

Decoding Islamic Marriage Terms Through Quranic Text by Nvivo 12 Pro

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Article Info

Article History:

Received: 29 February 2024

Revised: 7 March 2024

Accepted: 20 March 2024

Published: 30 March 2024

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Keywords

Abstract

This research is motivated by the recognition of two word roots that can refer to the concept of marriage in fiqh literature, namely the roots of the words “*zawaja*” and “*nakaha*”. The aim of this research is to examine and map every term and meaning contained in every verse of the Koran which contains these two word roots to find the meaning of the term marriage in an Islamic perspective through the text of the Koran. The research method used is qualitative design with the aid of Nvivo 12 Pro as a supporting application for analyzing and categorizing these verses. The results of this research reveal that there are eight terms found through tracing all the verses containing these two word roots in the Koran, four terms constructed to the concept of marriage, namely the term prohibition in marriage, the term ethics in divorce, the term marriage regulations and the term of marriage’s lessons. Apart from that, there are also four other terms which are not correlate to the concept of marriage, namely the term signs of God’s power, the term stories of wisdom, the term various rewards and other laws.

Islamic Marriage; Terms; Quranic Text

Abstrak

Penelitian ini dilatarbelakangi dengan dikenalnya dua akar yang dapat merujuk pada konsep pernikahan dalam literatur fiqh, yaitu akar kata “*zawaja*” dan “*nakaha*”. Tujuan penelitian ini adalah meneliti dan memetakan setiap terma dan makna yang terkandung di dalam setiap ayat al-Quran yang mengandung dua akar kata tersebut, yakni kata “Nakaha” dan “Zawaja” untuk menemukan makna terma pernikahan dalam perspektif islam melalui teks al-Quran. Metode penelitian yang digunakan adalah penelitian kualitatif dengan bantuan aplikasi Nvivo 12 Pro sebagai aplikasi pembantu untuk menganalisis dan mengkategorikan ayat-ayat tersebut. Hasil penelitian ini mengungkapkan bahwa ada delapan terma yang ditemukan melalui pelacakan seluruh ayat yang mengandung dua akar kata tersebut di dalam al-Quran, empat terma terkait dengan konsep pernikahan, yaitu terma larangan dalam pernikahan, terma etika dalam perceraian, terma peraturan dalam pernikahan dan hikmah pernikahan. Selain itu, didapati juga empat terma lain yang tidak berkorelasi dengan konsep pernikahan, yaitu terma tanda kekuasaan Tuhan, terma cerita hikmah, terma macam-macam balasan dan hukum lainnya.

Kata Kunci: Pernikahan Islam, Terma-terma, Ayat al-Quran

INTRODUCTION

The term marriage in Islam has been widely discussed by experts through the source of the Islamic holy book, the Koran, which is considered a source of knowledge for mankind (Tamlekha, 2021). It contains several issues related to the term marriage explicitly and implicitly which we can trace through two root words in the holy verses of the Koran, namely *Zawaja* and *Nakaha* (Toyibah et al., 2022) which can be translated into Indonesia language as “*Nikah*” or *Kawin*

(Munawwir, 1997).

The root word *Nakaba* in the Koran is found 23 times (Shidqi & Apandi, 2020) in four derivational forms, namely *nakaha* (نكح) 14 times, *ankaha* (أنكح) three times, *istankaha* (استنكح) and *nikaah* (نكاح) five times. Linguistically, the root of the word is interpreted as sexual intercourse (*al-Watha'*) (Heri, 2023) or gathering (*al-dham*) (Toyibah et al., 2022). Meanwhile, if we trace the word *zawaja* in the Koran, we will find two types of derivations, namely the word *zawwajjat* (زَوَّجَتْ) five times and the word *zawj* (زوج) 76 times, so the total number of roots for this word is 81 times. The word *zanj* is used in the Koran to mean the word “couple”, this is because marriage makes someone have a partner (Shidqi & Apandi, 2020). So it can be seen that the Koran uses these two root words when discussing terms related to marriage.

Not only that, these two root words are often used in the pronunciation of the *ijab qobul* process in marriage. The word of *Ijab* is said by the guardian who is willing to marry a woman to the groom, while the word of *qobul* is the sentence to accept or answer the word of *Ijab* spoken by the groom (Siregar et al., 2021). These two root words are usually used in the context of *ijab* sentences such as “*ankabtuka wa zawwajtuka binti*” which means “I marry you and give you my daughter to marriage” and *qobul* sentences with the pronunciation “*qabiltu nikaabaa wa tajwijaba*” which is translated “I accept the marriage”. The example of the use of these two words in the context of the sentences *ijab and qobul* shows that these two root words are often interpreted and translated as the meaning of the word marriage.

Several previous studies have also studied marriage from the perspective of the Koran in a similar context, such as that studied by Toyibah et al. who studied it using a linguistic approach to determine the differences in the meaning of the words *zawaja* and *nakaha* which are considered synonymous forms (Toyibah et al., 2022). Furthermore, a study written by Hasbi on the theme of marriage from the perspective of the Koran attempted to explore a comprehensive study of the implicit and explicit meaning behind the verses of the Koran in terms of marriage (Hasbi & Apandi, 2022).

There is another study that discusses Al-Quran verses related to advice on marriage from the perspective of Tafsir Jami li Ahkam al-Quran which aims to understand the verses recommending marriage thoroughly and in detail (Shidqi & Apandi, 2020). Other previous studies also discussed marriage from an Islamic perspective, this study was carried out using a legal approach so it was slightly different from other research which attempted to explore the meaning using an interpretation approach to the Koran (Malisi, 2022). Furthermore, a thesis written by Rosyidah attempted to compare two tafsir books, namely the *tafsir jalalain* book and the *tafsir al-Quran al-Adzim* book with the compare exegesis method in interpreting marriage verses (Ainur Rosyidah, 2018)

Finally, a study written by Assyifa studied the word *zanj* in the Koran using a synchronic and diachronic approach to find differences in the meaning of the word based on the historical development of its meaning (Assyifa & Taufiq, 2021). Thus, previous literature has used many interpretive, legal and linguistic approaches in studying the two root words that can describe the term marriage in the Koran, but researchers have not found any previous research that has attempted to map every meaning contained in these two root words. is the object of study in this research.

With the description of literature studies and social facts above related to these two root words, it is necessary for researchers to analyze and map every term and meaning contained in every verse of the Koran which contains these two root words, “*Nakaha*” and “*Zawaja*” to find the meaning of the term marriage from an Islamic perspective through the text of the Koran.

RESEARCH METHOD

This research used a qualitative design to obtain research objects related to meaning, concepts, characteristics, metaphors, symbols, definitions and descriptions (Berg, 2001). Furthermore, the method used in this research is library research which consists of four stages, namely preparing the necessary equipment, preparing a working bibliography, organizing time and reading or recording research materials (Adlini et al., 2022).

The data sources for this research were taken from two types of sources, primary sources originating from the Koran and secondary sources obtained from literature related to this study, such as journals, books, magazines, theses and the internet. Next, these sources will be analyzed using the Miles and Huberman data analysis technique model, which consists of four stages, namely data collection, data reduction, data display and conclusions (Miles & Huberman, 1994) with the help of the Nvivo 12 pro application to process code formation. , themes and data categories (Alam, 2020) through codification can help in understanding the formulation of research problems (Wong, 2008).

There are three stages carried out in this research process. The first step is to categorize the verses of the Koran which contain two keyword roots, *Nakaha* and *Zawaja* along with their interpretations using the Ministry of Religion's interpretation. The second stage is to analyze the categories of marriage verses into several codes. And the third step is the codes that have been prepared according to the concept of marriage from the perspective of the Koran, supported by various related theories.

RESULTS AND DISCUSSION

Table 1. Codification of Marriage Verses From Two Root Words

No.	Chapter (Sura)	Verse	Category	Code	Terms
1	al-Ahzab	53	Nakaha	Forbidden to marry the biological mother	Prohibitions in Marriage
2	Asy-Syu'ara	166	Zawaja	Forbidden to commit adultery and homosexuality	
	al-Mu'minun	6			
3	al-Nur	3	Nakaha	It is forbidden to marry an adulteress	
4	al-Ahzab	53	Nakaha	Forbidden to marry the Prophet's wives	
5	al-Baqarah	235	Nakaha	It is prohibited to carry out a marriage contract during the Idah period	

6	al-Baqarah	221	Nakaha	Forbidden to Marry Non-Muslims		
	al-Mumtahanah	10	Nakaha			
7	an-Nisa	3	Nakaha	It is forbidden to marry an orphan woman with the aim of consuming her wealth		
8	al-Mujadilah	1	Zawaja	Doing Zihar is prohibited		
	al-Ahzab	4	Zawaja			
9	at-Taghabun	14	Zawaja	Violence against children and wives is prohibited		
10	al-Baqarah	235	Nakaha	It is prohibited to make agreements (marriage) in secret		
1	al-Ahzab	49	Nakaha	There is no waiting (<i>Iddah</i>) period if it has not been mixed		Ethics in Divorce
2	al-Ahzab	49	Nakaha	Husband Gives Mut'ah When Divorced		
3	al-Ahzab	28	Zawaja			
4	an-Nisa	20	Zawaja	The Husband May Not Take Back the Dowry (<i>mahr</i>)		
5	al-Baqarah	230	Zawaja/Nakaha	You cannot marry a wife who has been triple divorced except under certain conditions		
6	al-Baqarah	232	Zawaja/Nakaha	Guardians or ex-husbands may not prevent women from getting married after the <i>Iddah</i> period		
1	an-Nisa	25	Nakaha	It is permissible to marry believing servants	Marriage Rules	
2	an-Nisa	25	Nakaha	Providing an appropriate dowry (This verse is specifically for slaves, but can also include free women)		
3	an-Nisa	3	Nakaha	Limit on the number of women who can marry		

4	al-Qasas	27	Nakaha	It is permissible for a woman's father to ask a man to marry his daughter
5	al-Baqarah	235	Nakaha	It is permissible to propose to a woman with showing interest appropriately during her <i>Idah</i> period
6	an-Nisa	6	Nakaha	Giving assets to orphans when they become mature enough
7	an-Nur	33	Nakaha	Maintaining Personal Purity
8	al-Ahzab	37	Zawaja	It is permissible to marry the ex-wife of an adopted child
	al-Ahzab	4		
9	al-Baqarah	234	Zawaja	Women's <i>Iddah</i> Period
10	al-Baqarah	240	Zawaja	Wife's Living Will for One Year from husband who will die
11	ar-Rad	38	Zawaja	Basic Postulates of Marriage
	an-Nahl	72	Zawaja	
	an-Nur	32	Nakaha	
	ar-Rum	21	Zawaja	
12	at-Tahrim	5	Zawaja	Special warning for the Prophet's wife not to hurt the Prophet's heart because of jealousy
13	al-Ahzab	28	Zawaja	Special Warning for the Prophet's wives to choose whether to remain as wives or be divorced
14	al-Mumtahanah	11	Zawaja	Dowry Law If the Wife is an Apostate and Marries an Infidel
15	an-Nur	6	Zawaja	The law and ethics of accusing a partner of adultery
16	al-Mukminun	6	Zawaja	Women who can be touched with
	al-Maarij	30	Zawaja	

17	al-Baqarah	237	Nakaha	Law on Giving Dowry When Husband Has Not Mixed With Wife	Marriage Lessons
18	an-Nisa	12	Zawaja	Inheritance Division Law	
19	al-Ahzab	6	Zawaja	Heirs are given priority if they are related to kinship	
20	an-Nisa	25	Nakaha	The Law If a Servant's Wife Commits Adultery	
21	al-Ahzab	50	Nakaha	The Prophet's Special Marriage Regulations	
	al-Ahzab	52	Zawaja		
22	an-Nisa	3	Nakaha	Monogamy is Preeminent	
1	an-Nur	32	Nakaha	Allah will give them the ability	
2	al-Maarij	30	Zawaja	Feel at peace and become a feeling of love and affection	
	ar-Rum	21	Zawaja		
3	az-Zukhruf	70	Zawaja	Couples who believe will be entered into heaven	
	ar-Rad	23	Zawaja		
	Yasin	56	Zawaja		
4	al-Furqan	74	Zawaja	Characteristics of a Servant of Allah and Can Give Birth to a Generation of God-fearing and Faithful	
5	Gafir	8	Zawaja	Faithful couples receive prayers from angels to enter heaven	
6	al-Mukminun	6	Zawaja	Classified as the Characteristics of a Believer	
1.	at-Takwir	7	Zawaja	The spirit is returned to its body on the Day of Judgment	Sign of God's Power
2.	al-Hajj	5	Zawaja	Various types of plants and fruit	
	Asy-Syu'ara	7	Zawaja		
	Luqman	10	Zawaja		
	Qaf	7	Zawaja		
	ar-Rahman	52	Zawaja		
	ar-Rad	3	Zawaja		
	Taha	53	Zawaja		
3	Asy-Syu'ara	50	Zawaja		

	an-Nisa	1	Zawaja	All things were created in pairs	
	al-Araf	189	Zawaja		
	az-Zumar	6	Zawaja		
	az-Zariyat	49	Zawaja		
	an-Najm	45	Zawaja		
	al-Qiyamah	39	Zawaja		
	al-an'am	143	Zawaja		
	Yasin	36	Zawaja		
	az-Zukhruf	12	Zawaja		
	an-Nahl	72	Zawaja		
	ar-Rum	21	Zawaja		
	Fatir	11	Zawaja		
	Asy-Syu'ara	11	Zawaja		
	an-Naba	8	Zawaja		
4	al-Waqiah	7	Zawaja	Three Groups of Humans on the Day of Judgment	
1	al-Baqarah	35	Zawaja	The story of Prophet Adam and his wife	Wisdom Stories
	al-Araf	19	Zawaja		
	Taha	117	Zawaja		
2	al-Baqarah	102	Zawaja	The story of Harut and Marut	
3	al-Anbiya	90	Zawaja	The story of the Prophet Zakaria and his wife	
4	Hud	40	Zawaja	The story of the Prophet Hud	
	al-Mukminun	27	Zawaja		
5	al-Hijr	88	Zawaja	The afterlife is better than this world	
	Taha	131	Zawaja		
6	at-Tahrim	1	Zawaja	Warning to the Prophet not to forbid anything that is halal	
7	at-Taubah	24	Zawaja	Loving Allah and His Messenger is more important	
	al-Ahzab	6	Zawaja		
8	al-Ahzab	4	Zawaja	Adopted Children Are Not the Same as Biological Children	
9	at-Taghabun	14	Zawaja	Children and Wife Can Sometimes Be a temptation	
10	al-Furqan	74	Zawaja	Characteristics of God's Servants	

11	at-Tahrim	3	Zawaja	Hafsah's Story Tells the Secret of the Prophet	
12	al-Mukminun	6	Zawaja	Protecting the genitals from vile acts	
	al-Maarij	30	Zawaja		
1	Sad	58	Zawaja	The Infidel's Rewards	Various kinds of rewards in the afterlife
2	as-Saffat	22	Zawaja	The Wrongdoer's Rewards	
3	ad-Dukhan	54	Zawaja	The Believer's Rewards	
	at-Tur	20	Zawaja		
	al-Baqarah	25	Zawaja		
	Ali Imran	15	Zawaja		
	an-Nisa	57	Zawaja		
	az-Zukhruf	70	Zawaja		
	ar-Rad	23	Zawaja		
	Yasin	56	Zawaja		
	Gafir	8	Zawaja		
1	an-Nisa	127	Nakaha	The Rights of Orphans and Recommendations for Taking Care of Them Fairly	Other Laws
2	an-Nur	60	Nakaha	Relaxation of Hijab Laws for Older Women	
3	al-Ahzab	59	Zawaja	Obligation to Wear the Hijab	
4	al-Anam	139	Zawaja	It is forbidden to prohibit anything that is halal	
5	al-Ahzab	53	Zawaja	Visiting Etiquette	

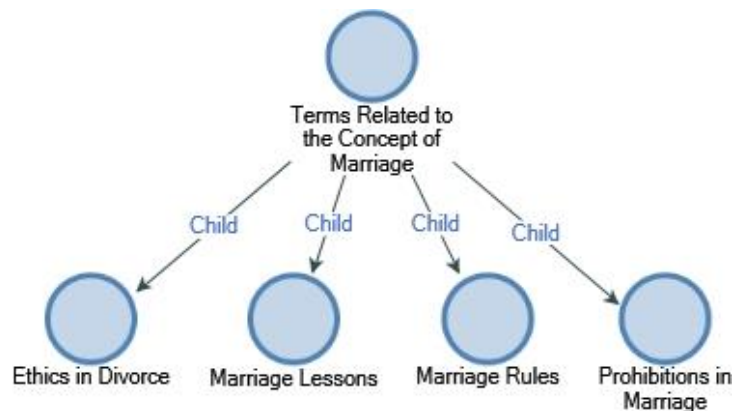


Figure 1. Terms Related to the Concept of Marriage

Based on the results of the codification of Al-Quran verses using two root words, namely “Zawaja” and “Nakaha. Four major terms were found that discussed marriage as can be traced in figure 1., namely several verses that discussed the terms prohibitions in marriage, ethics in divorce, rules in marriage and marriage lesson. Other major terms do not refer to the context of marriage,

as seen in table 1. It is known that several verses refer to meanings that are not relevant to the concept of marriage, some of these terms refer to the meaning of signs of Allah's power, stories of lesson in al- The Koran, the three types of replies and other Islamic laws have no correlation with the concept of marriage

If we trace the results of the codification in table 1., the term prohibitions in marriage consists of two root words, namely *nakaha* and *zawaja* which are spread across 14 verses of the Koran and consist of nine chapters (*sura*) in the Koran, namely *sura al-Ahzab*, *ash-Shura*, *al-Mu'minuun*, *an-Nuur*, *al-Baqarah*, *al-Mumtahanah*, *an-Nisa*, *al-Mujadilah*, *at-Taghabun*. If we look at the root of the word, there are eight verses that refer to the root word "Nakaha" while the other four verses consist of the root word "Zawaja. The results of the codification in terms of prohibitions on marriage refer to at least 10 codes containing various prohibitions on marriage in table 1., such as the prohibition on marrying the biological mother, the prohibition on committing homosexuality and adultery, the prohibition on marrying an adulterer, the prohibition on marrying the Prophet's wives, the prohibition on contracting to get married while the prospective wife who will be proposed to is in her *iddah* period (the waiting period for women to wait for the purity of the womb) During this waiting period there are several prohibitions that cannot be carried out during *iddah*(Sari, 2020), prohibited from marrying non-Muslims, prohibited from marrying an orphan woman with false goals, namely eating her wealth, is prohibited from doing *zihar* (a husband's saying to his wife that her back is the same as her mother's back)(Saiin, 2021) is prohibited from committing violence against his children and wife and finally is prohibited from making agreements (marriage) in secret, such as having secret meetings, indecent words and behavior that must be avoided before marriage because they can lead both parties into adultery (Daud & Muniri, 2020).

Furthermore, the second term related to the concept of marriage ethics when couples divorce and dissolve the marriage bond. Through the codification of the Al-Quran verses above, it is found that the word *zawaja* refers to four verses and the word *nakaha* refers to four other verses which can construct the term divorce ethics in the Koran. Apart from that, there are six verses in the Koran that discuss this term, which consists of three core chapters (*sura*) in the Koran, namely *sura al-Ahzab*, *al-Baqarah* and *sura an-Nisa*. From these six verses, several codes were found that form the terms of ethics in divorce in the Koran.

The first code, discusses the absence of an *iddah* period for a woman if she has never been touched to her husband when she gets married, secondly, the code states that the husband is obliged to provide *mut'ah* (living expenses, shelter and clothing) for his ex-wife during the *iddah* period, unless *ba'in* divorce or *nusyuz* and not pregnant in accordance with compilation of Islamic law chapter on number 152 (Pratama & Prasetya, 2023), thirdly, husbands cannot take back the dowry (*mahr*) that was given when they got married, fourthly, they cannot marry ex-wives who have been divorced three times or called *talaq bain* (an official divorce) except on the condition that the wife has married by another man (Parida et al., 2023), and finally the guardian or ex-husband may not prevent a woman from marrying another man after her *iddah* period.

The next term is several regulations in marriage which consist of 28 verses of the Koran consisting of eleven chapters (*sura*), namely chapters (*sura*) *al-Ahzab*, *an-Nisa*, *al-Baqarah*, *al-Qasas*, *ar-Ra'd*, *an-Nahl*, *an-Nur*, *ar-Rum*, *at-Tahrim*, *al-Mumtahanah*, *al-Mukminun*. And it was

found that the root of the word “nakaha” refers to 12 verses in the Koran, while the root of the word “Zawaja” is tied to 16 other verses to construct an understanding related to the regulatory terms in Islamic marriage based on verses of the Koran. Furthermore, 22 codes were found regarding marriage terms as can be seen in table 1.

Some of the codes found from the results of codification regarding regulatory terms in marriage are as follows, firstly, it is permissible for a Muslim to marry a believing servant, secondly, a man is obliged to give a dowry, either a *mitsl* dowry or a *musamma* dowry (Kohar, 2016) to the woman whom he wants to marry, third, the limit on the number of women who can be married in Islam is four people so that with this verse, Islam states that polygamy is permissible while still being fair (Bakhtiar, 2015; Faruqi & Aziz, 2018), fourth, it is permissible for fathers' female to ask a man to marry his daughter, fifth, it is permissible to propose (by showing interest appropriately) to a woman in private during her *iddah* period because Allah SWT understands that if someone falls in love then he will always be remembered as explained by Buya Hamka in his *tafsir al-Azhar* book (Hamdi, 2017). Sixth, give assets to orphans when they are mature enough or reach marriageable age (Azlina et al., 2023) or until the maximum age limit (25 years) according to Quraish Shihab (Hartanti & Susanti, 2021). Seventh, maintaining personal purity with the aim of avoiding acts of *tabarruj* which are considered haram from the perspective of Islamic law (Muhammad Hasbi Umar & Abrar Yusra, 2022). Eighth, it is permissible to marry the ex-wife of an adopted child because there is no kinship between the adoptive father and the adopted child, as in the story of Zaid which is written in two verses in sura al-Ahzab with the root word (R. Sondang L. Tobing, 2021). Ninth, it relates to women's *iddah* period which can be divided into two types based on two reasons, namely due to divorce and husband's death (Hasanudin, 2021). And the tenth is a will for a wife's living for a year from her husband who will die, but the law for a year's living has been abolished by the verses about inheritance and replaced with inheritance rights of $\frac{1}{4}$ or $\frac{1}{8}$ as written in sura an-Nisa verse 11- 12 (Ulum, 2018).

Furthermore, the eleventh code contains the basic postulates of islamic marriage which can be referred to through four verses of the Koran with the root word *zawaja* as in table 1. The twelfth code is a warning from Allah SWT to the wives of the Prophet, especially Aisyah R.A. and Hafsa R.A., so as not to hurt the Messenger of Allah because of his jealous attitude (Mursalin & Murdifina, 2023). The next code also concerns the wives of the Prophet, according to Hamka, the verse gives *takhyir* (choice) for the wives of the prophet to choose worldly life or strive to reach for the purpose of the afterlife (Hidayati & Saleh, 2021). Furthermore, it is related to the dowry law if a wife apostates and marries an infidel, because if the wife apostates then the marriage bond can be annulled (Muhyidin & Nashihin, 2023).

Next is a discussion regarding legal and ethical issues to accuse a partner of adultery or called *li'an* in Islamic literature (Muin & Masruhan, 2022) and several *lafaz* types of *li'an* are also determined by its ethics (Putra, 2022). Next is an explanation of women who can have sex legally, namely their legal wives and bondwomen (*milku al-yamin*), but according to Quraish Shihab this concept is no longer relevant in the modern era (Arsal & Imran, 2021). The code further explains the legal status of dowry when the husband has not touched with the wife, according to Imam Syafii that there is no obligation to give dowry if he has not yet had sexual relations (Aulia & Fathir, 2023). And in another code, in sura an-Nisa verse 12, it explains the law of inheritance distribution,

through this verse a study proves that 90% of female heirs are the first class group of heirs, while only around 26.6% of men are counted as first class heirs (Ritonga, 2021).

In the next code, it is explained that the heirs must have kinship, this is because in the past Muslims often bequeathed their wealth to people who were not have kinship (Assyafira, 2020). The next code contains the law if a bondwoman wife commits adultery, but in general this verse also explains the permissibility of marrying a slave and giving a dowry according to her ability (Medy et al., 2020). The next code of marriage regulations discusses special marriage regulations for the Prophet only, such as being allowed to marry female prisoners of war, and several other groups of women who are prohibited to marriage for other muslims (Ulinnuha & Arifah, 2020), and in the final code it is explained that monogamy is preferred, such as which has been explained by Fazlur Rahman that monogamy is preferred and this verse is not at all intended to encourage men to practice polygamy, because historically the ignorant Arabs were very fond of practicing polygamy without clear boundaries (Bakhtiar, 2015).

Next, we will explain the lesson of marriage in Islam based on the arguments of the Koran. The first code explains that Allah SWT will give abilities to married couples. Apart from that, the context of this verse speaks for the parents of the bride and groom with the aim of to pay attention to several things before marrying off their child (Jamhuri & Mufid, 2020). In the next code, it is also explained that marriage from psychologic perspective will foster a sense of peace (Masroom et al., 2015) and affection (Matondang et al., 2023).

The next code includes three verses, namely sura az-Zuhkruf: 70, ar-Ra'd: 23, and Yasin: 56 which explains the lesson of marriage which can make both believing partners have the potential to enter heaven and obtain several other benefits (Purnomo & Qoharuddin, 2021). The next code, the lesson of marriage can also give birth to a generation of believers in accordance with what Imam Ghazali explained in his concept of Hifz Nasl (Purnomo & Qoharuddin, 2021).

Apart from that, another lesson from marriage is that you will also receive prayers in the form of protection from angels, especially for couples who believe in Allah and will be returned to enter heaven (Husain, 2022). And couples who believe in Allah will also be classified as one of the characteristics of people who believe in Allah because marriage can protect their private parts (genitals) from bad things (Azizi & Hunainah, 2020).

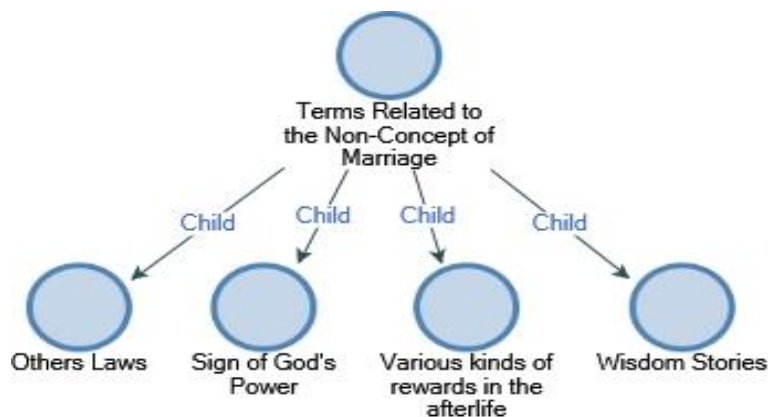


Figure 2. Terms Related to Non-Concept of Marriage

The next four terms in figure 2., namely regarding signs of Allah's power, stories of wisdom

in the Koran, various rewards and several other laws containing these two root words, do not contain the concept of marriage, seeing that of these four terms, the entire code is formed from the root of *zawaja*. The word “*zawaja*” has various meanings including husband, wife, couple, type of plant, type of animal and class, however the word *zauj* has different purposes depending on the context of the verse and the period in which the verse was revealed based on the Mecca and Medina periods. Verses containing the word *zauj* in the Mecca period describe the signs of Allah's greatness and the pleasures obtained when converting to Islam, but in the Medina period they tend to discuss law and social interaction (Assyifa & Taufiq, 2021).

Furthermore, in other legal terms, two codes were found consisting of the word “*nakaha*”, namely sura an-Nisa verse 127 which contains recommendations for taking care of orphans fairly and giving them their rights properly and correctly (Fitriana, 2022). Meanwhile, Sura an-Nur verse 60 describes the law of legal relief for not wearing the hijab for older women who have stopped menstruating and are pregnant and no longer want to get married (Arnita, 2019).

CONCLUSION

Through the study carried out, eight terms were found taken from all verses of the Koran which contain the words “*zawaja*” and “*nakaha*”, four terms related to the concept of marriage, namely the term prohibitions in marriage, the terms ethics in divorce, the terms rules in marriage and lesson of marriage. Apart from that, it was also found that four other terms were not correlated with the concept of marriage, namely the terms of signs of God's power, the terms of stories of wisdom, the terms of various rewards and other laws that were not tied to the concept of marriage.

By conducting this research, it is confirmed that the verse containing the root word *zawaja* contains a lot about signs of God's greatness and discussions of social law and social interaction according to the period in which the verse was revealed. This research also contributes to all academics and regulators in the field of marriage to make it easier for them to search for terms related to the concept of marriage through these two words with systematic mapping.

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