

Identifying the Conception of Mawaddah Wa Rahmah in the Context of the Family According to the Perspective of the Quran

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ABSTRACT: One of the important concepts found in the Qur'an is Mawaddah wa Rahmah. A concept that shows one of the attributes of Allah SWT that can be identified through the family context. For this reason, the purpose of this research is to identify and explain the concept of *Mawaddah wa Rahmah* in the context of the family according to the Qur'an. This research method uses a descriptive-qualitative approach with a content analysis approach, namely examining the concept of *Mawaddah wa Rahmah* using the point of view of interpretation of verses in the Qur'an. The results of the study are (1) the concept of *Mawaddah and Rahmah* in the Qur'an means affection between husband and wife in the household; and (2) the concept of *Mawaddah wa Rahmah* between husband and wife is a benchmark in determining happiness or unhappiness in a household.

KEYWORDS: Conception, Mawaddah, Warahmah, and the Qur'an.

I. INTRODUCTION

Every Messenger sent by Allah SWT is accompanied by a miracle (Aceh, 1986) that can strengthen His apostleship. All the miracles given to the Apostle were adjusted by Him to the situation and condition of the people (his people) so that they could easily know the superiority shown by the Apostles, or realize that the privileges brought by the Apostles exceeded what they had (Naufal, 1987). This can be proven, for example, during the reign of Pharaoh, the people at that time were experts in the field of magic. So Allah also sent His prophet (Musa as) by bringing (accompanied) a miracle that resembled magic that developed at that time, namely the presence of the Prophet Moses' staff which turned into a snake, defeating (eating) snakes that crept towards Moses (Arifin, 1986).

The Qur'an is one of the miracles of the Prophet Muhammad PBUH that is eternal, universal, and comprehensive (Naufal, 1987), whose content basically contains two teachings, namely teachings related to the theme of theology (aqidah) and teachings related to the theme of sharia. These two aspects are the essential mission of Islam (Putra, 1987) with the Qur'an as the source of its teachings. Therefore, the central purpose of the Qur'an is to provide enlightenment to all humans, to give guidance, and lessons to happiness both in this world and in the hereafter. One of the aspects of sharia in human life is the relationship (interaction) between servants and each other in general and specifically the relationship between men and women after being bound by a bond termed '*Aqdu al-Nikah*', which is usually referred to as a husband-wife relationship.

From this interaction, the term "affection" was born, which is referred to in the Qur'an as "Mawaddah wa Rahmah". The expression of the word "*wadda*" (which is synonymous with affection) is mentioned in the Qur'an twenty-nine times, and undergoes changes in twelve forms of expression (Fu'ad, 1987). In relation to the word "Mawaddah", it is only expressed eight times, and only one time (verse) does the expression of the word "Mawaddah" refer to the connotation of connotations of husband-wife affection. The frequency of mentioning the word "Mawaddah" eight times with one form means a relationship of affection. The word "Mercy" in the Qur'an is mentioned 79 times, in one form, which has the meaning (meaning) of compassion and mercy itself.

In relation to this research, the concept of Mawaddah wa Rahmah in the perspective of the Qur'an, namely the expression of the word "Mawaddah wa Rahmah" is inseparable. This can be seen in the Qur'an surah al-Rum (30): 21, which means:

And among the signs of His power is that He created for you wives of your own kind, so that you may be inclined and at peace with him, and He will make love and affection among you. Verily, in such a thing there are signs for the people who think.

By starting from this verse, it can be used as a global picture that the term *Mawaddah wa Rahmah* is meant to be an affectionate relationship between husband and wife. This is corroborated by the word "*azwajan*" in the verse which contains the meaning of a life partner. However, it should be noted that not everyone who has been bound by a marriage bond (husband and wife) gets Mawaddah wa Rahmah. This is evident in reality and social phenomena, namely the frequent conflicts in the family, sometimes the husband hates his wife or the wife hates her husband.

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Sarwono (1980), an expert in the field of family psychology, pointed out in his book entitled Family Workshop that "Sometimes education issues that have striking differences can disturb the stability and happiness of the household, if it is said with feelings of inferiority and self-esteem on the other side" On the contrary, it is often seen in the relationship between husband and wife who in fact have never experienced conflict in their household (outwardly), but in essence, inwardly the relationship (husband and wife) does not feel the life of *Mawaddah wa Rahmah*. For this reason, an in-depth study is needed related to identifying the conception of *Mawaddah wa Rahmah* in the perspective of the Qur'an.

II. RESEARCH METHODS

(Size This research uses a qualitative and descriptive paradigm, which focuses on the study of texts or documents as the study material (Moleong, 2021). This research is included in the type of language research (Mahsun, 2020) which focuses on examining the conception of language reviewed in the Islamic context, namely examining the conception of *Mawaddah wa Rahmah* which is interpreted in the social context of the family based on the interpretation of verses in the Qur'an. For this reason, the data sources in this study are the results of Islamic studies in the form of Hadith, the Bible, and other thoughts that are used to reconstruct meaning textually and contextually. The data collection technique is carried out with the reading and recording technique, which is the technique of reading the concept of *Mawaddah wa Rahmah* which is the focus of research which is recorded and studied based on the perspective of Islamic teachings contained in the Qur'an and Al-Hadith. Data analysis is carried out by analyzing content or discourse sourced from the Qur'an and Hadith.

III. RESULTS AND DISCUSSION

All the word "concept" comes from English, namely "*concept*" which means understanding (Wojowasito, 1990). This word has been absorbed in Indonesian which means design and opaque so that the concept can mean the first point that underlies the main idea. The concept referred to in this article is the interpretation of the mufassirun on the verses of *Mawaddah* and *Rahmah*, as well as used as a starting point in analyzing the questions for the husband and wife that they face. The word "*Mawaddah*" comes from Arabic, which is the masdar form of the word consisting of the letters *waw*, *dal*, and *dal*, which means love (Abu Husain, 1972).

As for the word Al-Qur'an which means "what is read", in this writing what is meant is the holy book of Muslims, namely the word of Allah SWT which was revealed to the Prophet Muhammad PBUH through the intermediary of the angel Jibril, as a warning, and guidance for the life of mankind. With. Thus *Mawaddah wa Rahmah* which focuses on terms understood in the relationship between husband and wife, for the sake of creating a happy family (*sakinah*) which is pleasing to Allah SWT.

It is understood that the Qur'an was revealed to be a source of guidance and at the same time provide guidance so that those who practice its teachings will receive grace. Because in principle, the Qur'an functions to regulate all aspects of human life towards the salvation of this world and the hereafter. Finally, one of the aspects that became the topic of discussion of the Qur'an was the issue of a more harmonious family relationship, namely the teachings about the affectionate relationship between husband and wife which in the Qur'an term is termed *Mawaddah wa Rahmah*.

In the meantime, the family is the smallest social unit in the life of human beings as social beings. It was the first unit and the first institution in society. Therefore, the family is a place that is first known in terms of association and education so that in one family they will place themselves or be aware of each other and carry out everything according to what He has decreed.

A family inhabited by husband and wife and children, which is filled with mutual respect and respect and understanding without being overwhelmed by a sense of awkwardness, which in turn arises interaction or mutual attachment, whether husband to wife or vice versa. There is no doubt that this kind of relationship Allah SWT pays great attention to family relationships so that in detail Allah SWT establishes the laws that apply since the family is formed through marriage. For this reason, in this case, husbands and wives are required to foster mutual understanding and help and develop their personalities to achieve mutual prosperity and happiness, both spiritual and material. Therefore, Allah SWT gives a dispensation for this husband-wife relationship to become a *sakinah* family based on *Mawaddah wa Rahmah*.

The meaning of *Mawaddah wa Rahmah* is both in terms of etymology and terminology. The word *Mawaddah* comes from the Arabic language, which is the masdar form of the word "*wadda*" which is decapitated from the letters *waw* and *dal*, which refers to love (Ibn Faris bin Zakariya, 1972). In the dictionary of al-Munjid it is interpreted as very (too) love, which in terminology according to Ibn Sayyidah is a feeling that is inclined towards something that is considered good.

As proof of the existence of the word *musytaq* from the expression *wadda* meaning very loving, a feeling that is inclined towards something, can be seen for example in the Qur'an Q. S. al-Baqarah (2): 96, in which the verse understands the word *yawaddu*, which is the form of *mudari'* which connotes moderate or coming from the madinya *wadda*. The verse in question means the following:

And you will find them as many people as the life (of the world), even from the polyethlis. Each of them wants to be given a thousand years of life, even though that longevity will never keep him away from torment. Allah is Aware of what they do.

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The above verse explains that a person who loves longevity (a thousand years) also wants to be given or to get that longevity, even though what he wants is essentially unable to release it from the bitter smoke.

In Tafsir al-Qasimi, what is meant by *ahrasha al-nasi ala hayatin*, which is a lot of life by wanting to be able to experience life forever. Likewise, polytheists are the most greedy for life, whereas in the previous statement (in the word *al-nas*) they include polytheists, but they are specifically mentioned in this verse as a sign that polytheists are the most greedy for life in the world, especially in this case the Jews who know very well that they will be put into the fire of hell (al-Qasimi, 1957).

Al-Qasimi (1957) further explained that from the statement of the re-emphasis of their form of greed. This expression is intertwined in the form of wishful thinking. So, the particle "*law*" here means "*in*" in the position of masdar as maf'ul from the word *yawaddu*. This means that each of them wants to live another thousand years. It is further interpreted by al-Qadi, saying that the "desire" will never free them from the slightest torment.

Thus, showing that a person wants (loves) something means that the person wants to have something without limits or complete ownership. It's just that Mawaddah's attitude refers to the meaning of pouring out all the affection to the beloved. Indeed, the expression of the meaning of love is sometimes found in the Qur'an with another expression, namely the pronunciation of *ahabba*. This can be seen for example (Q. S. al-Taubah 9:24) which means:

Say, "If you love your fathers, your children, your wives, your families, the wealth you cultivate, the businesses you worry about, and the houses you love more than Allah and His Messenger and (than) jihad in His way, then wait until Allah brings His decision and Allah does not give punishment to the wicked."

Based on the above verse, the expression of *the word ahabba* shows a meaning of love for Allah by exceeding love for others. Even in human life, there is a tendency to have something, whether it is in terms of loving a child's property, position or desired objects. However, the tendency to something that is possessed is not a reprehensible, even further Allah SWT gives the character of love to humans, namely in (QS Ali Imran 3: 4) which means:

It is made beautiful in the (view) of human love for what is desired, namely women, children, wealth that is abundant from types of gold, silver, selected horses, livestock, and field fields. That is the pleasure of living in this world and in the sight of Allah is a good place to return

Thus, the love given by Allah SWT, whether to humans, animals, or others, is a sign of the power of Allah SWT. However, the love (tendency) to have something must be placed above all kinds of loves, namely the love for Allah SWT as in the words of the Prophet who originated from Anas who affirmed that:

From Anas, the Prophet PBUH said, "Whoever has three things in him, then he will taste the sweetness of faith. The three things are: (1) loving Allah and His Messenger more than loving others; (2) to love man out of love for Allah alone; (3) Hate back to disbelief (disobedience) like a person who hates to be thrown into the fire.

In this regard, the expression *ahabba* (love) cannot be defined by anyone because the issue of love is relative, meaning it depends on each individual who feels it so that it is not wrong Ash-Shiddieqy (1977) said that, the word *ahabba* cannot be fully defined, and cannot be identified with a clear and clear form, because love is a work of the heart and mind that can be felt by the outer senses. A person certainly cannot feel how love is turbulent in his (that person's) heart to the point where it affects his soul and body because he cannot feel it.

So Muhammad Yunan Nasution argues in his book *Holdangan Hidup* that investigators divide the forms and forms of love into four types:

(1) Love of habits, for example, a person who loves food or a person who is thirsty for drink; (2) Fitrah love (instinct), for example, the love of parents for their children or conversely the love of children for both parents; (3) Mawaddah wa Rahmah love, i.e. love based on affection, e.g. love between husband and wife; (4) Love of friendship, for example love for co-workers (Nasution, 1987).

From the above description, a conclusion can be drawn that basically love is divided into two, namely love based on reason and love based on feelings. Love based on reason, for example, loving someone or others just because they are smart or meritorious and polite; while love is based on feelings, namely love that is devoted to married men and women, which is termed husband and wife, where there is a tendency of feelings that come from all souls and bodies, which is more specifically understood by *Mawaddah wa Rahmah*. Therefore, the word *ahabba* in its application can be understood more broadly because it covers all aspects (forms) of love. It can be interpreted as more liberal, for example, love for something, both for objects and animals, or love that is identified with relationships between teenagers (before marriage). From these statements, it can be understood that *ahabba* (love) is not only aimed at fellow human beings, but also aimed at others. As for Mawaddah, its use is specific to fellow humans, which is more specifically the word Mawaddah is only aimed at humans who have been bound by the bond of marriage. Such a thing can be seen for example the expression allegedly by Dr. Hamka (d. July 24, 1981 AD) as follows:

Mawaddatan which we interpret by love is the longing of a man for a woman and a woman for a man who is made by Allah the character or fairness of life itself. Every healthy man and a healthy woman are always looking for a life partner accompanied by the desire to accumulate affection accompanied by the satisfaction of having sex (Hamka, 1990).

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From Hamka's description above, it can be understood that the Mawaddah that exists between the two husband and wife, namely things that arouse the will and cause the will to combine love, is closely related to the meaning of the emotional connection between husband and wife. While the word Rahmah means friendly, gentle, and affectionate. Idris al-Marbawi (1989) in his dictionary defines Rahmah, which is compassion or family relationship.

According to Sheikh Mahmud Syaltut for example, which was quoted again by Muhammad Yunan Masution, formulated that the meaning of Rahmah is as follows:

Everything that Allah has bestowed upon His servants, whether general or special, is from the Grace of Allah. Health, possessions, a beautiful wife, a good child, knowledge, guidance, a spacious body and soul, things that bring benefits, indulgence, sincerity, all these are Divine Grace.

Notice the fruit of God's Grace which covers all life and circumstances, in the source of human creation, in the limbs, in the source of sustenance, in the world of knowledge, and so on (Nasution, 1987).

With the description above, the word Grace itself can be interpreted as affection, that is, everything that is seen and felt in this life is a pleasure, pleasure, luck, spaciousness, advantage, time how and when. Allah SWT always looks at the type of His creatures, even those who disobey and disobey Him.

In relation to that, the Rahmah referred to in this article is the (special) affection that exists between husband and wife which is more associated with mutual understanding between husband and wife. Therefore, the peace and coolness of the household will be well fostered, harmonious and full of love and the spirit of sacrifice in the Sakinah Family must be accompanied by Mawaddah and Rahmah. Where Mawaddah is understood with love, hope, while Rahmah is understood with affection while Mahabbah is understood as love and affection in the family must be cultivated with a burning sense of love in order to create a harmonious, gentle, mutual respect and foster a sense of belonging to each other, willing to sacrifice to provide for, protect, serve and various mutual in joys and sorrows.

IV. CONCLUSION

The Qur'an as a guide for life in human life. It includes all aspects, both spiritual and material aspects. People who consistently and consistently practice the teachings listed in it, will be given all forms of problem solving that they will face. One of the aspects related to the object of this discussion is *Mawaddah wa Rahmah* which must be created in a married family, so the essence of the discussion and conclusion in the presentation of this thesis is stated as follows.

First, the terms *Mawaddah and Rahmah* are expressed repeatedly in the Qur'an. Almost every letter found these words. It's just that the term itself from *Mawaddah wa Rahmah* is only found once in the Qur'an, namely in QS Rum (30): 21 because this study focuses on QS al-Rum (30): 21, where the term *Mawaddah wa Rahmah* in this verse means affection between husband and wife in the household, it can be concluded that the expression *Mawaddah wa Rahmah* in the Qur'an essentially means affection attached to a husband and wife in order to paddle the ark of the household.

Second, *Mawaddah wa Rahmah* between husband and wife is a benchmark in determining happiness or unhappiness in a household. Therefore, *Mawaddah wa Rahmah* can function as a vital tool in fostering and preserving and prospering a household. This is proven by the creation of harmony at each rung of the stairs, whereby husband and wife consequentially adhere to all the principles of association in the household as a reflection of the creation of *Mawaddah wa Rahmah*.

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