

CHAPTER V

CONCLUSIONS

A. Conclusions

After studying the work of al-Gazālī in detail, the writer draws conclusion as below:

1. The virtue of marriage is the ethical significant of what lies behind the order of marriage. According to al-Gazālī, suggestion and prohibition on *syarī'ah* has purpose to lead mankind toward the true happiness. Since marriage is a part of *Syarī'ah*, it has purpose to bring goodness (*maṣlahah*) which beneficial for man, and preventing badness (*maḍarah*) as well.

The virtue of marriage is that it is one of abstinence (*riyāḍah an-nafs*), it is done when fasting and restraining sight cannot curb sexual desire anymore. This is also an indication that its virtue is in safeguarding against disobedience, and fortifying against corruption. According him, sexual desire is major media of distraction on getting closer toward God if it is not curbed well. Distraction here is being far from Allah and closer to the greater sin, that is adultery. So it should be curbed by marriage, because abstinence is a necessary virtue for the conduct of spiritual exercises leading to union with God.

Another virtue of marriage is that it is an act of devotion (*'ibādah*). Al-Gazālī said that marriage is one of devotion service outside compulsory worship, such as performing prayer, fasting, remembrance, etceteras. It is related to the implementation of *syarī'ah*, marriage is one of devotion service because it has many benefits (*maslahah*), besides safeguarding self from sinning if sight and adultery, it also beneficial in perpetuating mankind conform to the love of God. Besides, al-Gazālī also mentioned that the prayers of

children profit their parents when the latter are dead, and children who die before their parents intercede for them on the Day of Judgment.

2. The relevance of marriage's virtue with modern life is it can overcome the dilemma of modern society. The paradigm of modern society leads them to understanding that spirituality is not important thing and it is not include in marriage's virtues.

Individualism gives sickness on marriage, much domestic violence happen inside and even ended by divorce. A lot number of marriages are far from meaningful marriage. That is why they think that marriage no more give happiness This dilemma lead modern society seek for happiness outside marriage by choosing alternative of marriage; staying single (celibacy), even doing cohabitation, or being gay-parent family which clearly forbidden by Islamic teaching.

The order of marriage on *syarī'ah* precisely has purpose to lead mankind to the true happiness. Leaving marriage and choose another matrimonial alternative is not recommended way to curb sexual desire. Because it is a media of distraction, it should be curbed by marriage.

According to al-Gazālī, one who wants to marry, he should have the right intention and commitment in marriage to reach physical and spiritual pleasure. Marriage is such abstinence which becomes a starting point to conduct spiritual exercises leading to reach higher inner balance and peace, and to union with God. The spouse should remind that his intention is to worship Allah and running his household with true commitment to perpetuating his marriage by behaving good and fulfilling each all rights and duties. It helps the spouse to overcome their crisis (being aid for their mental in coping marriage problem that may arise) and making marriage stay balance, so that they can achieve the meaningful marriage.

B. Suggestions

In term of developing scientific consciousness and after conducting analytical research on al-Gazālī's works, the writer defines several things which might be useful for further research;

1. Marriage is such an aid in religious life. On this research, the writer concerns on examining how al-Gazālī thinks about the virtue of marriage in *taṣawwuf* perspective and its relevancy on modern lifestyle. Al-Gazālī is a scholar which collaborating Islamic jurisprudence (*fiqh*) with Sufism (*taṣawwuf*). So he is the one who appropriate to answer the relevance of marriage's virtue in modern lifestyle.
2. The researcher uses analytical content to get the whole understanding of Al-Gazālī's thought about the virtue of marriage. The virtue of marriage is the ethical significant of what lies behind the order of marriage. The virtue of marriage is that it is one of abstinence (*riyāḍah an-nafs*), it is done when fasting and restraining sight cannot curb sexual desire anymore. it is a necessary virtue for the conduct of spiritual exercises leading to union with God. Another virtue of marriage is that it is an act of devotion (*'ibādah*). It because there are many benefits (*maslahah*) inside marriage. Besides safeguarding self from sinning if sight and adultery, it also beneficial in perpetuating mankind conform to the love of God. Modern society questions the merit of marriage because it no more gives happiness to its practitioner. The order of marriage on *syarī'ah* precisely has purpose to lead mankind to the true happiness.
3. The finding of this study can be applied in marriage counseling as one of aspect should be assessed to overcome family crisis. It may also be useful on treating domestic abuse or gay-parent family, or another issue relate to marriage's problem. Those areas were

mentioned but not explored in this study. The writer offers those suggestions for future study.

C. Closing

Those what the writer could perform about the work of al-Gazālī on the virtue of marriage. Praises be unto Allah, who has given everything to the writer. Without His blessing and compassion, absolutely the writer would not be able to face bravely and make her stronger even when she faces unstoppable rain which makes so many disturbances in completing this exhausting final task.

Peace and salutation may be upon His enlightened servant Muḥammad (pbuh), His illuminating messenger, and may such prayer draw him (the Prophet) ever nearer to God and to (good) fortune, raise his station, and lift him to ever loftier heights.

From the deepest of heart, the writer says thanks to all those who have helped finishing this paper. For friends who accompany her in her work process. For her Advisors, the writer says thank you very much. Unforgettable thanks to *al-Imām Hujjat al-Islām*, Abū Hāmid al-Gazālī, may God bless him.

Finally, this paper is still very far from perfect. As common human being, the writer is impossible free from mistakes, thus, she really excuses for those errors. Hopefully, this writing gives such benefits for Islamic studies, especially for everyone around the writer.