

Building a Harmonious Family in the Qur'an: An Analysis of Sternberg's Theory of Love on Household Harmony

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Abstract: Family harmony is a fundamental human aspiration, significantly impacting the religious and educational development of children as they witness their parents' lives. This study explores the construction of a harmonious family according to the Qur'an, using Sternberg's love theory, which posits that an ideal marriage is built on three components: intimacy, passion, and commitment. Similarly, the Qur'an describes a harmonious family through the concepts of *sakinah*, *mawaddah*, and *rahmah*. This research is a library research study, utilizing data from various books and literature. The descriptive-analytical approach is employed to present and analyze the data in alignment with the Qur'an. The findings reveal that Sternberg's love theory aligns with the Qur'anic perspective on maintaining a healthy family sexual relationship, illustrated by the components of intimacy and passion, as reflected in the Qur'anic verses Al-Baqarah 2:223, An-Nisa' 4:19, and Al-Baqarah 2:187. These verses underscore the significance of sexual relations within the family. Additionally, the commitment component corresponds to the union of husband and wife in all matters, as depicted in An-Nisa' 4:1.

Keywords: *Family, Harmony, Sternberg's Love Theory*

Abstrak: Keharmonisan keluarga merupakan aspirasi mendasar manusia yang sangat mempengaruhi perkembangan agama dan pendidikan anak-anak sebagai saksi kehidupan orang tua mereka. Penelitian ini mengeksplorasi bagaimana membangun keluarga harmonis menurut Al-Qur'an dengan menganalisis teori cinta Sternberg yang menyatakan bahwa pernikahan ideal dibangun di atas tiga komponen: keintiman, gairah, dan komitmen. Demikian pula, Al-Qur'an menggambarkan keluarga harmonis melalui konsep *sakinah*, *mawaddah*, dan *rahmah*. Penelitian ini merupakan penelitian kepustakaan yang memanfaatkan data dari berbagai buku dan literatur. Pendekatan deskriptif-analitis digunakan untuk menyajikan dan menganalisis data sesuai dengan Al-Qur'an. Hasil penelitian menunjukkan bahwa teori cinta Sternberg sejalan dengan perspektif Al-Qur'an tentang mempertahankan hubungan seksual keluarga yang sehat, yang diilustrasikan oleh komponen keintiman dan gairah, sebagaimana tercermin dalam ayat-ayat Al-Qur'an Al-Baqarah 2:223, An-Nisa' 4:19, dan Al-Baqarah 2:187. Ayat-ayat ini menekankan pentingnya hubungan seksual dalam keluarga. Selain itu, komponen komitmen sesuai dengan kesatuan suami istri dalam semua hal, sebagaimana digambarkan dalam An-Nisa' 4:1.

Kata Kunci: *Keluarga, Keharmonisan, Teori Cinta Sternberg*

Introduction

Every parent has a responsibility and also thinks about and strives to always create and maintain a good and effective relationship between parents and their children, so that parents always try to improve goodness and harmony in family life, this is a material awareness for humans who are parents, because only with a harmonious relationship, the activities of running life in the family even in other aspects of life can run effectively and comfortably, with this many humans who continue to strive in their lives in order to get a harmonious family life.¹

Harmony in living a family life when it is embedded in a family, will automatically create positive values and religious values. Therefore, family harmony has an influence on the development of religious activities and education of children as witnesses in the lives of their parents. The creation of a harmonious family can help children discover their potential and deepest interests, and encourage them to carry out positive activities. But in reality, there are families that are not harmonious for several reasons, such as divorced parents, parents who are busy with their own work, their lives far away from their children, and children who often live with their grandparents, or often have fun with friends, so that the affection expected from children cannot be fulfilled optimally. This is also an obstacle in the continuation of family life.²

The concept of harmony in the family, is an important role in the Qur'an in the life of servants who carry out the duties as caliphs on earth, because however we can admit, in human life can not be separated from the concept of family (spouse / marriage), and in the family has become a goal for Muslims, namely to increase servitude to Allah. This achievement certainly requires the warmth of relationships in the family (couple) or more familiarly called a harmonious family. The Qur'an provides lessons for all humans on what is called a harmonious family and the concepts in a harmonious family, including by giving a parable with clothes that the woman as clothes for men, as well as men as clothes for women, this can be understood, that life in the family takes care of each other both in terms of their personality and in their togetherness. This parable of clothing, also leads to both partners in uniting commitments, so that in organizing life, especially family

¹ Farida Yunistiati et al., 'Family Harmony, Self-Concept and Adolescent Social Interaction', *Persona: Indonesian Journal of Psychology* 3, no. 01 (December 20, 2014), <https://doi.org/10.30996/persona.v3i01.371>.

² Noffi Yanti, 'Realizing Household Harmony Using Family Counseling', *Al-Ittizaan: Journal of Islamic Counseling Guidance* 3, no. 1 (April 25, 2020): 8, <https://doi.org/10.24014/0.8710152>.

life, it is not easy to fight, because both already have the same commitment, from this, a happy (harmonious) relationship appears in the family. Without harmony in a family, it will be easily sued and tend to the gate of destruction or divorce.³

Family harmony is often associated with the power of love that exists within a couple, as the foundation of a relationship, because love is generally the main foundation of a marriage. Marriage is the step of creating a family, and in that family, the concept of harmony is the initial target to be achieved. In creating family harmony, there is a psychological scientist who offers concepts in his love theory to create a harmonious family, he offers these concepts as an interesting experiment in an effort to create a harmonious family, he is named Robert J. Sternberg, he was born on December 8, 1949. He is a well-known psychologist and psychometrician in America. He is also a Professor of Human Development at Cornell University. He has a BA degree awarded from Yale University and a PhD degree awarded from Stanford University. He explained in his love theory that an ideal and harmonious marriage is based on three concepts namely intimacy, passion and commitment.⁴

Based on the description above, the author is interested in analyzing Sternberg's theory of love in building a harmonious family in the Qur'an which we will later analyze three concepts that have been offered by him with verses of the Qur'an. In this research, we use the type of library research, which is research that takes data from literature sources such as books, books and so on related to the title of this study. The approach we use here is descriptive analytical by presenting the data first and then the data is analyzed, then adjusted to the explanation in the Qur'an.

There have been many studies on harmonious families, but we have not found one that discusses building a harmonious family in the Qur'an by analyzing Sternberg's theory of love in building a harmonious family, by presenting verses of the Qur'an, as in the journal written by Hidayati entitled "The Role of the Husband in the Formation of a Sakinah Family (Thematic Interpretation Study) written in 2012. The research here suggests the position of men in the family who are the spearhead of family life. Furthermore, a journal written by Maula Sari and Fahrudin Fahrudin entitled "The

³ Nur Zahidah Hj Jaapar and Raihanah Azahari, 'Model of Happy Family According to Islam', *Fiqh Journal* 8, no. 1 (December 30, 2011): 25–44, <https://doi.org/10.22452/fiqh.vol8no1.2>.

⁴ Arif Sofian Syah and Suryo Ediyono, 'Robert Sternberg's *Philosophy of Love and Psychology*', n.d.

Concept of Household Harmony in the Qur'an (Ma'na Cum-Maghza Interpretation of Term Libas in QS. Al-Baqarah: 187)", this journal was written in 2021 with the focus of discussion on the word libas in surat al-Baqarah verse 187 with ma'na Cum-Maghza analysis as a form of description of a harmonious family with the results of the discussion that, harmony can be obtained by romantic relationships, mutual cooperation and loyalty. In contrast to the title that we will study in our research here, is the focus of studying family harmony in the Qur'an analyzed by Sternberg's theory of love. So, our research here focuses on these two variables.

Results and Discussion

Harmonious family in the Qur'an

According to the Arabic dictionary, family is *Al-Ahlu*.⁵ Family According to the large Indonesian dictionary (KBBI), it is called a household consisting of father, mother and children.⁶ Family is a family group whose members include a man and a woman who are bound by a legal marriage, which is based on love, so that humans are able to sacrifice to protect their family, from the results of love their offspring. Human life has different characteristics from one another, this continues to the level of marriage, in this marriage the two partners try to realize two different characters.⁷ This leads as if the marriage will produce in the family (husband and wife) a serenity, tranquility, peace and can express mutual affection from both of them.⁸ Including the purpose of the marriage bond is to fulfill various kinds of primary human needs so that they can live their lives well, more calmly and continue to be directed.⁹ this is in a family that is familiar as harmonious.

According to the Big Indonesian Dictionary (KBBI) harmony is taken from the word harmony which means harmonious or in harmony.¹⁰ The word harmonious is more

⁵ Ahmad Warson Munawwir, *Kamus al-Munawwir*, cet. Ke-1 (Surabaya: Pustaka Progressif, 1997), 46

⁶ Department of National Education, *Big Indonesian Dictionary*, (Jakarta: Balai Pustaka, 1976), 413

⁷ Asih Kuswandi, *Family Welfare Studies*, (Semarang: UNSPRESS, 2017), 13

⁸ Nirwan Nazaruddin, 'Sakinah, Mawaddah Wa Rahmah as A Goal of Marriage: A Review of Dalil and Its Comparison with Other Goals Based on Shahih Hadits', *Journal of Asy-Syukriyyah* 21, no. 02 (16 October 2020): 164–74, <https://doi.org/10.36769/asy.v21i02.110>.

⁹ Wafa Alifatuzzahroh and Alfadhli Tasman, 'Tawakal and Life Optimism for Divorced Married Couples: A Case Study in Medan, Satria Village, Bekasi City, West Java Province', *El-Usrah: Journal of Family Law* 6, no. 2 (December 2023), <http://dx.doi.org/10.22373/ujhk.v6i2.20000>.

¹⁰ Meity Taqdir Qodratillah et al, *Big Indonesian Dictionary* (Jakarta: Language Development and Guidance Agency of the Ministry of Education and Culture, 2011), 156

often juxtaposed with the relationship between male and female couples in which there is an element of kinship. Often heard in our ears the word harmonious juxtaposed in a family, with the word "harmonious family" which means a harmonious or harmonious family. This means that the harmonious sentence has a conclusion, namely a condition, in which there is a family in which there is a relationship between one person and another.¹¹

Family harmony is a household that is adorned in peace, tranquility, love, sacrifice, offspring, complementarity, help, mutual perfection and cooperation. The Qur'an provides the components contained in a harmonious family, with a family in which there is *sakinah*, *mawaddah* and *rahmah*.¹² As in the letter Rum verse 21:

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

“And among the signs of His greatness is that He has created for you mates of your own kind, that you may be attracted to them and feel secure in them, and that He may create in you love and affection. Indeed, in such there are signs (of Allah's power) for the thinking people.”¹³

Based on the verse above, a harmonious household because there are three elements of *sakinah*, *mawaddah* and *Rahmah*. These three elements have different meanings, namely.

1) *Sakinah*

Sakinah means peace, and the term *sakīnah* in the family relates to the creation of a wife so that the husband can find peace so that a *sakinah* family is built, meaning a harmonious family. The root word of this sentence is the same as the word "*sakanun*" with the meaning of residence. So, it is easy to understand if the term is used by the Qur'an to refer to the anchorage of each family member in a comfortable and calm atmosphere, so that it becomes fertile ground for the growth of love (*mawaddah wa rahmah*) among its members. *Sakinah* is also described as a family that is harmonious, prosperous, happy

¹¹ William J. Goode, *Sociology of the Family*, (Jakarta: Bumi Aksara, 2004), 11.

¹² Ahmad Sainul, 'KONSEP KELUARGA HARMONIS DALAM ISLAM' 4 (2018).

¹³ Al-Hidayah, *Al-Qur'an Translated by the Ministry of Religious Affairs* (South Tangerang: P.T. Kalim, n.d.). 407

inwardly and outwardly, living in peace, tranquility, and peace full of love, as well as a balanced and equal relationship between husband and wife with no violence in it.¹⁴

It can be concluded that a family that has elements of *sakinah* in it is a family that is full of security, peace, comfort, tranquility and love. *sakinah*, the effort to reach the level of *sakinah* is self-awareness to continue to strive to reach the level of ownership of commitment and a firm grip on religious values. Family members adhere to ethics, namely respecting each other's rights and full responsibility both material and immaterial.¹⁵

2) *Mawaddah dan Rahmah*

Mawaddah means love plus, besides that *mawaddah* is the pronoun of *nikah* which means intercourse. The definition of *mawaddah* is almost similar to *Rahmat* which means affection, but mercy is directed to those who are blessed, while those who are blessed must be in a position of need and weakness. *Mawaddah* does not stop at the need and is also directed at the capable and strong. There are also those who argue that *mawaddah* is directed at youth, and mercy is directed at parents. There are also those who explain that *mawaddah* is a sense of affection that is increasingly pent up and feels stronger between husband and wife. The meaning of *Mawaddah* and *Rahmah* is that Allah makes between husband and wife a sense of affection that is packaged with a marriage that has been *syariatkannya* through a man and a woman of his own kind, namely humans, this is what will occur intercourse that produces their children, namely offspring. Intercourse or intimacy is normal in human life and can even be a basic need for humans.¹⁶

Analysis of Sternberg's Love Theory in the Qur'an to build a Harmonious family

Sternberg's theory of love is a theory that offers several concepts to build a harmonious relationship in the family. Sternberg says and explains that there are three components in building ideal love, namely: intimacy, passion and commitment.¹⁷

¹⁴ Siti Chadijah, 'Characteristics of *Sakinah* Family in islam', *Rausyan Fikr : Journal of Thought and Enlightenment* 14, no. 1 (March 5, 2018), <https://doi.org/10.31000/rf.v14i1.676>.

¹⁵ Erie Hariyanto et al., 'Sakinah Family Empowerment by Optimizing the Role of BP4 and Parents Mental Revolution Perspective', *Samarah: Journal of Family Law and Islamic Law* 5, no. 2 (December 26, 2021): 619, <https://doi.org/10.22373/sjkh.v5i2.10965>.

¹⁶ A M Ismatulloh, 'The Concept of *Sakinah*, *Mawaddah* and *Rahmah* in the Qur'an (The Perspective of the Interpretation of the Book of Al-Qur'an and Its Tafsir)', n.d.

¹⁷ Debora Kesia Sanu and Joris Taneo, 'Analysis of Sternberg's Love Theory in Household Harmony', *JKKP (Journal of Family Welfare and Education)* 7, no. 02 (October 30, 2020): 191–207, <https://doi.org/10.21009/JKKP.072.07>.

Sternberg makes three concepts as a reference for a good love relationship in a family or in other words harmonious, namely intimacy, passion and commitment. In fact, the three concepts are a mutually encompassing device in building a harmonious family, namely intimacy as a result of the application of passion and commitment as a binder so that family existence is always stable and conducive.

1) Intimacy and Passion

Sternberg says intimacy is an internal, warm and safe environment in a relationship that increases attachment, closeness and relatedness. Intimacy as an element of affection that motivates individuals to always act for the sake of emotional closeness with their loved ones. Intimacy can be characterized by closeness, connectedness in romantic relationships between men and women.¹⁸ Whereas passion is the desire for needs such as self-esteem, nurturing, and sexual satisfaction. Desire in love is said to be a mix of intimacy and passion components that often push from within. This passion is instantaneous and transient. Passion is the first medium that attracts and motivates individuals into a relationship especially in relation to physical attraction. Passion includes a deep sense of longing to be united with a loved one which is a form of expression of sexual needs in other words, passion is a physiological element that results in always wanting to be physically close and together, enjoying or feeling physical touch (having sexual intercourse with a loved one).¹⁹

In conclusion, the concept of intimacy and passion in this theory is focused on the form of romantic relationships in the family between husband and wife, within the scope of the family, there are many different forms of relationships, but the two components of intimacy and passion in this theory are more inclined towards sexual relationships in the family. With this element, according to Sternberg's theory of love, a harmonious relationship in the family will build itself towards a future family. This element is in accordance with the Qur'anic statement in discussing the issue of a harmonious family which we will explain below as follows.

Sexual relations in fiqh science are expressed by the words *Jima'*, *Wathi'* and *dukhul*, while in general sex is that which has to do with the two sexes between men and

¹⁸ Amelia Pramesti Puspa Ningrum and Latif Nur Hasan, 'Types Of Love In The Antology Of Cerkak Tabeting Lakon Kepungkur Karya Suryadi Ws', 2023.

¹⁹ Sanu and Taneo, 'Analysis Of Sternberg's Theory Of Love In Household Harmony'.

women who meet in biological or intimate relationships.²⁰ In a household, sexual relations are something that must be optimized, because many of the problems in the family lead to divorce because of the absence of good sexual relations.²¹ With this, the Qur'an explains the importance of good sexual relations in the family. As Allah says in Surah al-Baqarah verse 223:

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِنَفْسِكُمْ

“Your wives are a field for you, so come to your field whenever and in the way you like and prioritize (what is good) for yourself.”²²

Hartsu's simile for the wife, which means a field, emphasizes the wife's function in the family. M. Quraish Shihab said that this verse discusses family matters, the relationship between husband and wife until the process of giving birth, that the position of a wife is a place to cultivate for her husband. M. Quraish Shihab also said that this verse is also an affirmation for a husband in his position as a protector and guardian for his wife, establishing loyalty by never leaving his wife and providing adequate protection to his wife so as to avoid danger. Thus creating an atmosphere of spirituality accompanied by sacred values.²³ In this context, it is expressed with the word *Hartsu*, which means the land where crops are grown, because the relationship of this term is very appropriate in relation to seeding, birth and growth. As long as it is the right place to grow crops, go to that place by any means with a note of realizing the purpose of the relationship.²⁴ Imam Ahmad As-Shawi explained that what is meant by the place of cultivation is the front part of the woman, not the other part, so it is *haram* to go to the back part of the woman, because there is no place to cultivate in that place.²⁵ In this case, prioritize having sex with the intention of benefit not to serve lust, and be trustworthy in having sex.²⁶ With this, although Allah permits the husband to have sex with his wife as he pleases, Allah gives direction by ordering him to have sex with his wife in a good way. As Allah says

²⁰ Umi Khusnul Khatimah, 'Husband-Wife Sexual Relationship in the Perspective of Gender and Islamic Law', *AHKAM : Journal of Sharia Science* 13, no. 2 (August 7, 2013), <https://doi.org/10.15408/ajis.v13i2.936..>

²¹ Khatimah.

²² Al-Qur'an Terjemah Department of Religious Affairs RI. 36

²³ Moh Quraish Shihab, *Tafsir Al-Mishbāh: Message, Impression, and Concordance of the Qur'an*, Cet. 6, vol. 2 (Ciputat, Jakarta: Lentera Hati, 2002). 585-586

²⁴ Sayyid Quthb, *Tafsir Fi Dzilalil Qur'an*, vol. 1 (Beirut: Dar As-Asyauq, 2004). 313

²⁵ Ahmad Bin Muhammad, *Tafsir As-Shawi*, vol. 1 (Beirut: Dar Al-Fikr, 2012). 144

²⁶ Moh Quraish Shihab, *Tafsir Al-Mishbāh: Pesan, Kesan, Dan Keserasian al-Qur'an*, Cet. 6, vol. 2 (Ciputat, Jakarta: Lentera Hati, 2002). 586

in Surah An-Nisa' verse 19:

وَعَايِرُوهُنَّ بِالْمَعْرُوفِ

“And deal with them appropriately.”²⁷

Ulama' understand it as a command for husbands to their wives, whether they love them or not, to always do good. The word *Ma'ruf* means not to disturb, not to force and more than that, in essence, the husband must be kind to his wife. As-Sya'rawi explained that this command to be kind is directed only to husbands who no longer love their wives, this is different from *Mawaddah* whose presence is packed with feelings of love, while *ma'ruf* does not have to be kind.²⁸ The function of the word *Ma'ruf* here is to maintain a harmonious relationship during times of lost love between two partners or from one of them, so that harmonious relationships are still established and not destroyed. Quraish Shihab quoted the opinion of As-Sya'rawi in his tafsir al-Misbah said, the word *Ma'ruf* in this verse is to keep family relationships from being destroyed just because of love that is lost. Once Sayyidina Umar ibn Al-Khattab threatened to say to someone who wanted to divorce his wife on the grounds of not loving her with the words, "is the household only built with love? If so, where are the noble values? Where is the care and trust that you have received."²⁹

Islam gives husbands the freedom to choose a wife, whether she is a girl or a widow, but Allah also requires husbands to treat their wives well, even if they do not like them.³⁰ Because the household or family in Islam is a place of tranquility, welfare and security. The obligation to treat the wife well is because the wife and her husband are clothes, as Allah says in Surah Al-Baqarah verse 187:

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

“They are clothing for you, and you are clothing for them.”³¹

The meaning of the word *libas*, Imam Abu Jakfar said, is that it has two meanings: clothing for his companions because of their loneliness when sleeping and gathering in one garment, and clothing that serves the body, such as blankets and other coverings.³²

²⁷ Al-Qur'an Terjemah Department of Religious Affairs RI. 81

²⁸ Shihab, *Tafsir Al-Misbah*, 461.

²⁹ Shihab, *Tafsir Al-Mishbāh*. 463

³⁰ Sayyid Quthb, *Tafsir Fi Dzilalil Qur'an*, vol. 1 (Beirut: Dar As-Asyauq, 2004). 245

³¹ Al-Qur'an Terjemah Department of Religious Affairs RI. 81

³² Abu Jakfar Muhammad, *Tafsir At-Tabari* (Beirut Lebanon: Dar Al-Ilmiah, 2009). 168

Some say that *libas* in this verse means hugging and embracing each other, so the meaning of the word *libas* is to demand sexual intercourse.³³

The three verses above emphasize the position of sexual relations in the family must be maintained comfortably, even though love in men has diminished or even disappeared, but the Qur'an still chooses that husbands still have sex with their wives properly, because with this ethics the harmonious relationship in the household remains well established. Thus, Sayyidina Umar emphasized above that in essence, not forever the household is built, meaning that a harmonious relationship in the family is built, not forever with a feeling of love, because if only based on the feeling of love this will eliminate the noble values and values of Amanah in the family. However, in fact, we have met harmonious relationships established between couples who married not based on feelings of love but based on arranged marriages between parents, but harmonious relationships were established in them, all because of the blessings of the couple's obedience to their parents. However, we don't see much of this nowadays.

The importance of sexual relations in the family based on the explanation above is, producing offspring who are expected to be pious and sholeha offspring, from the seeds planted in the wife's field, the wives who determine whether the results of the plant are good or not, because the wife controls the field planted with seeds by her husband. Furthermore, the importance of sexual intercourse is in accordance with the explanation above, bringing calmness, peace and clarity of mind afterwards. Many facts are heard, both through social media and directly, the success of husbands in all matters, after there is an interview, namely because of optimally maintained sexual relations. That's because the impact of sexual intercourse is on clarity of mind.³⁴ When the mind is clear, thinking is good and it is not easy to find clutter.

2) Commitments

The commitment referred to in Sternberg's theory of love is warmth in intimacy and passion so that the love relationship can barely find problems in its ups and downs. As long as the commitment component interacts, the ups and downs in the family will be maintained and remain intact. This commitment component is the essential thing that can easily get through difficult times in the family and return it to better times than before.

³³ Bin Muhammad, *Tafsir As-Shawi*. 120

³⁴ Abi Hamid Muhammad Al-Ghazali, *Ihya' Ulumuddin*, vol. 2 (Beirut: Dar al-Ma'rifat, 2016). 30

Commitment in Sternberg's love contains two types, namely short-term and long-term. Short-term is the decision within the person who loves someone to just love without looking at the future. Long-term is a commitment to maintain love, in other words, a person's determination to continue to stay with someone they love until the end of time. An indication of the commitment component is a sense of wanting to maintain each other despite the ups and downs in the household journey.³⁵ Commitment is a relatively strong involvement to the organization. In commitment, members of the organization must have a desire to maintain their membership in the organization, even these members are willing to work hard to break bones for the sake of achievement in the organization.³⁶

In essence, commitment in Sternberg's theory of love leads to the solidity of the husband and wife, in maintaining love in themselves so that in their family there is almost no visible ^{problem} in the family, both husband and wife maintain the defense of their love relationship in their family. This is illustrated in the Qur'an letter An-Nisa' verse 1:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا

“O mankind, fear your Lord, who created you from one man, and from him created his wife.”³⁷

Imam Quraish Shihab explained the meaning of “*and created from him his partner*” that is, that the married couple should be united into one soul, both from thoughts and feelings should always be united in one ideal and hope even in drawing and exhaling their breath. With this marriage is called a couple which means the union of spirit and body. So that it awakens” *My self is you, my soul is your soul. If you speak, it is my heart you speak. If you wish, it is my wish you make*”.³⁸ This unity of human origin, shows the obligation to obey and respect the norms of humanity that, humans are united in a strong brotherhood which is required in the brotherhood of mutual love, mutual assistance, helping each other, eliminating hatred and disputes willingly, so as to avoid division in it.³⁹

Based on the explanation above, the commitment in building a harmonious family

³⁵ Amelia Pramesti Puspa Ningrum and Latif Nur Hasan, 'TYPES OF LOVE IN THE ANTOLOGY OF CERKAK TABETING LAKON KEPUNGKUR KARYA SURYADI WS', 2023.

³⁶ Sri Banun Muslim, *Educational Supervision Improving the Quality of Teacher Professionalism*, (Mataram: Alfabeta, 2013), 81

³⁷ Al-Qur'an Terjemah Department of Religious Affairs RI. 78

³⁸ Shihab, *Tafsir Al-Mishbāh*. 400

³⁹ Wahbah Zuhaili, *Tafsir Al-Munir*, vol. 2 (Beirut: Dar Al-Fikr, 2016). 554

is the unity of husband and wife in all matters, even Quraish Shihab likens it to the in and out of breath, this is indicative of a very deep sense of love and affection. However, even though the union between husband and wife in building harmony in the family must be in totality, there must be openness between husband and wife. The meaning of thick brotherhood here shows the openness between husband and wife, because like brothers whose relationship is harmonious, there must be openness in it, so that there are no unexplained problems, any oddities and problems are resolved together. The unity of husband and wife is still like an organizational group that is built with leaders and subordinates. Allah says in Surah An-Nisa' verse 34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

“The man (husband) is the protector of the woman (wife), because Allah has preferred some of them (men) over others (women), and because they (men) have provided from their wealth. So the righteous women are those who obey Allah and take care of themselves in the absence of their husbands, for Allah has taken care of them.”⁴⁰

M. Quraish Shihab explains in his interpretation of al-Misbah about the verse above that. The word *Rijal* in this verse is the plural form of the word *Rajul* which the majority of ulamak understand the word in this verse with the husband. Husbands are leaders and responsible for women (wives). The leadership of men over women does not include all men, because the affirmation in the next verse emphasizes that it is men who provide for their wives. The word *Qawwamun* is often interpreted with leader, although this meaning does not cover all of its meanings, but the meaning of leader is recognized as an aspect that is contained in the verse above.⁴¹

Leadership is an absolute for all units, more so in the realm of the family, because they are always together, feel they have a partner in the family, the problems faced in married couples often appear in family joy but this can also disappear. Conditions like this require a leader. Allah appointed husbands as leaders because men have privileges that are more supportive of leadership duties, unlike women whose privileges are more supportive of giving men a sense of peace and calm. There is an expression “*function creates form or form is adapted to function*”. A knife is sharp because it is for cutting, a

⁴⁰ Al-Qur'an Terjemah Department of Religious Affairs RI. 83

⁴¹ Shihab, *Tafsir Al-Mishbāh*. 511-512

glass is thick because it is for drinking, if it is reversed then its presence is in vain and it fails in its usefulness.⁴²

The explanation above shows that, in the right family order puts himself in the right position as an organization, based on the verse above the husband as a leader in the household and carries out his duties, the wife is also a housewife in the family and carries out her duties and children also maintain their commitment as family members and carry out their duties. Regarding Qurais Shihab's explanation above, which conveys the expression function of creating a form or form adapted to this function is in the commitment of two partners who should not be exchanged, because if exchanged, the essence in a household will be lost and a harmonious relationship in the household will not be built. Because it is like a building that has many materials such as tiles placed above, the foundation is placed below, if this is reversed then the building is destroyed, as well as in the family. So the commitment to maintain the position in the household as best as possible is maintained, the man (husband) as the leader, the woman (wife) as the mother in the family and the child as its member. Thus, a harmonious relationship in the household will emerge and be built.

Conclusion

A harmonious family is a family in which three components are built, namely *sakinah*, *mawaddah* and *Rahmah*. In Sternberg's theory of love to build three components built with three more components, namely, intimacy, passion and commitment. Intimacy and passion in Sternberg's theory of love is a sexual relationship in the family that must be optimized, this is in accordance with the explanation of the Qur'an, even the Qur'an provides special education in this sexual relationship, as in Surah al-Baqarah verse 223 with the word *Harth* (field) which is equated with the wife as a place to grow crops, then Surah an-Nisa 'verse 19 which confirms the ethics of relationships and al-Baqarah verse 187 with the word *Libas* (clothing) which confirms human life which cannot be separated from normal sexual relations. Apart from intimacy and passion, Sternberg also explains about commitment. Commitment in Sternberg's theory is the union of husband and wife in totality in everything, this is illustrated in Surah an-Nisa 'verse 1 which is illustrated in

⁴² Syihab.

the creation of Eve who was created from her, so that in essence husbands and wives must always be united in thought, economy and so on.

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