

MARRIAGE AND ITS LESSON FROM AN ISLAMIC PERSPECTIVE

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ABSTRACT: Marriage is an effort so that humans can fulfill their needs without losing their high and noble level of humanity. Marriage also maintains the bloodline in the process of human regeneration. With marriage, kinship and people's statuses become clear. Marriage in Islam is to form a family marriage as a means to achieve happiness in life. Islam also teaches that marriage is an event that should be welcomed with gratitude and joy. Islam provides a clear concept regarding the procedures or process of a marriage that is based on the Koran and Sunnah. The research methodology used in this research is a qualitative research method with observation-based data collection techniques. The aim of this research is to find out how marriages are arranged in Islam and what the wisdom of marriage is so that a happy family, a family that is calm, peaceful and full of joy, will be created. love is based on faith and devotion to Allah SWT.

Keywords: Marriage, Wisdom, Islamic perspective

A. Introduction

Marriage is the greatest form of human relationship that must fulfill all conditions and harmony. Islam views that marriage must bring benefits, both for husband and wife and society. Marriage, which in religious terms is called "Nikah" is the execution of a contract or agreement to bind themselves between a man and a woman to justify sexual relations between the two parties in order to create a family life filled with a sense of affection and tranquility in ways that blessed by Allah SWT.

In this life, humans want to fulfill their various needs, as well as biological needs that must also be fulfilled. As a religion that is rahmatan lil 'alamin, Islam has determined that the only way to fulfill a person's biological needs is only through marriage. Marriage is a very interesting thing if we look more closely at the meaning of the issue of marriage. The Qur'an has explained that one of the purposes of marriage is for the bride and groom to have peace in one's life. This means that marriage is actually not just a means of channeling sexual needs, but more than that, marriage also promises a peaceful life for humans where every human being can build heaven on earth within. This is the wisdom of the law on marriage in Islam, apart from achieving peace and tranquility, it can also protect offspring.

Islam prescribes marriage to form a family as a means of achieving happiness in life. Islam also teaches that marriage is an event that should be welcomed with gratitude and joy. Islam has provided a clear concept regarding the procedure or process of a marriage which is based on the authentic Al-Qur'an and As-Sunnah.

Marriage will play a role after each partner is ready to play a positive role in realizing the goals of marriage, so there is a need for knowledge and guidance before getting married. Musthofa said that the goal of coaching needs to be pursued to lead people to a clear and correct knowledge of all Islamic teachings and to make people aware that Islam is a universal system of life.¹ By having a basic knowledge that is applied, the goals of Islamic education will be realized because among the goals of Islamic education is the realization of Islamic values in the human person.² Humans who have an Islamic personality, who are faithful, devout and knowledgeable are able to develop themselves in family life.

¹ Musthofa, Etika Dakwah Dalam Keluarga Menurut Perspektif Islam, <https://uia.e-journal.id/alrisalah/article/2302>

² Sutiono, Konsep Pendidikan Islam Integratif, <https://uia.e-journal.id/alrisalah/article/2666>

In marriage a family will be formed, where the family is the smallest social unit in society, but has a great influence on the nation and state. It is from the family that the next generation will be born who will determine the fate of the nation. If the family can carry out its functions well, it is possible to grow a quality and reliable generation who will become the pillars of the nation. The relationship between husband and wife provides the foundation and determines the color of all relationships in the family. Many families fall apart when there is a failure in the relationship between husband and wife. The key to a lasting marriage is successful adjustment between partners. This adjustment is dynamic and requires a flexible attitude and way of thinking. After the husband-wife relationship, a parent-child relationship will be formed. Becoming parents is one of the stages that couples who have children go through. The main foundation that must be instilled in the family after Aqidah and Sharia is moral education. Indonesian society still upholds social etiquette in the same way that children behave towards their elders and in relationships between friends. To obtain or achieve morals that are in accordance with religious demands, everyone must go through a process called the moral education process.³

B. Research Method

This research is field research using a qualitative approach. Qualitative research is research that aims to understand social reality, namely seeing the world as it is, not the world as it should be, so a qualitative researcher must be someone who has an open minded nature. Qualitative research methods are often referred to as naturalistic research methods because the research is carried out in natural conditions (natural settings). They are also called ethnographic methods, because initially this method was widely used for research in the field of cultural anthropology, also called qualitative methods, because the data collected and the analysis is more qualitative.⁴

Qualitative research is widely used in research in the social field. Qualitative research is research whose research results are not obtained through statistical procedures or other quantification methods. Researchers usually use a naturalistic approach to understand a particular

³ Hadi yasin, Konsep Akhlak Dalam Kitab Tanbihul Mughtarrin, jurnal Tahdzib Al-Akhlaq, Vol.5,No.2 (2022)

⁴ Mamik, *Metodologi Kualitatif* (Sidoarjo: Zifatama Publisher, 2015). Hl. 3

phenomenon. Qualitative research does not use statistics, but through data collection, analysis, then interpretation. Usually related to social and human problems.⁵

Qualitative research is aimed at understanding social phenomena from the participant's point of view or perspective. Participants are people who are interviewed, observed, asked to provide data, opinions, thoughts and perceptions. Qualitative research has two main objectives, namely to describe and explore and the second objective, namely to describe and explain.⁶

C. Result and Discussion

1. Definition of Marriage and its Legal Basis

The word marriage contains three kinds of meanings⁷:

1) According to language, marriage is al-dhammu or al-tadakhul which means gathering or entering into each other.

2) According to Usal experts, marriage means:

a. Merunur originally means sexual intercourse, and majazi is a contract that permits sexual relations between a man and a woman. This is the opinion of Expert Usul Hanafiyah.

b. Expert Usul Syafi'iyah said that marriage, according to the original, is a contract that permits sexual relations between a man and a woman. Meanwhile, according to the meaning of majazi, it is to have sexual intercourse. Abu Qasim al-Zayyad, Imam Yahya, Ibn Hazm and some experts from Abu Hanifah's friends are of the opinion that marriage contains both meanings at once, namely as a contract and as sexual intercourse.

In principle, there is no significant difference from the definition of marriage except for the editorial. Marriage is essentially a contract regulated by religion to give a man the right to own and enjoy the woman's vagina and entire body and form a household.

2. Marriage Law

In fiqh, the scholars explain that marriage has laws according to the conditions and factors of the perpetrator. These laws are:⁸

⁵ Anggito Albi, *Metodologi Penelitian Kualitatif* (Sukabumi: CV Jejak, 2018). Hl. 8-9

⁶ Ali Sodik, *Dasar Metodologi Penelitian* (Sleman: Literasi Media Publishung, 2015). Hl. 11-12

⁷ Ahmad Atabik, Pernikahan dan Hikmahnya Perspektif Hukum Islam, *Jurnal YUDISIA*, hlm. 287

1) Mandatory

For people who are able to marry, their desires are overwhelming and they are afraid of falling into adultery, so they are obliged to marry. Because abstaining from haram actions is mandatory.

2) Sunnah

For people whose lust has become overwhelming and are capable of getting married, but are still able to restrain themselves from committing adultery, it is sunnah for them to marry. For him, marriage is more important than persevering in worship.

3) Haram

For a person who is unable to provide for his wife physically and mentally and whose desires are not compelling, then it is unlawful for him to marry.

4) Makruh

It is makruh to marry someone who is impotent and unable to provide for his wife's shopping. Even though it doesn't harm his wife, because he is rich and doesn't have strong sexual desires.

5) Permissible

For people who are not pressured by reasons that prohibit marriage, marriage is legally permissible for them.

3. Purpose and Function of Marriage

Marriage is a medium for developing offspring and channeling the instinct for sexual relations. For this reason, Allah has given rules and boundaries to ensure that marriage can be achieved by everyone.

The Qur'an shows that the real and natural way to achieve peace and satisfaction in life is through a good husband-wife relationship in accordance with what Allah has outlined through what He has said and also what the apostles have done. Nya, namely

⁸ Ibid 293

Adam and Siti Eve. The main principle of married life is that humans must live in pairs, that is, a man and a woman must marry and live together in a happy marriage bond.⁹

Marriage in Islam is considered as a strong bond and a comprehensive commitment to community and human life to become an honorable person. Marriage is a promise made by a husband and wife to themselves and to Allah. The efforts made by each married couple aim to make it easier for them to find mutual fulfillment and self-realization in the name of love and peace, desires and hopes.

The purpose of Islamic marriage cannot be separated from the statements of the Koran, the first source of its teachings. The Qur'an emphasizes that among the signs of Allah SWT's power is that He created wives for men of their own kind, so that they would feel at peace. Then Allah created/grew feelings of love and affection between them. In such cases there really are signs (lessons) for those who want to think.)Ar-Rum/21: 21).

Islam views that marriage must bring benefits, both for husband and wife, and society. Marriage is so beneficial that the good it produces is greater than the bad. Seen from a collective point of view, the most significant benefit is of course passing on descendants. Preserving offspring is a prescribed goal of marriage. Marriage is not only aimed at preserving good offspring, but also to educate the human soul so that its feelings of affection, tenderness and love will increase.

Marriage has a very important function in preventing people from practicing prostitution (adultery) and other physical acts, as well as maintaining sexual health and preventing the disease that is most feared today, namely AIDS.

Another aim and function of marriage is to foster a sense of responsibility in caring for and educating children, thus providing strong motivation for someone to make the people they are responsible for happy. Sharing the sense of responsibility between husband or wife that has been borne by each party.¹⁰

4.The Wisdom of Marriage

The wisdom of marriage cannot actually be separated from the goals above, and is very closely related to the purpose of creating humans on this earth. God created humans

⁹ Haifaa A Jawad, *Otenstisitas Hak-Hak Perempuan*, 2002, hlm. 103

¹⁰ Agus Riyadi, *Bimbingan Konseling Perkawinan*, 2013, hlm 59

with the aim of prospering the earth, where everything in it was created for the benefit of humans. Therefore, for the sake of the earth's sustainable prosperity, human presence is very necessary as long as the earth exists. The preservation of human descendants is something absolute, so that the existence of the earth in the midst of the universe is not in vain. In religion, human preservation is naturally formed through marriage, so that for the prosperity of the earth, marriage is absolutely necessary.¹¹

According to Mustafa al-Khin, in marriage there are actually great lessons that can be explored. Among these wisdoms are:¹²

1) Fulfill the demands of nature

Humans were created by God with the instinct to be attracted to the opposite sex. Men are attracted to women and vice versa. Attraction to the opposite sex is a natural trait that God has placed in humans.

Islam is a religion of nature, so it will fulfill the demands of nature; This aims to ensure that Islamic law can be implemented by humans easily and without coercion. For this reason, marriage is prescribed in Islam with the aim of fulfilling human nature which tends to be attracted to the opposite sex. Islam does not hinder or cover up this desire, in fact Islam prohibits the lives of priests who refuse marriage or remain celibate. However, on the other hand, Islam also limits this desire so that it does not exceed limits which could result in damage to the social order and moral decadence so that the purity of nature is maintained.

2) Create mental peace and inner stability

One of the important wisdoms of marriage is that there is peace of mind by creating feelings of love and affection. QS. Ar-Rum 21 explains that there is so much wisdom contained in marriage. By marrying, humans will get physical and spiritual satisfaction, namely love, calm, tranquility and happiness in life.

3) Avoid moral decadence

¹¹ Ali Ahmad al-Jurjawi, Hikmah al-Tasyri' wa Falsafatuhu, tt, hlm.6

¹² Mustafa al-Khin dkk, Al-Fiqh al-Manhaji, 1987, hlm. 13

Allah has blessed humans with various blessings, one of which is the instinct to have sexual relations. However, this instinct will have negative consequences if it is not given a frame to limit it, because lust will try to fulfill this instinct in a forbidden way. The result that arises is moral decadence, because of the many deviant behaviors such as adultery, cohabitation and so on. This will clearly damage the foundations of the household and cause various physical and mental illnesses.

4) Able to make women carry out their duties in accordance with the feminine characteristics created.

The description above is only a glimpse of the wisdom that can be taken from marriage, because there are many other lessons from marriage, such as connecting descendants, expanding kinship, building principles of cooperation, and others that we can take from the verses of the Koran. an and hadith.

5. Building the Foundation of a Sakinah Family

Islam teaches that having a family is a means of maintaining human dignity and honor. Prospective married couples need to have a sufficient foundation and understanding of good family life and in accordance with religious guidance. This includes careful planning, clear goals, and sufficient provisions so that the marriage can be strong and able to give birth to a sakinah family.

Every human being, like other creatures, from birth has an inherent status as a servant of Allah. However, unlike other creatures, humans have a mandate as caliph whose task is to prosper the earth. This status and trust remain embedded in humans so that marriage and family do not erase it. Marriage is not only to fulfill sexual needs in a halal manner, but also as an effort to build a good family. The family plays an important role in human life both personally, in society and in the country. The family is a forum for passing on descendants and a starting place for educating new generations to learn moral values, think, believe, speak, behave, have piety and have quality in carrying out their role in society as servants and caliphs of Allah.

Every act of a Muslim, including marriage, always contains an aspect of worship if it is done based on the belief that Allah permits, and an aspect of muamalah because it

touches on the rights of other people, both as members of society and as citizens. Marriage must be valid according to religious law and carried out according to God's guidance. Husband and wife must be responsible for every action they make in marriage, whether known to others or not, on the day of reckoning.

The principles in marriage and family must be based on the boundaries determined by Allah, mutual willingness, worthiness, trying to create better conditions, sincerity, deliberation and peace. These marriage principles can be carried out well if they are supported by the following four pillars of a strong marriage¹³:

1) Marriage is a pair. Husband and wife are like two wings of a bird that allow them to fly, complement each other, support each other, and work together. In the expression of the Qur'an, the husband is clothing for the wife and the wife is clothing for the husband (QS. Al-Baqarah/2: 187).

2) Marriage is a strong bond (QS. An-Nisa/4: 21) so that it can support all aspects of domestic life. Both parties are expected to maintain this bond with all their efforts. One cannot guard it tightly while the other weakens it.

3) Marriage must be maintained through mutual good attitudes and behavior (QS. An-Nisa/4: 19). A husband must always think, try and do everything that is best for his wife. Likewise, the wife did the same thing to her husband.

4) Marriage must be managed with deliberation (QS. Al-Baqarah/2: 23). Deliberation is a healthy way to communicate, ask for input, respect your partner's views, and make the best decisions.

These four pillars can strengthen marital bonds and deepen mutual understanding and affection. All of this will lead to the creation of a harmonious family. With these four pillars, husband and wife will always be motivated to build a household according to Divine mandate. Trying to maintain the Divine mandate also means trying to be a righteous person in God's eyes. In a hadith it is stated that the most beautiful treasure for a husband is a pious

¹³ Kemenag RI, Fondasi Keluarga Sakinah, 2017, hlm. 9

wife (HR. Abu Dawud). And of course, for a wife, her most beautiful treasure is a pious husband. Things like that will help create a *sakinah mawaddah wa rahmah* family.

6. Sakinah, Mawaddah, wa Rahmah family

The terms *Sakinah*, *mawaddah*, *wa Rahmah* are quite popular in Indonesia. He often appears on wedding invitation cards, and prayers offered to prospective brides and grooms. These three terms are taken from QS. 30: 21 which means "And among the signs of His power is that He created for you partners (wives/husbands) from among yourselves, so that you may be inclined and feel at ease with them, and He made between you feelings of love and affection. Indeed, in that there are indeed signs for a people who think."

Sakinah. The word *Sakinah* can simply be translated as peace. Based on the verses of the Qur'an (QS. Al-Baqarah/2: 248; QS. At-Taubah/9: 26 and 40; QS. Al-Fath/48: 4, 18, and 26), *sakinah* or Allah brought peace to the hearts of the Prophets and believers so that they would be steadfast and not afraid to face any obstacles. So based on the meaning of the word *sakinah* in these verses, *sakinah* in the family can be understood as a state of remaining calm even though facing many obstacles and tests in life.

Mawaddah. Quraish Shihab in the Qur'an explains that this word can simply be translated from a linguistic perspective as "love". This term means that a person who has love in his heart will be open-minded, full of hope, and his soul will always try to distance himself from bad or evil desires. He will always maintain love whether in good times, bad or sad.

Rahmah. In simple terms it can be translated as "love". This term means a state of the soul filled with love. This feeling of compassion causes a person to try to provide kindness, strength and happiness to others in gentle and patient ways.

So the ideal family is a family that is able to maintain peace, has love and affection. The elements of love and affection must be present to complement each other so that couples can make each other happy. Love (*mawaddah*) is a feeling of love that gives birth to the desire to make oneself happy. A phrase that can describe it is, "I want to marry you because I am happy with you." Meanwhile, affection (*rahmah*) is a feeling that gives rise to the desire to make the person you love happy. This expression describes mercy, "I want to marry you because I want to make you happy." Married couples need *mawaddah* and

rahmah at the same time, namely feelings of love that give birth to the desire to make themselves and their partners happy in joy and sorrow.

7. Characteristics of the Sakinah Family

Indonesian society has various terms related to the ideal family. Some use the terms Sakinah Family, Sakinah Mawaddah wa Rahmah Family (Samara Family), Sakinah Mawaddah wa Rahmah and Blessing Family, Maslahah Family, Prosperous Family, and others. All of these ideal family concepts with different names both require the fulfillment of inner and outer needs well. Among the characteristics of the Sakinah family include the following:¹⁴

- 1) Stand on a solid foundation of faith
- 2) Fulfilling the mission of worship in life
- 3) Obey religious teachings
- 4) Love and care for each other
- 5) Look after and strengthen each other in goodness
- 6) Give each other the best for your partner
- 7) Deliberation resolves problems
- 8) Dividing roles fairly
- 9) Compactly educate children
- 10) Contribute to the good of society, nation and state

D. Conclusion

From the results of research regarding marriage and its lessons from an Islamic perspective, the following conclusions can be drawn:

1. Marriage is highly recommended by Allah SWT, because marriage is worship, our love for our wife or husband can encourage us to guide him to goodness that brings Allah's love to

¹⁴ Kemenag RI, Fondasi Keluarga Sakinah, 2017, hlm. 12

our family. The Prophet Muhammad SAW also advised us in many hadiths to marry and give birth to children. He recommended this and forbade us to live celibate, because this act is contrary to his Sunnah.

2. There are many wisdoms in marriage, one of which is that it can calm the soul, thereby creating feelings of love and affection. A family that is filled with love for one another will create a family that is Sakinah mawaddah wa Rahmah, although it is not easy to make this happen because it requires mutual understanding and mutual respect between husband and wife. A marriage full of blessings is the strongest fortress of faith, requiring patience and sincerity in navigating the sometimes bumpy and stormy waters.

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