

Exploring the Concept of *Ma'rifatullah* as Preparation for Marriage: Thematic Study of *Tafsir al-Misbah*

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Abstract

This research is motivated by the high divorce rate in Indonesia, which indicates a fragility in marital resilience. The root of the problem often lies in the daily interaction dynamics between partners with different characters and backgrounds. This article aims to explore the concept of *ma'rifatullah* (deep knowledge of Allah) as a fundamental spiritual provision for building household resilience and harmony. To achieve this objective, this study employs a qualitative method with a library research approach and applies thematic interpretation (*tafsir maudu'i*). The primary data source is *Tafsir Al-Misbah* by Muhammad Quraish Shihab, used to analyze QS. Az-Zāriyāt [51]: 56, QS. Al-Baqarah [2]: 2-3, QS. Ar-Rūm [30]: 21, and QS. At-Talāq [65]: 2-3. This is supported by secondary sources such as relevant journals and books. The research findings conclude that *ma'rifatullah* offers a solid spiritual foundation by instilling the values of piety (*taqwa*), patience (*sabr*), gratitude (*shukr*), and trust in God (*tawakkal*). These values serve as a practical guide for couples in navigating conflict and household dynamics. Thus, the internalization of *ma'rifatullah* plays a crucial role as a shield against dissolution and as a bonding agent for realizing a family embodying tranquillity (*sakinah*), love (*mawaddah*), and mercy (*rahmah*).

Keywords: *Ma'rifatullah*, *Marriage*, *Muhammad Quraish Shihab*, *Tafsir al-Misbah*, *Thematic Study*

Introduction

Marriage is a crucial phase in life that demands physical, mental, and emotional readiness, making an understanding of marital readiness essential for those about to

enter into it.¹ Marriage in Islam is regarded as a sacred bond that serves not only social and biological functions but also holds devotional value and contains spiritual and theological dimensions.² The Qur'an affirms it as a sign of Allah's greatness, reflecting His mercy. However, marital resilience is increasingly fragile, as evidenced by the rising divorce rates, particularly in Indonesia.³ Divorce is often chosen by couples when marital problems remain unresolved, although in essence, it is not a goal but rather a calamity within the household.⁴ Divorce is generally caused by four main factors: *nushuz* of the wife (disobedient or rebellious attitude of the wife), *nushuz* of the husband (husband's negligence in fulfilling his obligations), *shiqaq* (quarrels or conflicts triggered by economic problems or lack of appreciation), and *fahishah* (adultery committed by one party).⁵ Although various factors can trigger divorce, the root of the problem often originates from daily interactions within the household. The union of two individuals with different backgrounds inevitably carries the potential for friction.

¹ Jason S. Carroll et al., "Ready or Not?: Criteria for Marriage Readiness Among Emerging Adults," *Journal of Adolescent Research* 24, no. 3 (May 10, 2009): 349-75, <https://doi.org/10.1177/0743558409334253>.

² Benaouda Bensaid, "An Overview of Muslim Spiritual Parenting," *Religions* 12, no. 12 (November 29, 2021): 1057, <https://doi.org/10.3390/rel12121057>; Ayse Elmali-Karakaya, "Interfaith Marriage in Islam: Classical Islamic Resources and Contemporary Debates on Muslim Women's Interfaith Marriages," *Religions* 13, no. 8 (August 10, 2022): 726, <https://doi.org/10.3390/rel13080726>. The theological dimension provides the basis that marriage is a command and a form of obedience to Allah SWT, while the spirituality dimension enlivens marriage with affection, patience, and devotional awareness. The two are interrelated so that marriage is not only valid according to religious law (*sharia*) but also possesses divine value and is tranquilizing.

³ Hanif Hawari, "Angka Perceraian Meningkat, Menag Usul UU Perkawinan Direvisi," *DetikHikmah*, 2025. The divorce rate in Indonesia in 2024 is quite concerning; the Religious Courts Body (Badilag) of the Supreme Court recorded 446,359 divorce cases. This number has increased from the previous year, where divorces in 2023 amounted to 408,347 cases.

⁴ Angga Marzuki, "Divorce Phenomena and Causes : A Case Study of Cilegon City Fenomena Perceraian Dan Penyebabnya : Studi Kasus Kota Cilegon," 2016, 641-76.

⁵ Abdul Aziz, "Fiqh Munakahat" (IAIN Press, 2014). In Islamic jurisprudence (*fiqh*), several causes lead to divorce, among them are: first, *nushuz* or disobedience committed by a wife, which can include violating commands, deviations, and actions that disturb household harmony. Second, *nushuz* of a husband towards his wife; this can involve the husband's negligence and failure in fulfilling his obligations towards his wife, both his physical and intimate duties. Third, *shiqaq*, which is disputes or conflicts that can occur due to multiple factors, such as economic hardship, an indifferent attitude, or a lack of mutual acceptance and respect from both the husband and wife, thus leading to conflict. Fourth, *fahishah*; this term in the Qur'an is typically used to refer to the act of adultery (*zina*). Fahishah is when one party, either the husband or the wife, commits adultery.

The meeting of two individuals with different characters, habits, and natures will certainly cause friction, such as differences in responding to, understanding, and reacting to matters. If both partners can respect each other despite these differences, the marital relationship will proceed harmoniously. Because a good partner is one who understands and can accept their spouse.⁶ *Ma'rifatullah*, interpreted as a profound awareness of Allah's existence and attributes, serves as the primary foundation for shaping a Muslim's personality.⁷ This awareness not only builds a vertical relationship with Allah but also influences the quality of horizontal relationships, including within marriage.⁸ In line with this, Law No. 1 of 1974 states that marriage not only legitimizes a biological relationship but is also a physical and spiritual bond between a man and a woman to form a happy, eternal family based on belief in the One and Only God.⁹ Thus, *ma'rifatullah* not only shapes a Muslim's personal obedience but also becomes the spiritual foundation for building a household through emotional, intellectual, and religious readiness.

The concept of *ma'rifatullah* as a provision for marriage can be understood as a spiritual foundation that integrates emotional, intellectual, and religious readiness in building a household. Several previous studies indicate that marriage is not merely an external bond but also a path to drawing closer to Allah through mutual understanding, patience, and affection. Marital readiness grounded in deep.¹⁰ Marital readiness

⁶ Judith Wallerstein, *The Good Marriage: How and Why Love Lasts* (Plunkett Lake Press, 2019).

⁷ Ilzam Hubby Dzikrillah Alfani, Mukhsin Mukhsin, and Nata Sutisna, "Justice in the Perspective of the Qur'an and the Sacred Texts of Other Religions and Its Contextuality," *Falasifa: Jurnal Studi Keislaman* 15, no. 02 (2024): 162–72, <https://doi.org/10.62097/falasifa.v15i02.1896>.

⁸ M Quraish Shihab, "Tafsir Al-Misbah," *Jakarta: Lentera Hati* 2 (2002), 573; Lisnawati Lisnawati and Zulfi Imran, "Makna Pernikahan Dalam Perspektif Tasawuf," *El-Mujtama: Jurnal Pengabdian Masyarakat* 4, no. 2 (2024), 1204; Uswatun Hasanah, *Konsep Pendidikan Keluarga "Al-Madrasah Al-Ula": Kajian Pemikiran Al-Ghazali* (Yayasan Pendidikan Tinggi Nusantara (YAPTTNU), 2021). Through QS. Ar-Rūm [30]: 21, Allah affirms that the purpose of marriage is to realize tranquility (*sakinah*), loving affection (*mawaddah*), and mercy (*rahmah*). From the Sufi perspective according to Imam Al-Ghazali, marriage is viewed as a means to draw closer to Allah SWT, thereby giving rise to both external and internal happiness. An ideal marriage is built on a foundation of patience (*sabr*), piety (*taqwa*), and gratitude (*shukr*). Therefore, Imam Al-Ghazali emphasizes that to achieve a *sakinah* family, a Muslim must strengthen their devotion (*ibadah*) to Allah SWT.

⁹ M'phun's, "Marriage Law," *Notes and Queries* s2-IX, no. 215 (February 11, 1860): 112–112, <https://doi.org/10.1093/nq/s2-IX.215.112a>.

¹⁰ Efat Sadeghian, Seyed Ali Ghasemi, and Maryam Maddineshat, "Exploring Marriage Beliefs from the Perspectives of Married Students," *Frontiers in Psychology* 16 (February 20, 2025), <https://doi.org/10.3389/fpsyg.2025.1481905>.

grounded in deep knowledge, both physically, psychologically, and spiritually, becomes a crucial factor in creating a *sakinah*, *mawaddah*, and *rahmah* family (a family embodying tranquility, love, and mercy).¹¹ Herein lies the role of *ma'rifatullah* as an inner enlightenment that provides peace of mind, steadfast faith, and wisdom in facing the dynamics of household life.¹² This preparation can be strengthened through premarital counseling that fosters communication skills, conflict resolution, and spiritual commitment.¹³ Furthermore, the division of husband-wife roles as a trust from Allah within the framework of the sociology of religion also becomes a tangible manifestation of internalizing *ma'rifatullah* in married life.¹⁴ Thus, *ma'rifatullah* is not just an abstract Sufi concept but an empirical life principle that supports marital harmony and blessings.¹⁵

Empirically, previous studies consistently demonstrate that *ma'rifatullah* is conceptualized as a gradual, integral spiritual and ethical process oriented toward the holistic formation of human consciousness. Studies by Yusri Mohamad Ramli et al.¹⁶ and Lalu Abdul Gafar and Moh. Bahtiar Ahadi¹⁷ emphasize the Sufi dimension of *ma'rifatullah* as a progressive journey through *shari'ah*, *tariqah*, *haqiqah*, *maqamāt*, and *aḥwāl*, which requires sustained spiritual discipline as well as openness to divine grace.

¹¹ Ulfatmi et al., "Building Sakinah Family Based on Islamic Values of Education," *Indonesian Journal of Islam and Muslim Societies* 15, no. 1 (June 30, 2025): 85–107, <https://doi.org/10.18326/ijims.v15i1.85-107>.

¹² Joni Harnedi and Muchamad Toif Chasani, "Ma'rifatullah Perspektif Abul Mugits Al-Husain Bin Mansur Al-Hallaj," *ISME: Journal of Islamic Studies and Multidisciplinary Research* 2, no. 2 (2024): 41–49.

¹³ Epafras Mario Lumunder et al., "Pengaruh Penggembalaan Pra Nikah terhadap Kesiapan Emosional dan Spiritual Pasangan dalam Memasuki Pernikahan," *ATOHEMA: Jurnal Teologi Pastoral Konseling* 1, no. 3 (2024): 35–46.

¹⁴ Abdul Majid, "Problematika Awal Pernikahan Dalam Sebuah Pernikahan Ideal Dalam Pandangan Sosiologi Agama," *TheJournalish: Social and Government* 5, no. 4 (2024): 525–37.

¹⁵ Teten Jalaludin Hayat Teten et al., "Sufi Ethics and Religious Moderation through a Revisit of Miftah Al-Šudūr for Contemporary Social Harmony," *Jurnal Lektor Keagamaan* 23, no. 1 (June 30, 2025): 211–44, <https://doi.org/10.31291/jlka.v23i1.1311>.

¹⁶ Yusri Mohamad Ramli, Mohd Syukri Abdullah Yeoh, and Rohaimi Rastam, "Ma'rifatullah Menurut Shaykh Hamzah Fansuri," *Jurnal Antarabangsa Alam Dan Tamadun Melayu*, September 30, 2016, <https://doi.org/10.17576/IMAN-2016-0403-04>.

¹⁷ Lalu Abdul Gafar Ghaffar and Moh Bahtiar Ahadi, "Konsep Maqamat Dan Aḥwal Dalam Tasawuf: Tahapan Spiritual Menuju Ma'Rifatullah," *El Muntashir: Journal of Quranic Studies* 1, no. 1 (2025).

Meanwhile, the works of Murni¹⁸ and Maman et al.¹⁹ reinforce the practical function of *ma'rifatullah* within Islamic education, particularly as a foundation for moral formation, life orientation, and awareness of the human role as '*abdullāh* and *khalifah*. Thus, empirically, *ma'rifatullah* is shown to extend beyond a purely theoretical or theological level and to have tangible implications for moral development, spiritual growth, and the overall orientation of human life. However, these studies largely remain focused on individual Sufi practice and educational contexts, leaving the relational and social dimensions of *ma'rifatullah* insufficiently explored.

Building on this gap, the present study is positioned to examine *ma'rifatullah* as a form of spiritual capital within the institution of marriage, namely as a theological, ethical, and practical foundation for constructing spousal relationships. In contrast to earlier studies that emphasize *ma'rifatullah* within the context of individual Sufi journeys or formal education, this research directs its analysis toward how *ma'rifatullah* shapes responsibility awareness, conflict management, moral commitment, and worship-oriented life orientation within marital life. Accordingly, this study contributes to extending the discourse on *ma'rifatullah* from personal and pedagogical domains to the social and relational sphere, while affirming its role as a spiritual foundation that determines the quality of *sakinah*, *mawaddah*, and *rahmah* in marriage.

This article aims to provide a descriptive explanation of *ma'rifatullah* as a provision for marriage or household life, based on the word of Allah in QS. Az-Zāriyāt [51]: 56, QS. Al-Baqarah [2]: 2-3, QS. Ar-Rūm [30]: 21, and QS. At-Talāq [65]: 2-3. These verses affirm the purpose of human creation, which is to worship Allah SWT; describe a believer who believes in the unseen and establishes prayer; depict *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (mercy) as the goals of marriage; and emphasize the importance of fearing Allah (*taqwa*) in facing the dynamics of married life. This article seeks to explain these *ma'rifatullah* verses through an examination of the Tafsir Al-Misbah by Muhammad Quraish Shihab as a primary source, supported by

¹⁸ Murni Murni, "Konsep Ma'rifatullah Menurut Al-Ghazali (Suatu Kajian Tentang Implementasi Nilai-Nilai Akhlak Al-Karimah)," *Ar-Raniry: International Journal of Islamic Studies* 2, no. 1 (2015): 123-46, <https://doi.org/10.22373/jar.v2i1.7420>.

¹⁹ Andewi Suhartini and Ahmad Nurwadjah, "Konsep Pengenalan Terhadap Allah (Ma'rifatullah) Dan Implikasinya Dalam Pendidikan Islam," *Asian Journal of Philosophy and Religion* 1, no. 1 (2022): 37-50.

other scholarly studies to demonstrate that *ma'rifatullah* which encompasses awareness of life's purpose, faith, and obedience to Allah can be applied as a practical guide and provision for building a marriage. This research attempts to answer two main questions. first, how is the concept of *ma'rifatullah* contained in QS. Az-Zāriyāt [51]: 56, QS. Al-Baqarah [2]: 2-3, QS. Ar-Rūm [30]: 21, and QS. At-Talāq [65]: 2-3 interpreted according to Tafsir Al-Misbah; second, how can the application of the values of *ma'rifatullah* in these verses form a strong and harmonious foundation for marriage.

This research departs from the assumption that weak awareness and understanding of *ma'rifatullah* potentially weaken the marital bond, both spiritually and socially, leading to vulnerability to household breakdown. In fact, *ma'rifatullah* is a crucial spiritual foundation for building a harmonious marriage. Because awareness of Allah's presence can foster attitudes of trustworthiness (*amanah*), patience (*sabr*), gratitude (*shukr*), and reliance on God (*tawakkal*), which are keys to marital resilience. Furthermore, couples who understand the values of *ma'rifatullah* as written in the Qur'an have a higher tendency to create a *sakinah*, *mawaddah*, and *rahmah* marriage compared to couples who rely solely on emotional and material factors.

This study uses a qualitative approach by applying a thematic interpretation method. The type of research used is library research, which is a study that attempts to collect various types of literature relevant to the research theme.²⁰ In conducting this study, the author used two data sources, namely primary and secondary sources. The primary source used in this study is the Qur'an. Meanwhile, the secondary source used in this study refers to Tafsir Al-Misbah by Muhammad Quraish Shihab and other references such as journal articles, books, and other sources relevant to the research theme.

The steps used by the author in this study are as follows. first, the author determines the theme. Second, the author searches for and collects verses from the Qur'an. Third, the author grouped the verses based on sub-themes. Fourth, the author analyzed the verses based on the Al-Misbah tafsir. And fifth, the author analyzed the Al-Misbah tafsir's interpretation of the concept of *ma'rifatullah* as provision in marriage.

²⁰ Ilzam Hubby Dzikrillah Alfani, "Eksistensi Manusia Dan Keadilan Sosial Kemanusiaan Perspektif Tafsir Ruh Al-Ma'ani Al-Alusi," *El-Maqra': Tafsir, Hadis Dan Teologi* 3, no. 2 (2023): 46-57, <https://doi.org/elmaqra.v3i2.6318>.

Short Biography of Quraish Shihab and Tafsir Al-Mishbah

M. Quraish Shihab is a prominent Indonesian Muslim scholar, intellectual, and Qur'anic exegete, born in Rappang, South Sulawesi, on 16 February 1944. He comes from a family of ulama; his father, Abdurrahman Shihab, was well known as an educator and Muslim intellectual figure in Indonesia. His early education was undertaken in a pesantren environment, after which he continued his studies at al-Azhar University in Cairo, Egypt, where he earned a doctoral degree in Qur'anic studies and tafsir. This academic background shaped a mode of thought that is moderate, contextual, and dialogical in approaching Islamic texts.²¹

Throughout his intellectual career, Quraish Shihab has been actively engaged as a lecturer, author, and public intellectual, playing a significant role in the development of Qur'anic studies in Indonesia. He has served as Rector of IAIN Syarif Hidayatullah Jakarta, now UIN Jakarta, as well as Minister of Religious Affairs of the Republic of Indonesia. Through his scholarly works, public lectures, and media engagements, he is widely recognized as a scholar capable of bridging the classical tradition of Qur'anic exegesis with the challenges of modern society, particularly within the Indonesian context.²²

His most monumental work is *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*, a complete thirty volume Qur'anic commentary written in Indonesian. This tafsir employs a tahlili approach, with a strong emphasis on linguistic analysis, munasabah or the interconnection between verses, and the social and cultural context of readers.²³ Al-Mishbah seeks to present the messages of the Qur'an in an applicable and relevant manner to contemporary realities while remaining firmly rooted in the classical exegetical tradition.²⁴ Through this work, Quraish Shihab has made a significant contribution to expanding and deepening public access to and understanding of the Qur'an in Indonesia in a more contextual and comprehensive way.

This article is composed based on an awareness of the importance of the spiritual dimension in constructing marriage, which should not be oriented solely

²¹ Mauluddin Anwar, Latief Siregar, and Dan Hadi Mustofa, *Cahaya, Cinta Dan Canda: Biografi M Quraish Shihab* (Lentera Hati Group, 2015).

²² M Quraish Shihab, "Biografi M. Quraish Shihab, Pendidikan Dan Karyanya," 2012.

²³ Ali Geno Berutu, "Tafsir Al-Misbah Muhammad Quraish Shihab," 2019.

²⁴ Zaenal Arifin, "Karakteristik Tafsir Al-Misbah," *AL-IFKAR: Jurnal Pengembangan Ilmu Keislaman* 13, no. 1 (2020): 282.

toward legal and social aspects but also toward the formation of profound God consciousness. Amid the growing challenges of modern family life, such as conflict, relational inequality, and a crisis of meaning in marriage, an examination of the concept of *ma'rifatullah* in *Tafsir al-Mishbah* becomes relevant for uncovering how the Qur'an, through Quraish Shihab's interpretation, situates the husband wife relationship within a framework of knowing and serving God. *Tafsir al-Mishbah* is selected as the primary reference due to its contextual, communicative, and applicative interpretive character, as it not only explains Qur'anic verses linguistically and structurally but also emphasizes ethical and spiritual messages that are relevant to contemporary Muslim family life. Using a thematic approach, this article aims to present a theological and ethical foundation that is rooted in the classical exegetical tradition while remaining sensitive to modern socio cultural contexts, thereby enriching the normative and contextual discourse on Islamic marriage.

The Concept of *Ma'rifatullah* in the Qur'an and the Application of *Ma'rifatullah* Values as Provisions in Marriage

Figure 1: *Ma'rifatullah* as a foundation for marriage from a Qur'anic perspective

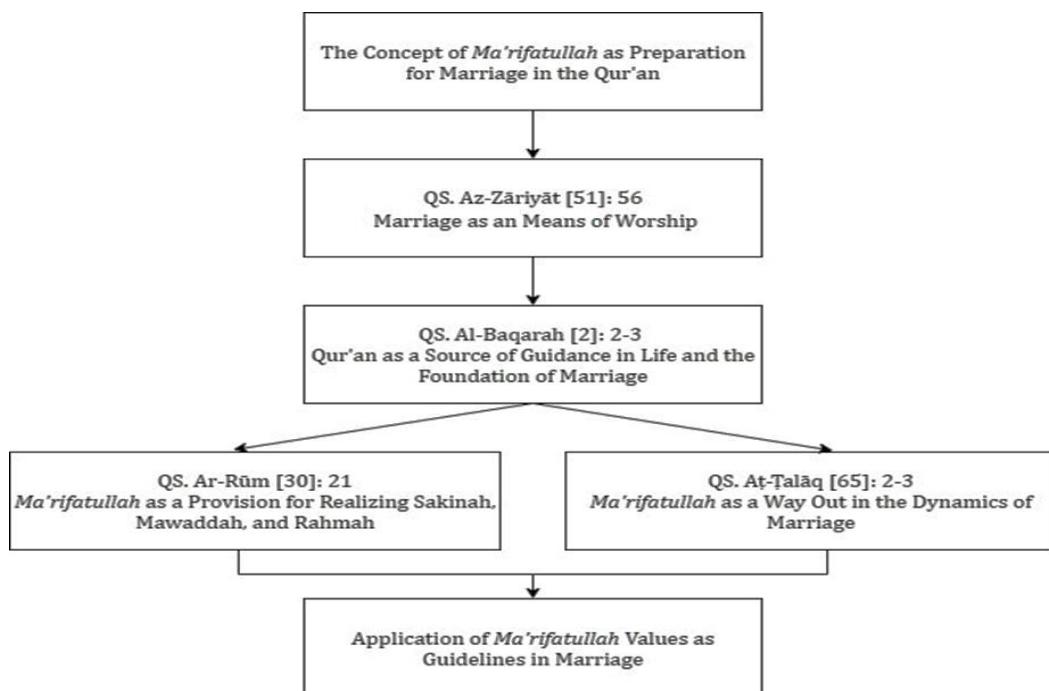


Figure 1 presents a conceptual framework of *ma'rifatullah* (knowledge of Allah) as foundational preparation for marriage from a Qur'anic perspective. The framework originates from the core principle that marriage constitutes not only a physical union but also an act of devotion to Allah SWT (QS. Az-Zāriyāt [51]: 56). The Qur'an is established as the ultimate life guide and the primary foundation for building a marriage (Q.S. Al-Baqarah [2]: 2-3). From this foundation, *ma'rifatullah* operates in two key dimensions. first, as a means to achieve a household characterized by *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (mercy) (QS. Ar-Rūm [30]: 21); and second, as a guideline for conflict resolution when navigating marital challenges (QS. At-Talāq [65]: 2-3). Consequently, this framework culminates in the application of *ma'rifatullah* as essential preparation for a marriage that is worship-oriented, harmonious, and blessed.

Definition of *Ma'rifatullah*

The term *ma'rifah* is mentioned 71 times in the Qur'an.²⁵ It originates from the Arabic root 'arafa-ya'rifu-ma'rifatan, which means to know, recognize, or understand something clearly.²⁶ According to Abdul Munir Mulkhan,²⁷ *ma'rifah* is spiritual intelligence and the human ability to comprehend and realize the presence of Allah in all aspects of life, as well as knowledge of God and closeness to Him.²⁸ *Ma'rifah* is a branch of Sufism that plays an important role in human life by enabling a deeper understanding of the Creator. This can be achieved through Islamic teachings such as the Qur'an, Hadith, or other Sunnah of the Prophet, which were internalized in the life

²⁵ Budi Pracoyo, "Qur'an Soft" (Bandung, 2008).

²⁶ Muhammad Fuad 'Abd Al-Baqy, *Al-Mu'jam Al-Mufahras Li Alfaz Al-Quran Al-Karim* (Dar al-Fikr, 1981); A.W. Munawwir, *Kamus Al-Munawwir* (Surabaya: Pustaka Progressif, 2018). In contrast to the term 'ilm, which emphasizes general and rational knowledge, *ma'rifah* conveys a deeper meaning of intimate, personal recognition accompanied by inner awareness. This signifies that *ma'rifah* is not merely formal knowledge but an experiential understanding born from a process of profound and intimate acquaintance.

²⁷ S.U. Prof. Dr. Abdul Munir Mulkhan, *Ntisari Ajaran Syekh Siti Jenar* (PT. Buku Kita, 2017).

²⁸ A Gani, "Pendidikan Tasawuf Dalam Pembentukan Kecerdasan Spiritual Dan Akhlakul Karimah," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, no. 2 (January 30, 2020): 275-86, <https://doi.org/10.24042/atjpi.v10i2.5847>.

of the Messenger of Allah SWT.²⁹ Although the literal word *ma'rifah* is not always used, it is closely related to spiritual concepts in the Qur'an and can be deeply explored as the essence of Sufi practice, derived from the substance of various messages in the Qur'an.³⁰

When combined with the word Allah to form *ma'rifatullah*, this term means a deep recognition and understanding of Allah SWT, whether through textual evidence (the Qur'an and Hadith), rational reasoning, or spiritual experience.³¹ *Ma'rifatullah* is not merely acknowledging Allah's existence, but also being conscious of His attributes, comprehending His greatness, and being mindful of Him in every aspect of life.³² With this definition, *ma'rifatullah* becomes a primary foundation for a believer in worship, morality, and life management, including in preparing for marriage as part of the path of servitude to Allah SWT.

Ma'rifatullah plays a fundamental role as preparation for marriage, as a deep recognition of Allah guides a person to understand the true purpose of life and marriage itself.³³ With this foundation, a married couple will view marriage not only as a physical bond but also as an act of worship and a trust that must be carried out with full responsibility. Awareness of Allah's presence fosters mutual respect, emphasizes compassion, and enables control of ego during conflicts. Thus, *ma'rifatullah* serves as a source of spiritual strength that preserves the integrity of the household and guides the couple toward a family characterized by *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (mercy).

Ma'rifatullah as Preparation for Marriage

The Qur'an serves as a guide for human life, including explicitly providing guidance to understand the concept of *ma'rifatullah* as a provision for marriage. The

²⁹ Robingatun, Fidia Astuti, and Abdul Wasik, "Sufism Revisited: A Comprehensive Analysis of Emha Ainun Najib's Philosophical Contributions to Modern Society," *Journal of Islamic Thought and Civilization* 14, no. 1 (June 14, 2024): 352–71, <https://doi.org/10.32350/jitc.141.21>.

³⁰ Hasbiyallah Hasbiyallah and Mahli Nurul Ihsan, "Konsep Pengenalan Allah (Ma'rifatullah) Implikasinya Terhadap Pendidikan Agama Islam," *Jurnal Perspektif* 3, no. 1 (2019): 1–14.

³¹ Sarah Ulfah, "Konsep Ma'rifatullah Dalam Kitab Umm Al-Barahain Karya Imam Sanusi: Analisis Inti Pendidikan Akidah," *Tadabbur: Jurnal Peradaban Islam* 4, no. 1 (2022): 46–61.

³² Mohammed Rustom, "Recognizing Recognition: Ma'rifa in Sufi Thought," *Journal of Islamic Studies*, September 16, 2025, <https://doi.org/10.1093/jis/etaf036>.

³³ Fatmawati Fatmawati, "Pernikahan Sakinah Perspektif Al-Qur'an" (Fakultas Ushuluddin dan Pemikiran Islam, 2024).

following are verses that can serve as a guide to understand the concept of *ma'rifatullah* as a preparation for marriage.

a. QS. Az-Zāriyāt [51]: 56: Marriage as a Means of Worship

The primary purpose of human creation is to attain spiritual awareness of Allah's existence, oneness, and authority, which is then realized through worship and obedience, in accordance with Allah's statement in QS. Az-Zāriyāt [51]: 56.

وَمَا خَلَقْتُ الْجِنَّ وَالْأَنْسَ إِلَّا لِيَعْبُدُونَ

"And I did not create the jinn and mankind except to worship Me"

According to Muhammad Quraish Shihab in *Tafsir Al-Misbah*, this verse not only affirms the core message contained within it but also implies that Allah's actions, such as creation, the sending of messengers, and the provision of sustenance, involve His angels. Nevertheless, the verse emphasizes the obligation to worship Allah alone, which is why its wording is structured in a singular form directed solely towards Him without involving any other party. In his explanation, worship is divided into two forms, *ibadah mahdhah* (pure worship), which refers to worship whose form, measure, and time have been stipulated by Allah SWT, such as prayer, zakat, fasting, and pilgrimage; and *ibadah ghairu mahdhah* (non-pure worship), which encompasses all outward and inward activities intended to draw closer to Allah SWT, including the relationship between husband and wife when conducted in accordance with the stipulations of Islamic law.³⁴

In interpreting this verse, Muhammad Quraish Shihab cites the explanation of Sayyid Qutb, noting that although brief, this verse contains a profound essence and opens itself to numerous meanings. The existence of jin and humankind has a primary purpose devotion to Allah SWT. Whoever fulfills it has realized the essence of their creation, while whoever neglects it will live without direction and end in futility. In this context, the intended meaning of *ibadah* (worship) is not limited solely to ritual practices, as it is impossible for humans to spend their entire lives engaged only in ritual worship. Indeed, Allah enjoins various other activities that occupy the majority of their lives. Therefore, the meaning of *ibadah* in this verse encompasses all forms of servitude,

³⁴ Muhammad Quraish Shihab, *Tafsir Al-Misbah Jilid 13* (Jakarta: Lentera Hati, 2002).

including both *ibadah mahdhah* (pure worship) and other activities intended to draw closer to Allah SWT.³⁵

This verse explicitly affirms the primary purpose of human creation, which is to worship Allah SWT. Furthermore, Muhammad Quraish Shihab provides a deeper emphasis by citing the interpretation of classical scholars that the term *liya'budūn* not only means to worship in a ritual sense but also *liya'rifūn* so that humankind may know Allah SWT. True worship cannot emerge without being accompanied by a profound awareness and recognition of Allah SWT. *Ma'rifatullah* (knowledge of Allah) becomes the foundation of worship and the spirit that animates every human deed. In this regard, Muhammad Quraish Shihab also emphasizes that knowing Allah is not merely a theoretical aspect but must manifest tangibly in one's attitude of obedience and in making Allah the ultimate goal. Marriage in Islam is not merely a biological or social bond but a means of worshipping Allah SWT.³⁶

With the concept of *ma'rifatullah* as a provision for marriage, couples will realize that their life's purpose is to journey together towards Allah SWT. Furthermore, this awareness will clarify that a spouse is not merely a means to fulfill worldly needs, but a trust (*amanah*) that must be upheld as a form of devotion to Allah SWT. Thus, Muhammad Quraish Shihab's interpretation of QS. Az-Zāriyāt [51]: 56 elucidates that the purpose of human creation is *ma'rifatullah* (knowing Allah), actualized through worship. This understanding serves as essential preparation for marriage, ensuring it is not solely oriented toward external considerations but is fundamentally focused on attaining Allah's pleasure.

b. QS. Al-Baqarah [2]: 2-3: The Qur'an as a Source of Guidance in Life and a Foundation for Marriage

Before building the foundation of a household, every individual requires a clear and correct guide for life. In this context, this section will examine QS. Al-Baqarah [2]: 2-3, which affirms the function of the Qur'an as a guidance (*hudan*) for the righteous. The discussion will focus on how this Holy Scripture serves not only as a source of

³⁵ Shihab.

³⁶ Nurliana Nurliana, "Pernikahan Dalam Islam Antara Ibadah Dan Kesehatan Menuju Keselamatan," *Al-Mutharrahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan* 19, no. 1 (2022): 39-49.

universal life guidance but also as the primary foundation and compass in establishing a marital institution based on piety, harmony, and sincerity.

ذلِكَ الْكِتَبُ لَا رَبَّ لَهُ مِنْ دُولَةٍ يُؤْمِنُونَ بِالْغَيْبِ وَيَقِيْمُونَ الصَّلَاةَ وَمَا رَزَقْنَاهُمْ يُنفِقُونَ

“This (Qur'an) is a clear guidance for those who are mindful of Allah, who believe in the unseen, establish prayer, and spend out of what We have provided for them.”

According to Muhammad Quraish Shihab in *Tafsir Al-Misbah*, the term *kitāb* refers to the Qur'an. The use of a distal demonstrative (*dhālika*) indicates that the Qur'an holds an exceedingly sublime status, existing beyond the reach of creation as it originates from Allah SWT. Meanwhile, the use of the proximal demonstrative *hādhā* (in other contexts) emphasizes its closeness to human nature. The Qur'an is presented without any trace of doubt (*rayb*), and it simultaneously serves as rational and emotional evidence for the truth of its source and the clarity of its content. Some scholars interpret the term *rayb* as inner anxiety, as doubt essentially stirs restlessness in the soul. Other scholars argue that the doubt referred to in this verse is not *shakk*, which denotes a state of equilibrium between acceptance and rejection. Instead, *rayb* is considered a degree below *shakk*. Consequently, this verse does not entirely negate the possibility of uncertainties that have not yet reached the level of *shakk*. In this way, the term *rayb* accommodates the early developmental stages of faith.³⁷

In *Tafsir Al-Misbah*, it is explained that the meaning of *taqwa* is to avoid, which encompasses three levels. First, avoiding disbelief by having faith in Allah SWT. Second, striving to carry out Allah's commands and abstain from His prohibitions. Third, the highest level is avoiding everything that may distract the mind from Allah SWT. Thus, the righteous (*muttaqīn*) are those who prepare their souls to receive guidance, or those who have already received guidance but constantly seek more, for Allah's guidance is boundless. Therefore, *taqwa* is not a specific level of obedience but a designation for every believer who performs righteous deeds. Anyone who practices some of these deeds can be called righteous, even if at different levels.³⁸ Furthermore, the third verse describes several characteristics of the righteous. Furthermore, the third verse outlines several attributes of the righteous. First, believing in the unseen, the ultimate form of

³⁷ M Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Quran Surah Al-Fatiyah-Surah Al-Baqarah*, vol. 01 (Jakarta: Lentera Hati, 2002).

³⁸ William C Chittick and Mohammed Rustom, “Recognition (Ma‘rifa),” *St Andrews Encyclopaedia of Theology*, 2025.

which is faith in Allah SWT. Second, establishing prayer in accordance with its conditions and pillars. Third, spending part of the sustenance granted by Allah SWT, whether in the form of wealth or otherwise, through both obligatory and voluntary means. Furthermore, it includes believing in the Qur'an by affirming all its contents and firmly believing that it was revealed by Allah SWT. This also encompasses faith in the divine revelations sent down to the messengers and the conviction in the existence of the Hereafter.³⁹

QS. Al-Baqarah [2]: 2–3 emphasizes that the Qur'an is a noble source of guidance for the righteous, who are characterized by their belief in divine revelation and the Hereafter, their establishment of prayer, and their faith in the unseen.⁴⁰ Since a profound understanding of Allah leads to transcendental awareness, piety, and a lifestyle based on His pleasure, these values align with the concept of *ma'rifatullah*. As spouses recognize that marriage is an act of worship and are able to face marital challenges with steadfast faith, *ma'rifatullah* forms a solid foundation within the context of marriage. A household grounded in *ma'rifatullah* is more likely to attain *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (mercy).

c. QS. Ar-Rūm [30]: 21: *Ma'rifatullah* as a Provision for Realizing *Sakinah*, *Mawaddah*, and *Rahmah*

As the primary foundation for building a resilient household, this article will examine QS. Ar-Rūm [30]: 21, which introduces the concepts of tranquility (*sakinah*), love (*mawaddah*), and compassion (*rahmah*). The analysis will focus on how *Ma'rifatullah* (knowing Allah) serves not only as a goal but also as an essential provision for tangibly realizing these three pillars of familial happiness.

وَمِنْ أَنْتُمْ أَنْ خَلَقْتُمْ لَكُمْ مِنْ أَنْفُسِكُمْ أَرْوَاحًا تُسْكِنُكُمُ الْأَيْمَانَ وَجَعَلْتُمْ لَيْكُمْ مَوْدَةً وَرَحْمَةً لِمَنِ اِنْتَ لَيْتَ لِقَوْمٍ يَتَفَكَّرُونَ
“Among His signs is that He created mates for you from among yourselves so that you may find tranquility in them. He placed between you affection and mercy. Indeed, in that are signs for a people who reflect.”

³⁹ Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Quran Surah Al-Fatiyah-Surah Al-Baqarah*.

⁴⁰ Mohamad Abdullah Alsaeid and Hady Hussein Abdalla Farag, “Analysis of the Alignment of Speech with the Requirements of Context in the Qur'an A Methodological and Foundational Study,” *Journal of Posthumanism* 5, no. 4 (2025): 374–406.

In *Tafsir Al-Misbah* it is explained that this verse alludes to one of the signs of Allah's power the creation of His creatures in pairs. According to Muhammad Quraish Shihab life will proceed in tranquility and peace when humans live in pairs. In this context, Allah also bestows *mawaddah* (love) and *rahmah* (compassion) upon every couple. The verse uses the word *taskūnū*, derived from the root *sakana*, meaning to rest or be calm from various preoccupations. This inner tranquility is what can be realized through marriage. Furthermore, *mawaddah* is interpreted by Muhammad Quraish Shihab as a path that motivates one to disregard worldly pleasures for the happiness of others. In practice, *mawaddah* is manifested in a husband's readiness to defend his wife from the moment the marital bond is established, and in a wife's willingness to leave her family to build a life together with her husband.⁴¹

Furthermore, *rahmah* is understood as a compassion that is broader and deeper than *mawaddah*. While *mawaddah* emphasizes the emotional aspect, such as love and sacrifice, *rahmah* emphasizes the spiritual and moral aspects, including mutual forgiveness, protection, respect, and overlooking one's partner's shortcomings. *Rahmah* ensures that the marital relationship is not solely based on passionate love, but also on sustained care, sincerity, and tenderness, even when that initial passion begins to fade. Thus, *rahmah* serves as a crucial foundation for the long-term sustainability of a household.⁴²

In his commentary on QS. Ar-Rūm [30]: 21, *Tafsir Al-Misbah* emphasizes that Allah grants tranquility (*sakinah*), love (*mawaddah*), and mercy (*rahmah*), making marriage a sacred bond and a path to attaining inner peace.⁴³ *Ma'rifatullah* or profound knowledge of Allah SWT, plays a crucial role in realizing these values, as awareness of Allah's presence cultivates sincere love, selfless sacrifice, and compassion rooted in spirituality and morality.

A household grounded in *ma'rifatullah* is more likely to achieve *sakinah*, *mawaddah*, and *rahmah*, as it is built not only on love but also on piety, mutual respect, and resilience in facing challenges.

⁴¹ Muhammad Quraish Shihab, *Tafsir Al-Misbah Jilid 11* (Jakarta: Lentera Hati, 2002).

⁴² Shihab.

⁴³ Muhammad Farouq Auni Syafi, Kasman Kasman, and Fawaiz Fawaiz, "Reinterpreting the Function of Spouse in Marital Harmony in the Contemporary Era: A Hermeneutic Inquiry of Traditional *Tafsīr* and *Iḥyā'Ulūm Al-Dīn*," *Alfuad: Jurnal Sosial Keagamaan* 9, no. 2 (2025): 140-55, <https://doi.org/https://dx.doi.org/10.31958/jsk.v9i2.15594>.

d. QS. At-Talāq [65]: 2-3: *Ma'rifatullah* as a way out in the dynamics of marriage

In navigating the journey of marital life, Muslim couples often face various dynamics and tests that challenge the resilience of their marriage.⁴⁴ This section will thoroughly examine the explanation of QS. At-Talāq [65]: 2-3, which promises a way out and sustenance from unexpected sources for those who are righteous. The analysis will focus on how *Ma'rifatullah* (knowing Allah) serves as the key to internalizing this divine promise, thereby providing steadfastness, solutions, and ease in confronting every wave of challenges in household life.

فِإِذَا بَلَغُنَّ أَجْلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوْا الشَّهَادَةَ اللَّهُ بِدِلْكُمْ يُوْعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ هُوَ مَنْ يَتَّقِيَ اللَّهَ يَعْلَمُ لَهُ مُخْرِجًا لَا وَيْرَقَةٌ مِنْ حَيْثُ لَا يَخْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ لَمَّا
اللَّهُ بَالْعُلُوْ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قُدْرًا

"When they have reached the end of their waiting period, either retain them in kindness or release them in kindness, and call to witness two just witnesses from among you, and let the testimony be upheld for the sake of Allah. That is advised to those among you who believe in Allah and the Last Day. Whoever fears Allah, He will make a way out for him. And provide for him from where he does not expect. Whoever relies on Allah, He will suffice him. Indeed, Allah has made a measure for all things."

In Tafsir Al-Misbah, QS. At-Talāq [65]: 2-3 instructs that a husband who wishes to reconcile with or divorce his wife must do so in a dignified manner. He should not dwell on past mistakes, cause her emotional distress, or expose her shortcomings. Additionally, the divorce process must be witnessed by two just Muslim individuals. The verse then emphasizes the importance of *taqwa* (consciousness of Allah). By adhering to His commandments and avoiding His prohibitions, Allah will provide a way out of all difficulties, including those within marriage, and grant sustenance, whether worldly or spiritual, from unexpected sources. Therefore, there is no need for anxiety or suffering when obeying Allah's commands (through *taqwa*), for Allah will suffice all needs, as He is the ultimate cause of all causes.⁴⁵

⁴⁴ Renata Pomarańska, "Storytelling as a Method of Supporting Couples in Crisis in the Framework of Religious Community Activities," *Religions* 16, no. 6 (May 30, 2025): 705, <https://doi.org/10.3390/rel16060705>.

⁴⁵ Muhammad Quraish Shihab, *Tafsir Al-Misbah Jilid 14* (Jakarta: Lentera Hati, 2002).

According to Muhammad Quraish Shihab, the third verse clarifies that sustenance (*rizq*) is not limited to material forms contentment of the heart is an inexhaustible wealth. Additionally, some forms of sustenance are passive, as illustrated by the example of two individuals with different salaries. The first person earns five million per month but their family frequently falls ill, while the second earns two million per month yet enjoys health and inner peace. This demonstrates that sustenance is not always material but also spiritual. The verse promises provision and sufficiency for those who practice *taqwa* (consciousness of Allah).⁴⁶

QS. At-Talāq [65]: 2-3, as explained in Tafsir Al-Misbah, emphasizes that marriage or divorce must be conducted in a dignified manner, grounded in piety (*taqwa*), and must avoid causing harm or exposing the faults of one's partner. These verses demonstrate that *taqwa* opens a way out of life's difficulties and provides sustenance that is not merely material but also encompasses inner tranquility and spiritual well-being.⁴⁷ This aligns with the concept of *ma'rifatullah*, as deeper knowledge of Allah fosters conviction that all marital affairs are within His dominion. Thus, *ma'rifatullah* serves as a vital foundation in marriage, cultivating attitudes of patience, contentment, and trust in Allah (*tawakkal*). This results in a household characterized by tranquility, justice, and gratitude, even when confronting various challenges.

Application of *Ma'rifatullah* Values as Guidelines in Marriage

In Islam, marriage is not merely a physical bond between two individuals, but a means of worship highly valued in the sight of Allah SWT.⁴⁸ This is affirmed in QS. Az-Zāriyāt [51]: 56, which states that the primary purpose of the creation of jin and humans is to worship Allah SWT. Muhammad Quraish Shihab argues that worship is not limited to *ibadah mahdhah* (prayer, zakat, fasting) but encompasses all activities intended to draw closer to Allah SWT, including marital life and the relationship between husband and wife. The term *liya'budūn* in this verse can also be understood as *liya'rifūn*, meaning

⁴⁶ Shihab.

⁴⁷ Uswatun Khasanah, "Konsep Takwa Dalam Surat Ath-Thalaq Kajian Tafsir Al-Misbah," *Al Karima* 5, no. 1 (2021): 78-91; Sara Kadir, "The Practice of Remembrance: Qur'anic Techniques for Mindfulness and Wellbeing," in *Mindfulness and Wellbeing: An Islamic Perspective* (Springer, 2025), 65-113.

⁴⁸ Arbanur Rasyid and Fatahuddin Aziz Siregar, "Interreligious Marriages: Can Couples in Interfaith Marriages Live a Happy Life?," *AHKAM: Jurnal Ilmu Syariah* 25, no. 1 (2025): 159-76.

to know Allah SWT. Thus, the application of *ma'rifatullah* in QS. Az-Zāriyāt [51]: 56 emphasizes the necessity for spouses to know Allah SWT, as it forms the foundational basis of worship (marriage). When marriage is conducted with the awareness of *ma'rifatullah*, couples mutually recognize that the purpose of life is to journey together towards Allah SWT, and they no longer view their spouse merely as a means to fulfill worldly desires but as a trust (*amanah*) to be upheld as an act of devotion to Him.⁴⁹

Furthermore, the Quran serves as a guidance for the righteous. The characteristics of the righteous include believing in the unseen, with the highest form of this belief being faith in Allah SWT, establishing prayer, and spending from the sustenance they have been granted, as explained in QS. Al-Baqarah [2]: 2-3.⁵⁰ According to Muhammad Quraish Shihab, *taqwa* encompasses three levels: avoiding disbelief, fulfilling Allah's commands while refraining from His prohibitions, and the highest level, which is guarding the heart against negligence toward Allah SWT.

The application of *ma'rifatullah* (knowing Allah), in this context necessitates that spouses maintain *taqwa* toward Allah SWT. The essence of *taqwa* is the practical manifestation of *ma'rifatullah* in daily life. A household built upon faith and *taqwa* will have a strong foundation.⁵¹ This is reflected when both husband and wife cultivate the awareness that marriage is an integral part of worship.⁵² With this awareness, they consistently remember Allah in every action, mutually support each other in performing prayer, and spend their sustenance in His cause. Thus, the Quran truly functions as a guide in facing the various trials of marital life.⁵³

In QS. Ar-Rūm [30]: 21, it is explained that one of the signs of Allah's greatness is the creation of spouses from among humankind to attain *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (mercy). Muhammad Quraish Shihab

⁴⁹ Abdul Mujib, Ridwan Rustandi, and Asep Iwan Setiawan, "Corporate Da'wa Based on Spiritual Capital: Internalizing the Concept of Ihsan in Corporate Work Culture in Indonesia," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 21, no. 1 (June 30, 2025): 14-35, <https://doi.org/10.18196/afkaruna.v21i1.26800>.

⁵⁰ Achris Achsanudtaqwin, "Karakteristik Orang Yang Bertakwa Perspektif M. 80 Quraish Shihab (Telaah QS. Al-Baqarah Ayat 3-5)," *Shad: Jurnal Ilmu Al-Qur'an Dan Tafsir* Volume 1, no. 2 (2023): 78-90.

⁵¹ Awaliyah Fitri, Sofia Ratna, and Mahmud Mahmud, "The Meaning of Ma'rifatullah and How It Affects Islamic Education," *TAJID* 29, no. 1 (2022): 47.

⁵² Shabnam Banoo and Tanveer Ahmed, "Rules of Marriage in Islam: A Comprehensive Analysis," *Journal of Emerging Technologies and Innovation Research (JETIR)*, 2024.

⁵³ Muhammad Quraish Shihab, *Tafsir Al-Misbah Jilid 1* (Jakarta: Lentera Hati, 2002).

interprets *sakinah* as the inner peace that arises from living in partnership, *mawaddah* as a love that inspires sacrifice for the happiness of one's spouse, and *rahmah* as compassion manifested through spiritual and moral actions such as mutual protection, forgiveness, and respect. These three qualities cannot flourish without awareness of Allah (*ma'rifatullah*). Through consciousness of Allah's presence, love is safeguarded from selfishness, sacrifice arises from sincerity, and compassion is rooted in spirituality. With *ma'rifatullah* (knowing Allah), a household is not solely based on worldly matters but is founded upon faith. This includes trust in Allah to guide every step within the family, *taqwa* (fulfilling Allah's commands and avoiding His prohibitions) which fosters virtuous behavior, and a commitment to seeking Allah's pleasure. Thus, it becomes possible to realize a family characterized by *sakinah*, *mawaddah*, and *rahmah*.

However, marital life does not always proceed smoothly. Conflict and trials are inherent aspects of marriage. QS. At-Talāq [65]: 2-3 emphasizes that both marriage and divorce must be conducted in a dignified manner, grounded in piety (*taqwa*), and must avoid causing harm or exposing the faults of one's partner. These verses demonstrate that *taqwa* opens a way out of life's difficulties and provides sustenance that extends beyond material provisions to include inner tranquility and spiritual well-being. Thus, *ma'rifatullah* (knowing Allah) serves as a crucial key in navigating marital dynamics, as awareness of Allah cultivates attitudes of patience, trust in Allah (*tawakkal*), and contentment (*ridha*). Couples grounded in *ma'rifatullah* recognize that all marital affairs are under Allah's authority, fostering a sense of calm when facing challenges and strengthening the resilience of their relationship.

Therefore, *ma'rifatullah* (knowledge of Allah) is an essential foundation for marriage. It transforms marriage into an act of worship, establishes the household upon faith and piety, cultivates *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (mercy), and serves as a source of strength in navigating life's challenges. Through *ma'rifatullah*, couples realize that the ultimate purpose of marriage is not merely worldly happiness but a shared journey toward Allah and His divine pleasure.

Conclusion

The concept of *ma'rifatullah* (deep knowledge of Allah) serves as a crucial foundation for marriage, as elucidated in QS. Az-Zāriyāt [51]: 56, QS. Al-Baqarah [2]: 2-3, QS. Ar-Rūm [30]: 21, and QS. At-Ṭalāq [65]: 2-3. Based on these verses, it can be concluded that marriage is both an act of worship and a trust bestowed by Allah SWT. The values of *ma'rifatullah* embedded in these verses including piety (*taqwa*), sincere love, compassion, sacrifice, patient acceptance (*ridha*), and reliance on Allah (*tawakkal*) empower couples to endure challenges within marital life. Consequently, marriages built upon the principle of *ma'rifatullah* are more likely to realize tranquillity (*sakinah*), loving affection (*mawaddah*), and mercy (*rahmah*), thereby strengthening marital resilience.

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