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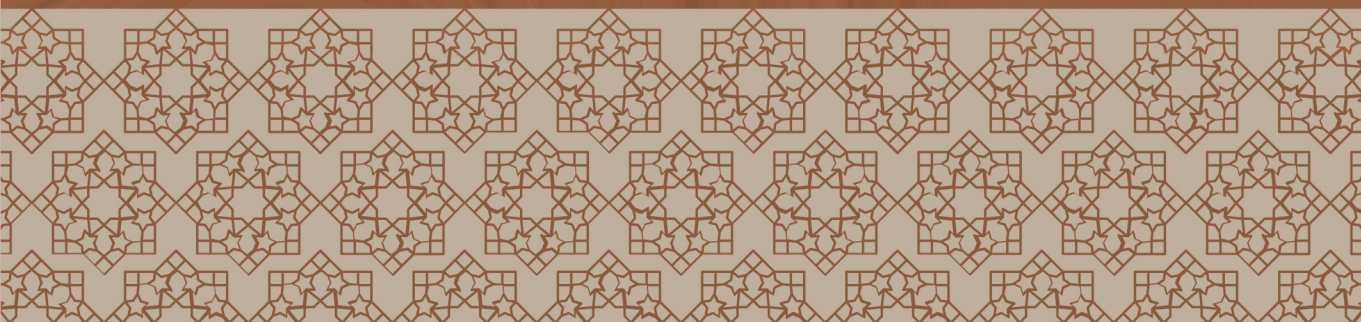
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Abstract

This study aims to analyze in depth the harmony in husband-wife relations as implied in Surah al-Baqarah, verse 223. This study integrates two relevant theoretical frameworks, namely the Mubadalah theory and Attachment theory. The Mubadalah theory, with its focus on reciprocal and mutual relations, is used to examine the implications of the verse on the dynamics of equal and mutually beneficial interactions in marriage. Meanwhile, the Attachment theory, which emphasizes emotional bonds and the need for security in relationships, is applied to understand how the verse contributes to the formation and maintenance of intimacy and emotional support

between husband and wife. This study employs a qualitative approach, utilizing library research. In interpreting the verse, this study uses the tahlili method. The primary data sources in this study include several classical and contemporary tafsir books, the Mubadalah theory book by Faqihuddin Abdul Kodir, and the Attachment Theory psychology book by John Bowlby. The secondary data used in this study include articles, journals, dissertations, family relationship books, and scientific papers relevant to the discussion of this study. The results of the study show that the integrative analysis of the mubadalah theory in relation to QS. Surah al-Baqarah verse 223; the wife has the same rights in the household, both in intimate relationships, love, rights, and obligations as well as in decision making—meanwhile, the integrative analysis of the Attachment theory with QS. Surah al-Baqarah, verse 223, implicitly suggests that the husband is the primary caregiver for his wife, and the wife is the primary caregiver for her husband. The sacred agreement in marriage requires both the wife and husband to be present not only physically but also emotionally so that both become a safe place in the household.

Keywords: Harmony, Al-Baqarah 223, Mubadalah, Attachment

Abstrak

Penelitian ini bertujuan untuk menganalisis secara mendalam harmoni dalam relasi suami istri sebagaimana tersirat dalam Surah al-Baqarah ayat 223. Penelitian ini mengintegrasikan dua kerangka teoritis yang relevan, yaitu teori Mubadalah dan teori Attachment. Teori Mubadalah, dengan fokusnya pada relasi timbal balik dan kesalingan, digunakan untuk mengkaji implikasi ayat terhadap dinamika interaksi yang setara dan saling menguntungkan dalam perkawinan. Sementara itu, teori Attachment, yang menekankan pada ikatan emosional dan kebutuhan akan rasa aman dalam hubungan, diterapkan untuk memahami bagaimana ayat tersebut berkontribusi pada pembentukan dan pemeliharaan keintiman serta dukungan emosional antara suami dan istri. Penelitian ini menggunakan pendekatan kualitatif yang bersifat kepustakaan (Library Research). Dalam menafsirkan ayat, penelitian ini menggunakan metode tahlili. Sumber data primer dalam penelitian ini yaitu beberapa kitab tafsir klasik dan kontemporer, buku teori mubadalah karya Faqihuddin Abdul Kodir dan buku psikologi attachment theory karya John Bowlby. Adapun data sekunder dalam penelitian ini yaitu: artikel, jurnal, disertasi, buku relasi keluarga, dan karya tulis ilmiah yang mana relevan dengan pembahasan penelitian ini. Hasil penelitian menunjukkan bahwa analisis integratif teori mubadalah terhadap QS. Surah al-Baqarah ayat 223; istri memiliki hak yang sama dalam rumah tangga, baik dalam hubungan intim, cinta kasih, hak dan kewajiban serta dalam pengambilan keputusan. Sedangkan Analisis integratif teori Attachment dengan QS. Surah al-Baqarah ayat 223 secara implisit menunjukkan bahwa suami adalah pengasuh bagi istrinya dan istri adalah pengasuh bagi suaminya. Perjanjian sakral dalam pernikahan menuntut pasangan baik istri/suami tidak hanya hadir secara fisik tapi juga hadir secara emosional sehingga keduanya sam-sama menjadi tempat aman dalam rumah tangga.

Kata Kunci: Harmoni, Al-Baqarah 223, Mubadalah, Attachment

INTRODUCTION

Harmony in husband-wife relationships is the primary foundation for building a strong and prosperous family. As the smallest unit in society, the family plays a crucial role in creating social, emotional, and spiritual stability for the individuals within it. A harmonious husband-wife relationship not only impacts the well-being of the couple but also plays a crucial role in the growth and development of the children within the family. Building relationships within the family is not a static process, but rather an ongoing

effort that requires commitment, patience, and adaptation.¹ In Islam, the relationship between husband and wife is viewed as a partnership based not only on obligations and rights, but also on spiritual values that prioritize justice, equality, and compassion. Allah describes this relationship in Surah Al-Baqarah, verse 223, where the use of the term “field” implies that the relationship between husband and wife must be based on a sense of responsibility, mutual giving, and mutual care, much like a farmer tending his fields with care and affection.²

The interpretation of this verse has been widely discussed in various interpretations, both classical and contemporary, with multiple approaches and perspectives.³ In classical interpretations, such as those found in the Al-Qurthubi commentary book, this verse is often associated with the biological relationship between husband and wife, emphasizing the importance of maintaining purity and manners in physical interactions.⁴ On the other hand, contemporary interpretations tend to place greater emphasis on the concept of the field as a symbol of mutuality and shared responsibility within the household. Modern interpretations, such as that presented by Quraish Shihab, interpret this verse as a reminder that the relationship between husband and wife is not only physical, but also encompasses spiritual, emotional, and social aspects. The concept of the field conveys the message that this relationship must be lived with great care, affection, and responsibility, like a farmer who wholeheartedly tends his fields. This interpretation also emphasizes the importance of mutual respect and justice between spouses in every aspect of their relationship. In the Islamic perspective, this relationship should not be exploitative, but instead based on love, affection, and respect for the rights and obligations of each party.⁵ The importance of understanding this verse extends not only to the text itself, but also to how its values are applied in daily life to achieve ideal harmony within the household.

Al-Syirazi argued that while a wife is obligated to serve her husband, she has the right to refuse his request if she is not in a state of arousal, is sick, or is feeling unwell. In the event of illness, the obligation to comply with her husband’s advances does not apply until his condition improves. Coercion by a husband in such a situation violates the principle of *mu’asyarah bi al-ma’ruf*, which should guide interactions, and constitutes abuse against the very party who should be protected.⁶ This is often overlooked by husbands, who consistently argue that their wives will be cursed if they refuse sex. This

¹ (Sabila et al. 2024) p. 2

² Nasr Hamid Abu Zayd, “*Al-Qur’an: Keterbukaan dan Penafsiran Baru.*” p. 56

³ (Kamaruddin 2005) p. 105

⁴ Imam Al-Qurthubi, *Tafsir Al-Qurthubi Jilid 3*, (Jakarta: Pustaka Azam, 2007) p. 206

⁵ M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan dan Keserasian Al-Qur’an Jilid 1*, (Jakarta: Lentera Hati, 2002) p. 480

⁶ Abu Ishaq al Fairuz Abadi al Syirazi, *al Mubazzab fi Fiqh al Imam Syafi’I*, p. 65. Masdar F Mas’udi dalam Islam & Hak-Hak Reproduksi Perempuan (Dialog Fiqih Pemberdayaan), (Bandung: Mizan) 1997, p. 112.

usually leads to husbands feeling entitled to coerce their wives. This view leads to some women experiencing marital injustice. When a wife is ill, her body experiences a decline in endurance and physical abilities. In this state, the body lacks the energy for activities, let alone intimate relations, which require stamina and physical comfort.

Having sex while sick can worsen a woman's health condition, slow the healing process, and even trigger infections or other complications, depending on the type of illness. In such circumstances, doctors and health experts recommend that couples refrain from sexual intercourse and allow their wives sufficient rest, as health is a top priority. Psychologically, wives who are sick and menstruating often experience a depressed mood, feel uncomfortable with themselves, and struggle to respond sincerely to intimacy.⁷ If, under such circumstances, the husband continues to force or expect intimacy without empathy, what results is not healthy intimacy, but rather emotional distress for the wife. A relationship that should be blissful can instead become a source of stress, disappointment, and even emotional trauma.

The Qur'an provides comprehensive guidance on building this relationship, one of which is found in Surah al-Baqarah, verse 223. This verse describes the relationship between husband and wife with the symbol of "field," which contains a deep meaning of mutual and shared responsibility. The theory of Mubadalah attempts to reread how the metaphor of field/wife, interpreted as a place for husbands to cultivate with their rights and powers according to religion, should be a concern for all parties, especially husbands, so that they treat their wives better and prevent violence, inequality, and injustice in the family. In addition to balancing the roles between men and women, Mubadalah also allows for broader and less rigid interpretations.⁸

It should be emphasized that the Mubadalah theory does not aim to eliminate or diminish the biological differences between men and women. While these differences are recognized, the theory emphasizes that they should not be used as a justification for unfair or unequal treatment. Quranic verses discuss the rights and obligations of men and women within the family and society. Through the application of Mubadalah, we can better understand that the relationship between the two is mutual, supportive, and interdependent, not hierarchical.⁹ In this context, the relationship between husband and wife is viewed as a means to achieve the goals of human life, namely, peace, happiness, and blessings in domestic life.¹⁰ However, in various interpretations, this verse is often

⁷ Rofi Dwi Putri Ramadhani, "Hubungan Regulasi Emosi dengan Perubahan Suasana Hati Pada Wanita yang Mengalami Menstruasi," *Skripsi Universitas Medan Area*, 2023, p. 35

⁸ (Husein Hasan 2020) p. 79. Roni Ismail, *Menuju Muslim Rahmatan Lil'alamin* (Yogyakarta: Suka Press, 20160, p. 14-18.

⁹ (Mubarak 2022) p. 52

¹⁰ (Djamaluddin 2019) p. 112-130

interpreted narrowly, which can potentially lead to misunderstandings. Some use it to emphasize the dominance of one party over another, particularly in the context of gender, thus ignoring the values of reciprocity and justice contained within it. This encourages the need for a more inclusive interpretive approach, such as the Mubadalah theory, which emphasizes the importance of equality and cooperation in marital relations. Furthermore, an interesting integrative approach to analysis, as an alternative to creating harmony between husband and wife, is the combination of Mubadalah and attachment theories. Mubadalah theory, based on the perspective of gender justice in Islam, emphasizes the importance of reciprocity in relationships, balanced obligations, and mutual support.

This paper aims to combine the values of Mubadalah theory with attachment theory, providing a deeper understanding of husband-wife relationships. Attachment theory provides a perspective on the significance of emotional attachment in fostering a secure and harmonious relationship.¹¹ Meanwhile, the values of justice and mutuality from Mubjadi's theory can foster a household full of mutuality, affection, and responsibility. By employing an integrative approach to these two theories in examining Surah al-Baqarah verse 223, it is hoped that couples can establish relationships that are not only emotionally healthy but also in harmony with Islamic spiritual values.

RESULTS AND DISCUSSION

Text Analysis

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ ۖ فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ۖ وَقَدِّمُوا لِأَنفُسِكُمْ ۖ وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّكُمْ مُّلقُوهُ ۖ وَبَشِّرِ الْمُؤْمِنِينَ

“Your wife is a field for you. So, come to your field (mix it properly and naturally) when and how you like. Prioritize (the best thing) for yourself. Fear Allah and know that you (someday) will face Him. Tell the good news to the believers.”¹²

First, “نِسَاؤُكُمْ حَرْثٌ لَّكُمْ” (Your wives are the soil for you to cultivate.) Quraish Shihab said that what is meant by al-hars is the genitals. This implies that the woman in marriage is a place for the husband to cultivate offspring, just as a field is a place for a farmer to plant seeds. The sentence “فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ” (So come to your fields from wherever you wish), Hamka interpreted that this phrase gives freedom to husbands in having relations with their wives, as long as it remains within the permissible limits, through the path that is in accordance with nature, namely the *farji* (genitals). It is not acceptable to have

¹¹ (Ainsworth 1989) p. 98

¹² M. Quraish Shihab, “Tafsir al-Misbah, Pesan, Kesan dan Keserasian Al-Qur'an Jilid 2” p. 490

relations outside the limits set by sharia, such as through the anus.¹³ The meaning of the following sentence, “وَقَدِّمُوا لِنَفْسِكُمْ” (And do (good deeds) for yourself), namely by obeying by avoiding Allah’s prohibitions in the form of abandoning something that is forbidden. Abandon what He has prohibited. It has been mentioned in the authentic Bukhari hadith from Ibn Abbas, he said: Rasulullah SAW said: “When one of you (before) comes to his wife praying, “O Allah! Keep us away from Satan, and keep Satan away so that it does not interfere with what (children) You have provided for us.” Then if Allah predestined a child between the two of them, then that child will not be harmed by Satan ever.¹⁴ Then, the phrase “وَاتَّقُوا اللَّهَ” (And fear Allah) serves as a reminder that in every aspect of life, including the relationship between husband and wife, one must always adhere to the boundaries established by Allah. And meaning “وَاَعْلَمُوا أَنَّكُمْ مُلَاقُوهُ” (And know that you will meet Him) is a reminder that every human being will return to Allah and be held accountable for all their deeds, including in household matters and husband-wife relations. وَيَشِّرِ الْمُؤْمِنِينَ – Give the good news of heaven to the believers who fear Him.¹⁵

Context Analysis

This discussion will provide the context of events, figures, and social conditions that led to the revelation of the verse, ensuring that the resulting interpretation cannot be separated from the initial intent of the revelation. The translation of Surah Al-Baqarah verse 223 reads: “Your wives are a field for you, so come to your field whenever you want. And put (what is good) first for yourself. Fear Allah and know that you (someday) will meet Him. And convey good news to those who believe.” (QS. Al-Baqarah: 223).¹⁶ There are three reasons for the above verse. First, this verse was revealed in response to the customs of the Arab people of Jahiliyah (pre-Islamic Jahiliyah) and also to questions from some of the Companions regarding the proper way to have sexual intercourse. At that time, there was a mistaken belief among some people that having intercourse from behind (anally) would cause the child to be born with crossed eyes. (Narrated by Bukhari and Muslim, Abu Dawud from Tirmidhi narrated from Jabir)¹⁷

Second, there are differences in customs. In the past, Arab society in the days of ignorance usually avoided women during menstruation. However, some men from the Quraysh tribe in Mecca were accustomed to having intimate relations with their wives in various positions, including from the front and behind, and some even had anal intercourse, especially during their periods. After migrating to Medina and marrying

¹³ Prof Hamka, “Terjemah Tafsir al-Azhar Jilid 1” (Singapura: Pustaka Nasional PTE LTD, n.d.). p. 526

¹⁴ Abu Ja’far Bin Jarir at-Thabari, “Tafsir At-Thabari Jilid 3” p. 684

¹⁵ Prof. Hamka, Tafsir al-Azhar Jilid 1” p. 528

¹⁶ Wahbah Az-Zuhaili, *Terjemah Tafsir al-Munir Jilid I* (Jakarta: Gema Insani Press, 2013). p. 518

¹⁷ Wahbah Az-Zuhaili, *Terjemah Tafsir al-Munir Jilid I* (Jakarta: Gema Insani Press, 2013). p. 518

women from the Ansar, these Quraysh men wanted to continue their practice. However, the Ansar women strongly objected, stating, “We cannot have intercourse like this!” This refusal then became widespread discussion and reached the ears of the Prophet Muhammad. In response to this situation, Allah Subhanahu wa Ta’ala revealed His words: “Your wives are (like) the land where you cultivate...” (QS Al-Baqarah: 223). This verse provides an explanation and guidance on the limits and permissibility of intimate relations between husband and wife, addressing the practices prevalent at that time.¹⁸

Third, this verse relates to the previous stipulation regarding the necessity of chastity in marital relations. The majority of scholars (jumhur) forbid intimate contact with a menstruating woman in the area between the navel and the knees. The evidence for this is a hadith narrated by Abu Dawud, in which the Prophet Muhammad (peace be upon him) permitted intimate contact “above the sarong” (i.e., above the navel) during menstruation. Another reason is the consideration that intimate contact below the navel can encourage intercourse. This Islamic view is further strengthened by medical science. Medical experts have proven that intercourse during menstruation has the potential to cause acute inflammation of the female reproductive organs. Furthermore, the entry of menstrual blood into the penis carries the risk of contracting fatal diseases, such as syphilis. Men can also contract syphilis if their partner is infected. Ironically, intercourse under these conditions can also sometimes result in infertility in both the male and female participants.¹⁹

Meanwhile, a munāsabah verse is a study that examines the relationship between the meanings of one verse and other verses in the Qur’an, both within a single surah and between surahs. Understanding munāsabah helps reveal the harmony of the arrangement of verses, the continuity of the message, and the wisdom behind the established order of revelation. By examining this relationship, the interpretation of the verse becomes more complete and in accordance with the overall structure of the Qur’an. Before discussing the munasabah of surah verse 222 with verse 223 of surah al-Baqarah, here are the verses:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ
حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ
وَيُحِبُّ الْمُتَطَهِّرِينَ

They ask you (Prophet Muhammad) about menstruation. Say, “It is dirt.” “So, stay away from wives (from having intimate relations) during menstruation and do not approach them (to have intimate relations) until they are pure (after their menstrual period is finished),

¹⁸ Wahbah Az-Zuhaili, “Tafsir al-Munir Jilid I....” p. 518

¹⁹ Wahbah Az-Zuhaili, “Tafsir al-Munir Jilid I....” p. 519

interfere with them according to (the provisions) that Allah has commanded you. Indeed, Allah loves those who repent and loves those who purify themselves” (QS. Al-Baqarah verse 222).

Verse 222 contains the laws and ethics regarding intercourse with one's wife during menstruation. Allah SWT explains that menstruation is a form of impurity and strictly commands that wives be kept away from each other during this period until they return to purity. In addition to the sharia aspect, sexual intercourse with one's wife during menstruation can have serious health consequences, including illness for both men and women.²⁰ Verse 223 continues the discussion on the obligation to control reproductive organs, which applies to both men and women without distinction. Both need to have reasonable control over their reproductive organs so that sexual activity benefits both health and faith.²¹ Next, this verse examines the relationship between husband and wife, but from a different perspective. It introduces the metaphor that the wife is a *hars* (field) for the husband. This metaphor offers several important insights: First, the purpose of marriage: Just as a field is intended for cultivation and procreation, so too is one of the primary purposes of marriage to continue the lineage.

Abd. Rahman Ghazaly argues that human instinct naturally drives us to have legitimate offspring and gain recognition from three dimensions: self, society, and the state.²² Second, regarding the rights of husband and wife. Both husband and wife have the right to “go to their fields” whenever they wish, as long as they do not exceed the limits permitted by sharia. Syakir Jamaludin emphasized that one of the fundamental purposes of marriage is to fulfill the demands of human nature, namely basic sexual desires and needs, through sharia-approved means, namely outside of menstruation.²³ Third, maintaining good manners: Although the husband has rights, this verse also reminds him to “prioritize (what is good) for yourself.” This is interpreted as reciting Basamalah before having sex. This shows the command to maintain good manners, pay attention to the wife's feelings, and seek Allah's pleasure in the relationship.

In the author's opinion, after explaining the limits of intimate relations during menstruation in verse 222, Allah expands His explanation regarding the rights and responsibilities of husbands in intimate relations outside of menstruation, namely in verse 223, where Allah uses the analogy of a wife as a field for her husband. Then, verse 223 ends with a command to fear Allah and realize that every human being will meet Him. This is a reminder of each individual's responsibility for all their actions,

²⁰ (Ridwan 2010) p. 114

²¹ Dewi Murni, “Kesehatan Reproduksi Menurut Al-Qur'an Surat al-Baqarah ayat 222-223,” *Jurnal alunnuba* Vol. 8 No. (2019). p. 226

²² (Zaini 2015) p. 91

²³ (Jamaluddin 2018) p. 52

including in marriage. Furthermore, this verse also provides good news for those who believe. Abu Ja'far Muhammad Bin Jarir At-Thabari, *Tafsir At-Thabari* Jilid 3, n.d.; M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an* Jilid XI (Jakarta: Lentera Hati, 2002); Imam Abul Fida Isma'il Ibnu Katsir ad-Dimasyqi, *Tafsir Ibnu Katsir Juz II* (Sinar Baru Al-Gensindo, n.d.).

Verse 224 continues with another topic related to guarding oneself from actions that displease God, specifically the prohibition on using God's name as a means to avoid doing good, being pious, and creating peace. Although the topics seem different, there is a common ground in verse 223, namely: First, guarding oneself from sin. These two verses implicitly emphasize the importance of protecting oneself from sinful acts. Verse 223 reminds us to be pious in the context of marital relations, while verse 224 reminds us not to use oaths in the name of God as an excuse for not doing good. Both emphasize the moral and spiritual responsibility of a Muslim. Second, the implications of actions.

Verse 223 reminds us of the meeting with Allah and the importance of preparing ourselves through good deeds. Verse 224 also indirectly reminds us that using Allah's name for wrong purposes will be accountable before Him, because Allah is All-Hearing and All-Knowing—third, good news for those who believe. The end of verse 223 provides good news for those who believe. Verse 224, with its prohibitions, also implicitly directs believers always to do good and stay away from Allah's prohibitions, which will ultimately lead to the promised happiness and good news.²⁴ Overall, this verse discusses various aspects of a Muslim's life, from personal relationships (husband and wife) to social and spiritual interactions (upholding Allah's name). There is continuity in the message always to fear Allah and prepare oneself for the afterlife.

Understanding and Steps of Mubadalah Theory

The word Mubadalah, etymologically comes from the Arabic word **بَادَلَ - يُبَادِلُ - مُبَادَلَةً**. This word implies a change, exchange, or barter of something; it also indicates reciprocity. Mufa'alah means mutual benefit and cooperation between two parties, and this is where the word Mubadalah comes from.²⁵ Thus, this word is understood as exchanging, replacing, and changing one another. Things that exhibit reciprocal connotations are usually referred to as mutually beneficial, as defined by the Big Indonesian Dictionary (KBBI).²⁶

Mubadalah is an approach to Islamic interpretation that aims to create more equitable gender relations. This approach encourages the reading of religious texts with a focus on

²⁴ Abu Ja'far Muhammad Bin Jarir at-Thabari, "Tafsir at-Thabari Jilid 3....." p. 465

²⁵ (Alfi Aliyah and Safira Aulia 2022) p. 170

²⁶ (Fadhlurrahman et al. 2022) p. 146

women's perspectives to avoid bias. Thus, *Mubadalah* interprets Islamic teachings reasonably and contextually, in accordance with the principles of justice in the *Qur'an* and *Sunnah*. This concept emphasizes reciprocal rights and obligations. A husband's rights towards his wife are equal to those of a wife towards her husband. Both are obligated to help and support each other. The principles of *Mubadalah* align with the spirit of Islam, which prioritizes mutual understanding and deliberation within the household. Islam rejects inequality and domination and encourages balance and equal respect in social relations.²⁷ The basic concept of this theory is based on the assumption that humans are social beings who constantly strive to fulfill their needs and desires through interactions with others. The exchanges that occur are not limited to material goods but also encompass non-material and emotional aspects.

Thus, *Mubadalah* is not only limited to physical exchange, but also involves the exchange of intangible social values.²⁸ At its most fundamental level, *Mubadalah* theory assumes that individuals act rationally when engaging in mutual exchange. They will choose to interact and exchange if there is a potential benefit to be gained. Therefore, the resulting exchange must adhere to the principles of justice and equality, ensuring that each party feels satisfied and does not feel disadvantaged. In the exchange process, there are two essential elements: the giver and the receiver. Both must provide something of value for the interaction to continue and be accepted by each party. The exchange is expected to be equal, or at least not significantly different, to foster a sense of fairness. If one party feels disadvantaged, the relationship can be severed or end in dissatisfaction.

In addition to material exchange, *Mubadalah* theory also highlights the social and psychological aspects of interactions. For example, in the context of social relationships, one person may provide assistance, emotional support, or information to another with the expectation of receiving a return in return, such as respect, reciprocal aid, or social recognition. Therefore, this theory also incorporates the concept of social reciprocity, where reciprocity encompasses not only temporary benefits but also long-term, mutually beneficial relationships. Furthermore, this theory illustrates how reciprocity can be a means of building closer relationships and strengthening social solidarity. Through a fair and mutually beneficial process of reciprocity, bonds between individuals can be forged strongly. This is crucial in forming strong social relationships, which ultimately support cooperation and harmony in society.

This theory also demonstrates the dynamics of power relations within interrelationships. In some situations, interrelationships are not always balanced. Sometimes, the party with more power or resources can dictate the terms of the interrelationship, leaving the other party less empowered. Therefore, *Mubadalah* theory also serves as an analytical

²⁷ (Ainsworth 2019) p. 38

²⁸ Ratna Andriani, "Implementasi Teori *Mubadalah* dalam Pemberdayaan Ekonomi Masyarakat," *Jurnal Ekonomi Islam*, Vol. 10 No. 2, (2021), p. 47.

tool for understanding the inequalities and conflicts that arise from imbalances in these processes. In this context, the theory encourages efforts to create balance and justice, thereby maintaining a healthy and sustainable balance. Abdul Kodir formulated three stages of the Mubadalah technique:

- a. Using universal scriptures as the basis for interpretation based on Islamic doctrinal principles. Gender interactions need to refer to universal principles (*al-mabadi'*) and specific principles (*al-qawaid*).
- b. Identifying the main principles in Islamic writings by eliminating the subject/object to transform the predicate into a concept of gender interaction.
- c. Applying Qur'anic concepts to genders that are not explicitly discussed, thus encompassing all genders.²⁹

Understanding Attachment Theory and Its Types

Attachment is a strong emotional bond that develops between individuals, primarily between children and their caregivers. Pioneered by John Bowlby, this theory emphasizes the role of attachment in psychological development, self-confidence, and social skills. Mary Ainsworth later identified three main attachment patterns: secure attachment, anxious attachment, and avoidant attachment.³⁰ This concept is not only relevant to parent-child relationships but also extends to various other interpersonal relationships, including marriage and friendship. John Bowlby explained that attachment functions as a protective mechanism, ensuring that children remain within a safe distance of their caregiver. This relationship develops through repeated interactions that provide a sense of security and trust, thereby forming an attachment pattern that will influence an individual's interpersonal relationships throughout their life.³¹

In the context of social relationships, attachment serves as a crucial foundation for individuals to build healthy and stable relationships. Individuals with a secure attachment style tend to demonstrate better adaptability in social interactions and have a high level of trust in others. Conversely, individuals with an insecure attachment style often face significant challenges in forming stable and harmonious relationships.³² The significance of attachment theory extends to various fields, including education, clinical psychology, and family counseling. By understanding an individual's attachment patterns, one can

²⁹ Faqihuddin Abdul Kodir, *Qira'ah Mubadalah*, p. 204

³⁰ (Ainsworth 2019) p. 55

³¹ (Bowlby 1989) p. 110

³² (Ahmad 2019) p. 43

more effectively address emotional problems and foster healthier relationships in everyday life.³³

One of the key aspects of attachment is proximity maintenance, the drive to stay close to an attachment figure, especially in situations of uncertainty or threat. When a child feels afraid or anxious, they seek protection from their caregiver, and their responses shape their characteristic attachment patterns. If a child feels protected and cared for, they will develop a secure attachment. Conversely, inconsistent responses or rejection can create an insecure attachment.³⁴ Attachment also serves as a haven, a place of refuge when individuals face stress or threats. In such situations, the presence of an attachment figure can offer reassurance and help reduce anxiety. Children who have strong attachments to their caregivers are more likely to cope with emotional and social challenges. Conversely, individuals with insecure attachments may struggle to seek support when facing difficulties.³⁵

Furthermore, attachment provides a secure base, a feeling of safety that allows individuals to explore their surroundings. Children who have a healthy attachment to their parents tend to be more confident in interacting with the outside world because they know they have a safe place to return to. This concept also applies to adult relationships, where individuals who feel secure in their relationships are better able to explore their potential and build strong social connections.³⁶ The attachment theory itself is divided into several types, including;

a. *Secure attachment*

Secure attachment is an attachment style that develops when an individual, from childhood, feels safe, loved, and emotionally fulfilled by their primary caregiver.³⁷ Individuals with secure attachments believe that the world is a safe place and that those close to them can be trusted. They can form stable relationships, do not fear rejection or loss, and can healthily show affection. Characteristics of individuals with secure attachments include: feeling comfortable in intimate relationships without fear of losing their identity, being able to express emotions openly and in a balanced way, having a positive view of themselves and others, not being overly dependent on partners or friends but also not being emotionally withdrawn, and being able to manage conflict healthily and not being overly

³³ (Dewi 2021) p. 103

³⁴ (Syafii 2019) p. 51

³⁵ (Abdurrahman 2020) p. 25

³⁶ (Rasyid 2020) p. 66

³⁷ (Bowlby 1989) p. 112.

reactive. The balance between intimacy and autonomy is a key characteristic of secure attachment.³⁸

b. *Anxious Attachment*

This attachment is one of the attachment styles that develops from inconsistent childhood parenting experiences.³⁹ Individuals with this style tend to have deep fears of rejection and abandonment, and desperately need validation and reassurance from others to feel emotionally secure. They often think inadequately loved, even in stable relationships. The primary cause of anxious attachment usually stems from childhood experiences characterized by inconsistent or ambivalent parenting patterns.⁴⁰ Children who grow up in an environment where parental attention and love are unstable—sometimes available, sometimes neglected—will develop insecurities and anxiety in relationships.

c. *Avoidant attachment*

This attachment style is characterized by a tendency to avoid emotional closeness, maintain distance in relationships, and suppress the need for intimacy.⁴¹ Individuals with this style tend to display extreme independence and feel uncomfortable or even anxious when in emotionally close relationships. Avoidant attachment stems from a parenting style that minimizes emotional responsiveness and responsiveness to the child's needs. Children raised in environments that discourage emotional expression learn that dependence is unsafe. Common causes include cold and ineffective parenting, which leads children to suppress emotions and view needs as weaknesses.⁴²

RESEARCH FINDINGS

Surah al-Baqarah, verse 223, in its original wording, falls into the category of texts that require the *tabdil bil-inats* method in its analysis. First, let's examine why the *tabdil bil-inats* method is crucial in this context. Literally, "*tabdil bil-inats*," whose structure indicates men and requires a process of extracting meaning also to address women.⁴³ In the context of interpretation, this method refers to the analysis of the text of the Qur'an, which externally uses *mudzakkar* (masculine) wording. Still, its meaning must be understood inclusively, encompassing both masculine and feminine.

³⁸ John Bowlby, "Teori Kelekatan: Pengaruhnya dalam Hubungan Interpersonal" p. 111

³⁹ (Fatimah 2019) p. 38

⁴⁰ (Setiawati 2023) p. 18

⁴¹ (Ismail 2021) p. 54

⁴² Happy Febriana, "Apa Itu Avoidant Attachment Style?," Artikel RRI Digital, April 2025, diakses pada 12 Juni 2025

⁴³ Faqihuddin Abdul Kodir, "Qira'ah *Mubadalah*...." p. 215-216

In Surah Al-Baqarah: 223, the use of the wording *mudzakkar* (a verb or pronoun that grammatically refers to men) can give the impression of emphasizing only the husband's role or rights if not analyzed carefully. However, the essence of the *tabdil bil-inats* method is to develop a more just and equitable understanding, ensuring that the grammatical structure of the Arabic language alone does not limit the universal message of the Qur'an. This does not mean altering the text of the Qur'an, but rather broadening the scope of understanding its meaning, so that it applies equally to both parties, namely husband and wife. Thus, although the wording of this verse may seem to be husband-centered, the *tabdil bil-inats* method leads to an interpretation that takes into account the rights and role of the wife equally.⁴⁴

The second step in this analysis is to emphasize the principles of Qur'anic values that form the foundation for interpreting partial texts, such as QS. Al-Baqarah: 223. The author first seeks and reaffirms the principles of Islamic teachings contained in general verses. These principles can be grouped into two categories: first, *Al-Mabadi'*: These are general and universal principles in Islam, such as justice, compassion (*rahmah*), benefit, equality before God, and the prohibition of injustice. These principles serve as a broad umbrella that covers all Islamic teachings and must always be the primary consideration in interpreting any verse. Second, *Al-Qawa'id*: These are more specific principles and are related to a particular theme. In the context of QS. Al-Baqarah: 223. The principles contained therein are the principles of *al-qawa'id*, which are limited to the theme of marriage, specifically the relationship between husband and wife.⁴⁵ These principles include reciprocity in rights and obligations, the importance of consent and agreement in intimate relationships, maintaining each other's honor, and creating an atmosphere of *sakinah* (tranquility) in the household.

By affirming these principles, a strong foundation of inspiration is provided for interpreting the entire series of *Mubadalah* methods. This ensures that the interpretation of partial verses does not deviate from the broader noble values of the Quran. In the case of Surah Al-Baqarah: 223, establishing the principles of *al-qawa'id* in marriage is key to understanding that this verse is not a license for unilateral domination, but rather a guide to building a balanced and harmonious relationship, where the rights and comfort of both parties are mutually respected. This analysis lays the groundwork for a more progressive and equitable understanding of the dynamics of intimate relationships within Islam.

Of the five pillars initiated by Abdul Kodi regarding building a household, as the author has explained in the previous chapter, the most fundamental pillar or principle is explicitly in accordance with QS. Al-Baqarah: 223 is the principle of pairing and

⁴⁴ Faqihuddin Abdul Kodir, *Qira'ah Mubadalah*, p. 212

⁴⁵ Faqihuddin Abdul Kodir, *Qira'ah Mubadalah*, p. 204

mutuality (zawaj). Why is this? Because in practice, sexual relations discussed in this verse are permitted only by those who are married and have a legal partner. This is a biological, social, and theological necessity in Islam. The pillar of zawaj encompasses not only formal marital status but also refers to the essence of the couple's relationship, which is founded on mutuality, reciprocity, and partnership. Intimate relations, in this view, are not one-sided acts, but rather an interaction involving two individuals bound by the sacred bond of marriage. This principle affirms that intimacy is a realm built on interdependence and mutuality, where each party has an equal role, rights, and responsibilities in fulfilling needs and achieving mutual satisfaction. Without the principle of zawaj as a foundation, the meaning and purpose of intimate relations in Islam will be uprooted.⁴⁶

The next step in analyzing QS. Al-Baqarah: 223 is to identify the main idea or core moral value of the text being interpreted. Faqihuddin Abdul Kodir offers a simple yet profound method for this: by removing the subject and object present in the verse under study. The purpose of this method is to purify understanding from potential biases that may arise from identifying specific subjects (actors) and objects (receivers), which are often influenced by particular historical or cultural contexts. By eliminating or abstracting the subject and object, an interpreter can discern the universal moral value without being overly fixated on the literal "who" or "from whom" the verse refers.⁴⁷ This enables us to capture the essence of the divine message beyond the boundaries of gender or specific roles mentioned in the verse's wording. Let's apply this method to QS. Al-Baqarah: 223: First, the subject in this verse is grammatically the husband, as reflected in the masculine plural pronoun, namely "كم" (kum), which means "you" (men). Second, the object in this verse is the wife, which is reflected in the pronunciation "نساء" (nisa') which means "woman/wife" and "حراث" (harts) which means field.

Suppose these two components of subject (husband) and object (wife) are removed or abstracted. In that case, a very fundamental and universal moral value will emerge: "a partner is a field for another partner." The expression of this moral value, "your partner is a field for you," carries very profound implications: First, Mutuality and Full Mutuality: The phrase "a field for another partner" implicitly emphasizes that intimate relationships are a realm of perfect mutuality. Both parties are "fields" and "cultivators" for their partners. This eliminates the concept of domination or ownership and replaces it with the idea of productive and mutually beneficial mutuality. Just as a field requires care and attention to produce a harvest, so too each partner must care for and pay attention to their partner to create satisfying and productive intimacy, both physically and emotionally. Second, Source of Goodness and Life: The metaphor of "field" refers not

⁴⁶ Faqihuddin Abdul Kodir, *Qira'ah Mubdalab*, p. 342

⁴⁷ Faqihuddin Abdul Kodir, *Qira'ah Mubdalab*, p. 208

only to the aspect of reproduction, but also to the source of life, growth, and blessings. The field is where seeds are planted, cared for, and ultimately bear fruit. This shows that a partner (husband or wife) is a source of goodness, peace, happiness, and survival for their partner. Intimacy becomes a means to cultivate love, warmth, and righteous offspring. Third, Shared Responsibility: If each partner is a field for the other, then this also implies a shared responsibility to maintain, nurture, and manage that field well. This includes communication, understanding, empathy, and efforts to satisfy each other's needs and desires mutually.⁴⁸

Thus, through this method of eliminating the subject and object, the author has succeeded in revealing a more universal and transformative moral value from QS. Al-Baqarah: 223. This verse is a profound declaration about the nature of intimate relationships as a deep, mutual interaction, where each partner is a source of happiness, growth, and blessings for the other. As with mutuality in the application of the Mubadalah theory, attachment theory also demonstrates the existence of a relationship in QS. Surah Al-Baqarah verse 223. In the expression, your partner is a field for you, it demands that both must be attachment figures, where both must be able to provide a secure attachment to the other partner, so that in the future, the couple will tend to seek each other every time they have problems or when they are in a stressful situation.⁴⁹ Individuals who view themselves and their partners positively will develop positive relationships with them. A positive relationship with a partner encourages someone to strive to maintain it, thereby creating a strong commitment to marriage. A strong marital bond requires mutual understanding of each partner's emotional needs. When couples recognize their own attachment patterns, they can more easily build a harmonious relationship. A healthy marital relationship is not solely based on meeting physical or financial needs, but also on biological and psychological aspects.⁵⁰

Understanding one's own emotions and those of one's partner is a crucial aspect of building a harmonious and lasting marital relationship. In psychology, this ability is part of emotional intelligence, which enables each individual to recognize, manage, and express their emotions healthily, as well as respond wisely to their partner's emotions. The risk of emotional immaturity in couples about to get married is significant, particularly as it can lead to marital discord due to the couple's inability to manage their emotions, resulting in conflicts that cannot be resolved calmly and further creating an uncomfortable atmosphere within the household.⁵¹ High emotional awareness allows a person to understand their

⁴⁸ Imam Abul Fida Isma'il Ibnu Katsir ad-Dimasyqi, *Tafsir Ibnu Katsir Juz II*; Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an Jilid XI*; Az-Zuhaili, *Tafsir al-Munir Jilid I*; Hamka, *Tafsir al-Azhar Jilid 1*.

⁴⁹ (Santrock 2002) p. 41

⁵⁰ (Falah 2022) p. 139

⁵¹ Julia Eva Putri dan Taufik, "Kematangan Emosi Pasangan yang Menikah di Usia Muda," *JRTI (Jurnal*

feelings, distinguishing between spontaneous reactions and carefully considered responses. For example, a husband who recognizes that he's feeling stressed at work can control his emotions so he doesn't explode when interacting with his wife.

Self-control is the next step that follows emotional awareness. It doesn't mean suppressing feelings, but rather choosing how to respond appropriately to maintain relationships. In situations of conflict or stress, this ability is crucial in determining whether a problem is resolved successfully or causes deep wounds. Individuals with high self-control are highly aware of the appropriate behaviors to exhibit in various situations. Hurlock suggests that emotionally mature wives possess good self-control, can express their emotions appropriately in relation to the circumstances they face, thus enabling them to adapt by accepting diverse situations and reacting appropriately to the demands they encounter.⁵² Furthermore, empathy plays a crucial role in strengthening the emotional bond between partners. Empathy is the ability to feel and understand what a partner is experiencing, including feelings that may not be expressed directly. With empathy, partners can provide needed emotional support, for example, by listening fully when their partner is facing a problem, without rushing to judgment or offering unsolicited solutions. This creates a sense of security and respect in the relationship.⁵³

Emotional intelligence in marriage encompasses five key aspects: self-awareness, self-control, motivation, empathy, and social skills. These five aspects must be continually honed together to strengthen and deepen the relationship. Through self-reflection, open communication, and learning from experience, couples can improve their emotional understanding.⁵⁴ Communication is also a key bridge in expressing and understanding emotions. Psychology teaches the importance of assertive communication, which involves expressing feelings and needs honestly while maintaining respect for your partner. Conversely, trivializing or dismissing your partner's feelings can create distance and emotional pain. Therefore, understanding each other's emotional backgrounds is crucial to avoid easily judging your partner's behavior negatively without clear justification.

CONCLUSION

An integrative analysis of the mubadalah theory of QS. Surah al-Baqarah, verse 223, clearly shows that a wife has equal and reciprocal rights in marriage, both in sexual

Riset Tindakan Indonesia), Vol 2 No 2, 2017, p. 3

⁵² Julia dan Taufik, "Kematangan Emosi Pasangan yang Menikah di Usia Muda....." p. 7

⁵³ Sri Hartini dan Topan Setiawan, "Komunikasi Interpersonal Long Distance Marriage (Komunikasi Interpersonal pada Pasangan Suami Istri yang Menjalani Long Distance Marriage Dalam Upaya Memelihara Hubungan Harmonis)," *Intelektiva* Vol 4 No 8, April 2023, p. 25

⁵⁴ Indah Pratiwi, "Mengelola Emosi dalam Kehidupan Rumah Tangga." (Jakarta: Rajawali Pers, 2022), p. 49.

relations, affection, responsibility, and in making household decisions, just like her husband. A wife also has the freedom and right to visit her husband at any time and in any way she likes, as long as the interaction does not cause harm or danger to either party. This suggests that an intimate relationship is not a one-sided domination, but rather a mutually beneficial space based on mutual consent, love for each other, and respect for each other's needs—meanwhile, an integrative analysis of the Attachment theory with QS. Surah al-Baqarah verse 223 shows that a husband is a caregiver for his wife and a wife is a caregiver for her husband. The ability of a couple to build trust with each other, be open and honest with each other, engage in healthy communication, and be physically and emotionally present, will create a safe space for the other partner, thereby fostering a strong emotional attachment and long-lasting harmony.

The implications of combining these two theories clearly demonstrate the importance of mutual support within the household, both in intimate relationships, responsibility, love, and decision-making. A husband has a fundamental commitment to provide his wife with a complete sense of security. This means that a husband must not impose his will unilaterally in any aspect, but must always involve his wife's active participation and full consent. This principle can be concretely implemented through an awareness of the importance of building a strong emotional foundation of mutual trust. This foundation is built on open and honest communication, where husband and wife actively cultivate mutual trust and transparency in every aspect of domestic life. When this sense of emotional security is established, relationships within the household become not merely obligations but expressions of deep affection, respect, and attachment, ultimately creating a harmonious, loving, and lasting family.

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