466$; $t = -3.071$; $p = 0.004$), so the research hypothesis is accepted. The results of the analysis can be seen in Table 1.

Table 1. Results of Simple Linear Regression Analysis of the Effect of Sentence Period on Family Harmony

Variable	B	t	R ²	pvalue (Sig.)
Constant	113.349	2.292		0.001
Sentence Length	-4.273	-3.071	0.217	0.004

Table 1. findings imply that prolonged incarceration may weaken communication, emotional attachment, and the fulfillment of family roles and responsibilities, thereby reducing overall family harmony from the perspective of Islamic Family Law.

Interpretation of Statistical Data and the Influence of Sentence Period on Family Harmony

Based on the statistical analysis, it was found that sentence length significantly correlates with the level of family harmony among inmates. This was demonstrated by the Pearson correlation test, which showed a correlation coefficient of $r = -0.466$ with a significance value of 0.004 ($P < 0.05$). A negative correlation indicates an inverse relationship between sentence length and family harmony. Therefore, the longer the sentence served by an inmate, the lower the level of family harmony. Conversely, the shorter the sentence served, the better the family harmony. A correlation value of -0.466 also indicates a moderate relationship between the two variables.

These results were confirmed by a simple linear regression test, which showed that sentence length significantly affected family harmony scores. The regression analysis yielded a regression coefficient of -4.273 with a significance value of 0.004. A significance value less than 0.05 indicates that the effect of sentence length on family harmony is statistically significant, thus accepting the research hypothesis. The negative regression coefficient indicates that each additional year of sentence length leads to a 4.273-point decrease in family harmony scores. This means that the longer a prisoner's sentence, the more likely the quality of family relationships will decline. Furthermore, a constant value of 113.349 indicates that if the sentence length variable is held constant or unchanged, the family harmony score is estimated at 113.349. This value reflects the baseline condition of family harmony before being influenced by the sentence length variable. The R-square value of 0.217 indicates that sentence length contributes 21.7% to the variation in the level of family harmony among prisoners. Meanwhile, the remaining 78.3% is influenced by factors outside the study, such as the family's economic situation, the quality of communication between spouses, social support from the extended family, religiosity, the psychological well-being of the spouse, and the family's ability to adapt to the criminal situation. This indicates that although sentence length has a significant influence, family harmony is also influenced by various other social and psychological factors. The ANOVA test results showed an F-value of 9.430 with a significance level of 0.004. This value

indicates that the regression model used in this study is appropriate and can significantly explain the relationship between sentence length and family harmony. Thus, the results of this study strengthen the assumption that sentence length is a significant factor influencing the stability of family relationships among inmates during their imprisonment.

Table 2. Family Harmony Criteria

Family Harmony Category	Criteria	Length of Imprisonment ≤ 5 Years		Length of Imprisonment > 5 Years	
		n	%	n	%
High	$X \geq 121$	12	66.6	0	0.0
Moderate	$77 \leq X < 121$	1	5.6	6	33.3
Low	$X < 77$	5	27.8	12	66.7
Total		18	100.0	18	100.0

The table above illustrates the state of family harmony among prisoners based on their sentence length. Family harmony is divided into three categories: high, with a harmony score above 121 points; moderate, with a harmony score of 77 to 121 points; and low, with a harmony score below 77 points. The table shows that in the group of prisoners with sentences of less than five years, the majority of respondents fell into the high harmony category, with 12 (66.6%) respondents. Meanwhile, only one (5.6%) fell into the moderate category, and five (27.8%) fell into the low category.

In contrast, inmates with sentences of more than five years did not fall into the high harmony category. The majority of respondents in this group fell into the low harmony category, with 12 (66.7%), while six (33.3%) fell into the moderate category. Overall, these findings indicate that the longer the sentence served, the lower the level of family harmony among the respondents.

Furthermore, to prove the results statistically, a correlation coefficient statistical test was conducted. The results of the analysis showed that the sentence period had a negative and significant relationship with the harmony score. The Pearson correlation test produced a coefficient of -0.466 with a significance value of 0.004, which indicates that the longer the sentence period, the lower the level of harmony obtained by respondents. This finding is supported by the results of a simple linear regression which shows a regression coefficient of -4.273 with a significance value of 0.004, this value is smaller than 0.05 ($P < 0.05$) so it is concluded that this regression model is significant which means the sentence period really affects the family harmony score and this influence does not occur by chance while the negative regression coefficient value (-4.273) indicates that every one year increase in sentence period will decrease the harmony score by 4.273 points. The R Square value of 0.217 indicates that the sentence period contributes 21.7% to the variation in the harmony score, while the rest is influenced by other factors outside the model. Thus, the sentence period is proven to be a factor that influences the decline in harmony scores and needs to be given attention in the context of strengthening interpersonal relations in individuals undergoing a period of correction. Penelitian Wahyuni et al., (2021) strengthens these findings by showing that long sentences often contribute to

disruptions in family harmony, particularly when the perpetrator is the primary breadwinner. This statement is also supported by research findings Hasri & Ridwan, (2021); Sofyan et al., (2021); Sulfinadia et al., (2021) household but also disrupts family harmony, economic burden, social stigma, and physical separation cause increased family stress.

Analysis of Islamic Family Law on Prisoners' Family Resilience from the Maqāṣid al-Syarī'ah Perspective

The results of the study indicate that the length of sentence has a significant influence on the level of harmony of prisoners' families. The Pearson correlation value of $r = -0.466$ with a significance of 0.004 indicates that the longer the sentence served by prisoners, the lower the level of harmony of their families. In addition, the results of linear regression indicate that every additional year of sentence causes a decrease in the family harmony score of 4.273 points. These findings indicate that imprisonment not only impacts the individual perpetrator, but also has a direct impact on family resilience, both from an emotional, economic, social, and psychological perspective. From the perspective of Islamic family law, this condition can be analyzed through the maqāṣid al-syarī'ah approach, namely the main objective of Islamic law in realizing the benefit and preventing harm (mafsadah). According to (Jamal, 2016), the concept of maqāṣid al-syarī'ah places the protection of religion (ḥifz al-dīn), life (ḥifz al-nafs), reason (ḥifz al-'aql), descendants (ḥifz al-nasl), and property (ḥifz al-māl) as the primary objectives of Islamic law. In the context of prisoners' families, the impact of prison terms is closely related to the protection of descendants and family continuity (ḥifz al-nasl). Family resilience in Islam is understood not only as the maintenance of formal marital relations, but also encompasses the maintenance of family functions, affection, responsibility, children's education, and the emotional and economic stability of the household. When a husband or wife serves a long sentence, these functions are potentially disrupted. Physical separation causes reduced communication, weak fulfillment of physical and spiritual needs, increased psychological pressure on partners, and has the potential to cause domestic conflict. This condition indicates a threat to the objectives of sharia in protecting descendants and family honor (ḥifz al-nasl wa al-'irdh) (Hermanto, 2022a). According to the maqāṣid al-syarī'ah (the principles of Islamic law), punishment is fundamentally intended to create social welfare and prevent greater harm. Therefore, the application of punishment should not create a broader mafsadah than the intended purpose of law enforcement. Research data showing low levels of harmony among prisoners with sentences exceeding five years suggests that excessively long prison sentences can weaken family resilience. This aligns with the Islamic jurisprudence principle:

دَرءُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

Meaning: "Preventing harm takes precedence over bringing benefit."

Based on these principles, Islamic law considers a balance between enforcing punishment and protecting the families of prisoners. Djalaluddin (Djalaluddin et al., 2023) explains that the concept of ta'zir in Islamic criminal law provides flexibility for judges or authorities to consider social conditions and the impact of punishment on the perpetrator's

family. In a modern context, this approach can be realized through family-based counseling, family visitation programs, psychological support, and the implementation of restorative justice to maintain family relationships while prisoners serve their sentences.

The Concept of Maslahah and Restorative Justice in Islamic Criminalization on Family Harmony

From an Islamic criminal law perspective, punishment is not only intended to punish the perpetrator but also to safeguard social welfare, including maintaining family harmony. Islam views the family as the primary foundation of society, so every legal policy must consider protecting family resilience (ḥifz al-nasl) and the sustainability of household life. Therefore, the concepts of maslahah and restorative justice are crucial in the Islamic penal system because they are oriented toward restoring social relations, peace, and reconciliation, rather than simply seeking retribution (Sodiqin, 2021).

1. The Concept of Maslahah in Maintaining Family Harmony

The concept of maslahah in Islamic law aims to achieve benefits and prevent harm in human life. In the family context, maslahah is realized through protection of marital relations, children's rights, family economic stability, and social order. Overly repressive criminalization often leads to further impacts such as marital breakdown, loss of family income, psychological trauma for children, and even the breakdown of social relations within the community (Rizkillah & Arinda, 2023). Therefore, Islamic criminal law allows for more humane and restorative solutions as long as they do not conflict with sharia principles. This approach aligns with the objectives of maqasid sharia, specifically ḥifz al-nasl (protecting offspring/family) and ḥifz al-nafs (protecting the soul).

2. Qisas and the Opportunity for Family Reconciliation

In cases of qisas, Islam grants the victim's family the right to determine the resolution of the case, namely through the implementation of qisas, receiving diyat (compensation), or granting forgiveness to the perpetrator. This mechanism demonstrates that Islamic criminal law emphasizes not only punishment but also provides space for reconciliation to maintain social peace and inter-family relations (Soleh, 2008). Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ۚ فَمَنْ عُوقِبَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْهُ بِالْمَعْرُوفِ ۚ وَأَدَاءُ إِلَيْهِ بِإِحْسَانٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۚ مَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

“O you who believe, it is decreed upon you to conduct reconciliation regarding those who have been murdered. A free man for a free man, a slave for a slave, and a female for a female. Whoever receives forgiveness from his brother should follow him in a manner befitting and repay him in a manner that is best. That is a relief and a mercy from your Lord. Whoever transgresses after that will receive a painful punishment.” (Quran 2:178) This verse emphasizes that forgiveness and reconciliation are key values in resolving criminal conflicts. In the context of family harmony, forgiveness can reduce prolonged conflict between the families of the perpetrator and the victim and prevent the emergence of social resentment that damages family relationships. Nor Soleh states that the concept of restorative justice in Islamic criminal law is reflected in the mechanisms of qisas and diyat

(retribution), as victims and their families are given the opportunity to choose a more peaceful resolution for the common good (Soleh, 2008).

3. Ta'zir and Restoration of Household Harmony

Ta'zir punishment is a type of punishment whose form and extent are left to the judge or government based on the level of public interest. In certain cases, particularly those related to domestic conflict or minor crimes, the ta'zir approach allows for the implementation of mediation, counseling, rehabilitation, and moral education rather than simply physical punishment or imprisonment. This approach is relevant to the modern concept of restorative justice, which focuses on restoring social relationships and the moral responsibility of the perpetrator. In the family context, restorative resolution can help maintain household integrity, protect children's psychological well-being, and restore communication between family members (Susanna et al., 2025). Research in Ta'zir: Jurnal Hukum Pidana explains that resolving criminal cases using a restorative approach in Islamic law aims to create *islah* (peace) and restore social relationships damaged by criminal acts (Anjani & Iwan, 2025). In addition, the concept of *al-islah* in Islamic criminal law places peace as an important part of dispute resolution, especially if the conflict has the potential to damage family and community harmony (Ariyani et al., 2023).

4. Restorative Justice sebagai Upaya Ketahanan Keluarga

The restorative justice approach in Islamic criminal law is closely linked to the concept of family resilience and harmony. Resolving cases through penal mediation, forgiveness, rehabilitation, and counseling allows the perpetrator's family to continue to function socially and economically better than purely repressive punishment (S & Halim, 2026). From an Islamic perspective, ideal punishment is one that provides a deterrent effect while simultaneously reforming the perpetrator (*ishlah al-fard*) and maintaining social order (*ishlah al-mujtama'*). Therefore, a restorative approach is seen as more in line with the principles of mercy and benefit in Islamic law, particularly when it relates to family protection (Netti et al., 2026). Thus, the concepts of *qisas*, *ta'zir*, and *maslahah* demonstrate that Islamic criminal law is inherently restorative in nature, aiming to maintain family harmony, restore social relations, and create peace within society.

The Relevance of the Values of Sakinah Mawaddah Warahmah in Prisoners' Families

From an Islamic perspective, the family is an institution built on the principles of *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion), as affirmed in Surah Ar-Rum, verse 21. This verse explains that Allah created life partners so that humans can attain peace of mind and foster love and compassion within their households. According to Gani, Hartawan, and Maulidin (2025), the concepts of *sakinah*, *mawaddah*, and *rahmah* are not only the normative goals of marriage but also serve as the primary foundation for the resilience of Muslim families in facing various social, economic, and psychological challenges. *Sakinah* reflects a state of tranquility and emotional stability within the family, *mawaddah* depicts love that fosters commitment and loyalty between partners, while *rahmah* represents a form of affection

manifested through mutual understanding, assistance, and protection (Gani et al., 2025). These values have significant relevance in the family life of prisoners. Prison sentences often give rise to various problems, such as reduced family income, limited interaction between husband and wife, psychological stress, and the emergence of social stigma from the surrounding environment. These conditions can disrupt household harmony and even potentially lead to family breakdown if not addressed with adequate family resilience. In this context, the value of *sakinah* encourages family members to maintain inner peace, be patient, and accept life's trials as part of a process that must be faced together. Meanwhile, the value of *mawaddah* provides a foundation for couples to maintain marital commitment, maintain fidelity, and maintain moral support even when separated by imprisonment. The value of *rahmah* (mercy) is manifested through caring, sacrifice, and mutual support in facing various difficulties that arise during prison sentences. Research by Rizkillah and Arinda (2022) shows that social support and maintained family relationships are important factors in strengthening the resilience of prisoners' families. Families that are able to maintain communication, emotional support, and internal solidarity tend to be better able to cope with economic and social pressures than families that lose these supports. These findings demonstrate that the values of *sakinah*, *mawaddah*, and *rahmah*, as taught in the Qur'an, are still relevant. Verse 21 of Ar-Rum has a practical function in strengthening family resilience in the face of crisis. In other words, Islamic teachings not only position the family as a means of fulfilling spiritual needs but also as a social system capable of providing protection and support for each family member in difficult situations. Furthermore, the existence of a harmonious family also influences the process of rehabilitating prisoners and the success of social reintegration after release. Support from spouses and family members can increase prisoners' motivation to improve themselves, reduce psychological stress during their sentence, and prepare them for reintegration into society. From the perspective of *maqāsid al-syarī'ah* (the principles of Islamic law), efforts to maintain family integrity align with the goals of *hifz al-nasl* (protection of offspring and family) and *hifz al-nafs* (protection of the soul), because harmonious family continuity can maintain the psychological, moral, and social well-being of all family members. Therefore, the values of *sakinah* (peace and blessings of Allah be upon them), *mawaddah* (love), and *rahmah* (mercy) contained in QS. Ar-Rum verse 21 is not only relevant as an ideal of a Muslim household, but also becomes an important instrument in building the resilience of prisoners' families so that families are still able to carry out their social, emotional, and spiritual functions amidst various limitations caused by the criminal process (Gani et al., 2025; Rizkillah & Arinda, 2022).

IV. CONCLUSIONS

Based on the results of this study, it can be concluded that: The sentence period has a significant influence on the level of family harmony, marked by a decrease in the family harmony score which includes social support, communication and visits, as well as instrumental and practical support for prisoners. In the perspective of Islamic law, punishment is understood as an

instrument for maintaining social welfare and preventing ma'fsadat in line with the maqāsid al-syarī'ah framework which emphasizes the protection of religion, soul, mind, descendants, and property. The Qur'an through QS. Al-Baqarah: 178–179 emphasizes that the law of qisas is established to realize stability and a more orderly life, while the values of forgiveness and reconciliation are still upheld. Sharia also commands that husbands and wives maintain loyalty, honor, and household commitment, as emphasized in QS. Ar-Rūm: 21 and QS. An-Nisā': 34, so that the sentence period does not become a reason for the collapse of the family structure. Thus, a proportional legal approach, oriented towards the values of public welfare, and providing space for restorative justice is seen as more relevant in maintaining family harmony amidst the application of punishment.

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