

THE CONCEPT OF TOLERANCE IN MARRIAGE AND FAMILY RELATIONS ACCORDING TO ISLAM

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Abstrak: Keluarga tidak dapat dipisahkan dari kehidupan seseorang, karena di sinilah awal kehidupan sosial terjadi. Keluarga adalah unit terkecil namun paling penting dalam masyarakat. Keluarga adalah kelompok sosial kecil yang terdiri dari ayah, ibu, dan anak-anak, di mana cinta, kasih sayang, dan tanggung jawab dibagikan secara adil, sehingga orang tua dan anak-anak dapat mengendalikan perilaku, berpikir, dan bertindak dalam semangat sosial secara Islami. Semua anggota keluarga memiliki rasa tanggung jawab keluarga. Dengan demikian, mereka menjadi keluarga Muslim yang baik, setia dalam ibadah mereka, dan toleran terhadap masyarakat. Penelitian ini adalah penelitian kualitatif yang dilakukan dengan metode tinjauan pustaka dengan menerapkan analisis isi terhadap buku dan artikel yang mengkaji konsep toleransi dalam keluarga menurut Islam. Penelitian ini bertujuan untuk memberikan pelajaran dan informasi tentang makna membangun keluarga yang indah dalam Islam. Penelitian ini juga bertujuan untuk menunjukkan bagaimana suami, istri, dan anak-anak dapat merawat dan peduli satu sama lain dengan baik dengan cinta dan kasih sayang sesuai dengan Islam dan Sunnah Nabi.

Kata kunci: Al-Qur'an, tafsir, keluarga, toleransi, sosial.

Abstract: It is impossible to be separated from the family in a person's life and life, because it is here that the beginning of social life takes place. The family is the smallest but most important unit of society. The family is a small social group consisting of father, mother

and children, in which love, affection and responsibility are shared in a just manner, so that parents and children can Islamically control their behaviour, think and act in a social spirit. All family members have a sense of family responsibility. Thus, they become a good Muslim family, faithful to their worship and tolerant towards society. This research is a qualitative research conducted by literature review method by applying content analysis with books and articles that examine the concept of tolerance in the family according to Islam. This research aims to provide lessons and information about the meaning of building a beautiful family in Islam. It also aims to show how a husband, wife and children can properly care and concern for each other with love and compassion in accordance with Islam and the Sunnah of the Prophet.

Key words: Qur'an, tafsir, family, tolerance, social.

Prolog

Man has been created in the world with a social structure and depends on his environment. Because it is not possible to do everything alone. For this reason, Allah has created man in an extremely detailed and perfect way, with everything he needs, from the smallest detail to the biggest thing. Man's environment allows him to live and interact with other people. Plants help him to survive by providing him with air and fresh food. In addition, Allah enables people to constantly give thanks for what they have, to help each other. Allah has created spouses and children for people to love each other and educate them with love and affection. Thus, people should not forget the meaning of life and love. However, sometimes as human beings we forget how we should show love and affection, not only to our spouse, but also to our children. Often, we impose behaviour that is not in accordance with Allah's Shari'ah, we act only according to our own desires. Sometimes people make mistakes and hurt each other unintentionally, sometimes they behave immorally. They commit acts of violence, oppression, deception, humiliation, etc. This behaviour is accepted as right by some people who do not know its meaning and truth. They think that such behaviour is normal and usual.

Islam has two functions like two wings of a bird. With only one wing the bird cannot fly well. Its two wings not only complete the flying function of the bird, but also beautify the essence of the bird. In the same way, for religious people, religion is like two wings that

enable us to live in balance both in this world and in the hereafter. The two wings in the religious sense are the theological dimension as the divine wing and the anthropological dimension as the human wing. In the theological dimension, a person is called a follower of Islam because he or she believes and trusts in God and His prophet and all His creatures. The anthropological dimension involves our social relations with other people. Islam is a religion of tolerance.¹ Not to coerce, to respect differences and to treat all people equally, whether rich or poor. The only thing that makes a difference in the sight of Allah is deeds, faith and taqwa.

The word tolerance means patience and restraint. Tolerance means recognising the existence of others, accepting oneself, one's beliefs and opinions, even if we do not agree with them. This is accepted as long as it is presented peacefully and does not contravene religious rules and laws. Everyone has the right to hold different beliefs and opinions, even even in family relationships, whether between husband and wife or between children and parents. However, this must not lead to injustice in such a way as to deny others the same rights.²

Islamic teachings that encourage loving relationships, mutual respect and loyalty. The Qur'an and hadith teach to preserve family unity and to avoid harmful behaviour. Furthermore, immorality and bullying are strictly forbidden in Islam and are considered major sins to be avoided, as these behaviours can disrupt family relations and endanger the peace of the home and family. For this reason, many young people today are afraid of making commitments and getting married. Because of the trauma and fear of initiation, they prefer not to get married and start a family. They choose to live a free life without a commitment through marriage.

Recently, many communities have taken initiatives aimed at abolishing the institution of marriage and replacing the family structure with looser forms of relationships. Moreover, there are efforts to legalise same-sex unions, i.e. LGBT. But all this has failed. This proves that marriage is a great need for human beings and that being together within the framework of sanctity brings material and spiritual peace, happiness and pleasure.³

¹ Ahmad Sarif Yahya, *Ngaji Toleransi* (Jakarta: Elex Media Komputindo, 2017), ix.

² Quraish Shihab, *Toleransi: Ketuhanan, Kemanusiaan, dan Keagamaan* (Tangerang: Lentera Hati, 2022), 1-2.

³ Quraish Shihab, *Pengantin al-Qur'an* (Tangerang: Lentera Hati, 2015), 7-8.

It is a fact that marriage is sacred and highly respected in Islam. Establishing a family is the Sunnah of the Prophet and according to some, marriage is half of completing the religion. The purpose of marriage is to avoid indulging in wrong desires and thus not to fall into great sins. Furthermore, establishing a harmonious family is to complete the religion and raise righteous and righteous children in order to have a good preparation for the Hereafter and a good generation for the nation and religion.

The Concept of Marriage and Family According to Islam

Allah created His servants in pairs in a beautiful framework, namely marriage. Linguistically, the word "nikah" means to gather. This also means a marriage contract, that is, an agreement or connection. The word "nikah" is a term of Qur'anic origin that is still used by Muslims.⁴

The basis of marriage in Islamic is found in the following commandment of Allah in the Qur'an:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ

The prophet muhammad (p.b.u.h) also ordered young people who were able to marry to marry:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ؛ فَإِنَّهُ لَهُ وِجَاءٌ.

From Abdullah bin Mas'ud (may Allah be pleased with him): He said: The Messenger of Allah (peace be upon him) said to us: "O young people, whoever among you can afford to marry, let him marry, for it is more effective in lowering the gaze and more protective of chastity. And whoever cannot, let him fast, for fasting is a shield.

In another hadith, the Prophet emphasised that marriage was a part of his life and that it was an example for his ummah: Establishing a family is also a Sunnah of the Prophet. The Messenger of Allah (s.a.s) says in one of his hadiths: *Nikah is my sunnah. Whoever turns*

⁴ Ahmad Sarwat, *Ensiklopedi Fikih Indonesia 8: Pernikahan* (Jakarta: Gramedia Pustaka Utama, 2019), 3-6.

away from my sunnah is not from me.

In this context, the word “nikah” is defined in Indonesian as an agreement between a man and a woman to become husband and wife. As a term, “aqd” refers to the agreement between the parties. The jurists of the four madhhabs (Shafi'i, Hanafi, Māliki and Hanbali) generally define marriage as a contract that permits a man to have sexual intercourse with a woman (the contract is preceded by the word "nikah") or a synonym of these two words.⁵ Allah has said in the Qur'an:

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

And of His proofs is that He has created for you mates from your own kind, that you may warm yourselves to them and mingle with them, and He has placed between you affection and affection. Verily, in this are lessons for those who think well.

The meaning of the above verse is that Allah has created mates for mankind as one of the signs of His greatness; He has created a male for a female and a female for a male. In this way, they are mates to be inclined towards each other and to find peace together. He has created mercy between them in order to create feelings of love and affection for each other after they have come together in the bond of marriage. This is one of the signs of Allah's greatness for a truly thinking people. The growth of love is a favour from Allah and should be directed in the right way and in the right ways so that a solid family can be built. Islam has recommended intelligent believers to establish families. This can be seen from both the verses of the Qur'an and the hadiths of the prophet. However, marriage law is divided into various categories depending on the situation, circumstances and reasons.

The provisions are as follows:

a. Mandatory

Marriage is obligatory for a person who is financially adequate and has a great lust for which there is a fear of extramarital affairs. Marriage can be a way out to avoid committing a grave sin. However, if one does not feel sufficient, one can fast frequently to protect

⁵ M. Harwansyah Putra Sinaga et al, *Pernikahan Dalam Islam* (Jakarta: PT Elex Media Komputindo, 2021), 2.

oneself.

b. Circumcision

Getting married is considered circumcised if the person believes that he/she can protect himself/herself and his/her chastity and has doubts about having children. Being quite young and financially incapable are also factors for circumcising marriage. For the person, there is still a distance that prevents the risk of sinning.

c. Haram

A marriage is haram if a person is not afraid of adultery, is unable to provide for his family, or marries with the intention of hurting his wife. Having a contagious and dangerous disease can also cause a marriage to be haram. However, if the person has made a prior declaration and his/her spouse has accepted this situation, they can marry.

There are other situations in which marriage is forbidden. It is forbidden for a Muslim to marry a person of a different faith, or to marry a prostitute or an adulterer (unless he repents). It is also forbidden for a person to marry his mahram, to marry a woman who is the fiancée of another man, to marry a woman who already has a husband, or to marry a woman who has not yet completed her period of iddah. Marriages that do not fulfil the conditions and requirements of marriage are also haraam, including marriages that are contracted for a specific period of time or whose marriage contract is known as “mut'ah”.

d. Makruh

Marriage is makrooh if a person dislikes marriage, has no desire to have children, or if it is done with the intention of interrupting worship because of marriage may be considered. It may also be makrooh for a man to marry if he is unable to support his family financially or if he feels that he is incapable of sexual intercourse. However, if the potential wife accepts this shortcoming, their marriage may be permissible.

e. Mubah

If a person is in a situation where he fears Allah and does not want to have children, but has no intention of abandoning the practice of marriage, it may be considered permissible. The person is in an intermediate situation, i.e. he is in a situation where he is obliged to marry, but there are no reasons that make it haram. In this case, there

is no obligation on the person.⁶

Islam attaches great importance to marriage and family and recognises them as worship and the Sunnah of the prophets. The Holy Qur'an also describes marriage as one of the greatest blessings and a sign of Allah's powers. Family building involves peace, love, mercy and compassion between spouses and between parents and their children. Therefore, Islam strongly encourages making the marriage process easy and not difficult.⁷

However, the issue of starting a family is becoming more and more complex. Everyone should think about it and try every means to find a solution. Islam, through fiqh, has actually provided some basic principles within the family that are quite comprehensive. However, these principles sometimes remain a theoretical framework that is far from being implemented on a practical level.

Issues that are still common in general society are the halal nature of sexual relations, the husband's obligation to provide maintenance, and the wife's obligation to obey her husband in all circumstances. There is no room for consultation within the family and the woman is seen only as a submissive. The woman's qualification as a wife candidate is generally not discussed. The woman is seen only as an object to be married, her readiness and abilities are not investigated. In some cases, the consent and approval of the woman is completely ignored.

For this reason, women are often forced into marriage by their parents without their knowledge or consent. This is in fact contrary to the teachings of Islam and the Prophet Muhammad. It is not right that women are forced to marry, that women's consent is deemed unimportant, and that only the physical and material preparation and competence of men are emphasised. However, moral and spiritual preparation is especially important in the relationship between spouses. The Prophet's statements on the importance of morality between spouses are quite clear. Such a relationship, even if it is not true in reality, does not allow one to follow bad habits without objection. However, there are many issues that need to be discussed and debated together about men's readiness and competence as prospective partners and women's readiness and competence as prospective partners.

⁶ M. Harwansyah, *Pernikahan Dalam Islam*, 4-8.

⁷ Fahad, *keluarga dalam Islam (Modern GUIDE)*, 2-7.

With regard to marriage and family, many couples do not attach importance to mental preparation and character development for starting a family. They are also unconcerned about how to manage the family, how to know themselves and their spouse, how to manage family conflicts, and how to practice moral values that will ennoble married life and the family. Rather, they focus only on material needs and alimony.

However, the spouses, the family and the home are the main arena for implementing the sublime morality by following the message of Islam and the example of our Prophet:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى عليه وسلم (أَكْمَلُ الْمُؤْمِنِينَ
إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخِيَارَكُمْ خِيَارِكُمْ لِنِسَائِهِمْ)؛ رواه الترمذي

Abu Hurairah reported that the Messenger of Allah (saw) said:

From Abu Huraira (may Allah be pleased with him), he said: The Messenger of Allah (peace be upon him) said: "The most complete of the believers in faith are those who have the best character, and the best of you are those who are best to their women." (Reported by Tirmidhi)

Islam has built a century of bliss in which all kinds of bad words and habits belonging to the period of ignorance have come to an end and faith and good morals prevail. The Companions, who were the first interlocutors of Islam, were an elite group of good-natured, well-spoken and well-intentioned people. What befits the generations that came after them and us today is to follow the example of the Companions. It is to reflect their life style, which has been moulded with the Qur'an and mixed with the Sunnah, to our age, and to be the pioneers of good morals, compassion and mercy.

Our closest ones deserve the most beautiful words. It is our family that deserves kindness, tolerance, the most attentive behaviours of love and respect. For this reason, our Prophet said: *"The best of you is the one who is the best to his family. I am the best of you towards my family."*

It is extremely valuable that the Messenger of Allah (s.a.s) shows us the relationship he established with his own family on goodness and kindness as a model. Because family is the most intimate environment where love, peace and trust will be experienced for a lifetime. Allah (swt) has blessed us with the family as grandparents, grandmothers, mothers, fathers, spouses, children,

grandchildren and siblings. Family is the beauty of the mother's heart and the blessing of the father's home. It is the depth of love and loyalty between spouses. It is the breadth of the reverence and honour shown by the child to the parents.

A peaceful family is built with love and sacrifice. It stands with justice and conscience. It is protected by affection and compassion. Even in the most troubled moments, a pair of heartwarming words binds the family together. In a family where respect for every life, big and small, is dominant, mercy speaks and violence is silent. In a family where every member, male and female, is surrounded by compassion, even if by implication, the heart is not broken.

As a matter of fact, our beloved Prophet never hurt anyone throughout his life. He was always understanding, patient, kind and tolerant towards his wives. Prophet Muhammad Said:

Let not a believer harbour hatred against his wife. Even if he dislikes one of her behaviours, there is always another behaviour that she is pleased with.

The messages given in the above hadiths emphasise the importance of men having good morals towards their families. The husband should be good to his wife, children, parents and in-laws, as well as his siblings. Likewise, women are asked to be good to their husbands, children, parents and in-laws, as well as their siblings. This is because the teaching at the core of Islam is the supreme morality, which includes good behaviour towards oneself and others. It has been emphasised that the assembly of the Messenger of Allah is a gathering of people whose morals are the best. The closest to the Messenger of Allah is the one whose morals are the best. The furthest away is the one whose morals are the worst. Of course, this includes the noble morals that every Muslim should practise in his family and marital life.⁸

Storms are inevitable during the voyage of the family ship. These storms can be small, medium or large. These storms can hit anyone, be it a farmer, a trader, a businessman, a civil servant, or even a president or a religious leader or imam who is involved in religion. Who should take the first step to resolve this conflict? As a family leader equipped according to the religion of Allah, if the wife has been

⁸ Ahmad Husain Fahasbu, *Teladan Kebahagiaan Dari Rumah Tangga Kenabian* (Yogyakarta: Diva Press, 2023), 8-29.

unkind or rebellious, the husband should take the first step to resolve the situation. However, this problem does not only apply to a wife; the husband can also behave in the same way. Therefore, as a believer armed with Allah's guidance, you can take a protective role by taking the lead to resolve a dispute.⁹

Marriage as a Sacred Institution

Islam has provided ease in everything that requires people to do something, or not to do something, or to choose to do or abandon something. Islam shows people the benefits and ensures that harm is avoided so that they follow the right path. Every action on earth has a judgement. There is nothing that is not dealt with by Islam, even if these issues are considered unimportant. This is why Islam is a mercy for all the worlds (*Rahmatan li al-'âlamîn*).

An indication of this is the encouragement to establish the family and the prohibition of adultery. Islam regards marriage as a sacred and blessed moment for every living person. Establishing a family is realised through worshipping Allah, following the Sunnah of the Prophet and with a sense of sincerity, responsibility and in accordance with the rules laid down in Islam.

وَحَلَقْنَاكُمْ أَزْوَاجًا

And We have created you in pairs

In another verse Allah said:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

"Out of everything We have created pairs and pairs, so that you may ponder."

The Qur'anic verses and hadiths encourage starting a family. This encouragement is based on the fact that marriage is an extremely sacred act and if it begins in good faith and follows the rules in accordance with the Islamic Shari'ah, it brings many benefits. These benefits include learning to organise finances, taking on a leadership role, helping each other, behaving with love and, of course, avoiding sins of all kinds.

Islam has addressed many issues about the family. These include the choice of a spouse, wedding celebrations, being a fair

⁹ Ali Iskandar, *Bahagiakah Rumah Tangga Kita (Solusi Ringkas untuk Problematika Suami istri)* (Lampung:Perahu Litera, 2017), 15.

leader in the family, being a wife who gives rest to the eyes, raising and educating children, being a family full of peace, love and compassion, which is the desire of paradise. Islam deals with these values in a very detailed and effective way.¹⁰

Family, the Foundation of Society

Islam emphasises the harmony and stability of the family. It protects the foundation of the family from threats so that the family remains intact and whole. Because with a good family, a good personality and a good society in general can be formed.¹¹ Family life is the starting point of community life. The organisation of a society depends on the good family organisation of each individual. From a good and harmonious family, society can also develop well. By creating responsible, sensitive and empathetic individuals, positive effects can be provided to the society in general.

On the other hand, constant disagreements, quarrels, bad communication within a family, a husband not teaching his wife and children good morals and religion, as well as between spouses and parents. If there is a lack of love between parents and children, if a spouse does not fulfil his or her duties, the character of the children may deteriorate and they may start looking for happiness outside the home. The home may turn into a prison and life may not go on smoothly. This will be reflected in the social order. Community life will become bad and uncontrolled. As a result of a husband seeking happiness outside, many cases of infidelity may occur.

Similarly, it is also possible for many wives to seek happiness outside by breaking religious rules. Similarly, children may seek happiness outside the home that they cannot find at home, and they may face problems such as drug or alcohol addiction. Out of the home. When they go out, they may encounter a bad environment that they are unconsciously influenced by. Such problems do not occur in a properly educated family. Therefore, family members should complement each other. A husband should protect and educate his wife and children, a wife should obey her husband and educate children in accordance with Islam. Children should also respect their parents and treat them well. In this way, a loving and harmonious environment can be created within the family.

¹⁰ M. Harwansyah, *Pernikahan Dalam Islam*, 11.

¹¹ Fahad, *Keluarga dalam Islam*, 2.

Family Duties and Rights

A man or husband has a responsibility as a leader in the family. Take this verse for example:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا
مِنْ أَمْوَالِهِمْ ۗ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَاللَّاتِي
تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِن
أَطَعْنَكُمْ فَلَا تَبْعُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Men are the rulers and protectors of women because Allah has endowed them (the two sexes) with different qualities and favours and because they spend from their wealth. The righteous women are obedient to Allah and protect themselves in accordance with Allah's protection, even when no one sees them. Admonish women whom you fear may rebel (against the law of marriage), leave them alone in their beds and beat them. And if they obey you, then seek no other way against them, for Allah is the Exalted, the Great.

In religion and teachings, the position of a husband in the home is often stated in terms that he should play a vital role as the leader of the family. This is due to the fact that Allah has endowed men with physical superiority over women. This is regarded as an unchangeable destiny and power. In reality, Allah has created men physically stronger than women. This superiority is something that a man should utilise to the maximum. That is to say, his mate and fulfil the household needs of their children. The fulfilment of physical and mental needs belongs to him for the continuity of the family and for harmony within the family. The fulfilment of external needs is an important part of the journey of married life. All these are the blessings that a husband enjoys by utilising his physical superiority.

In domestic matters, the husband still has a role to play. When he comes from the public sphere, instead of resting as soon as he comes home, he takes on the role of organising his relations with family members, especially with his wife and children. In his relationship with his wife, he is considered the best educator, the teacher for his family. He is ready to give direction as to where the family should be orientated, he sets goals as to where the children should be orientated.

A pious and good wife fulfils two important dimensions and always pays attention to it. Firstly, the character that a wife has is obedience to Allah. That is, most women are created with a character that is obedient to Allah's commands and submissive to those who are physically stronger. If there is a woman with a character different from the character of women in general, it means that the husband is more difficult and more patient in guiding his wife.

Secondly, women who obey their righteous husbands. In the above verse, the Qur'an has recognised that the man in question is a righteous man. When a man fulfils the criteria as a righteous man, he has the right to guide his wife. A husband who has knowledge and is always thinking about the Hereafter. Therefore, the direction of married life is always intended as worshipping Allah and hoping for His pleasure. When a wife characterises herself as a protector, what is meant is to safeguard the function of her own existence as a woman, both when she is present in the public sphere and to protect her husband's assets wherever they may be. As a human being living in society, people will constantly interact with each other. Also, as a woman, she can and should choose what should be done and what should not be done because of the advantages she has. Knowledge in this regard has been taught at home by her husband. She can also acquire it in various scholarly gatherings to fulfil spiritual needs and keep the desires of the nafs under control. While protecting her husband's property, she is responsible for the integrity of the property and uses it properly. These matters are discussed and understood at home.

Islam protects the honour of women and treats them with respect as human beings. It protects their dignity along with their womanhood. Islam respects women at all stages, including when they are children and young people, when they are wives and mothers. Islam respects women as dynamic members of society and protects their honour.

Some people who claim to follow Islam persecute women in the name of following local customs and traditions, ignoring the beautiful Shari'a rules. Restricting women's freedom and preventing them from enjoying their rights as prescribed by the Shari'ah is to disregard their status as human beings, women, children, wives or even mothers. Therefore, many people think that Islam is a religion that usurps women's freedom and does not value women. Of course, people who do not have a good understanding of the religion of Allah and who have not learnt the Qur'an and the Prophet's hadiths correctly are easily influenced by this propaganda.¹²

Sharing Roles in the Family and Family Harmony from the Islamic Perspective

Love and affection between spouses

Many married people find themselves in the midst of busy activities, unable or unwilling to take the time to really understand the romance between couples. They spend their time running errands, organising their often messy home and raising the children.

In the midst of this intensity and endless activities, a smile becomes a rare thing and that is why it is so precious. Sincerity in marriage fades over time. Indeed, an ironic end to relationships that often begin with sweet words. Tenderness involves warm and gentle feelings towards the Spouse and encompasses sincere interest and care. It involves being there for the partner, providing emotional support and paying attention to their well-being. Compassion is loving your partner unconditionally and showing this love through everyday behaviour.

These two concepts are highly desired by couples because they help them build and maintain a healthy and harmonious relationship. Couples who show romance and affection for each other often have stronger, happier and more fulfilling relationships. From an Islamic perspective, affection and romance are an important part of a harmonious marital relationship and can strengthen the marital bond.

Everyone interprets romance in different ways. Some see romance as a melancholic or even weeping attitude. Others define romance as beautiful words and beautiful things, which they equate with expressing love and affection. There are also those who see

¹² Awy A. Kolawun, *Tentang Perempuan dari seks dalam Rumah Tangga Hingga Bohong Pada Suami* (Jakarta Selatan: Mizania, 2014), 26-43.

romance as a love that is sad, full of tears and even up to death.

Many tragic stories, such as William Shakespeare's Romeo and Juliet, have become icons of romantic stories. Or sad stories, such as Nizami's Leila Majnoon, are popular in Iran and the Arab world. In Indonesia, Buya Hamka's *Tenggelamnya Kapal Van der Wijck* (The Sinking of the Van der Wijck Ship). His novel is well known as legendary story that tells of an unsuccessful love affair that ends in excess but ends in death. As the story show, the word "Romantic" may lose its positive meaning at first glance. Especially in the story of Romeo and Juliet, there are elements such as excessive sentimentality, rebellion against parents, loss of common sense and suicide. The moral messages in these stories are also not of a quality to be glorified.

According to Rieny F. Hasan's theory of love, romance is included in the category of passionate love. This is a set of concrete actions to reflect feelings of love and care for the partner. Passionate love is based on three basic elements such as physical intimacy, psychological relief and sensitivity to fulfil the needs of the partner.¹³ With these three basic elements, lovers can continue to experience romance, even when separated by distance. To be a loving and romantic couple, both partners need to care for each other. Lack of care and understanding between spouses can make the marital relationship fragile. It is not an exaggeration to call romance an essential part of marriage.

If the attention and care in the relationship is only on one side, lovers cannot fully feel the sweetness of romance. If only the husband is interested in his wife or vice versa, this may indicate that the commitment of their marriage is weak. That is, their commitment to fidelity and making each other happy may be weak.

In order to build a harmonious family, commitments made must not be forgotten and must be proven by concrete actions. Both parties must constantly learn to understand each other and make each other the focal point. In this way, the marriage ship does not sink easily and overcomes problems. This is in line with the advice of Islam. The Qur'an and hadiths regulate the rights and responsibilities of husbands and wives and teach the relationship between them. This is nothing less than the aim of creating a family environment full of *seclusion, peace and mercy*.

¹³ Ukaysa Habibu Ahmad, *Rumah Tangga Seindah Surga* (Yogyakarta: Laksana, 2020), 11.

The Qur'an states that the husband is designated as the leader or head in the family. However, this does not allow husbands to behave authoritarian or unjustly oppress their wives. This is because the relationship between husband and wife is not like that of leader and subordinate. A family full of *sekîna*, *mawaddat* and *mercy* can only be realised with the presence of a righteous husband and a righteous wife. A righteous wife is a wife who is always with her husband in times of happiness and sorrow. A righteous husband is a husband who never violates his wife's love.

Fidelity is not always measured by refusing to look after one another, but also includes involvement in maintaining marital harmony. Things like waiting for the husband to return from work, being there when the wife is ill, providing moral support, and even eating meals together are among the things that are often done by people who are truly faithful. Therefore, fidelity and romance treat the rights and responsibilities of both spouses with respect.

Islam regards love and compassion as something sacred as a favour from Allah for every human being. Therefore, love and compassion should not be polluted by worldly desires. Gender-based love should not be greater than the love of the creator. Therefore, as Muslims, we need to emulate the romance in the love stories of the Prophet, the Companions and other righteous/righteous individuals. If romance is identified with giving gifts, calling by a special nickname, eating together, etc., then the Holy Prophet did these things 14 centuries ago. Therefore, his love story with Hazrat Khadija or his marriage story with Hazrat 'Aishah should be called the most romantic love stories of all time. This love, in particular, was based on faith and respect and love for God.

Showing romance and affection in marriage is not only the prerogative of young lovers. Every couple should maintain romance on the marriage ship, regardless of how long their marriage lasts. Even if the marriage will last for many years, this does not mean that the romance between the spouses should fade. On the contrary, as the marriage goes on for years, both spouses should get to know each other better and understand each other with love.

Romance is a very important element for maintaining marital harmony. In addition, romantic behaviour has the value of worship as one of the paths to heaven. When a marriage is filled with warmth,

acceptance, care and love, it will be as beautiful as "heaven".¹⁴

Love Between Parents and Children

The family is the place where love and affection are poured out between man and woman who promise to build a harmonious home for each other. The family is built with understanding and understanding, thus becoming a strong and solid house. The family is also full of friendly communication, which results in good behaviour and respect for each other, thus full of empathy and kindness.

The function of love and affection is to make family members feel safe and comfortable at home. "My home is my paradise" is a phrase we often hear. Then, children are born, grow and develop healthy, intelligent and full of hope for their future because they are raised and educated in a loving way. Children are the most precious blessing entrusted by the Creator. Parents, who have the duty to protect this trust, are obliged to fulfil this duty. One form of this obligation is to fulfil the rights of children in a good way. The child is a trust and should not be regarded as a commodity to be treated at the whim of the parents, not even the foetus in the womb. As a trust, the foetus in the womb is a human being with human dignity that cannot be removed for any reason. Therefore, even in the womb, the foetus should receive love and affection from both mother and father.

Starting from the moment of conception, it should be accepted sincerely and happily and filled with love and affection. In this way, the baby in the womb grows optimally. The husband should serve his wife well, maintain a loving relationship with her and at the same time receive support from family and relatives. Thus, children who grow up lovingly become warm and happy individuals. And children become individuals who make their families and relatives proud.

On the contrary, if parents are not prepared in every way to have children and are not ready to take care of them, they will not raise their children in a loving way and their children will seem like a burden to them. This results in children not growing up in a quality way. Therefore, raising children with love and affection with a sincere heart ensures that their development proceeds in an optimal and harmonious way. As a result, children are a trust that needs to be brought up in a good way in order to become qualified and useful individuals for the state and religion in the future.²⁶ Raising and

¹⁴ Ukaysa, *Rumah Tangga Seindah Surga*, 12-14.

educating children is not only important materially, but it is also important to take time to show love between parents and children. If there is the excuse of too much busyness for children, if everything is for children, what children really need is time and the presence of their parents in their lives. Because children are small. They strengthen their character in the family environment from their early years until they grow up.¹⁵

They get the principles they acquire in life from home, from both father and mother. If busyness becomes the top priority and children are neglected and ignored, their character from youth to adulthood can be a boomerang that can disappoint parents. Because it is not money that makes children respect their parents, but moral education, kindness, behaviour and religious teachings. These mould their character and personality. In this way, they will have principles to defend to deal with the behaviour they encounter in their relationships with their friends. Good and evil are the basic lessons and principles a child should learn at home.¹⁶

In addition to raising children with love and affection, parents must also fulfil children's rights. These include their personal development and the fulfilment of their full potential in accordance with their interests and abilities. Appropriate qualified one as improve for Education service to provide health care and social security. Other rights include the right to health care and social security in accordance with the child's physical, mental, spiritual and social needs. In addition, the child should have the right to express his or her ideas, receive and impart information and participate freely in his or her development in accordance with his or her intellectual capacity and values appropriate to his or her age. The child's need for rest and leisure, socialization with peers, Playing games and engaging in creative activities in accordance with their interests and abilities are important for their development. In addition, it is important to provide religious and spiritual education first and foremost, and to educate them with age-appropriate religious lessons in order to help them understand the right boundaries so that they can live their lives without being influenced by their own inner desires. With the above-mentioned education, children will grow up as strong individuals who are in accordance with religious teachings.

¹⁵ Bunda Novi, *Bacaan Wajib Orang Tua* (Yogyakarta: DIVA Press, 2017), 32-35.

¹⁶ Nasihat Ayah, *Tak Ada Anak Hebat Tanpa Ayah Luar Biasa* (Jakarta: Agro Media Pustaka, 2015), 6.

As children, we should treat our parents with respect, refrain from rebellious behavior and return all their kindness with good deeds. Allah says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي
وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ . وَإِن جَاهَدَاكَ عَلَىٰ أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا
تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۚ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

"We have given advice to man concerning his parents and the child is weaned within two years. Therefore (O man), be grateful to Me and to your parents; to Me alone is the final return. If your parents force you to associate with Me something of which you have no knowledge, then do not follow them, but do good to them in this world, and follow the way of those who turn their faces and their souls towards Me. To Me alone is your return at the end. Then I will inform you of the result of what you used to do." ²⁸

However, if parents want to force their children to associate partners with Allah, do not obey them, for there is no proof that Allah has no partners. Surely shirk is a great oppression, it is the duty of a child to behave well and serve the parents.

Fidelity in Marriage

Loyalty is a very important element in a relationship. However, for some people, both in partnership and friendship, loyalty is often questioned. Loyalty plays an important role in building a relationship, but it does not require being close to only one person and should not be binding. Loyalty helps to keep the relationship with the partner good and harmonious. The term "loyalty" comes from the word "loyal", which means "to stick to", and means devotion, obedience and devotion to a promise, stance or something else. No matter how difficult a task is, someone remains faithful to fulfill it and fulfills their promise. In addition, fidelity also refers to the marital relationship and a firm attitude in marriage. Fidelity is a form of skill in the relationship, like other skills such as empathy, communication and compromise. That is, fidelity occurs when people who want to be

in a relationship try to improve it and become a better and more loyal person. Loyalty arises in a love relationship, in a very strong bond of trust.

Love is a fundamental and unifying element that requires care. It is something that needs to be patiently nurtured and watered every day. If it is not well cared for so that it develops and grows well, it can quickly wither and result in separation. In a relationship, it is important to recognize and understand psychological characters, to accept each other, to respect each other's personality and to make a commitment to continue the marriage until death. Love or affection is beautiful and not only sexual. However, love is about touch, respect, and attention, looks, understanding each other, even abandoning attitudes such as selfishness or self-interest.

Therefore, men and women should always learn to understand that men and women are created differently, and that indeed God has created human beings in such a way that they complement and help each other. It is important to understand these different natures and characters so that they can treat each other appropriately in relationship and avoid misperceptions or communication problems.¹⁷

Forgiveness and Tolerance between Spouses

Tolerance is one of the life needs that every human being has because he/she is born as a social being. A tolerant life is valid not only in society but also in family relationships. Because relationships in the family are more intense and deeper.¹⁸ Allah the Almighty said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind! Verily, We have created you from a male and a female, and We have divided you into tribes and clans so that you may be acquainted, and the most honored of you in the sight of Allah is the one who avoids disobedience to Him the most. Allah is all-knowing, all-wise.

The love that grows between spouses is truly admirable, they are happy to be close to each other, they do many things together

¹⁷ Novia Rahmadewi, *Kesetiaan dengan Pasangan* (Yogyakarta: PBMR ANDI, 2023), 2-4.

¹⁸ Quraish Shihab, *Toleransi: Ketuhanan, Kemanusiaan, dan Keagamaan*, ix.

and share with each other. Although they come from different families, they enjoy the differences they have. They take time to learn and discover each other and appreciate their different needs, preferences and behaviour patterns. They become a couple who live together for many years and live in loving harmony.

However, often men and women are really different and are constantly in conflict. Often, if one of them forgets this fact, they can become angry and disappointed. Between partners, they hope that the partner will be more similar to themselves. In other words, it is only through these differences that we can understand what each other wants. By understanding the hidden differences of each partner, they can give and receive mutual love. By expressing and accepting these differences, solutions can be found and both parties can get what they want. More importantly, they can learn how to learn how to love each other and support their loved ones in the right way.

Love is a wonderful thing and can continue if both parties remember its existence. In reality, when a man loves a woman, he thinks of helping her and being the master of solving her problems. What the woman wants is empathy and understanding. When a woman loves a man, she forms a marriage healing committee and focuses on him. The man wants to be trusted and accepted. The character between spouses is inextricably linked, taking different approaches to various issues and problems within the marriage. In an environment where a man withdraws by focusing on solving problems and a woman often feels better by being more emotionally involved and talking, these differences between spouses, if not understood, can lead to more can turn into big problems.¹⁹

Through the wife, the husband's patience and maturity are tested. The husband's capacity and reliability are measured by choosing him as the choice of his heart. The character of her good and evil, her emotional outbursts, the fragility of her soul, her childlike nature, her easily irritated temper and her tendency to control, must be guarded by the patience and maturity of the husband. A husband should not scold her suddenly.

Allah and His Messenger warn that the husband should always treat his wife well:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتُوا النِّسَاءَ كَرِهًا ۗ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا

¹⁹ John Gray, *Truly Mars and Venus* (Jakarta: Gramedia, 2004), 2-29.

آتَيْنُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ ۖ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ
أَنْ تَكْرَهُوا شَيْئًا وَيجعلَ اللهُ فِيهِ خَيْرًا كَثِيرًا

O you who believe! It is not lawful for you to inherit women by force. And do not hinder them in marriage or divorce in order to get a part of what you have given them, unless they commit a flagrant indecency. Get along well with them. If you dislike them, you may dislike something that Allah will make very good for you.

The meaning of the above verse is that Allah does not approve of any error or evil that takes place in people's lives, neither before nor after Islam. In this verse, Allah brings two mistakes together.

Firstly, it is said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا

"O you who believe, it is not lawful for you to take women as your heirs."

One of the behaviours of the Jahiliyyah was that they considered women as property and included them in the scope of inheritance.

And secondly, Allah says after him:

وَلَا تَعْضُلُوهُنَّ

"And do not put them in a difficult situation by not marrying them off."
This is a behaviour that took place before and after Islam.

One of the most beautiful and praiseworthy behaviours that can be done to a wife is to say sweet words of love, because this action will water the heart of the wife. Therefore, saying cold unfeeling words that hurt his wife for any reason is something that a husband should not do. A husband should take care of his marriage because there are many favours there, some of which are as follows:

1. Obedience to Allah's commands ensures that all the favours in this world and the Hereafter are within his grasp.
2. A husband who tries to preserve the bond of marriage is as if he is fighting against sinful lust and has adorned himself with beautiful morals.
3. Maintaining this sacred bond becomes a full and loving commitment, as we often see in society.
4. Preserving and maintaining the marital bond, full of tender loving-kindness, enables both parents to have a righteous

child who prays in this world and after their death.

All these favours must come with the ability of both spouses to preserve this sacred bond of marriage by avoiding what Allah has forbidden. In addition to the verses that Allah has revealed as guidance, it was narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah said:

I advise you to treat women well; keep my will. For the female part is created from the rib bone. The most crooked part of the rib bone is the upper side. If you try to straighten the crooked bone, you will break it. If you leave it alone, it will remain crooked. So follow my advice about women."

According to another narration in Muslim, the Prophet (p.b.u.h.) said:

"A woman is made of ribs. She cannot always behave in a way that pleases you. If you want to benefit from her, you can benefit from her as she is. If you want to straighten her, you will break her. And the breaking of a woman is divorce."

Some women may also have a hard character. However, no matter what, she is still a soft-hearted woman. This hard character may be due to the family and environment in which she grew up. However, whether a woman is good or bad after becoming a wife is usually determined by her husband. With patience and love, no matter how hard she is, a husband can still make her a good woman and wife. However, sometimes there are situations in a family where both the husband and the wife are busy with their own affairs. And when they forget to show their love for each other, this can cause the wife to feel stressed and the husband to start feeling bored at home. The solution in this case is to find free time together, or even just a picnic in the park, a trip to the sea or the beach, even if it's just a stroll in the garden. So their love for each other will reappear.

The best husband is the husband who can complement his wife's shortcomings, the same applies to the wife. A husband should not think that his wife is a fairy who knows only softness and complete obedience. A woman is just a normal woman, so she still has many flaws and weaknesses. One of these weaknesses can be her uncontrolled emotions. The best behaviour of a husband in this situation is patience. A husband should be patient when his wife is angry, just as Caliph Umar was patient when his wife was angry.

However, this should not be misunderstood. As a woman and a righteous wife, she should control her anger as much as possible and

be gentle and soft towards her husband, so that she can gain the pleasure of Allah and the approval of her husband.²⁰ Wives are each other's refuge and support, even representing the outside "I" when facing various situations. Therefore, there is no such concept as a personal problem or "my problem" between spouses, it is the "common problem or our problem" that exists and should exist. Therefore, unity in marriage is a union of spirit, mind, hope and ideals, a union that precedes the union of the body. This is why marriage is called "nikah", which literally means union.²¹

One of the best ways to keep their relationship with each other special, enjoyable and loving is to see each other as friends. In addition to being friends, spouses also play other roles. In addition to being good parents, they have common values and goals, have the same environment, similar interests, respect and care for each other. Both share the same values and spiritual aspects. If a husband and a wife position themselves as two friends, their relationship will be easier. Two friends are supportive, patient, well-meaning and ready to understand each other's shortcomings. Friends are great communicators and good listeners. They can be serious if necessary, but are not afraid to joke and laugh. They appreciate the moments they enjoy together and are a loyal support to each other in difficult times.

The best way to remain two friends is to appreciate the value of friendship and the relationship between them. By believing that friendship is the best way to maintain a healthy relationship, others will come easily. Many people say "my mate is my friend", but most do not back this up with thoughts, feelings and appropriate behaviour. Instead, many people are jealous, expect and demand everything, diminish value, show no respect and behave insensitively towards their partners.

Many people treat their partners as if they were their own, and are more interested in the image of the desired partner, more interested in their partner's personality than in their own. Seeing partners as friends and, most importantly, knowing that there is sincere support between them, showing mutual tolerance towards each other, even if one partner makes a mistake, forgiving each other. Having the same goals and dreams and working to realize them.²²

²⁰ Ali Margosim, *Perisai Kesetiaan* (Jakarta: PT Elex Media Komputindo, 2019), 7-15.

²¹ Quraish Shihab, *Pengantin al-qur'an*, 8.

²² Richard Carlson - Kristine Carlson, *Don't Sweat the Small Stuff in Love* (Jakarta:

Forgiveness and Tolerance are Important between Parents and Children

The interaction and relationship in a family is not only between spouses, but equally important is the interaction between parents and their children. This is because children are our future generations who should be raised and protected with love and affection. However, if children are not brought up in a good way, they can become individuals with a bad character and difficult to be counseled. If parents have invested time in playing with their children, educating them, and providing good guidance, yet the children still behave poorly, disobey, act rebelliously, and speak disrespectfully, the responsibility for this behavior does not lie with the parents.

It is often because parents do not pay attention to their children's activities and miss opportunities to spend time together. Because changing a child's behaviour cannot happen in a short period of time. Raising children is a lifelong task. Even when children grow up, parents should continue to advise them about marriage, work, friendship, social relationships and so on. Even when children become adults and start their own families, a father or mother who guides them and gives them good advice is a father or mother who can help the child to understand the wrong behaviour of the child. than to seek counselling or friendship from others.

The true meaning of patience in Islam is a sincere and sincere acceptance of fate. Children are a gift to parents and a part of destiny. Therefore, as a parent, there is no need to be condescending, to despair or to feel that it is too late to educate your child, to show love or to tolerate their mistakes. Because people, whether children or parents, are not perfect and mistakes are inevitable in life. The best belongs to those who repent and change.²³

According to Islam, Creating a Harmonious and Loving Home and Family

Man is a social being. A person cannot fulfil his physical and spiritual needs without the help of other people. This is where cooperation and harmonious interaction are necessary. However, the closer the relationship, the more demanding and difficult it is to maintain. This also applies to marital relationships. Building a

Gramedia Pustaka Utama,2000), 1-3.

²³ Ayah, *Tak Ada Anak Hebat Tanpa Ayah Luar Biasa*, 7.

marriage relationship is not like building a house, not like putting brick upon brick, not like making a garden. Relations between families are often shrouded in fog. This fog is what leads to conflicts and various problems.²⁴

A family is like a cup of coffee. A cup of coffee contains coffee powder, sugar and water. Coffee represents things that people don't like, things that are full of trials, difficulties and obstacles. Sugar symbolises living easily, smoothly and beautifully, everything pleasant and desirable. Water means wisdom. This wisdom comes from the maturity of the husband and wife. This maturity is shaped by knowledge, understanding, experience and guidance (the Qur'an and the Sunnah of the Prophet). Wisdom is not just words or theory, but is supported by examples, the spirit of love, practice and consistency.²⁵

Three keys are important in home life:

1. Good communication. This means that all problems in the household are discussed together and there is no shame towards each other.
2. Respect is apparently more important than love. Because love can come and go, but respect can last until old age. With respect, spouses and children will respect each other.
3. Trust is the most difficult foundation to build, especially for people who have experienced disappointment from extreme love relationships.

These three conditions apply not only to the husband and wife, but also to all family members. Home life is a structure in which conflicts also take place. These conflicts come as complementary elements that bring blessings to happiness. It depends on how these conflicts are handled and resolved. If approached with a broad mindset, it will bring happiness and gratitude. However, if it is approached with a narrow apology, the way out will also be narrow.

In Quraish Shihab's book "The Book Full of Gifts for Spouses: Love and Marriage", he gives an advice about the purpose of marriage. The purpose of marriage is to create "*sekîna*". *sekîna* is created by utilising the potentials of the husband, his wife and all family members. The husband and wife must realise that they are a couple, but they must also realise that they are two different but united persons. Allah says:

²⁴ Quraish Shihab, *Pengantin al-Qur'an*, 12.

²⁵ Ali, *Perisai Kesetiaan*, 19.

وَعَاشِرُوهُمْ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُمْ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا
كَثِيرًا

Get along well with them. If you dislike them, you may dislike something that Allah will make very good for you.

Love is a dialogue between two selves, not coercion. Someone who loves someone must accept that the loved one is a personality, therefore his or her personality must not be dissolved. Marriage is a dialogue, not who loves himself or who imposes his will. But love must be gained through the potential of love, which is the potential given by God, since compassion is a feeling, a state of mind, which enables one to suffer by seeing the helplessness of the other.

A husband and a bride should have compassion for each other, and efforts should be made by each of them and try to reduce the suffering experienced by the other. Husband and wife have similarities and differences. There are at least four similarities and one difference: They live together, mature together, fall in love together and take responsibility together. The only difference is that one is a man and the other a woman. Husband and wife should not hide things, should not take different steps from each other and should always share the same feelings. There are different character traits between men and women. There are characteristics that are appreciated for both sexes. For the man, they are qualities such as courage, openness and modesty. For the woman, there are traits such as high-mindedness, a heart that cannot be easily disturbed. The partners should consult with each other. There may be differences, but these should be learnt together and future steps should be the same. Emotions should always be harmonised. Thus the marriage will continue until heaven and will be happy.²⁶

Epilog

In Islam, establishing a family constitutes a very important aspect and is recognised as the foundation of a healthy and prosperous society. In Islam, the family is based on religious principles that emphasise responsibility, love, justice and cooperation among family members. The purpose of marriage in Islam is a sunnah, which is recommended to protect the person from haram deeds and to preserve chastity and

²⁶ Aditya Akbar Hakim - Faidatur Robiah, *Bingkisan Cinta untuk Suami Istri* (Jakarta: Elex Media Komputindo, 2023), 5-8.

morality. Furthermore, marriage aims to create a harmonious family capable of raising righteous and obedient generations.

The roles and responsibilities of husband and wife are complementary. The husband is responsible as the leader and breadwinner of the family, while the wife is responsible for managing the home and raising the children. Both should work together to build a loving and respectful home. Not only the roles of husband and wife, but also the education of children is of great importance in Islam. Parents are responsible for bringing up their children with Islamic values, good morals and adequate religious knowledge. This education includes not only academic aspects, but also spiritual and moral aspects.

The basic principles of family in Islam are based on the following principles:

1. *Mawaddah* (Love): Showing love and care for all family members.
2. *Rahmah* (Compassion): Showing compassion and kindness in daily interactions.
3. *Adl* (Justice): Fairness and non-discrimination towards family members.
4. *Te'awun* (co-operation): Co-operation in fulfilling family responsibilities.

Islam encourages the wise and peaceful resolution of conflicts, good communication, forgiveness, seeking common solutions and tolerance are the keys to resolving family conflicts. The Islamic family should be founded on faith in Allah and piety. Worship in congregation, such as praying in congregation and reading the Qur'an, can strengthen family ties and bring them closer to Allah.

In general, establishing a family in Islam is about creating an environment of love, responsibility and justice that aims to achieve happiness in this world and the Hereafter. The construction of the family should be based on the intention of worshipping Allah, advising each other, taking good care of the family, the husband and wife complementing each other, and the parents and children showing love and affection to each other. In this way, happiness in this world and the Hereafter can be achieved.

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