

Marriage In The Perspective Of Quran Education

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ABSTRAK

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Marriage is "aqad which justifies association and limits rights and obligations as well as mutual assistance between a man and a woman who are both not muhrim (SulaimanRasyid, 1973: 355). According to Islamic law, the definition of marriage is an agreement to legitimize sexual relations and bear children. According to Ushul experts of the Shafi'i group, marriage is a contract by which sexual relations between a man and a woman become lawful. This group views that the marriage contract is an aqad of worship, namely allowing a husband to have intercourse with his wife (Fahri, 1984:61-62). The above understanding is guided by the Word of Allah SWT in the Qur'an Surah An-Nisa Verse 3

1. Introduction

One of the important teachings in Islam is marriage (marriage). So important is the teaching about marriage that in the Koran there are a number of verses both directly and indirectly talking about the issue of marriage in question (al-Baqi, 1987: 332-333 and 718).

Marriage means gathering or gathering. One of the efforts to channel the sexual instincts of husband and wife in the household as well as a means to produce offspring that can ensure the continuity of human existence on earth. The existence of marriage is in line with the birth of humans on earth and is a human nature given by Allah SWT to His servants. Therefore, the following brief discussion will explain globally about (1) the concept of marriage in the Koran and (2) how Muslims develop concepts to maintain and perpetuate these marriages which are contained in their current legislation.

2. Literature Review

A. Understanding

In the Al-Quran there are two key words that indicate the concept of marriage, namely *zawwaja* and its derivations in more or less 20 verses and *nakaha* and its derivations in more or less 17 verses (Al-Baqi 1987: 332-333 and 718). What is meant with marriage in context

this discussion is the bond (aqad) of marriage (al - Asfihani, Without Years: 220 and 526).

It should also be noted that Ibn Jini once asked Ali about the meaning of their utterance *nakaha al-mar'ah*, he replied: "Arabs use the word *nakaha* in different contexts, so the meanings can be separated subtly, so as not to cause confusion. If they say *nakaha fulan fulanah*, what they mean is that he is in a marriage bond with a woman. However, when they say *nakaha imraatahu*, what they mean is none other than intercourse (Razi, Juz VI: 59). Furthermore, al-Karkhi said that what is meant

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by marriage is the marriage bond, not intercourse. Thus, the word marriage is never mentioned in the Al-Quran with the meaning wati', because the Al-Quran uses kinayah. The use of kinayah includes subtle language styles (al-Sabuni, Without Years, I: 285).

There are several definitions of marriage put forward by fiqh scholars, but all of these definitions contain the same essence even though the editorials are different. Scholars of the Shafi'i School define it as "a contract that contains the permissibility of conjugal relations with the pronunciation of marriage/marriage or something similar to that". Whereas Hanafi scholars define it as "a contract that makes it lawful to have a husband and wife relationship between a man and a woman as long as there are no syaraic obstacles".

The definition of jumhur ulama emphasizes the importance of mentioning the pronunciation used in the marriage contract, which must be the pronunciation of nikah, married or something with that meaning. In the definition of the Hanafi school of scholars, this is not clearly stated, so that all pronunciations that contain the meaning of halal for a man and a woman to have sexual intercourse may be used, such as the pronunciation of grants. What gets special attention for Hanafi scholars, apart from the problem of halal sexual relations, is that there are no syara' obstacles to marrying these women. For example. The woman is not a mahram (mahram or muhram) and is not an idol worshipper. According to the jury of scholars, such matters are not stated in their definition because it is enough to be discussed in the terms of marriage.

Imam Muhammad Abu Zahrah (d. 1394 H/1974 AD), an expert on Islamic law from al-Azhar University, is of the opinion that the difference between the two definitions above is not principled. The principle in this definition is that marriage makes it lawful for a man and a woman to have sexual intercourse. To compromise the two definitions, Abu Zahrah put forward the definition of marriage, namely "a contract that makes sexual relations lawful between a man and a woman, helps each other between the two and gives rise to rights and obligations between the two". The rights and obligations referred to by Abu Zahrah are rights and obligations that come from ash-Syar'l-Allah SWT and His Messenger (Tim, 1996, 4: 1329).

B. Purpose of Marriage

One of the verses that is usually quoted and used as the basis for explaining the purpose of marriage in the Al-Quran is (meaning) "And among His signs is that He created for you wives of your own kind, so that you are inclined and feel at ease towards him , and made him affectionate among you ..." (Q.S.30:21).

Based on the verse above, it is clear that Islam wants a husband and wife who have built a household through the marriage contract to be lasting. There is harmony between husband and wife who love and care for each other so that each party feels peaceful in their household.

This is the kind of household that Islam wants, namely a sakinah household, as required by Allah SWT in Surat ar-Rum (30) verse 21 above. There are three key words conveyed by Allah in this verse, related to the ideal household life according to Islam, namely sakinah (as-sakinah), mawadah (al-mawaddah), and rahmat (ar-rahmah). Scholars of interpretation state that as-sakinah is a peaceful atmosphere that surrounds the household concerned; each party carries out the commands of Allah SWT with diligence, mutual respect, and mutual tolerance.

From this as-sakinah atmosphere, a sense of mutual love and affection (al-mawadah) will emerge, so that the sense of responsibility of both parties is even higher. Furthermore, the commentators say that it is from as-sakinah and al-mawadah that ar-rahmah will emerge, namely healthy and blessed offspring from Allah SWT, as well as an outpouring of love and affection for husband and wife and their children (Al-Qurtubi ,1387, XIV: 16-17 and Al-Qasimi, Without Years, XIII: 171-172).

3. Methodology

This research uses the socio-legal research method. Socio-legal research is used because law consists of abstract ideas and concepts, so to get an idea of how these ideas are realized in practice, socio-legal research is needed. The aim is to be able to provide a meaningful explanation of legal phenomena that are interpreted factually.

4. Results and Discussion

Fiqh scholars put forward several wisdoms of marriage, the most important of which are as follows.

1. Channeling sexual instincts legally and correctly. Naturally, the instinct that is difficult for every adult human being to contain is the sexual instinct. Islam wants to show that what distinguishes humans from animals in channeling sexual instincts is through marriage, so that all negative consequences caused by improper sexual distribution can be avoided as early as possible. Therefore, fiqh scholars state that marriage is the only correct and legal way of channeling sexual instincts, so that each party does not worry about the consequences. Here's what

Allah SWT meant in His words: "And among the signs of His power is that He created for you wives of your own kind, so that you are inclined and feel at ease to him, and He made between you affectionate..." (QS. .30:21). In this regard, Rasulullah SAW said: "The woman (seen) from the front is like a devil (tempting), from behind it is the same. If a man is seduced by a woman, then go to (channel it to) his wife, because that will calm his soul "(HR. Muslim, Abu Dawud, and at-Tirmizi).

2. The best way to get children and develop offspring legally. In this regard, Rasulullah SAW said: "Marry a woman who can give birth to many children, because I will be proud as a prophet who has many followers compared to other prophets in the afterlife" (HR. Ahmad bin Hanbal).
3. Channeling paternal or maternal instincts. This instinct develops gradually, from childhood to adulthood. A human will not feel perfect if he does not channel these instincts.
4. Fostering a sense of responsibility in the context of nurturing and educating children, so as to provide a strong motivation for someone to make the people they are responsible for happy.
5. Dividing the sense of responsibility between husband and wife which has been borne by each party so far.
6. Unite the families of each party, so that friendly relations get stronger and more new families are formed.
7. Extends life. The results of research on population problems conducted by the United Nations in 1958 showed that married couples have a longer life expectancy than people who are not married during their lifetime.

Therefore, fiqh scholars agree that in order to start a marriage, there are several steps that need to be taken in an effort to achieve the ideals of a *sakinah* household. These steps start with the proposal (*khitbah*) of the future wife by the man and see the prospective wife; conversely, the woman also has the right to see and evaluate her future husband in terms of compatibility (*kafaah*). Still in the prelude to this marriage, according to fiqh scholars, Islam also reminds that the woman chosen is not someone who is forbidden to marry (*mahram*). From the various preliminaries of this marriage, according to Muhammad Zaid al-Ibyani (a fiqh figure from Baghdad), Islam expects that in the future marriage there will be no obstacles that will shake the atmosphere of *as-sakinah*, *al-mawadah*, and *ar-rahmah*.

5. Conclusion

In closing this simple paper, it is necessary to state the following conclusions:

1. In the view of the Koran, it is prescribed that marriage is aimed at building a lasting *sakinah*, *mawaddah* and *rahmah* family.
2. To maintain the perpetuity of home life as mentioned above is also reflected both in the book of fiqh and in the legislation of Muslim countries today.

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