

Tajdidun Nikah as a Mechanism for Reconciliation and Strengthening Marital Commitment in Muslim Families

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Abstract

This research is intended to analyse the practice of tajdidun nikah as a reconciliation strategy and strengthening of marital commitment in Muslim families. This study is aimed to find the significance, function, and role of tajdidun nikah in restoring the relationship of husband and wife that experience domestic tension. The research in this study employs a qualitative method with a literature study methodology. Data were collected from Islamic law literature, Muslim family studies, journal papers and other relevant academic resources. The analysis was undertaken utilising the descriptive-analytical technique by examining the idea of tajdidun nikah from the standpoint of Islamic marital jurisprudence and family social dynamics. The findings indicate that tajdidun nikah is not only seen as a symbolic renewal of the marriage contract but also as a reflective place for couples to enhance their communication, increase their responsibilities, and restore their marital commitment. When done with the right religious knowledge, awareness of each other and the aim of preserving the unity of the family, this activity can be a form of reconciliation. However tajdidun nikah is not a substitute for resolving substantive home difficulties. Therefore, this practice needs to be supported by discourse, family guidance and commitment to behavioural change in order to foster the establishment of a harmonious, stable and sustainable family of Muslims.

Keywords: Tajdidun, Nikah, Reconciliation, Muslim, Family

Abstrak

Penelitian ini bertujuan untuk menganalisis praktik tajdidun nikah sebagai strategi rekonsiliasi dan penguatan komitmen perkawinan dalam keluarga Muslim. Studi ini bertujuan untuk menemukan signifikansi, fungsi, dan peran tajdidun nikah dalam memulihkan hubungan suami istri yang mengalami ketegangan rumah tangga. Penelitian ini menggunakan metode kualitatif dengan metodologi studi literatur. Data dikumpulkan dari literatur hukum Islam, studi keluarga Muslim, jurnal, dan sumber akademis relevan lainnya. Analisis dilakukan dengan menggunakan teknik deskriptif-analitis dengan meneliti gagasan tajdidun nikah dari sudut pandang yurisprudensi perkawinan Islam dan dinamika sosial keluarga. Temuan menunjukkan bahwa tajdidun nikah tidak hanya dilihat sebagai pembaharuan simbolis kontrak perkawinan tetapi juga sebagai tempat refleksi bagi pasangan untuk meningkatkan komunikasi, meningkatkan tanggung jawab, dan memulihkan komitmen perkawinan mereka. Bila dilakukan dengan pengetahuan agama yang benar, kesadaran satu sama lain, dan tujuan untuk menjaga persatuan keluarga, kegiatan ini dapat menjadi bentuk rekonsiliasi. Namun, tajdidun nikah bukanlah pengganti untuk menyelesaikan masalah substantif dalam rumah tangga. Oleh karena itu, praktik ini perlu didukung oleh diskusi, bimbingan keluarga, dan komitmen terhadap perubahan perilaku untuk mendorong terbentuknya keluarga Muslim yang harmonis, stabil, dan berkelanjutan.

Kata kunci: Tajdidun, Nikah, Rekonsiliasi, Muslim, Keluarga

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INTRODUCTION

Marriage in Islam is a sacred institution, not only serving as a legal link between a man and a woman but also as a way of forming a harmonious family based on love, compassion and spiritual principles. In Islam marriage is seen as *mitsaqan ghalizhan* (solemn vow) which means continuity of marriage has to be maintained with full responsibility. However, the reality of contemporary Muslim family life demonstrate that social, economic, cultural and modern advancements can provide problems that might destabilise marital partnerships. Internal tensions, deteriorating communication, verbal/emotional aggression and even threats of divorce are increasingly prevalent phenomena in modern Muslim families. Different types of reconciliation and attempts to improve marital relations are favoured by such conditions and one of which is the practice of *tajdidun nikah* (Jones & Shanneik, 2020).

In terms of terminology, *tajdidun nikah* is the renewal of the marriage contract that is carried out by a husband and wife who have already been legally married. This practice has developed in Muslim civilisations as a precautionary (*ihtiyath*), marital reconciliation and reinforcement of spiritual and emotional commitment between couples. In some Muslim communities, *tajdidun nikah* is performed after serious conflicts, extended debates, questions about the legality of divorce pronouncements, or as a religious practice to renew marriage vows. Most Islamic jurists do not consider the renewal of the marriage contract to be obligatory so long as the marriage is still legally valid, but the practice persists and gains social legitimacy because it is seen to provide psychological tranquillity and reinforce the relationship between husband and wife (Fadah et al, 2025).

The phenomena of *Tajdidun nikah* is significant to study because it reflects the combination of Islamic legal standards, social tradition and psychological demands of Muslim families. In one respect, Islamic law has explicit rules governing marriage contracts, divorce, and reconciliation (*rujuk*). On the contrary, Muslim communities tend to build specific socio-religious systems to preserve the unity of the family. This implies that religious rituals are understood functionally as well as normatively in social life. Therefore, *tajdidun nikah* should be seen not just as a legal rite, but also as a means of reconciliation with spiritual, emotional and societal ramifications (Jones & Shanneik, 2020).

Previous research on *tajdidun nikah* have largely concentrated on its legal aspect and its status in Islamic jurisprudence. There are discrepancies among Islamic scholars about the ruling on renewing the marriage contract, especially when the couple has reservations about the legitimacy of divorce, or wants to extend the contract as a legal precaution, as mentioned in several studies. Other studies discuss the practice of *tajdidun nikah* as a local tradition that developed in many Muslim regions of Indonesia, especially in the *pesantren* and rural populations.

The research suggest that *tajdidun nikah* is often seen as a revival of Islamic ideals on marriage and as a sign of the couple's devotion in maintaining their married relationship. In addition, several of the academic publications on Muslim family

resilience emphasise the significance of communication, reconciliation, and commitment strengthening to sustain the harmony of marriage. Research on Islamic family counselling, mediation of marital problems, and the notion of *islah* (reconciliation in Islam) found that, in terms of solving family conflicts, it is not only about legal solutions but also psychological and spiritual methods. In this perspective, *tajdidun nikah* can be interpreted as one of the implementation of the value of *islah*, which is to combine religious elements with the emotional needs of husband-and-wife. However, the study of *tajdidun nikah* as a way of reconciliation and deepening the commitment of marriage is still very small (Aman et al, 2021).

The limitations of earlier studies point to an important academic gap that needs to be further explored. *Tajdid al-nikah* has been mostly understood in a legal-formal way, while its sociological and psychological features have been paid little attention. But in reality, many Muslim couples have *tajdidun nikah* not only for legal reasons but also to mend emotional bonds, restore trust and reaffirm their commitment to keeping the marriage together. Therefore, this research is important because it aims to analyse *tajdidun nikah* deeper, not only as a phenomenon of Islamic law, but also as a socio-religious mechanism that works in the process of family reconciliation (Jones & Shanneik, 2020).

In the light of increasing divorce rates and family resilience problems in Muslim communities the studies on reconciliation techniques based on Islamic beliefs have grown more significant. Statistics on the increasing frequency of divorces show that many families have problems in productively handling marital disagreements. Religious activities such as *tajdidun nikah* in such cases could be an alternate strategy that emphasises not only the legal validity but also spiritual and moral aspects in mending marital relationships. Therefore, this research is expected to contribute to the growth of studies on Islamic family law especially in understanding the socio-religion practices that are orientated to build family resilience. This work also has theoretical and practical implications (Ghauri, 2024)

Theoretically, it may contribute to the discourse on Islamic family law by offering an interdisciplinary perspective that combines Islamic jurisprudence, sociology of religion and family psychology. This study may also give a framework for studying the evolution of religious practices in response to the social requirements of Muslim communities. In practical terms, this research is likely to provide a greater understanding for society about the role of *tajdidun nikah* in facilitating reconciliation and enhancing marital commitment. The findings could also serve as a benchmark for religious leaders, family counsellors, and religious institutions in creating more compassionate and Islamic value-based ways to settle marital disputes (Jaraba, 2020).

Based on the foregoing explanation, it is necessary to do study on *Tajdidun Nikah* as a Mechanism for Reconciliation and Strengthening Marital Commitment in Muslim Families. This study intends to clarify the practice of *tajdidun nikah* in terms of Islamic legal normativity and analyse the social and psychological roles of *tajdidun nikah* in preserving the integrity of Muslim households.

RESEARCH METHOD

In this research, the research approach used is library research, which is a research that uses multiple literary sources as the main resource for analysis. Library research is a technique that use written materials including books, scientific journals, academic articles, theses, dissertations, and other pertinent documents related to the study topic. This study focuses on the concept of *tajdidun nikah* as a mechanism of reconciliation and strengthening the marital bond in Muslim families, examined from the viewpoints of Islamic law and socio-religious studies. The data source of this study is the original data and secondary data. The main data are taken from the major literature on the Islamic marital law, *fiqh munakahat* (Islamic family jurisprudence), the idea of *tajdidun nikah* and the theory of reconciliation in Muslim families. In the meantime, secondary data are obtained from scientific publications, past research findings, academic articles and other sources that support the topic of the study.

The data gathering technique is carried out by means of documentation study, evaluating numerous literatures that are relevant. In addition, the data were analysed by descriptive-qualitative analysis methods, namely by describing, examining, and interpreting the data systematically to understand the function of *tajdidun nikah* in reconciling and strengthening marital commitment within Muslim families.

RESULT AND DISCUSSION

Tajdidun Nikah as a Means of Family Reconciliation

Tajdidun nikah is the renewal of the marriage contract. It is done by a husband and wife who are still legally married. The ritual has become a symbol not only of religion but also a technique of healing marital connections in dispute within the Muslim society. *Tajdidun nikah* is considered a means of reconciliation that helps couples restore harmonious relations, increase communication and deepen their commitment to marriage following problems in the family. Marital strife is an inalienable element of married life. Disputes between husband and wife are typically caused by differences in character, economic problems, misunderstanding, lack of communication and meddling of third parties. Family relationships can deteriorate due to unresolved disagreements and finally lead to divorce. In such cases, spouses need a conflict resolution system that is not only legal but can also address the emotional and spiritual aspects. One such attempt is the practice of *tajdidun nikah* (Mola & Alemu, 2022).

For married couples, renewing the marriage contract in *tajdidun nikah* has profound symbolism. It is seen as a renewal of the holy marriage vows, a reaffirmation of the dedication to the upkeep of the household. Couples feel that they are given the opportunity to establish a new and better relationship by doing the marriage contract again. In this process husband and wife also think about the problems which have occurred in their marriage which leads to a shared awareness and willingness to mend their relationship (Stassen & Bates, 2020).

In addition to symbolic meaning, *tajdidun nikah* is also a vehicle of communication and reconciliation in the family. Marital disagreement typically leads

to emotional distance and poor communication between spouses. The renewal process of the marriage contract encourages couples to open up more to each other, to communicate their feelings and to re-establish healthy communication. The inclusion of religious authorities, family members, or the community in the *tajdidun nikah* ceremony also gives moral and spiritual support that helps to enhance the bond of the couple (Kaleta & Jaśkiewicz, 2024).

The practice of *tajdidun nikah* also helps to rebuild the confidence between the couple. Marriage conflicts often lead to disappointments, emotional wounds and even loss of trust. Couples feel like they are starting a fresh chapter in their marital life when they renew their marriage contract. This produces a sense of inner calm and trust that the repaired connection is founded on better intentions and a greater commitment to sustaining family unity.

In the Islamic perspective, *tajdidun nikah* contains the value of *islah* (reconciliation or peace) which is very much recommended in family life. Islam considers family as an important pillar of social life. Therefore, any effort to restore marital peace has great worth. Thus, *tajdidun nikah* should not be limited to its formal ceremony, but also can be seen as a way of reconciliation that is able to deepen the emotional, spiritual and social relationships between husband and wife (Lin et al, 2022).

Therefore, *tajdidun nikah* has an essential function in Muslim families, especially as a way of reconciliation to solve marital issues. This approach allows couples to work on mending their relationship, re-establishing communication and reinforcing mutual trust and dedication in protecting the sanctity of their marriage.

Strengthening Marital Commitment through Spiritual and Moral Values

Tajdidun nikah is practiced in Muslim families not only as a way of healing after a marital quarrel but also as a way of confirming the marriage vow between the husband and wife. The renewal of the marriage contract, *Tajdidun nikah*, has a great spiritual and moral importance as it reinforces the sacred vows of marriage originally made at the commencement of the partnership. This practice reminds the couple that marriage is not only a social relationship but also a holy relationship with a great duty before Allah SWT.

Tajdidun nikah gives couples a chance to reflect on their experience within the framework of Muslim family life. This approach helps husband and wife to reawaken their consciousness of the core principles of marriage like duty, loyalty and affection (*mawaddah wa rahmah*) and commitment to defend and support one other. By renewing their vows, couples not only heal damaged relationships but also reaffirm their commitment to building a healthier marriage in the years to come (Dudziak et al., 2025).

The spiritual benefit of *tajdidun nikah* is that it reminds us that marriage is a divine commandment and an act of devotion that has an eschatological dimension. Thus, every attempt to preserve and develop the marriage relationship is an act of loyalty to Allah SWT. The renewal of the marriage contract becomes a symbol of devotion and also of reaffirmation of intention to form a family that is *sakinah*,

mawaddah and rahmah. In the process, the husband and wife are also reminded that the maintenance of marital harmony is not only a worldly task but also a responsibility with moral and spiritual ramifications.

Tajdidun nikah has a spiritual aspect, but it has important moral elements in family life. This technique promotes greater accountability among the couples to perform their separate roles in the household. The husband is reminded of his duty as the head of the household who must protect and provide for the family. The wife is reminded of her duty to maintain harmony and support her husband in goodness. Hence, the renewal of the marriage contract is a tool to reaffirm the balance of roles and obligations in the Muslim family (Raesi et al., 2025).

Moreover, tajdidun nikah also serves as an emotional and psychological strengthening of commitment between the spouses. Marital discord can often wear down emotional ties and mutual trust. The renewal ceremony provides couples with an opportunity to begin again, but with a stronger foundation of awareness, maturity, and renewed devotion. This helps to develop the sentiments of belonging, respect and mutual trust in the marriage (Majzoobi et al., 2025).

Therefore, tajdidun nikah can be seen as a practice that plays a strategic function to reinforce the commitment to marriage in Muslim households. In renewing the marriage contract the husband and wife not only patch up strain ties but also reaffirm spiritual and moral principles in their marital life. This practice is a timely reminder that marriage is a trust (*amanah*) to be kept with full responsibility, love and constant religious consciousness.

Tajdidun Nikah in Legal and Social Perspectives

According to the Islamic law, tajdidun nikah is not a duty for the married couples as long as the marriage contract is legitimate and does not have invalidating circumstances. Generally, Islamic scholars hold the view that such a marriage contract that satisfies the pillars and requirements stays legally legitimate and there is no need to renew it. Thus, Tajdidun Nikah is not a legal obligation in Islamic marital law. However, it is permissible (*mubah*) under specific conditions especially when it is done as a precaution (*ihthyath*) and as a way of ensuring the peace of mind of the married couple.

The permissibility of *Tajdidun Nikah* in Islamic law indicates the flexibility of religious practice taking into account the psychological components and the social necessities of Muslim communities. Couples who mistrust the validity of divorce decrees, or those who have had intense marital difficulties, can opt to renew their marriage contract as a way of reaffirming their marital status. It is not a legal need but it gives spiritual and emotional security, making couples more comfortable to continue their marital life (Azhari et al., 2025).

In society, *tajdidun nikah* has emerged as a living religious custom among the Muslim populations. Not only is it acknowledged as a legal problem, but it is also part of a religious culture that works to protect family unity. *Tajdidun nikah* is often performed with the participation of religious leaders, family members and the surrounding community with profound social meaning in various cultures. The

involvement of third parties in the ceremony also gives moral support to the couple to enhance their relationship and continue their marriage in a better and more harmonious way (Eidrup, 2025).

Furthermore, *tajdidun nikah* also functions as a medium of peaceful conflict settlement in the Muslim family. In significant issues, the method is a non-litigation alternative that relies on religious and emotional approaches instead of divorce processes. Couples are encouraged to forgive one another, to improve their communication, and to reaffirm their commitment to family unity by renewing the marital contract. This is consistent with the Islamic ideals that highly emphasise the *islah* (reconciliation) in settling the marital issue.

Socio-logically, the presence of *tajdidun nikah* shows that Muslim societies have socio-religious processes to keep the stability of the family. This tradition is an adjustment of Islamic values in the dynamic social world. *Tajdidun nikah* does not possess a strong compulsory legal basis, but it is preserved due to the concrete benefits it is thought to have in maintaining the harmony of the marriage. In this context religion is considered not only as a normative set of laws but also as a source of practical solutions of social problems (Qureshi, 2022).

Tajdidun nikah in the legal and social perspective can be seen as an elective practice that has a substantial functional purpose. It is legal as a precaution and mental peace, and social as a religious practice that helps preserve family unity and supports peaceful conflict resolution in the Muslim culture.

CONCLUSION

The study finds that *tajdidun nikah* is a socio-religious process of healing and reinforcing the commitment to marriage for Muslim families. The practice is not only seen as a symbolic renewal of the marital contract but also as a psychological and spiritual practice which allows partners to heal their connection after difficulties. *Tajdidun nikah* is an occasion for spouses to re-establish communication, to re-establish trust and to confirm their commitment to sustaining domestic harmony.

Tajdidun nikah is not an obligation in Islamic law as long as the marriage is lawful, but is allowed as a precaution and for the sake of inner tranquillity. From a social aspect, the activity has developed into a religious tradition that is crucial in preserving harmony in Muslim families. Its existence indicates that Muslim societies have other means of resolving marital issues amicably without necessarily resorting to divorce.

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