



THE CONCEPT OF MARRIAGE IN THE QUR'AN

KONSEP PERNIKAHAN DALAM AL-QUR'AN

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Abstract

Marriage is a sunnatullah that occurs between living creatures, especially for humans in pairs. The Qur'an explains the concept of marriage quite specifically in the scope of Sakinah, Mawadah, and Rahmah. Deep meaning of these three concepts can be explored with the aim of maximizing the worship of marriage in it. In addition to the fulfillment of rights and obligations, the legal scope of marriage also has its own position as a discussion that is quite interesting to explore.

Keywords: Marriage, Al-Qur'an, Worship

Abstrak

Pernikahan merupakan suatu sunnatullah yang terjadi antara makhluk hidup yang ada, khususnya bagi manusia secara berpasangan. Alquran menjelaskan tentang konsep pernikahan dengan cukup spesifik dalam ruang lingkup Sakinah, Mawadah, dan Rahmah. Pemaknaan mendalam terhadap ketiga konsep ini dapat didalami dengan tujuan memaksimalkan ibadah pernikahan di dalamnya. Disamping itu pemenuhan hak dan kewajiban, ruang lingkup hukum dari menikah juga memiliki kedudukan tersendiri sebagai pembahasan yang cukup menarik untuk di dalam.

Kata Kunci: Pernikahan, Alquran, Ibadah

1. INTRODUCTION

The concept of religion in Islam combines the so-called creed or belief, morality as human behavior, and sharia as a law that regulates the course of human life. In the scope of



sharia, the object of study is the laws that talk about worship that is linked to Allah swt, as well as the concept of law that is linked to other humans known as the concept of muamalah.

The family is the smallest community of human relations in which a man and a woman are bound by a sacred relationship called marriage. This marriage is a sharia that Allah swt. Determine to connect and continue from one generation to the next so that the religious relay can be established comprehensively.

The leading source of law in obtaining rules and postulates that govern what is allowed and prohibited in the concept of marriage is the Qur'an itself. So by paying attention in detail to how the perspective of the Qur'an is through the tafsir approach, our ease of understanding the essence of marriage in the Qur'an can be maximized and minimize our mistakes in understanding the concept of marriage in Islam itself

2. RESEARCH METHOD

The method in this article uses library research, which is a method of collecting data by understanding and studying theories from various literature related to the research. There are four stages of literature study in research, namely preparing the necessary equipment and tools, preparing a work bibliography, organizing time and reading or taking notes of research materials.

The data collection uses the method of searching for sources and related literature and constructing from various sources such as books, journals and researches that have been carried out. The library materials obtained from these various references are analyzed critically and in-depth in order to support their propositions and ideas.

3. RESULTS AND DISCUSSION

A. *Meaning of Nikah in the Qur'an*

The Qur'an in its various verses, gives two terms when referring to marriage. The first is the term *الزواج* and the second is *النكاح*. These two words have a fundamental difference etymologically. Al-zawaj linguistically has the juxtaposition of one thing to another and the union of the two. (Muhammad Ibrahim al-Hafnawy, 2016)

While al-nikah linguistically has three meanings, the first is al-wath'u, the second is al-dammu, and the third is al-jam'u. Al-wath'u has the meaning of walking on, through, stepping on, stepping on, entering, climbing, mingling and having sex. While al-dammu and al-jam'u have the meaning of gathering or gathering something. (Suryantoro & Rofiq, 2021)

In terminology, the word *الزواج* and *النكاح* has the meaning of a contract that gives the right to each figure of the couple to have sex through a mechanism allowed by sharia. (Muhammad Ibrahim al-Hafnawy, 2016) With this definition, the most prominent thing in a marriage bond is the function of sharia that allows the creation of a halal relationship between a man and a woman. So that a marriage essentially cannot be separated from the relationship.



B. *The Qur'anic perspective in looking at marriage bonds*

The Qur'an explains that the relationship of marriage and marriage is a *sunnatullah* that must be lived by every living creature in order to be able and able to exist on this earth. Allah swt. confirms this in Q.S. al-Nisa the first verse as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

Means:

O man! Fear your Lord who created you from the one self (Adam), and (Allah) created his partner (Eve) from (himself); and out of them Allah multiplied many men and women. Fear Allah to whom you ask one another in His name, and (keep) family relationships. Indeed, Allah is always watching over you.

In the discussion of the concept of marriage, Allah swt. giving orders to parents and guardians to facilitate and not complicate their child's marriage, not even to consider the material aspects of a man who wants to propose to him. In Q.S. An-Nur verse 32 Allah swt. said about this as follows:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُعْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِيعٌ عَلِيمٌ ﴿٣٢﴾

Means:

And marry those who are still celibate among you, and also those who are worthy of (marrying) your male and female servants. If they are poor, God will empower them with His gifts. And Allah is Vast (His Gift), and He is All-Knowing.

With the expression that Allah swt. will provide convenience for his servants in terms of material things who want to get married, so a person's worries by making the financial aspect the biggest obstacle that can be reduced so that marriage can be created at the right time. Thus, the supporting aspects in marriage that are the main factor are the physical and spiritual readiness of every mukalaf who wants to get married which can be categorized as whether the need for marriage is mandatory, sunnah, or included in haram matters that are not allowed by religion.

The marriage bond in the Qur'an explains a broader function and has a variety of implications. This is mentioned in the Qur'an in Q.S. Ar-Rum 21 as follows:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

Means:

And among His signs is that He created mates for you of your own kind, so that you may be inclined and feel at peace with him, and He makes among you a sense of love and



affection. Indeed, in such things there are indeed signs (of Allah's greatness) for those who think.

The terms mentioned by the Qur'an in a bond between a man and a woman have three forms as the purpose of the marriage bond, namely the terms of *sakinah*, *mawaddah*, and *rahmah*. Thus, scholars and mufassir emphasize how the essence of these three forms and their implementation in marriage is alluded to by the Qur'an. This will make it easier for anyone to know the essence of the marriage bond itself

1. *Sakinah*

Sakinah in language means tranquility. Imam Fakhruddin al-Razy explained that the meaning of *sakinah* is the calmness created from the physical side and the calmness in the heart. (Fakhruddin al-Razy, 1999) So that the aspects created from *sakinah* are the most fundamental thing of the marriage. *Sakinah* in another sense has the meaning of tranquility from the sexual aspect. This is in harmony with the calmness of the body's muscles after intercourse or in somewhat vulgar language is sexual intercourse. The Qur'an uses subtle terms so that the word sexual should not be used in it, so the word "tranquility" is used instead. Consider the verse:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا

Means:

"And among the signs (greatness) of Him is that He created spouses for you of your own kind, that you may be at peace with him."

The word "so that you may be calm with him" means that you have halal sex with him. Getting married for the sake of sexual intercourse is not a strange meaning because it is the primary purpose of marriage. This is so important, that the husband's oath not to have sexual intercourse with his wife is made a serious sin in the Qur'an. In this context, as reinforcement that the meaning of *sakinah* is not precise if *sakinah* is included as a prayer because *sakinah* in this meaning must have occurred when a couple gets married. Just like the saying 'you have to eat to be full', it does not need to be changed to a prayer such as 'may you be full in your meal.'

The existence of a partner here is preceded by the word *خلق* (creating) which is usually used for the context of creating from nothing to being. That is to say, just as God created the heavens and the earth from nothing, God has created a partner for each person from nothing. The purpose of creating a couple is so that both of them can have sexual intercourse in a halal and reproductive manner. In this process of creation, there is no human intervention so it is correct for people to say that the soul mate has been determined because indeed the diction used is 'created'.



2. Mawaddah

The mawadah family can be interpreted as a family that lives in an atmosphere of love, mutual need, and mutual respect. The word "mawadah" is found 8 times in the Qur'an, and in total, along with words that are as rooted as it, the number reaches 25 times. The term "mawaddah" comes from the root word "wadda-yawadda", which means to love something and hope that it can be performed in. (Rahmadani, Arfa, & Nasution, 2024)

The word mawadah is a sympathetic feeling when seeing a plus in someone. When a husband sees the plus points of his wife, such as because she is beautiful, smart, rich, and so on, then that is what is called mawaddah. When a wife sees the plus points of her husband, such as rich, influential, handsome, dashing, responsible and so on, then that is what is called mawaddah.

The word mawaddah can be translated as love, but not blind love, of course, but love based on seeing the plus value in the couple. The mention of the word mawaddah at the beginning shows that an ideal marriage must be based on the plus values seen in the couple. If there is no plus, then the relationship is problematic.

3. Rahmah

In the Qur'an, the word "rahmah" appears 114 times either singly or together with pronouns (dhamir), such as "rahmati" and "rahmatuka," in total reaching 339.28 times. According to Al-Asfahaani, the word "rahmah" comes from the word "rahima-yarhamu", which means compassion (riqqah), which is a trait that encourages to do good to loved ones. (Rahmadani et al., 2024)

The word rahmah is a sympathetic feeling when seeing a minus value from someone. When you see a beggar on the street and you feel sympathetic to him so that you give him help, then that is mercy. Just like that, when a husband / wife sees a deficiency in their partner, but still feels sympathetic, then that is mercy. The word rahmah is most accurately translated as "pity" rather than using "affection". From this you know that God has the nature of Rahman-Rahim, which means that God is very sorry for his servant even though his servant has many mistakes and shortcomings.

The mention of rahmah at the end shows that the usual rahmah is at the end of the marriage when the couple is old and looks like various shortcomings. At least in the middle of the marriage when the shortcomings have begun to be seen. If mercy exists from the beginning of the marriage, then the relationship is problematic because it is based solely on pity.

Then, the words mawaddah and rahmah in the Qur'an are preceded by the verb ج (to be). Consider the verse:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةَ وَرَحْمَةٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ



Artinya:

"Dan di antara tanda-tanda (kebesaran)-Nya ialah Dia menciptakan pasangan-pasangan untukmu dari jenismu sendiri, agar kamu cenderung dan merasa tenteram kepadanya, dan Dia MENJADIKAN di antaramu rasa kasih dan sayang. Sungguh, pada yang demikian itu benar-benar terdapat tanda-tanda (kebesaran Allah) bagi kaum yang berpikir." [Surat Ar-Rum: 21]

In contrast to the word *sakinah* which is indeed the primary purpose of marriage so that it must happen, the words *mawaddah* and *rahmah* begin with *جعل* (becoming) which is usually used in the sense of making something out of something else. For example, you turn wood into chairs and make rice turn into rice.

Use of the word *جعل* This indicates that *mawaddah* and *rahmah* are created from other materials that have existed before in the married couple. It is not in vain that it is created by Allah like a soul mate, but it needs raw materials that can be used as raw materials to produce *mawaddah* and *rahmah*. What are the raw materials? The raw materials include an adult attitude, understanding, healthy communication, not selfishness and so on.

From these things, Allah makes the growth of *mawaddah* and mercy in the married couple. In other words, if the married couple does not provide the materials, Allah will not make *mawaddah* and *rahmah* in their household. In this context, the existence of *mawaddah* and *rahmah* is something worth praying for because not all marriages have it.

Thus, a soul mate is a created figure and both must have sex (*sakinah* to their partner) as a biological need. But it is not necessarily that the couple who are married will live in harmony in *mawaddah* and *rahmah*. So that in some cases, there will be opportunities where the domestic relationship is destroyed and not harmonious but continues to have children again, again and again. *Sakinah* is the result of the creation of a soul mate, while *mawaddah* and *rahmah* are the result of the efforts of both couples to be happy and happy with each other.

C. Rights and Obligations of Each Spouse

In looking at the rights and obligations between husband and wife, the mufasir or interpreters provide a fairly detailed explanation in describing these rights and obligations. To both parties, Islam has set an obligation for its fulfillment on the principle of justice. Therefore, the law can exempt a person from obligations if the other party is not willing to fulfill the obligation as well. As *ijmak'* the scholars stated that bringing a wife who is *nusyuz*" is not entitled to a living and a place to live. (Said Abu Habeb, 2004) On the other hand, the wife has the right to sue for divorce from her husband when the husband does not provide and fulfill his obligations as the head of the household.

The Qur'an provides a balance of rights and obligations for men and women in a balanced manner. This is confirmed in Q.S. Al-Baqarah verse 228 as follows:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ (٢٢٨)



Means:

And they (women) have rights balanced with their obligations in the proper way. But husbands have an advantage over the country. Allah is mighty, all-wise

The recitation of bil ma'ruf is a signal described by the Qur'an that the fulfillment of rights and obligations does not have an excessive nature and imposes a burden on each couple to carry it out. So that the Qur'an provides facilities in carrying out these obligations without a clear reason for incapacity.

In the mukhtasar Ibn Katsir it is explained that what is meant by the above verse is that for women and men there are commensurate rights and the necessity of husband and wife to fulfill the rights of the other party as their obligations. In connection with the above verse Ibn Abbas said: I love to decorate my wife, as I like her to dress up for me". Then he read the verse. (Muhamad Ali al-Sabuni, 1981)

D. *Implications of Marriage Bonds*

The commandment to perform the marriage service is not entirely absolute to be carried out. The law of marriage is basically sunnah according to the majority of scholars. However, because there is a noble goal to achieve from marriage, the situation and conditions may vary. Therefore, in detail, scholars regulate the law of marriage based on the circumstances of a particular person, as follows:

1. Sunnah, for those who have the desire, worthiness, and preparation to get married.
2. Makruh, for those who are not suitable or do not want to get married, and do not have preparations for marriage. This also applies if a person has a physical disorder, such as sedentary impotence, old age, or other physical deficiencies.
3. It is mandatory, for those who are worthy of marriage, want to get married, and are worried that they will fall into immorality if they do not get married.
4. Haram, for those who follow the provisions of sharia in carrying out marriage, but believe that the marriage will not achieve the goals of sharia and can damage the life of the couple.
5. Mubah, for those who have no intention or desire to get married, and marriage brings no harm to anyone." (Muhammad Ibrahim al-Hafnawy, 2016)

The hint of the flexibility of the marriage law illustrates how glorious the worship is so that not everyone can carry it out easily. This compatibility of zuruf or circumstance can minimize the problems and obstacles that may be created when a person carries out the marriage bond itself.

Islam encourages marriage as such because it has many good influences on the perpetrator himself, society and all of humanity, including:



1. Actually, the sexual instinct is the strongest and hardest instinct that forever demands a way out. If the way out cannot satisfy him, then many people experience shock and chaos and break through the evil path.
2. Marriage is the best way for the good of children, multiplying offspring, preserving life and maintaining good destiny which is indeed fully considered by Islam.
3. Furthermore, the instincts of fathers and mothers will grow complementary to each other in the atmosphere of life with children and will also grow feelings of friendliness, love and affection which are good qualities that perfect one's humanity.
4. Realizing the responsibility of being a wife and bearing children will give rise to a diligent and earnest attitude in strengthening one's talents and character. He will work deft because of the encouragement of responsibility and shouldering his obligations, so that he will work a lot and earn an income that can increase the amount of wealth and increase production.
5. The division of duties, where one takes care of and manages the household while the other works outside, is in accordance with the boundaries of responsibility between husband and wife in carrying out their duties. (M. Bukhori, 1994)

Thus, the family community in society, which incidentally has the smallest scope in socializing, will still have an impact on each individual involved. If the marriage life is carried out according to the messages of the Qur'an itself, then positive things will return to every couple who ground it. So when the Qur'an in various verses mentions this concept of marriage, the main goal is for happiness to appear more often than the problems that exist.

4. CONCLUSION

The marriage bond in the Qur'an is an emphasis on worship that can have positive implications in the household. These aspects are aspects of Sakinah, Mawadah, and Rahmah. So that the goal of a man and wife in carrying out the bond has a clear direction. In addition, the marriage bond explained in the Qur'an has rights and obligations that must be carried out by each couple.

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