

Domestic Harmony and Da'wah Values in *Mu'asyarah Bil Ma'ruf*: An Exegetical Study of Wahbah Zuhaili's Tafsir al-Munir

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Abstract

This study is motivated by the phenomenon of domestic quarrels, both in real life and in cyberspace, which often stem from the failure of households to implement the principle of *mu'asyarah bil ma'ruf* in marital life. Such neglect frequently results in disputes between spouses. The purpose of this research is to explain the implementation of *mu'asyarah bil ma'ruf* in domestic life according to Wahbah Zuhaili and to analyze its impact on family harmony. Specifically, this paper addresses two main questions: how the concept of *mu'asyarah bil ma'ruf* is formulated in Wahbah Zuhaili's *Tafsir al-Munir* and how its application influences the quality of marital relationships. This research employs a library research design with documentation as the primary method of data collection. The main source is Wahbah Zuhaili's *Tafsir al-Munir*, analyzed using a qualitative approach by interpreting textual data and relating it to relevant references for deeper understanding. The findings reveal that *mu'asyarah bil ma'ruf* is a fundamental obligation of the husband toward his wife, serving as the cornerstone for establishing a family based on *sakinah*, *mawaddah*, and *rahmah*. Without proper fulfillment of rights and obligations, it is impossible for couples to achieve a harmonious and loving household. This research contributes to the field of da'wah and family studies by emphasizing the importance of cultivating a peaceful, compassionate, and morally grounded family environment as the essential foundation for individual and social development.

Keywords

Mu'asyarah bil Ma'ruf, Da'wah, Tafsir Al-Munir, Domestic Harmony

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1. INTRODUCTION

God has created the earth to always be well preserved. In the process of its maintenance, Allah has appointed man as the only living being capable of carrying out this task, which is why man is called a caliph. In order for this task to continue, humans are commanded by Allah SWT to marry. Because marriage is a means or way that is justified in Islam to obtain offspring in order to maintain this earth sustainably. (Thematic Tafsir Al-Qur'an, n.d., p. 61). Marriage comes from the word "nikah" which means to enter each other (have intercourse), marry, gather. The word nikah is also often used to mean a marriage contract (Yunus, 2010, p. 467). Marriage is the same as marriage. Marriage in Indonesian comes from the word "marriage" which means to form a family and have sex with the opposite sex (Ghozali, 2003, p. 7).



As for according to *syara'*, marriage is a handover or *Ijab Qobul*. It is permissible between a man and a woman who were originally forbidden to have sexual relations, attended by witnesses that the male and female couple have bonded in a family (Thaimi, 2014, p. 8). Every human being certainly wants to hold on to the bond of marriage. It aims not only to meet the needs of sexual relations but also to perfect half of the faith, have children, or continue the lineage, forming a family that is *sakinah*, *mawaddah*, and *warrahmah*. However, not all expectations correspond to reality. In building a household, of course, not everything that is passed will feel happy. Like roads, not all roads are straight and smooth, and in domestic life, there are always twists and turns and trials, both due to economic factors, personality, and third parties. Because of the many problems in marriage, relationships often have to end in divorce, especially for couples who marry underage, also known as early marriage. Among the causes of various kinds of problems in the household are an immature mindset, being unwilling to make a living for the family, and feeling dissatisfied with their partners, causing arguments. Even though the main purpose of holding a marriage bond is to form a peace, also known as the word *Sakinah* in the household. As the Word of Allah SWT in QS. Ar-Rum [30]: 21

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

Among His signs is that He created pairs for you from your own (kind) so that you may feel at ease with him. He makes among you a sense of love and affection. Indeed, in such there are signs (of the greatness of God) for the thinking people.

The above verse explains that one of the signs of the power and greatness of Allah SWT is to create humans in pairs, namely through marriage contracts. This is what distinguishes humans from animals. This verse also contains the teaching that the creation of man in pairs so that the formation of a family, which is a gift of tranquility and tranquility between husband and wife, each of which gets peace from both parties, is some of the signs of the power and greatness of Allah SWT.

The Qur'an also describes *Mu'asyarah bil Ma'ruf* in QS. An-Nisa [4] verse 19:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِيَنْتَهِيَا بِبَعْضٍ مِمَّا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

"O believers, it is not lawful for you to inherit women by force. Do not trouble them for taking back some of what you have given them, unless they commit a manifest heinous act. Treat them in a proper way. If you don't like them, (be patient) because you may not like something, when God makes a lot of good in it."

Mu'asyarah bil ma'ruf can be applied in the home by the way a husband is always gentle, responsible, and gives attention and protection to his wife. A good attitude towards the wife will not be enough to protect her from burdens and sorrows; a husband in his position must play an active role in feeling and bearing what the wife feels. Nowadays, wives ask for many material needs. So that's where the role of a husband must be: to meet all needs so as not to become a burden for a wife when those needs are not met properly (Al-Musayyar, 2008, p. 32-33). *Mu'asyarah bil ma'ruf* It is a basic principle related to husband and wife, and the principle applies not only to married couples but also to all other family members. So that the relationship can be likened to *mutualistic symbiosis*. This is also one way of forming a family: *Sakinah*, *Mawaddah*, and *Warrahmah*. If, in relation to the household, the husband and wife always implement: *Mu'asyarah bil ma'ruf* in a household, there will be no superiority or inferiority in the family (Imtiḥanah, 2020, p. 267).

The concept of interdependence and cooperation between husband and wife to present every good deed in the household through good interaction and communication between the two, in all areas of life such as biological (sexual relations), psychological (comfort and happiness together), and social (maintaining the honor and dignity of each other). By prioritizing the principle of justice, which means that mu'asyarah bil ma'ruf must be done by the husband to his wife and vice versa, mu'asyarah bil ma'ruf can be used as a principle or foundation in the household to maintain harmony and goodness that provides benefits as well as in accordance with the priorities that support life. (Hilmi, 2021, p. 89–90)

In the Qur'an Allah (swt) also describes the relationship between husband and wife as human beings with clothes. Allah SWT said in QS. Al-Baqarah [2]: 187

أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفْتُ إِلَى يَسَابِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ: قَالَنَ بِأَشْرُوهُنَّ
وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ: وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ: ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ
عَاكِفُونَ فِي الْمَسْجِدِ: تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِنَاسٍ لَعَلَّهُمْ يَتَّقُونَ

"It is lawful for you on the night of fasting to mix with your wife. They are clothes to you and you are clothes to them. God knows that you can't help yourself, but He accepts your repentance and forgives you. So now mix them up and look for what God has ordained for you. Eat and drink until it is clear to you (the difference) between the white thread and the black thread, which is dawn. Then, complete the fast until night. However, do not interfere with them when you are in the mosque. Those are the limits (provisions) of God. Therefore, do not approach him. Thus Allah explained His verses to men that they might be fearful."

The words *"They are clothes unto you, and you are garments unto them"* in the verse above liken a husband and wife to men with garments. To get peace and tranquility in building a household, each husband and wife must at least function as clothing for the wearer. It's like, by wearing clothes, people feel comfortable and protected from heat and cold, which gives beauty to the wearer. So, to create peace, harmony, and peace of life in the household, each husband and wife must provide protection and beauty in a good way for each of the two parties.

Surah Al-Baqarah verse 187 above also explains that, as is closely related to married couples, a husband and wife must complement each other. All forms of activity that exist within the family must be carried out in a timely manner. Mutually, it means that there is process sharing. The goal is to share each other's roles between husband and wife and with other family members. So that, with the process of *sharing*, this will create harmony in household relationships. (Imtiḥanah, 2020, p. 268). *Mu'asyarah bil ma'ruf*, or what is known as getting along well, is also a principle that is closely related to husband and wife in Islam. The practice is to implement reciprocal relationships, or reciprocal relationships between husband and wife. Husband and wife are also required to be able to understand each other. Carrying out rights and obligations in the household must be based on several principles, including equality, balance, and justice between the two. Thus, the relationship between husband and wife can be carried out on the basis of partnership and equality without any coercion or violence between the two. (Imtiḥanah, 2020, p. 274)

Wahbah Zuhaili, known as *Mufassir* contemporary, explains about *Mu'asyarah Bil Ma'ruf*. In the Qur'an, a husband must always be kind to his wife, speak kind words, or be gentle, because women have sensitive hearts or feelings. Give dowry and a fair living to the wife. In addition, the husband must also accept all the shortcomings of the wife, whether they are physical or moral. If husband and wife always understand and practice the above explanation related to *Mu'asyarah bil ma'ruf*, then of course

you will feel happiness in the house and can avoid unwanted things that may occur, such as disputes, infidelity, domestic violence, and, worse, divorce. (Zuhaili, 2013, p. 42). Pertaining to this problem, the author wants to examine more deeply the concept of *Mu'asyarah bil Ma'ruf*. Wahbah Zuhaili's perspective in the Qur'an with the theme or title of research Concept *Mu'asyarah bil Ma'ruf* in the household Wahbah Zuhaili's perspective in Tafsir *Al-Munir*. The interpretation style used by Wahbah Zuhaili in writing his tafsir is inseparable from his scientific background, namely the science of Islamic law and legal philosophy. From this, it can be seen that Tafsir *Al-Munir* has a thick style of fiqh. Apart from the style of Fiqh, this Tafsir also presents literary, cultural, and societal nuances (*Adabi Ijtima'i*), which is a style of Tafsir that explains Qur'anic instructions that are directly related to people's lives and attempts to explain these problems with beautiful explanations that are, of course, easy to understand. As for the section that is given a subtitle, *Fiqh Al-Hayah Aw Al-Ahkam* aims to explain things that have not been discussed thoroughly when interpreting verses, or sometimes the issues raised are problematic and still cause polemics among the Islamic community in general. Thus, the problems that have been studied gain clarity. (Sukron, 2018, p. 268)

Based on the search that the author has done, the author found several discussions that have similarities with the problem that the author will discuss, namely: Lisnawati, *The Relevance of the Mu'asyarah bil-Ma'ruf Principle to the Articles of the Law on the Elimination of Domestic Violence*, in 2017. (Lisnawati, 2017, p. 5) This paper discusses the principles of *Mu'asyarah bil ma'ruf* according to QS. An-Nisa verse 19, which is the principle of association of living in a household with proper and good association in accordance with Islamic law common sense, and focuses on the concept of eliminating domestic violence in the Articles of Perpetrators of Domestic Violence (PKDRT), which is expected to be used as a legal umbrella for every citizen who demands a sense of security and freedom from all forms of violence.

Muna Munawaratulhuda, *The Concept of Mu'asyarah Bi Al-Ma'ruf According to the Views of Buya Hamka (D.1981 AD) and Shaykh Mutawalli Ash-Sha'rawi (D. 1998 AD) (Comparative Study of Tafsir Al-Azhar and Tafsir Ash-Sha'rawi*, Year 2020. (Munawarotulhuda, 2020, p. 21) This paper discusses the importance of *mu'asyarah bil ma'ruf*, or hooking up with a partner in an appropriate or good way, in a QS piece. An-Nisa' verse 19. This is often forgotten in marriage. Even in marriage, one must crave a serene and harmonious life. But in reality, there is often bad treatment, and worse, domestic violence treatment. The difference between this thesis and the author is that the author uses interpretations of *Al-Munir*, the work of Wahbah Zuhaili, while this thesis uses comparative studies on Tafsir *Al-Azhar* and Tafsir *Ash-Sha'rawi*.

Siti Rohmah, *the concept of Mu'asyarah bi Al-Ma'ruf in the Family (A Critical Study of Masdar Farid Mas'udi's Thought)*, in 2005. (Rohmah, 2005, p. 13) As for the similarities, it is the same as discussing *Mu'asyarah bil Ma'ruf* in the family or household. The difference with Siti Rohmah's researchers is that Siti Rohmah focuses her research on discussing *Mu'asyarah bil Ma'ruf* according to Masdar Farid Mas'udi's views and how relevant it is to contemporary Muslim families. While the author focuses research on the concept of *Mu'asyarah bil Ma'ruf* according to the view of Wahbah Zuhaili in Tafsir *Al-Munir*.

Rio Ardiansyah Sitorus, *Husband's Obligations to Wife (Case Study of Tenaga Kerja Wanita in Sijabut Teratai Village, Air Batu District)*, in 2017 (Sitorus, 2017, p. 3). This paper discusses the duties and obligations of a husband in terms of economic fulfillment and livelihood, which have been regulated in Law No. 1 of 1974, Article 34, Paragraph (1), and KHI Article 80, Paragraphs (2) and (4). The similarity of this paper with the author is the same as discussing the obligations of a husband to his wife. The

difference is that this thesis focuses on research to find out the extent of a husband's level of knowledge of his obligations in the household so that his wife and children are not abandoned due to negligence from obligations as husbands. While the author focuses on the treatment of a husband towards his wife to avoid the occurrence of domestic violence (KDRT).

Goddess Sasmita, *Juridical Review of the Husband's Treatment of Wives during Nusyuz Based on Islamic Law*, in 2014. (Sasmita, 2014, p. 12) This thesis discusses how a husband treats a wife who commits nusyuz in QS. An-Nisa verse 34. The difference with the author is that the author discusses how a husband should always treat a wife in a good way in QS. An-Nisa' verse 19.

The author here will try to decipher the intent of the message muasyara bil Ma'ruf from wahbah Zuhaili perception with the aim of answering the above problems and aims to provide an understanding of muasyarah between husband and wife in the teachings of islam well.

2. METHODS

In this paper, the author uses *library research*, namely research where all data is focused on written materials in the form of books, manuscripts, documents, and so on, which still have something to do with the science of the Qur'an and Tafsir (Nashruddin Baidan, 2015, p. 25). Therefore, the source of written materials that the author will use is in the form of books related to the science of the Qur'an and Tafsir, '*Ulumul Qur'an*, *Fiqh Munakahat*, and also reading books that have relevance to the book *Tafsir Al-Munir*. The data collection method used in this study is a documentation technique, namely by using documentation work related to the issue that is annoyed. With a sense, this research will explain and describe data and theories that are closely related so that they can answer the problem (Arikunto, 2002).

3. FINDINGS AND DISCUSSION

3.1. Wahbah Zuhaili's Thoughts on Mu'asyarah bil Ma'ruf in the Household

Wahbah Zuhaili is Wahbah Mustafa Az-Zuhaili. Wahbah Zuhaili was born in the village *Dir Athiyah*, an area in *Qalmun*, Damascus Syria on March 6, 1932 A.D. / 1351 H. Az-Zuhaili's nickname was *Ratio* from the city of *Zahlah* one of the names of the area where his ancestors lived in Lebanon. His father was Mustafa Az-Zuhaili who was very famous for his piety and piety and was also known as a hafidz of the Qur'an. According to the confession of the wahbah, the father always read the Qur'an every night from two o'clock in the morning until dawn which every day could read up to 15 juz. Wahbah Zuhaili's mother was Fatimah bint Mustafa Sa'dah, whose mother was also famous as a figure who was very strict to religious teachings.

Living from a family that always loves religion, memorizes the Qur'an, applies the sunnah in daily life, and always interacts in a religious environment, which all led Wahbah Zuhaili to become an outstanding figure in the academic field. And even his family also taught Wahbah to always love and memorize the Qur'an since childhood. The efforts applied by his family to memorize the Qur'an also yielded very good results, Wahbah was able to memorize the Qur'an in a relatively short time under the guidance of his mother (Mufid, 2015, p. 91). Wahbah Zuhaili himself grew up among the scholars of the Hanafi School, who shaped his thoughts in the Fiqh School. Although Wahbah lived in the circle of scholars of the Hanafi School, but his thoughts were not fanatical in one School or in the thought of the Hanafi School alone, Wahbah always respected the opinions of other Schools. This can be seen when Wahbah interprets verses related to Fiqh, Wahbah does not lean towards any one School. (Atmi, 2020, p. 20)

In general, *Mu'asyarah bil Ma'ruf* It is the treatment of a husband to his wife with good

treatment, and good speech and most importantly wise in providing daily bread. In addition, a husband must always give love and attention to his wife, because these kinds of things then provide comfort and can make the hearts of women happy and happy. (Zuhaili, 2013, p. 641). Wahbah Zuhaili argues that forms *Mu'asyarah bil Ma'ruf* In the family environment are as follows: First, the measure of the husband's livelihood given to his wife during the period of ' *Iddah*. Although a husband has legitimately imposed talaq on his wife, his obligation to provide for her does not just disappear. As long as his wife is still in the period of *Iddah*, of course, the obligation to provide for her is still there. Because in relation to domestic relationships, a husband serves as a person who provides for each member of his family, while the wife in the household is a person who is provided for. A husband is also a leader in the realm of the household. This is then what causes the most entitled husband to drop talaq on his wife. But male leadership in the household is not synonymous with harsh words, arbitrariness, and oppression. But the obligation imposed on the husband in the household means to give full attention, manage the family, guard, protect, and provide a decent living to his wife and children. Then the husband's obligations in the household are a larger portion when compared to the wife's burden (Zuhaili, 2012, pp. 112–113).

Women who are still in the period of ' *Iddah* she is obliged to get attention from her ex-husband, and the husband must also bear all kinds of needs, especially in matters of bread, be it related to the provision of clothing, food, or shelter, without having to do things that trouble the wife. A wife must also be provided for by her husband, of course, which is in accordance with her husband's economic level. If the husband is a rich person, then of course the income that must be given to the wife must be the same as the level of income of a rich person, and vice versa, if the husband is a poor person, then of course the income that must be given to him must be the same as the level of income of poor people. (Zuhaili, 2013, p. 659).

A husband is also obliged to provide shelter to a wife who has been in talaq, be it talaq *Raj'i* or talaq *Bain*, Whether his wife is pregnant or not. This obligation of income still applies to the wife even if the wife belongs to the group of people who are rich or already have their own income. (Neli, 2017, p. 33-34). In his tafsir, Wahbah Zuhaili compares the opinions of four scholars of the madhab, namely Imam Hanafi, Maliki, Syafi'i, and Hanbali. Hanafi scholars generalize the law of providing for a wife who has been sentenced to talaq by her husband by saying that food, clothing, and shelter must be provided by a husband to his wife even if she has been rejected by talaq *Mabtutah* (talaq to which there is no longer any reference) and even if his wife is not pregnant. Whereas, in the opinion of Imam Malik and Imam Syafi'i, a wife who has been sentenced to triple talaq by her husband is only entitled to a place to live without earning any other income. However, if the wife is sentenced to talaq while pregnant, then the obligation to provide for the whole family will still be borne by a husband until his wife gives birth to her womb. While Imam Hanbali argued that the wife who was triple rejected did not get the right to provide at all in terms of food, clothing, or shelter. (Zuhaili, 2013, p. 660).

As for the opinion of Wahbah Zuhaili, she is more inclined to the opinion of Imam Hanafi, who said that even though the wife has been sentenced to triple talaq, she still has a position as a person who is provided for even though she is not pregnant. Because it is unlawful to inflict misery on a woman who has been sentenced to talaq by her husband, whether it is related to living or daily sustenance. Therefore, during the period of *Iddah* Therefore, the husband is obliged to facilitate his wife by providing shelter and daily bread. Because a husband is the one who is most entitled to a wife when she is undergoing her waiting period. (Zuhaili, 2013, p. 663)

Second, Making Peace to Achieve Prosperity. When a married couple is beset by a problem in the household that can lead to divorce, then peace is better than having to quarrel and turn away between the two. Peace is also a highly advocated alternative in the Qur'an. In addition, peace can maintain harmony in family relationships, prevent the destruction of existence in the household that can result in the welfare of its children. (Zuhaili, 2013, p. 292). When the husband decides to make peace in every problem that occurs, then at that time a husband is taking into account the situation, and only then determines the course of action. When the path to peace has been taken by the husband when there are problems in domestic relationships, the wife will interpret that her husband does want to correct every mistake and error he has made whether it is related to providing for him or his daily treatment with his family. Wahbah Zuhaili also explained in his tafseer quoting the opinion of Imam Al-Qurthubi, if disputes occur in the household then it should establish true and true peace that can cause the soul to feel calm, can eliminate and stop existing disputes. Included in the scope of this meaning is a husband's reconciliatory agreement with his wife concerning property, daily bread, mental bread, and so on (Zuhaili, 2013, p. 297). Quraish Shihab adds that this verse (QS. An-Nisa' [4]:128) also teaches every Muslim and Muslim woman to face and try to resolve peroblematics that occur, especially those related to the household, once the signs begin to be seen or felt before they become large and difficult to solve together, and of course also every problem that occurs so that it can be resolved by means of peace, not by divorce. (Shihab, 2002, p. 604).

Third, treat women meekly and affectionately. When a husband treats his wife with gentleness and affection, it will create a pleasant, happy, peaceful, and peaceful atmosphere in domestic relations. These are also orders that must be carried out by the husband as the head of the household whose duty is to be the leader for his wife and children. (Zuhaili, 2013, p. 645) Tranquility in the household can be felt depending on how the husband treats his wife, and vice versa. If the husband always treats his wife affectionately, then of course *Sakinah* will be created in the midst of the family. As Fiman Allah Almighty in the Qur'an surah Ar-Rum verse 21:

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

"Among the signs of His (greatness) is that He created pairs For you of your own (kind) so that you feel at ease with him. He made among you a sense of love and affection. Verily on such it really is there are signs (of the greatness of God) for the thinking people".

As for the women who have been left dead by their husbands, and their husbands still leave close families such as mothers, fathers and brothers. It is therefore not permissible for the family of her husband to commit zhalim and trouble herself as if she feels the person who is most entitled to the widow. Because this kind of thing is an attitude that is very contrary to human values and is a violation of the honor of women. And this kind of attitude is tantamount to equating women with property that can be inherited to close family, of course, these kinds of things are strictly prohibited in religious teachings. (Zuhaili, 2013, p. 644) Therefore, even though a woman has the status of a widow who has been left dead by her husband, the dignity, nobility, and dignity of a woman must be maintained at any time and under any conditions. As for if the family of the husband wants to be the person who is most entitled to the woman, of course it can be realized by marrying her after the end of the period *Iddah* his.

It is also mentioned in the book of tafsir *Al-Wasith* that it is not appropriate for a man to treat a woman like goods, narrow her condition, and inflict all kinds of dangers on her. It was all done as if he was the one who was most entitled to the woman. (Zuhaili, 2012, p. 270) Therefore,

it is the duty of men or husbands to treat a wife with a gentle and loving attitude so that a family of *Sakinah, Mawaddah, Warrahmah* can be established.

Among the good treatment of a husband to his wife is that the husband also provides a helper who can help and serve all the needs of a wife. Even Wahbah Zuhaili in his tafsir lists some opinions of Mazhab scholars related to the procurement of maids for a wife. Among them is the opinion of Imam Malik who said that if a wife feels that it is not enough to have one maid in her house, then the husband must provide a maid according to what is needed by the wife. As for Imam Hanafi and Imam Shafi'i said that the obligation of the husband is of course only to provide one helper for his wife. Because the presence of one servant in his house is enough to help and serve his wife. (Zuhaili, 2013, p. 645)

Wahbah Zuhaili thinks the same as Imam Hanafi and Imam Shafi'i who say that one wife is enough to have one maid who can help and serve her daily needs. This is because the opinion of Imam Hanafi and Imam Shafi'i is an opinion that does not burden a husband, in contrast to the opinion of Imam Malik above which tends to burden a husband in bringing a maid in accordance with the wishes of a wife. In addition, Wahbah Zuhaili is also known as a scholar who adheres to the Hanafi School, so of course all opinions and the determination of laws are more inclined to follow the opinion of Imam Hanafi.

3.2. The conception of Wahbah Zuhaili da'wah in society

Da'wah in the view of Wahbah Zuahaili emphasizes the upholding of moderate Islamic values with a deep and comprehensive understanding of the Qur'an and Hadith, as reflected in his book tafsir al Munir. He emphasized the importance of social ethics, justice, and maintaining views to form a just and prosperous society. According to him, effective da'wah is one that is based on science, evidence, and offers moderate solutions to face contemporary challenges. Humanitarian values are the basic foundation for da'wah from Wahbah Zuhaili's perspective, humanity is a moral and ethical principle as the basis for humans to interact with others. This will encourage individuals to treat others with empathy, compassion and genuine concern. In addition, humanity also reflects the intellect of individuals, and provides concern for the well-being and life experiences of others. Humanitarianism is useful for supporting individuals to think about how a person acts that can have a positive impact on others.

In addition, the concept of da'wah Wahbah Zuahaili focuses on the invitation to apply Islamic law and its approach in every line of life, because there is a need to develop da'wah methods to prepare the generations and focus on the spread of true religion in the face of the invasion of outside cultures scientifically. Adequate knowledge of Islamic understanding based on *dali naqli* al Qur'an and Sunnah will affect his behavior and actions. Not only with knowledge, he also emphasized the moderate aspect of conduct, such as fairness, responsibility, and honesty which he reflected in interpreting the verses of the Qur'an. This scholarly approach with humanitarian principles became the basis in preaching his perspective. With this approach, it can be used as a foothold in shaping society based on the moral values and behaviors recommended by Islam, namely a just and prosperous society.

Da'wah in the eyes of Wahbah Zuhaili is based on three aspects, moderation, tolerance, and dialogism. These three aspects are the characteristics of his da'wah which prioritizes moderation, which means always prioritizing a middle attitude that leads to justice and avoiding extremism or excesses so that it can cause division, besides that it also prioritizes an attitude of tolerance based

on the teachings of Islam which can be seen from the low level of taklif or the obligation to worship, where the scope of mubah cases is wider than the scope of haram cases. This is from the peculiarities of the teachings of Islam. In addition, he prioritizes Islamic da'wah with dialogue. Providing a space for Islamic dialogue, providing the correct perception of Islam, and trying to discuss with respect for each other will have an impact on the acceptance of da'wah.

3.3. Concept *Mu'asyarah bil Ma'ruf* in the household

Surah Al-Baqarah verse 228 explains about *Mu'asyarah bil Ma'ruf* in the context of divorce. A wife who has been divorced by her husband, then must wait for three holy periods. This verse also explains related to the rights of a wife that must be fulfilled by a husband, one of which is the issue of income related to clothing, food, shelter, medicine and so on. When a husband has mentalaq his wife, then his obligation to provide for him does not just scorch it. As long as his ex-wife is still in the *period of Iddah*, then his obligation to meet all his needs is still valid as long as the woman is still in her waiting period for three holy periods.

Wahbah Zuhaili also added that male leadership in the family is very necessary because every affiliation or community activity certainly needs a leader who can be responsible for the existence of the people he leads and can encourage harmony, joy, and tranquility both inside and outside the home. Similarly, the wife, as long as she is still in the mass of *Iddah*, the divorced wife still has the right to her husband as its leader. In addition, the husband should be a defender and always ensure that the house prepared for his spouse during the *Iddah* period must be protected, and the wife must also have good confidence in the safety of her life and property. This is certainly done considering that the person who is most entitled to a wife during the *Iddah* period is her husband. (Zuhaili, 2013, p. 537).

Surah An-Nisa verse 19 contains about *Mu'asyarah bil Ma'ruf* in the context of good association in the family environment. A wife who has been left dead by her spouse should be treated generously and gently, this is done because women have very sharp feelings, emotions, and responsiveness, so it is very easy to hurt her heart, be it because of activities or words addressed to her. So it is the responsibility of the family of the husband (if the husband has died) to guard and protect the feelings of his partner by continuing to treat his wife well, continuously showing a brilliant face, and continuously showing brightness and cheap smiles in front of his wife. (Zuhaili, 2013, p. 641).

Each of the couples should treat each other with satisfaction, cheerfulness, and joy. Try not to let one of the two show his disappointment with what is given, obviously by showing his disappointment to one of the two, it can actually make one of the married couples frustrated and hurt. (Zuhaili, 2011, p. 294). In surah An-Nisa verse 19 it also contains a prohibition that a husband is forbidden to hate his partner, which can then lead to separation. Meanwhile, when a husband finds flaws in his wife, both in his morals and physical appearance that is no longer attractive to look at, then a husband should always be merciful to accept all shortcomings in his wife. Especially if every couple is able to continue to try to admit all the shortcomings that exist in their partner, then of course there will be happiness between the two. And of course married couples will avoid quarrels and arguments in the household. (Zuhaili, 2013, p. 642).

Surah An-Nisa verse 128 discusses *Mu'asyarah bil Ma'ruf* in the context of peace. Married couples whose households are experiencing a problem, such as problems related to feelings, whether the husband's feelings towards his wife are the cause or not. So assuming one of the two

feels something like this will happen in his family, then it never hurts to bury the problems that occur between husband and wife. Because in fact the harmony of husband and wife is more important than separation, because Allah Almighty prefers compromise (harmony) over questions that can trigger separation (Zuhaili, 2011, p. 292).

Wahbah Zuhaili quoted Imam Al-Qurthubi in his tafsnya saying that when problems in the family arise, they must be resolved properly. Whether it concerns a partner's willingness to no longer get daily food, or a wife's desire to return part or all of the portion that has been given by her partner. Moreover, this is done to make the spouse happy so that the marriage is maintained, so that things like this are allowed in religion and of course things like this are also done to eliminate arguments and quarrels that occur in the family (Zuhaili, 2013, p. 297). Wahbah Zuhaili also added his explanation regarding the verse above, if one partner no longer likes his partner and allows himself to do *Nusyuz* towards his partner, but tries his best to achieve something useful, and consistently maintains his marriage, then this is certainly better for him and his loved ones. Because it is not permissible for a husband to fabricate a rationalization so that he can then do whatever he wants and persecute his partner with his attitude and behavior. (Zuhaili, 2013, p. 298)

Various *Mu'asyarah bil Ma'ruf*

1. *Mu'asyarah bil Ma'ruf* in marriage

The marriage bond will result in a relationship of rights and obligations between the parties involved in it, namely between married couples. The rights and obligations imposed on the married couple must be based on several principles, including equality, balance, and justice between the two. According to Wahbah Zuhaili that every woman has rights over men, just as men have rights over women. The basis for the division of rights and obligations between married couples is measured from the '*Urf* (custom) that prevails in their time and place of residence, both those related to Dowry and Bread. This dowry and income are measured based on the tradition of where he lives (Muhammad, 2020, pp. 225–226).

2. *Mu'asyarah bil Ma'ruf* in sexual relations

In sexual relations, *Mu'asyarah bil Ma'ruf* What happens between husband and wife must be established by giving and receiving each other, loving and loving each other, not hurting each other either physically or feeling each other, not showing hatred for each other, and most importantly between the two not ignoring each other's rights and obligations. As for matters related to biological relationships between married couples, then both must do it reasonably and in accordance with the orders of the Shari'a. This means that the husband his wife through the front road (genitals) of the wife, and not through the back road (anus) because this kind of thing is prohibited by the Shari'a. The *Fuqoha'* It has been agreed that if conjugal biological intercourse is carried out through back roads, and both are aware of the prohibition, then husband and wife who have biological relations through the anal canal should be punished. As Wahbah Zuhaili says in his Book, If the two men agree to do so, then they must be divorced or separated. As for if the man forces his wife to have biological intercourse through the anal canal then the two must be divorced (Zuhaili, 2011, p. 6847).

3. *Mu'asyarah bil Ma'ruf* in humanitarian relations

Mu'asyarah bil Ma'ruf in matters related to humanity is that a husband and wife must respect and respect each other. Each must always be courteous, affectionate and no one should hurt each other or show hatred in front of either of them. The most important thing also in the problem of

Mu'asyarah bil Ma'ruf is that between husband and wife must have the same view related to human equality. And of course, it is also not easy to subordinate others (Muhammad, 2020, p. 236). Because in the Qur'an it has been explained expressly about it in Quran Surah Al-Hujurat [49]: 13..

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O man, verily We have created you from a man and woman. Then We made you into nations and tribes in order You know each other. Indeed, the noblest among you in the sight of God is the most pious person. Verily, Allah is All-Knowing, All-Knowing."

3.4 Discussion: Impact Mu'asyarah bil Ma'ruf in the Household

The creation of families that are *Sakinah*, *Mawaddah*, and *Warrahmah*

The main purpose of a marriage is the creation of a family that is *Sakinah* (tranquility), *Mawaddah* (love), and *Warrahmah* (affection). But *sakinah*, *mawaddah*, and *warrahmah* will never be created in a domestic relationship unless there is awareness from the married couple of their respective rights and obligations. According to Wahbah Zuhaili one form *Mu'asyarah bil Ma'ruf* In the family is a woman gets rights that must be exercised by a husband equivalent to the rights obtained by a husband that must be fulfilled by a wife, one example is good association and does not hurt one of the family members (Zuhaili, 2013, p. 542). Therefore, if a married couple wants to create a family that *Sakinah*, *Mawaddah* and *Warrahmah* So the two must establish a good relationship in every family member.

1. The husband will be respected and respected as a leader in the family

According to Wahbah Zuhaili there are two factors of male leadership over women, namely: *First* The creation factor, because in the process of creating the structure of the body men have advantages. His senses and intellect are stronger, his emotions are stable, and his posture is stronger. Men have advantages over women in matters of reason, thought, commitment, and strength. This is why Allah Almighty appointed the Prophets from the male class as bearers of the Treatise because of the advantages possessed in the process of creation. *Second* Men are obliged to provide for their wives. Men are also obliged to give dowry to women as a tribute to women. (Zuhaili, 2013, p. 542). From the description above, the leadership in the household is a dependent imposed on men. Therefore, the obligations of the husband are greater when compared to the obligations of a wife in the household. So if *Mu'asyarah bil Ma'ruf* or good treatment is always shown by a husband to his wife, of course a husband will always be respected and respected as a leader in the household. But on the contrary, if the harsh, harsh, and arbitrary treatment that is always given by a husband to his wife, then of course a wife will not obey and respect her husband.

2. Accept all the shortcomings that exist in their partner

If a husband and wife always speak well and gently towards each other, then of course one of the two will accept all kinds of shortcomings that exist in their partner, be it related to the physical changes of their partner or because one of the two does not carry out his obligations properly. And if there are problems in the household, the husband will not be quick to think negatively about his wife and rush into making decisions. (Zuhaili, 2013, p. 642) Therefore, good communication between married couples will be able to create a harmonious family, and between husband and wife will always be generous in accepting all forms of shortcomings that exist in their partners. And if there are various kinds of problems in the household, then both will try to solve them by finding the right solution to the problem.

3. Creating a pleasant and happy family atmosphere

Wahbah Zuhaili said that if the husband always treats his wife well, it will create a happy, pleasant, peaceful, and calm atmosphere and climate. And can create an exciting family atmosphere for each of the married couples. (Zuhaili, 2013, p. 645) In addition, if a husband makes *Mu'asyarah bil Ma'ruf* As an obligation in religion, it will have its own influence on each individual, one of which always remembers the supervision of Allah SWT who commands his servants to treat their wives with gentleness and affection.

4. Freed from tyranny to a wife

A husband who always gets along well with his wife, then even though the husband no longer has feelings of love for his wife either because of physical changes, his feelings of love have moved to other women, or so on, surely a husband continues to try to keep doing good and not tyrannize his wife. But if the physical changes that occur in his wife actually make the husband no longer want to fulfill all the rights of a wife and turn into a filial person, then really, this is a disease for a husband. (Zuhaili, 2013, pp. 297–298).

Wahbah Zuhaili also added that if the husband's feelings are no longer there for his wife but he still does good to her by maintaining her in the marriage bond and not tyrannizing her, then of course this kind of thing is much better for a husband. Because indeed, the feelings a husband has lost for his wife can never be used as an excuse or motive to tyrannize her. Therefore, when the husband no longer has love for his wife, there are two ways that can be taken, namely, keeping her in the marriage bond or divorcing her for mutual benefit. (Zuhaili, 2013, p. 298–299)

HUSBAND		WIFE	
Rights	Obligation	Rights	Obligation
Served wholeheartedly by the wife	Making a living	Provided for a living	Respect for the husband
Respected by every family member (wife and children)	Family leader	Fulfilled all daily needs	Serving your husband wholeheartedly
The husband has the right to prohibit anyone from entering the house without his permission	Giving dowry	Dowry or dowry is given	A wife is not allowed to give entry to a person without the permission of the husband
A husband has the right to forbid his wife to go outside the house until a predetermined time limit	Family protector	Protected by the head of the family (husband)	A wife is obliged to decorate herself when a husband wants it
A husband has the right to forbid his wife from talking to another man without her permission	Provide proper housing	Provided with a proper place to live by the husband	Covering the aurat in front of other males

4. CONCLUSION

Based on the explanation in the previous chapter, the author can conclude that the concept of *Mu'asyarah bil Ma'ruf* in the household according to Wahbah Zuhaili's view is the attentive attitude given by the husband to his wife and vice versa. As for the impact *Mu'asyarah bil Ma'ruf* In the home is the creation of a family that *Sakinah, Mawaddah, and Warrahmah*, A husband will be respected and respected as a leader in the household, trying to accept all the shortcomings that exist in his partner, the creation of a pleasant and happy family atmosphere, and impact *Mu'asyarah bil Ma'ruf*. The last is that a husband is free from the nature of *zhalim* towards a wife, *mu'asyarah bil ma'ruf* is an obligation of a husband that must be fulfilled for his wife. The application of *mu'asyarah bil ma'ruf* in domestic life is the beginning of the formation of a family that is *sakinah, mawaddah, and warrahmah*. Because it is impossible for a married couple to build a family that is *sakinah, mawaddah, and warrahmah* if the rights and obligations cannot be fulfilled properly.

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