

ABSTRAK

Ahmad Said Mubarak. (2023). Konsep Mu'asyarah bi al-Ma'Ruf dalam Keluarga Menurut Al-Qur'an (Kajian Tafsir Metode Muqaran terhadap QS. al-Nisa 19 dalam Tafsir al-Thabari, ibn Katsir dan al-Sya'rawi)

Salah satu upaya untuk menciptakan keluarga ideal adalah dengan membangun relasi yang baik antara suami dan istri. Dalam konsep Islam, hal itu bisa terwujud antara lain melalui konsep mu'asyarah bi al-ma'ruf, sebagaimana diperintahkan dalam al-Qur'an surat al-Nisa ayat 19. Namun arti dan pemahaman umat Islam tentang *mu'asyarah bi al-ma'ruf* masih parsial dan belum komprehensif, sehingga dibutuhkan pengkajian ulang terhadap makna mu'asyarah bi al-ma'ruf dalam al-Qur'an surat al-Nisa ayat 19 berdasarkan pandangan para mufassir.

Tujuan penelitian ini adalah untuk menganalisis dan mengetahui penafsiran *wa'asyiruhunna bi al-ma'ruf* menurut al-Thabari, Ibn Katsir dan al-Sya'rawi, dan mengetahui persamaan dan perbedaan penafsiran tentang *wa'asyiruhunna bi al-ma'ruf* menurut al-Thabari, Ibn Katsir dan al-Sya'rawi.

Pendekatan penelitian yang digunakan adalah kualitatif dengan metode deskriptif analitis, yang secara operasional menggunakan metode tafsir *muqaran*. Sementara teknik pengumpulan datanya melalui teknik dokumentasi. Selanjutnya data tersebut dianalisis dengan tiga aktifitas, yaitu : reduksi data, penyajian dan penarikan kesimpulan.

Hasil dari penelitian ini menunjukkan: *Pertama*, *Wa'asyiruhunna bi al-ma'ruf* menurut al-Thabari adalah perintah kepada suami untuk berlaku baik kepada istrinya dan memenuhi kewajibannya sebagai suami dalam nafkah, baik lahir maupun bathin; Menurut tafsiran Ibn Katsir, bahwa seorang suami harus berbicara sevara halus kepada istrinya dan memperindah perilaku dan sikapnya. Sedangkan ia pun senang jika istri berlaku baik kepadanya. Juga hendaklah mencontoh bagaimana akhlak Rasulullah Saw. Kepada istrinya; al-Sya'rawi berpendapat bahwa seorang suami harus memperlakukan istri didasarkan pada berbagai segi. Sehingga tetap berlaku baik walaupun terdapat kekurangan pada istrinya. Menurutnya, maka *ma'ruf* di atas cinta (*mawaddah*), sehingga menicntai istrinya dakan kondisi apapun. *Kedua*, Imam al-Thabari, Ibn Katsir dan al-Sya'rawi memiliki kesamaan dalam menafsirkan *wa'asyiruhunna bi al-ma'ruf*, bahwa *wa'asyiruhunna bi al-ma'ruf* adalah perintah Allah Swt. Kepada suami untuk memperlakukan istrinya dengan *ma'ruf*. Sedandhkan perbedaan penafsiran dari keitganya dalam hal penekanan makna *ma'ruf*. Imam al-Thabari, menekankan pada aspek akhlak suami kepada istri sebagaimana dicontohkan Rasulullah dalam memperlakukan istri-istrinya. Dan asepk keseimbangan dalam relasi suami istri. Sementara al-Sya'rawi lebih menakankan pada aspek keharusan suami untuk mencintai istrinya sepenuh hati. Kekurangan yang ada pada istrinya tidak menghalanginya untuk bersikap dan berperilaku *ma'ruf* kepadanya.

ABSTRACT

Ahmad Said Mubarak. (2023). The Concept Of Mu'Āsyarah Bi Al-Ma'Rūf In The Family According The Holy Quran (Study The Qur'an, surah al-Nisa verse 19 by muqaran method on the books of Tafsir al-Thabārī, Ibn Katsīr and al-Sya'rawī)

One of the efforts to create an ideal family is by strengthening positive husband-wife relationships. Regarding the Islamic concept, the idea of mu'asyarah bi al-ma'rūf, which is obligatory in Surah al-Nisa verse 19 of the Qur'an, is one way to achieve this. However, the meaning and understanding of Muslims regarding mu'asyarah bi al-ma'rūf is still partial and not comprehensive, so it is necessary to reexamine the meaning of mu'asyarah bi al-ma'rūf in the Qur'an, Surah al-Nisa verse 19, based on the views of the mufassir.

The purpose of this study is to analyze and understand the interpretations of *wa'āsyirūhunna bi al-ma'rūf* by al-Thabārī, Ibn Katsīr, and al-Sya'rawī. This study also aims to identify the similarities and differences in the interpretations of *wa'āsyirūhunna bi al-ma'rūf*.

The *muqaran* method of interpretation was operationally used in the qualitative analytical descriptive research methodology. Meanwhile, the data collection technique was through documentation. Then, three analyses of data reduction, presentation, and conclusion drawing were used to examine the data.

First, based on the results of the study, *Wa ā,'syirūhunna bi al-ma'rūf* according to al-Thabari is a command to husbands to treat their wives well and fulfill their obligations as husbands in terms of financial support, both physical and emotional. According to Ibn Kathir's interpretation, a husband must speak gently to his wife and beautify his behavior and attitude. Just as he would be pleased if his wife treated him well. He should also emulate the character of the Prophet Muhammad (peace be upon him) towards his wives. Al-Sa'rawi argues that a husband must treat his wife based on various aspects. So that he continues to be kind even if there are shortcomings in his wife. According to him, *ma'ruf* is above love (*mawaddah*), so he must love his wife in all circumstances. *Second*, according to the interpretations of Imam al-Thabari, Ibn Kathir, and al-Sha'rawi, *wa 'asyiruhunna bi al-ma'ruf* means that Allah SWT commands a husband to treat his wife with *ma'ruf*. However, there are differences in interpretation between the three in terms of the emphasis on the meaning of *ma'rūf*. Imam al-Thabārī emphasizes the aspect of fulfilling the husband's obligations towards his wife's rights; Ibn Katsīr emphasizes the aspect of the husband's morals towards his wife as exemplified by the Prophet in treating his wives. And the aspect of balance in the husband-wife relationship. Meanwhile, al-Sya'rawī emphasizes the husband's obligation to love his wife wholeheartedly. Any shortcomings in his wife do not prevent him from treating her with *ma'ruf*.