

## **Sakinah Mawadah and Rahmah in QS. al-Rūm [30]: 21: Analysis of Qirāah Mubādalah Faqihuddin Abdul Kodir (L.1971)**

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**Abstract.** The phenomenon of divorce in Indonesia increases every year with various problems faced in a family. As time goes by, problems and solutions to overcome these problems also change, so that solutions that were commonly used in the past to deal with current household disputes are not appropriate. If referring to the interpretation of QS. al-Rūm [30]: 21 does not yet fully contain an interpretation regarding the current phenomenon of the concepts of sakinah mawadah and rahmah. This paper tries to respond to this problem by analyzing the interpretation of the QS. al-Rūm [30]: 21 uses the Qirā'ah Mubādalah perspective. The results of this research include; First, the interpretation of QS. al-Rūm [30]: 21 in the perspective of mubādalah is Allah SWT. shows one of the signs of His greatness by creating for his servants couples (both husband and wife) of the same kind so that they both feel calm and at ease, and tend to each partner. Then, to obtain this calm and tranquility, Allah SWT. bring a sense of love and affection between the two. These are the signs of His greatness for a people who think. Second, in its literal pronunciation, the verse discusses men who obtain peace from their wives, but in terms of its meaning, this verse also applies to women who obtain peace from their husbands. This is emphasized in the phrase *bainakum* which shows the reciprocal meaning between husband and wife.

**Keywords:** Mawadah, Mubādalah, QS. al-Rūm [30]: 21, Rahmah, Sakinah.

### **Introduction**

Marriage is the sunnah of the Prophet Muhammad SAW. The Sunnah in question is imitating the actions of the Prophet Muhammad SAW. Marriage is implied so that humans have a legitimate family and have

offspring leading to a happy life in this world and the hereafter, under the auspices of love and the pleasure of Allah SWT.<sup>1</sup> Marriage is a contract that permits social relations and limits the rights and obligations of a man and a woman who is not a mahram. According to the Compilation of Islamic Law (KHI) article 2, marriage is a very strong contract or *mīṣāqan ghalīẓan*, to obey the commands of Allah SWT. and carrying it out is worship.<sup>2</sup>

Marriage is a good foundation for building an ideal Muslim family, from the formation of an ideal Muslim family this will become one of the elements that forms a good community as well.<sup>3</sup> If one of the husband and wife does not have a good commitment to building a family, then this can plunge a husband and wife into complex problems from the start, for example, such as mutual revenge and mutual despair which results in divorce.<sup>4</sup>

The number of divorce cases in Indonesia, according to the Indonesian Statistics report, reached 516,334 cases in 2022. This figure has increased by 15.31% compared to 2021 which reached 447,743 cases. Divorce cases in 2022 will be the highest number in the last six years. The majority of divorce cases in the country in 2022 will be contested divorces or cases where the divorce lawsuit was filed by the wife and has been decided by the court. The number was 388,358 cases or 75.21% of the total divorce cases in the country last year. On the other hand, there were 127,986 cases or 24.78% of divorces that occurred due to *talak* divorce, namely cases of divorce petitions submitted by the husband which had been decided by the court. The main causes of divorce in 2022 are disagreements and arguments. The

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<sup>1</sup> Wahyu Wibisana, "Pernikahan dalam Islam," *Ta'lim* 14, no. 2 (2016): h. 185, [http://jurnal.upi.edu/file/05\\_PERNIKAHAN\\_DALAM\\_ISLAM\\_-\\_Wahyu.pdf](http://jurnal.upi.edu/file/05_PERNIKAHAN_DALAM_ISLAM_-_Wahyu.pdf).

<sup>2</sup> Anist Suryani dan Kadi, "Konsep Sakinah Mawaddah wa Rahmah Menurut M. Quraish Shihab dan Relevansinya Terhadap Pendidikan Anak dalam Keluarga," *Ma'alim* 1, no. 1 (Juli 2020): h. 59, <https://jurnal.iainponorogo.ac.id/index.php/maalim/article/view/2189/1403>.

<sup>3</sup> Syaikh Mahmud al-Mashri, *Bekal Pernikahan* (Jakarta: Qisthi Press, 2010), h. 4, [https://books.google.co.id/books?hl=id&lr=&id=UexxDQAAQBAJ&oi=fnd&pg=PA1&dq=pernikahan&ots=aWxY3f8NhX&sig=brs3fzTZA9x-4lGHv7bl1Pcevk&redir\\_esc=y#v=onepage&q=pernikahan&f=false](https://books.google.co.id/books?hl=id&lr=&id=UexxDQAAQBAJ&oi=fnd&pg=PA1&dq=pernikahan&ots=aWxY3f8NhX&sig=brs3fzTZA9x-4lGHv7bl1Pcevk&redir_esc=y#v=onepage&q=pernikahan&f=false).

<sup>4</sup> Mahmud Huda dan Thoif, "Konsep Keluarga Sakinah, Mawaddah, wa Rahmah Prespektif Ulama Jombang," *Jurnal Hukum Keluarga Islam* 1, no. 2 (April 2016): h. 69, <http://www.journal.unipdu.ac.id/index.php/jhki/article/view/610>.

number is 284,169 cases or the equivalent of 63.41% of the total factors causing divorce cases in the country. Other divorce cases are motivated by economic reasons, one party leaving, domestic violence, and even polygamy.<sup>5</sup>

As for problems that occur within the family sphere, namely domestic violence (KDRT), as data presented on the website of the Ministry of Women's Empowerment and Child Protection (PPPA) shows that the number of domestic violence cases in Indonesia is 10,859 cases, starting from January 1 2023 until June 15 2023. Victims of domestic violence in Indonesia are dominated by women, namely 9,708 victims consisting of age groups, education, occupation and location of the incident. There were 2,091 male victims.<sup>6</sup>

Then, there are other factors that cause divorce in the household, namely a person's lack of mental maturity when entering married life. People who marry at a young age are very vulnerable to mental problems and emotional instability. In these conditions it will be difficult for him to adapt to domestic life. People who do not have the mental maturity to face the world of marriage will have difficulty carrying out the responsibilities of marriage. Therefore, it still requires a process to live a life with responsibility towards oneself. After Nisa takes responsibility for herself, then it will be easier for someone to take responsibility for others, for example as a husband, wife, or son-in-law in someone else's family..<sup>7</sup>

Not only is domestic violence and lack of mental maturity the cause of divorce, poor communication between partners is also one of the causes of divorce in the household. As social creatures, humans really need good communication. Not only between couples, but between people. Therefore, if in domestic life, a husband and wife cannot resolve

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<sup>5</sup> Cindy Mutia Annur, "Kasus Perceraian di Indonesia Melonjak lagi pada 2022, Tertinggi dalam Enam Tahun Terakhir," *Jumlah Kasus Perceraian di Indonesia (2017-2022)* (blog), Maret 1, 2023, <https://databoks.katadata.co.id/datapublish/2023/03/01/kasus-perceraian-di-indonesia-melonjak-lagi-pada-2022-tertinggi-dalam-enam-tahun-terakhir>.

<sup>6</sup> Indonesia, Januari 1, 2023, <https://kekerasan.kemenpppa.go.id/ringkasan>.

<sup>7</sup> Putri Ainur Islam and Yudhistira Mahabarata, "Banyak Perceraian Karena Kurang Siap Menikah," Desember 17, 2019, <https://voi.id/tulisan-seri/901/banyak-perceraian-karena-kurang-siap-menikah>.

their communication problems well, then the integrity of the household will be disrupted.<sup>8</sup> Problems in the household will always exist, if they cannot be resolved, it will result in divorce. Divorce is a problem that needs to be considered in a family. Many families are affected by divorce problems, ranging from minor violence to serious violence which results in someone being sentenced to prison, hostility and disputes between families, as well as children being neglected due to divorce.<sup>9</sup>

When navigating the domestic ark, a husband and wife should be able to understand that in a marriage it is not only sweetness that will be felt, sometimes bitterness will also emerge. Therefore, Islam also teaches both of them to prioritize patience in facing bitterness in a husband and wife relationship. However, if cracks still appear in the marriage, then both parties must be willing to try to improve communication by using kind words, effective advice, and wise guidance.<sup>10</sup>

In Islam, the ideal marriage is to create a peaceful relationship (sakinah), feelings of love and affection, which is the balance that every couple needs. So in Islam it is said that marriage will form a family that is sakinah mawadah wa rahmah. Sakinah mawadah wa rahmah is a saying that is very popular among young people, newly married people and those who have been married for decades. This expression of hope is heard every time someone enters the wedding stage and is conveyed several times during a series of wedding ceremonies. This shows that a sakinah family is everyone's dream.<sup>11</sup> The formation of a sakinah family must be done as early as possible, starting before the marriage period (pre-wedding) and then continuing until the marriage period. This

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<sup>8</sup> Yohanes Novrian Pasaribu, "Kualitas Komunikasi Antar Pasangan Suami Istri pada Masa Pandemi Covid-19 di Kabupaten Sleman" (Skripsi Sarjana, Yogyakarta, Fakultas Ilmu Sosial dan Ilmu Politik Universitas Atma Jaya, 2022), h. 4-5, <http://e-journal.uajy.ac.id/27793/2/150905684%201.pdf>.

<sup>9</sup> Fathur Rahman Alfa, "Pernikahan Dini dan Perceraian di Indonesia," *Jurnal Ilmiah Ahwal Syakhshiyah* 1, no. 1 (2019): h. 50, <http://riset.unisma.ac.id/index.php/JAS/article/view/2740/4337>.

<sup>10</sup> Lili Hidayati, "Fenomena Tingginya Angka Perceraian di Indonesia antara Pandemi dan Solusi," *Khuluqiyya* 3, no. 1 (Januari 2021): h. 76-77, <http://jurnal.staialhikmahdua.ac.id/index.php/staia/article/view/56/49>.

<sup>11</sup> Suryani dan Kadi, "Konsep Sakinah Mawaddah wa Rahmah Menurut M. Quraish Shihab dan Relevansinya Terhadap Pendidikan Anak dalam Keluarga," h. 59-60.

process begins during the pre-wedding period which includes choosing a life partner, proposing, preparing for marriage and continuing with marriage. To achieve a sakinah family, men and women must choose their life partner correctly. Islam has its own set of criteria and categories regarding what is good according to the religion, and of course it is good for the person concerned if these criteria are met.<sup>12</sup>

Starting the concept of sakinah mawadah and rahmah in the family, does not have to be started by one of the partners, but must come from both partners so that mutuality arises from the initiative of each partner, namely by understanding each other, looking after each other, loving each other, cherishing each other, etc. etc. If the two partners do not apply the concept of mutuality in their domestic life, it will be difficult to achieve harmony in the household. Therefore, it is important to cultivate a sense of mawadah and mercy in a marriage with the concept of mubādalah.

In the interpretation of the Qur'an, gender issues are an illustration of the understanding of the moral message of the Qur'an which has continued to develop since the 7th century AD. society prioritizes men. As al-Qurṭubi's interpretation of QS. al-Rūm [30]: 21 which quotes a history from Ibn Abbas who defines mawadah as a man's love for his wife and rahmah is a man's love for his wife when something bad happens to him. This shows that it seems as if only men have love and affection, even though women also have a sense of mawadah and mercy.<sup>13</sup> Therefore, the author feels the need to re-interpret the verse using a mubādalah perspective.

Mubādalah was born from people's thoughts about Islam which prioritizes, prioritizes, empowers men more than women. In fact, Islam exists for men and women, the Koran exists for men and women, and hadith exists for men and women. But in reality, verses and hadith are often used only for men. Therefore, mubādalah emphasizes that the reading and interpretation of these verses must be accompanied by the

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<sup>12</sup> Huda dan Thoif, "Konsep Keluarga Sakinah, Mawaddah, wa Rahmah Prespektif Ulama Jombang," h. 70.

<sup>13</sup> Syeikh Imam al-Qurṭubi, *Al-Jamī' li Ahkām Al-Qur'an*, terj. Dudi Rosyadi, Nashirul Haq, dan Fathurrahman, *Tafsir al-Qurṭubi* (Jakarta: Pustaka Azzam, 2008), h. 40

spirit of *mubādalah* in order to achieve balanced goals, namely men and women. In this way, *mubādalah* is very important to create awareness in the family, community and country. In the family environment, to achieve the goals of marriage, a balanced partnership must be established between husband and wife.<sup>14</sup>

Paying attention to the concepts of *sakinah mawadah* and *rahmah*, the author feels it is necessary to conduct research on the QS. *al-Rūm* [30]: 21 uses a *mubādalah* perspective because this can provide a new perspective in carrying out domestic life today where women have played a large role in meeting household needs. If we refer to ancient times, women were more likely to stay at home and do work at home, which is very different compared to today.

## Discussion

### Definition of *Sakinah*, *Mawaddah*, and *Rahmah*

#### 1. Definition of *Sakinah*

The word *Sakinah* etymologically comes from Arabic (سكن – يسكن / *sakana - yaskunu*) which etymologically means occupying, inhabiting, living in, existing, or can also be interpreted as calm, still, cool, subsided, receding, reduced and not crowded.<sup>15</sup> *Al-Ashfahani* mentions as contained in his book *Mufradāt fī Gharīb al-Qur'an*, namely ثبوت الشيء بعد تحرك / *ṣubūtu al-syai' ba'da taharruk* (like something that is calm or remains after moving).<sup>16</sup> Like knife in Arabic, namely *sikkīn* (سكين). What this means is that an animal that

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<sup>14</sup> Nurin Nisa Arizmi, “Konsep Kesalingan Sebagai Upaya Pencegahan Perceraian dalam Berumah Tangga Perspektif Faqihuddin Abdul Kodir” (Skripsi Sarjana, Jakarta, Fakultas Ushuluddin dan Dakwah Institut Ilmu Al-Qur'an, 2022), h. 9.

<sup>15</sup> “Al-Ma’ānī,” accessed Agustus 13, 2023, <https://www.almaany.com/dicpdf.php?language=indonesian>.

<sup>16</sup> *Al-Aṣḥānī, Mufradāt fī Gharīb Al-Qur'an* (Beirut: Dār al-Ma'rifah, 502 M), h. 236, <https://archive.org/details/MufradatalQuran-Raghib/page/n235/mode/2up?view=theater>.

is slaughtered with a knife becomes calm and does not move after it struggles.<sup>17</sup>

In terms of terminology, sakinah according to Hasbi Ash-Shiddieqy is a disposition towards one's partner which makes one calm as a result of the presence of affection and grace between the two (husband and wife).<sup>18</sup> Sakinah according to M. Quraish Shihab is calm that is preceded by anxiety. The word sakinah is taken from a word which means to cut, because calm cuts and ends anxiety. Therefore, the word sikkīn (سِكِّين) which means knife was born. M. Quraish Shihab also explained that calmness and the inclination of the heart which then gave birth to lust were among other things what encouraged them to have husband and wife relations which in turn produced children. Without lust, neither of them would do that. Because, this relationship will be hard for the mother during pregnancy and childbirth, and it will also be hard for the father because of the responsibility regarding his children.<sup>19</sup>

## 2. Definition of Mawaddah

Etymologically, the word mawadah comes from Arabic, namely مَوَدَّةٌ - وَوَدَّةٌ - وَدًا - وَيُودُّ - وَدَّ (wadda – yawuddu – wuddan – wawadatan - wa mawaddata) which means love ; love; friendship, namely liking, delighting, loving and cherishing.<sup>20</sup> In the *Mufradāt fī Gharīb al-Qur'an* dictionary, it means أَي بِأَسْبَابِ الْمَحَبَّةِ مِنَ النَّصِيحَةِ (all reasons for liking advice).<sup>21</sup>

In terms of terminology, mawadah according to 'Ali Aṣḥabūni, namely the love and affection of Allah SWT. created between husband and wife. He also quoted the words of Ibn 'Abbas, that

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<sup>17</sup> Eka Prasetyawati, "Penafsiran Ayat-Ayat Keluarga Sakinah, Mawaddah, wa Rahmah dalam Tafsir Al-Misbah dan Ibnu Katsir," *Nizham* 5, no. 2 (Desember 2017): h. 148, <https://core.ac.uk/download/pdf/235260671.pdf>.

<sup>18</sup> Hasbi Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur Jilid 4*, Cet. II (Semarang: PT Pustaka Rizki Putra, 2000), h. 3170.

<sup>19</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian dalam Al-Qur'an*, vol. 4 (Tangerang Selatan: Lentera Hati, 2012), h. 413.

<sup>20</sup> Ahmad Warson Munawwir, *Al-Munawwir*, Cet. XIV (Surabaya: Pustaka Progressif, 1997), h. 1547.

<sup>21</sup> Al-Aṣḥānī, *Mufradāt fī Gharīb Al-Qur'an*, h. 517.

mawadah means a man's love for his wife and affection for her so that he does not want her to suffer bad things.<sup>22</sup> Mawadah, according to Hamka, in his commentary is defined as love. The love he means is the longing of a man for a woman and a woman for a man who was made by Allah SWT. the nature and naturalness of life itself.<sup>23</sup> According to Prof. M Quraish Shihab the word mawadah is taken from the root word which consists of the double letters wawu (و) and dal (د) (tasydīd) which means love and hope. This agrees with Ibn Faris in his book *maqāyis*. He also quoted the words of al-Baqā'i, that this series of letters means spaciousness and emptiness, namely spaciousness of the chest and emptiness of the soul. Therefore, the word mawadah contains the meaning of love but more, Prof. M. Quraish Shihab calls it love plus.<sup>24</sup>

### 3. Definition of Rahmah

The word rahmah etymologically comes from Arabic, namely رَحِمَ - يَرْحَمُ - رَحْمَةً (rahima - yarhamu - rahmatan) Ibnu Faris said that basically this word shows the meaning of meekness, compassion and subtlety.<sup>25</sup>

In terms of terminology, rahmah according to Wahbah al-Zuhaili in his book of tafsir which quotes al-Suddi's opinion, that rahmah means al-syafaqah (mercy, compassion), namely affection and compassion through marriage to organize one's life and livelihood, different from creatures other life.<sup>26</sup> According to Muhammad Murtadha al-Zabidi, rahmah has two meanings, namely ta'attuf (compassion) and riqqah (tenderness). So al-Rahmah means compassion and tenderness that encourages you to do good towards those you love. According to Quraish Shihab, rahmah is a

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<sup>22</sup> Muhammad Alī Al-Ṣabūnī, *Ṣafwāh Al-Tafāsīr*, Jilid 2 (Beirut: Dār al-Qur'ān al-Karīm, 1981), h. 476.

<sup>23</sup> Hamka, *Tafsir Al-Azhar*, Jilid 7 (Depok: Gema Insani, 2015), h. 50.

<sup>24</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian dalam Al-Qur'an*, Cet. V, vol. 10 (Tangerang Selatan: Lentera Hati, 2012), h. 58.

<sup>25</sup> Ibnu Faris, *Mu'jam Maqāyīs al-Lughah* (Beirut: Dar al-Kutub al-Ilmiyah, 1999).

<sup>26</sup> Wahbah Wahbah al-Zuhaili, *Al-Tafsīr al-Munīr: Fī al-Aqīdah Wa al-Syarī'ah Wa al-Manhaj*, Terj. Abdul Hayyie al-Kattani, Mujiburrahman Subadi, Ahmad Ikhwanī, dkk: *Tafsir al-Munīr: Aqidah, Syari'ah, Manhaj* Jilid 11 (Depok: Gema Insani, 2016), h. 89.



psychological condition that arises in the heart as a result of witnessing helplessness, thus encouraging the person concerned to empower it. Therefore, in domestic life, you will be serious and even take great pains to bring goodness to your partner and reject everything that disturbs and disturbs him.<sup>27</sup>

The *sakinah mawadah wa rahmah* family can be interpreted as a family that is formed very ideally based on the Al-Qur'an and Hadith which aims to achieve happiness not only in this world, but also in the Hereafter. If family members can fulfill their obligations towards themselves, towards their family, towards society and the surrounding environment, as well as towards Allah in accordance with the Al-Qur'an and Sunnah, then a *sakinah* family will be created.<sup>28</sup>

### **General Description of QS. al-Rūm [30]: 21**

Surah al-Rūm is included in the group of Makiyyah suras which are agreed by scholars that this surah was revealed before the Prophet's Hijrah to Medina. However, al-Tirmizi narrated from a friend of the Prophet Saw., namely Abu Said al-Khudri ra., that this surah was revealed on the day of the battle of Badr. Therefore, friends may suspect that this surah is a Madaniyyah surah. There is also another opinion which says that what is meant by the Madaniyyah verse is verses 17 and 18, because these verses hint at the five daily obligatory prayers which were only made mandatory after the Prophet SAW. migrated to Medina. Meanwhile, when in Mecca, prayers are only required twice a day. This surah consists of 60 verses and is called al-Rūm because it is taken from the story contained in verses 2, 3 and 4 in this surah, which means "The Romans".<sup>29</sup>

Wahbah al-Zuhaili said in the tafsir al-Munīr book, that at the beginning of this surah it opens with news regarding the Roman defeat and news of the victory that will be achieved in the next few years. "This

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<sup>27</sup> Prasetyawati, "Penafsiran Ayat-Ayat Keluarga Sakinah, Mawaddah, wa Rahmah dalam Tafsir Al-Misbah dan Ibnu Katsir," h. 149.

<sup>28</sup> Duski Samad, *Keluarga Layar Sentuh*, Cet. I (Padang: PAB Publishing, 2020), h. 52.

<sup>29</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian dalam Al-Qur'an*, Cet. IV, vol. 11 (Tangerang Selatan: Lentera Hati, 2005), h. 3.

is one of the miracles of the Qur'an, namely that it can inform about supernatural things in the future with events that are exactly like what has been reported," he said. The themes contained in this surah contain discussions related to the principles of Islamic faith in the form of the characteristics of Allah SWT. faith in the prophet's message, and faith in the resurrection and the day of judgment, as discussed in other Makiyyah surahs.<sup>30</sup>

Hasbi ash-Shiddieqy also mentioned in his tafsir book, that this surah contains various kinds of evidence that show the oneness of Allah SWT. and recommends paying attention to the universe and oneself. This is also related to what was explained in the previous surah (al-Ankabūt). He also revealed that in this surah Allah SWT. establishes His obligatory qualities and indicates that Islam is a religion of nature, a religion that is in accordance with human nature. Apart from that, this surah explains the signs found in nature which indicate the knowledge, nature (power) and oneness of Allah SWT.<sup>31</sup>

Sayyid Quṭb explained in his tafsir book, that the first verses revealed were related to a certain event, namely when the Persian army defeated the Roman army which controlled the Arabian Peninsula. This happened after a loud debate about the faith between the Muslims who first converted to Islam in Mecca before the Hijrah and the polytheists. Because, at that time, the Romans were people of the book who were Christians, while the Persians were Magians, this incident was exploited by the polytheists of Mecca to elevate their polytheistic creed of monotheism. This is what they use as an optimistic sign for the victory of disbelief over faith. Therefore, the first verses came down (as M. Quraish Shihab said, the name of this surah is taken from the story contained in verses 2, 3 and 4) which give good news about the imminent victory of the Roman People of the Book in a few weeks. next year, namely a

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<sup>30</sup> al-Zuhaili, *Al-Tafsīr al-Munīr: Fī al-Aqīdah Wa al-Syarī'ah Wa al-Manhaj*, h. 44.

<sup>31</sup> Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur Jilid 4*, h. 3157.

victory that makes believers happy because they want the victory of the religion of faith over all other religions.<sup>32</sup>

### Theory of Qirā'ah Mubādalah Faqihuddin Abdul Kodir (b. 1971)

Qirā'ah mubādalah is a form of interpretive approach initiated by Faqihuddin Abdul Kodir, which discusses the interrelationships between men and women inspired by the Al-Qur'an.<sup>33</sup> Qirā'ah mubādalah comes from Arabic which consists of two words, namely قراءة and مبادلة. The word Qirā'ah (قراءة) comes from 3 letters, namely ق, ر, ء (qa-ra-a) which etymologically has similarities to the Al-Qur'an, which means reading.<sup>34</sup> Meanwhile, the word mubādalah (مبادلة) is rooted in 3 syllables, namely ل, ب, د (ba-da-la). Mubādalah means changing, replacing and exchanging and is used 44 times in the Qur'an in various forms with meanings around that. The word mubādalah is a form of mutuality (mufā'alah) and cooperation between two parties (musyārah) for this meaning, which means changing each other, replacing each other, or exchanging each other.<sup>35</sup>

Classical and modern dictionaries, such as Ibn Manzhur's Lisān al-'Arab (classical dictionary) and Al-Mu'jam al-Wasīf (modern dictionary), both interpret the word mubādalah as a reciprocal exchange between two parties. The word "bādala-mubādalatan" in both dictionaries is used in the expression when someone takes something from another person and replaces it with something else. This word is often used for exchange, trade and business activities. The word mubādalah is interpreted as muqābalah bi al-miṣl in the modern Arabic-English Al-Mawrid dictionary, by Dr. Rohi Baalbaki, namely confronting something

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<sup>32</sup> Sayyid Quṭb, *Fī Zilāl Al-Qur'ān*, terj. As'ad Yassin, dkk, *Tafsir Fi Zhilalil Qur'an: di Bawah Naungan Al-Qur'an* (Beirut: Dār al-Syuruq, 1992), h. 127.

<sup>33</sup> Anisah Dwi Lestari P, "Qirā'ah Mubadalah dan Arah Kemajuan Tafsir Adil Gender: Aplikasi Prinsip Resiprositas Terhadap Al-Qur'an Surah Ali Imran: 14," *Mu'āṣarah* 12, no. 1 (2020): h. 54, <https://jurnal.uin-antasari.ac.id/index.php/muasharah/article/view/3655>.

<sup>34</sup> Siti Alfi Aliyah, "Metode Qirā'ah Mubādalah pada Kasus Kepemimpinan Perempuan," *An-Nida'* 46, no. 2 (Desember 2022): h. 170, <https://doi.org/10.24014/an-nida.v46i2.20860>.

<sup>35</sup> Faqihuddin Abdul Kodir, *Qirā'ah Mubādalah: Tafsir Progresif untuk Keadilan Gender dalam Islam*, Cet. IV (Yogyakarta: IRCiSoD, 2021), h. 59.

with its equivalent. Then, it was translated into English with several meanings: reciprocity, reciprocation, repayment requital, paying back, returning in kind or degree. Meanwhile, in the Big Indonesian Dictionary, the word "reciprocity" is used for things that indicate the meaning of "reciprocity".<sup>36</sup>

Referring to the several meanings above, the term *mubādalah* is defined as a view and understanding of a particular relationship or relationship between two parties which includes the values and spirit of partnership, mutuality, cooperation, reciprocity and the principle of reciprocity.<sup>37</sup> Then it is implemented in the form of broader relationships, such as between human beings in general, both locally and globally, majority and minority groups, state and people, parents and children, teachers and students, between men and men, women and women. , or men and women. However, in all these forms of relationship, the key in the concept of *qirā'ah mubādalah* is more oriented towards a relationship between men and women both in the domestic and public spheres.<sup>38</sup> Therefore, the concept and idea of *qirā'ah mubādalah* is explained in two ways, namely the relationship of cooperation or partnership between men and women and the view of Islamic texts which encompass men and women as subjects with the same meaning.<sup>39</sup>

The concept of *Mubādalah* was born from Faqihuddin's contact with the activities of institutions such as FK3, Rahima, Fahmina, Alimat and KUPI, namely the women's empowerment movement from an Islamic perspective. Apart from that, the concept of *Mubādalah* was born from Faqihuddin's previous writings in *Swara Rahima* and has been discussed in various activities. The *qirā'ah mubādalah* method was also inspired by the approach and method of an Egyptian scholar and thinker, Abdul

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<sup>36</sup> Kodir, h. 59.

<sup>37</sup> Ramdan Wagianto, "Konsep Keluarga Maşlahah dalam Perspektif Qirā'ah Mubādalah dan Relevansinya dengan Ketahanan Keluarga di Masa Pandemi Covid-19," *Jurnal Ilmiah Syari'ah* 20, no. 1 (Juni 2021): h. 5, <https://ojs.iainbatusangkar.ac.id/ojs/index.php/Juris/article/view/2889/2015>.

<sup>38</sup> Aliyah, "Metode Qirā'ah Mubādalah pada Kasus Kepemimpinan Perempuan," h. 171.

<sup>39</sup> Aliyah, h. 172.

Halim Muhammad Abu Syuqqah (1925-1995) towards hadith texts regarding gender issues.<sup>40</sup>

The idea of *mubādalah* in the Qur'an, originally from humans (both men and women) as caliphs on this earth who were entrusted by Allah SWT. to care for, maintain, and preserve everything in it, so that both of them must work together, help each other, and support each other to do all good. This mutuality is what does not allow one of the sexes (male or female) to commit injustice by dominating and hegemony or serving and serving the other. Because this is contrary to the mandate of the Caliphate which is shared, and makes it difficult for both of them to work together to prosper the earth.<sup>41</sup> *Qirā'ah mubādalah* provides an opportunity to develop understanding and practice of a text so that it has interconnected value.<sup>42</sup> The way *mubādalah* works on Islamic texts consists of three steps that must be followed;<sup>43</sup>

1. The first step is to find and confirm the principles of Islamic teachings from universal texts as the foundation for meaning. Both themes are specific to certain themes (*al-qawā'id*), and those that are general transcend all themes (*al-mabādi'*).
2. The second step, finding the main ideas contained in the texts to be interpreted. After finding the main idea of what will be interpreted in the texts recorded from the first step. This step can be done in a simple way, namely removing the subject in the text. Then the predicates contained in the text become ideas or meanings that will be interpreted.
3. The third step is to reduce the ideas found from the text (the result of the second step) to the gender that is not mentioned. Therefore, texts interpreted using the *mubādalah* method do not stop at one gender, but can apply to other genders. Thus, this

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<sup>40</sup> Kodir, *Qirā'ah Mubādalah: Tafsir Progresif Untuk Keadilan Gender dalam Islam*, h. 19.

<sup>41</sup> Kodir, h. 60-61.

<sup>42</sup> Mida Hardianti, "Mengenal Faqihuddin Abdul Kodir, Perintis Metode Qira'ah Mubādalah," September 30, 2020, <https://tafsiralquran.id/mengenal-faqihuddin-abdul-kodir-perintis-teori-qiraah-mubadalah/>.

<sup>43</sup> Kodir, *Qirā'ah Mubādalah: Tafsir Progresif Untuk Keadilan Gender dalam Islam*, h. 200-202.

mubādalah method insists that texts for men apply to women and texts for women also apply to men as long as there is a main idea that can link the two, and the main meaning must always be linked to the basic principles contained in the first step.

### **The meaning of reciprocity in QS. al-Rūm [30]: 21 Perspective of Qirāah Mubādalah Faqihuddin Abdul Kodir (L. 1971)**

The process of using the mubādalah method, namely how to express the main message of a text, whether in general form but biased towards one gender, or specifically men and women are not addressed, or women are addressed and men are not addressed so that the text of the verse can be applied to two genders, where both genders, using the mubādalah method, can be addressed by the text and become the subject of conversation in it. This analysis uses three steps as contained in the book Qirā'ah Mubādalah Faqihuddin Abdul Kodir to interpret the QS. al-Rūm [30]: 21.

The first step is to emphasize the value principles of the Qur'an and Hadith which are the foundation for the meaning of the verses to be interpreted. Before entering the interpretation using mubādalah, the author will explain the verses related to the principles of religious teachings that address both sexes which are the foundation for the interpretation of the QS. al-Rūm [30]: 21 uses a mubādalah approach. This is found in QS. al-Žāriyāt [51]: 49, QS. Yāsīn [36]: 36, QS. al-Ḥujurāt [49]: 13, and QS. al-Taubah [9]: 71.

1. QS. al-Žāriyāt [51]: 49

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

*"We created everything in pairs so that you remember (the greatness of Allah)." (QS. al-Žāriyāt [51]: 49).*

Through this verse, Allah SWT. conveyed to the Prophet Muhammad SAW. for all His servants, regardless of gender, that Allah SWT. has created everything in pairs as a sign of the greatness of Allah SWT. This is confirmed again through QS. Yāsīn [36]: 36.

2. QS. Yāsīn [36]: 36

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا  
يَعْلَمُونَ

*"Glory be to (Allah) who has created everything in pairs, both from what the earth grows and from themselves and from what they do not know." (QS. Yāsīn [36]: 36).*

In this verse, Allah SWT. preaching that Allah SWT created it. by pairing up not only humans, but also what the earth or other living creatures grow. In the Al-Misbah commentary book, M. Quraish Shihab says that the word *azwāj* (أزواج) is the plural form of the word *zauj* (زوج) which means partner. He also quoted the words of al-Rāghib al-Aṣḥānī, that the word *azwāj* (أزواج) is used for each of two things that are side by side (at the same time), both male and female, animals, and is also used to designate the two pairs. The word *azwāj* (أزواج) is also used to denote paired things other than animals, such as a pair of footwear. Then, it was emphasized again by al-Rāghib al-Aṣḥānī, that pairing is not only a result of similarities, but can also be due to opposites..<sup>44</sup>

M. Quraish Shihab (b. 1944 AD) also said from this verse, what is meant by pairing is day and night, hardship and joy, there is up and down, and so on. In his Tafsir it also says that all creatures have a partner, except Allah SWT. who has no pair and no one is the same as Him. In scientific terms, electricity is also in pairs, there are negative and positive currents, as well as atoms, which were initially thought to be the smallest and indivisible form, actually have pairs consisting of electrons and protons.<sup>45</sup>

### 3. QS. al-Ḥujurāt [49]: 13

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

<sup>44</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian dalam Al-Qur'an*, Cet. IV, vol. 11 (Tangerang Selatan: Lentera Hati, 2005), h. 539.

<sup>45</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian dalam Al-Qur'an*, 11, h. 539.

*“O people, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Aware.”* (QS. al-Ḥujurāt [49]: 13).

At the beginning of the words above, Allah SWT. uses the word al-nās (النَّاسُ) to greet His servants, which is a gender neutral greeting, meaning it applies to both men and women. In this verse there is also the word "ta'ārafū" which is a form of mutuality (mufā'alah) and cooperation (musyārahah) which comes from the word 'arafa. The word means getting to know each other, as one party knows another.<sup>46</sup>

The verses above explain that Allah SWT. shows His greatness by creating everything in pairs which is not only aimed at one subject or one gender, but at both so that both understand each other and are grateful to each other for the greatness of Allah SWT. create.

4. QS. al-Taubah [9]: 71

The verse that explicitly emphasizes the relationship of mutuality and cooperation between men and women is found in the QS. al-Taubah [9]: 71;

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ  
عَزِيزٌ حَكِيمٌ ٧١

*“Believers, men and women, some of them become helpers for others. They enjoin (do) good deeds and prevent (do) evil, enforce prayer, pay zakat, and obey Allah and His Messenger. They will be given mercy by Allah. Indeed, Allah is All-Mighty, All-Wise.”* (QS. al-Taubah [9]: 71).

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<sup>46</sup> Ramdan Wagianto, “Konsep Keluarga Maṣlaḥah dalam Perspektif Qirā’ah Mubādalah dan Relevansinya dengan Ketahanan Keluarga di Masa Pandemi Covid-19,” *Jurnal Ilmiah Syari’ah* 20, no. 1 (Juni 2021): h. 6, <https://ojs.iainbatusangkar.ac.id/ojs/index.php/Juris/article/view/2889/2015>.



An explicit statement confirming the mutual relationship between men and women lies in the phrase *بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ* (ba'duhum auliyā'u ba'din), namely where one of them becomes a helper, merciful, sustainer and supporter for the other. Then both of them were asked to remind each other to keep doing good and avoid bad deeds (amar ma'ruf nahi munkar). These verses are the foundation for the meaning of QS. al-Rūm [30]: 21, namely that women and men are equally subject to warnings, commands to implement mutual relations and do good, prohibitions against doing bad from Allah SWT.

The second step, namely finding the main idea of the verse to be interpreted, is then continued in the third step by linking the principle of work value from the first step. QS. al-Rūm [30]: 21 talks about the goals of marriage which include harmony, tranquility and love in domestic life.<sup>47</sup> If you remove the subject and object contained in the verse, then the verse instructs humans to think about the blessings and grace of Allah SWT. related to the signs of the greatness of Allah SWT. one of which creates His servants in pairs, then fosters a feeling of love and affection between the two of them.

There are several scholars that the author found, including Ibn Kaṣīr (d. 1373 AD), al-Syaukāni (d. 1834 AD), and Wahbah al-Zuhaili (d. 2015 AD) who translated the word *أَزْوَاجًا* using the meaning or translation as "wives " which according to him the word *إِلَيْهَا* (ilaihā) refers to women and the word *لَكُمْ* (lakum) refers to men, in this verse what is meant is husbands. According to M. Quraish Shihab, this kind of understanding is not correct, because the feminine form in the pronunciation *إِلَيْهَا* refers to *أَزْوَاجٌ* whose position is plural. Meanwhile, as is known, in Arabic, the plural form uses the feminine form. On the other hand, Arabic, which tends to abbreviate words, simply chooses the masculine form without mentioning the feminine form for words that can include both meanings (masculine/male and feminine/female). While there are no indicators

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<sup>47</sup> Faqihuddin Abdul Kodir, *Qirā'ah Mubādalāh: Tafsir Progresif untuk Keadilan Gender dalam Islam*, h. 68.

that indicate male specificity, all commands or descriptions of the Qur'an that are masculine in form can also be directed at feminine.<sup>48</sup>

As the word زوج is a single word from أزواج which means "what or who makes something that is single/one, becomes two with its presence", or another word means a partner, both male and female. As found in the hadiths, the mention of the Prophet's wife. with زوج النبي (zauja al-nabiyy) which means the wife of the prophet. Although the word زوج here is in the masculine form, what is meant is the partner (of a husband, namely the Prophet SAW.) who is called the wife.<sup>49</sup>

Hasbi Ash-Shiddieqy also interpreted the verse as "among the signs of Allah SWT's power. Who made for you partners (both husbands and wives) from your own kind so that your hearts would be inclined towards them, which would then make your heart calm because of it. Allah SWT. create between you (husband and wife) love and grace so that family life between you runs in an intimate condition."<sup>50</sup> This states that what is meant by a couple is a husband and wife, not only focused on the wife, but both of them play a role as a calmer and reassurance for their partner (husband and wife).

This verse also reminds us that humans know their feelings towards the opposite sex (their partner) so that the relationship between the two makes their nerves and feelings move, so that these feelings can also move the steps of men and women so that they are encouraged to do activities (spirit that influenced by the opposite sex). However, very few men and women remember the power of Allah SWT. who has created these couples and at the same time bestowed feelings of love into the souls between them. Not only that, but Allah also makes the relationship

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<sup>48</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian dalam Al-Qur'an*, h. 186.

<sup>49</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian dalam Al-Qur'an*, h. 186.

<sup>50</sup> Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur Jilid 4*, Cet. II (Semarang: PT Pustaka Rizki Putra, 2000), h. 3170.

feel calm for the soul, body and heart, and gives peace to life, comforts the spirit, and makes men and women calm..<sup>51</sup>

Wahbah al-Zuhaili (d. 2015 AD) argued in his Tafsir book that in this verse there really is a sign of proof of Allah SWT's love. who is the Khaliq who creates, provides, gives favors and gifts to people who pay attention, observe, reflect and think about the causes of life, the realization of various results, and the building of relationships based on wisdom, benefits, rules, order and extraordinary systems. . Then, human ancestors were first created from land, whose descendants came from water (nutfah), and water came from blood, blood was created from food nutrients that came from plants, the characteristics of the soil and the wealth of natural resources contained therein. Next, Allah SWT. make the bond between husband and wife from the same origin, from the same type, and from the same natural characteristics so that from it a feeling of joy, love and attraction of harmony, kinship, harmony and peace of mind can be created with him..<sup>52</sup>

Look at the explanation of the verse in QS. al-Rūm [30]: 21 from several interpretations, the author can conclude that the main idea that can be explored in QS. al-Rūm [30]: 21 is a warning to humans to always think, reflect, reflect on the signs of the greatness of Allah SWT. so that you don't easily disbelieve in all the blessings that Allah SWT has given you. give, especially by creating pairs of the same kind so that humans feel at ease with their partners and a feeling of love and affection grows between them.

The third step is to apply the main idea to gender that is not mentioned in the text of the verse.

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

<sup>51</sup> Sayyid Quṭb, *Fī Zilāl Al-Qurʿān*, terj. Asʿad Yassin, dkk, *Tafsir Fi Zhilalil Qurʿan: di Bawah Naungan Al-Qurʿan* (Beirut: Dār al-Syuruq, 1992), h. 138.

<sup>52</sup> Wahbah al-Zuhaili, *Al-Tafsīr al-Munīr: fī al-Aqīdah wa al-Syarīʿah wa al-Manhaj*, Terj. Abdul Hayyie al-Kattani, Mujiburrahman Subadi, Ahmad Ikhwan, dkk, *Tafsir al-Munīr: Aqidah, Syariʿah, Manhaj Jilid 11* (Depok: Gema Insani, 2016), h. 92.

*“Among His signs (of His greatness) is that He created partners for you from your own (kind) so that you may feel at ease with them. He created among you feelings of love and compassion. Indeed, in that there are truly signs (of Allah's greatness) for a people who think.”* (QS. al-Rūm [30]: 21).

Literally, this verse khiṭāb is aimed at men to remember the signs of the greatness of Allah SWT. that marriage can bring peace and love through the partner (wife) he marries. If you look at the literal translation, then the editorial is, "among the signs of His greatness is that He created partners for you (men) from (your own kind) (men) so that you (men) feel peaceful to him (woman). He created among you (men) a feeling of love and compassion. Indeed, in that there are indeed signs (of the greatness of Allah SWT.) for a people who think."

Meanwhile, if it is mubādalāh, then the translation becomes, "among the signs of His greatness is that He created partners for you (men) from (your own kind) (men) so that you (men) and women) feel at ease with him (men and women). He created between you (men and women) a feeling of love and affection. Indeed, in that there are indeed signs (of the greatness of Allah SWT.) for a people who think."

The word *لَتَسْكُنُوا إِلَيْهَا* (feeling at peace with him) is a reciprocal greeting in this verse which shows that the husband and wife can feel peace in the household, not just the husband.

The word *بَيْنَكُمْ* in this verse also emphasizes the meaning of reciprocity or mutuality between husband and wife in it. Because, in nahwu science, *كُمْ* in the pronunciation *بَيْنَكُمْ* is jama' muḏakkar salīm but can be taglīb, so it can be used for women too, namely Allah SWT. create a feeling of love and affection between husband and wife in marriage. This is an explicit statement regarding the importance of mutuality in managing a household in order to achieve the goal of sakinah mawadah wa rahmah. Lafaz *بَيْنَكُمْ* also explicitly emphasized that love or mawadah and rahmah must grow between husband and wife, not one or the other,

so that the husband's hope is to obtain peace and love from his wife, this is also what the wife hopes for her husband.<sup>53</sup>

## Conclusion

The main idea that can be explored in QS. al-Rūm [30]: 21 is a warning to humans to always think, reflect, reflect on the signs of the greatness of Allah SWT. so that you don't easily disbelieve in all the blessings that Allah has given, in this verse Allah SWT. said that Allah SWT. created His servants in pairs of the same kind with the aim of becoming a family of sakinah mawadah and rahmah. Based on the principles and ideas mentioned above, if it is literal (lafziyyah) contained in QS. al-Rūm [30]: 21 is interpreted as the husband hoping to obtain peace, love and affection from a wife. So, reciprocally (mubādalāh) by lowering the gender that is not mentioned in the verse, a wife also has the right to expect harmony, love and affection from her husband.

This is emphasized in the word "bainakum" which shows the meaning of reciprocity or mutuality between husband and wife in it. This is also an explicit statement regarding the importance of mutuality in managing a household in order to achieve the goal of sakinah mawadah wa rahmah. The phrase "bainakum" also explicitly emphasizes that love or mawadah and rahmah must grow between husband and wife, not just one of them, so that the husband's hope of obtaining peace and love from his wife is also what the wife hopes for. to husband.

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<sup>53</sup> Faqihuddin Abdul Kodir, *Qirā'ah Mubādalāh: Tafsir Progresif untuk Keadilan Gender dalam Islam*, Cet. IV (Yogyakarta: IRCiSoD, 2021), h. 68.

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