



**IMPLEMENTATION OF DELIBERATION PRINCIPLES IN
HOUSEHOLD LIFE: A TAFSIR BASED STUDY**

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Abstract

Consultation (*shura*) is a fundamental principle in Islamic teachings that functions not only as political ethics, but also as a collective method for social and family decision-making. Although many studies highlight consultation in the context of state affairs, studies on its implementation in household dynamics are still limited. This study aims to analyze the concept and meaning of musyawarah in Surah Ali Imran (3): 159, Surah al-Syura (42): 38, and Surah al-Baqarah (2): 233 based on the interpretations of classical and contemporary exegetes, as well as analyzing the relevance and implementation of these principles in building harmony in household life. This study uses a thematic interpretation (maudhu'i) method. Data collection was conducted through library research by referring to classical and contemporary interpretation literature. The results of the study show that deliberation in the Qur'an includes the principles of gentleness, equality, mutual agreement, collective participation, and moral responsibility. Surah Ali Imran (3): 159 emphasizes the importance of gentle and communicative leadership; Surah al-Syura (42): 38 places deliberation as a key characteristic of a community of believers, including within the family environment; while Surah al-Baqarah (2):233 emphasizes deliberation as a fundamental principle in family relationships, especially between husband and wife. These principles have proven relevant in building a harmonious, dialogical, and just household life.

Keywords: Shura, Thematic Tafsir, Family Life, Surah Ali Imran, al-Shura and al-Baqarah.

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Abstrak

Musyawarah (*shura*) merupakan prinsip fundamental dalam ajaran Islam yang tidak hanya berfungsi sebagai etika politik, tetapi juga metode kolektif dalam pengambilan keputusan sosial dan keluarga. Meskipun banyak studi menyoroti musyawarah dalam konteks kenegaraan, kajian mengenai implementasinya dalam dinamika rumah tangga masih terbatas. Penelitian ini bertujuan untuk menganalisis konsep dan makna musyawarah dalam Surah Ali Imran (3): 159, Surah al-Syura (42): 38, dan Surah al-Baqarah (2): 233 berdasarkan penafsiran para mufasir klasik dan kontemporer, serta menganalisis relevansi dan implementasi prinsip-prinsip tersebut dalam membangun keharmonisan kehidupan rumah tangga. Penelitian ini metode tafsir tematik (*maudhu'i*). Pengumpulan data dilakukan melalui studi kepustakaan (*library research*) dengan merujuk pada literatur tafsir klasik dan kontemporer. Hasil penelitian menunjukkan bahwa musyawarah dalam Al-Qur'an mencakup prinsip kelembutan, kesetaraan, persetujuan bersama, partisipasi kolektif, dan tanggung jawab moral. Surah Ali Imran (3): 159 menegaskan pentingnya kepemimpinan yang lembut dan komunikatif; Surah al-Syura (42): 38 menempatkan musyawarah sebagai ciri utama komunitas beriman termasuk dalam lingkungan keluarga; sedangkan Surah al-Baqarah (2): 233 menegaskan musyawarah sebagai prinsip dasar dalam relasi keluarga, khususnya antara suami dan istri. Prinsip-prinsip ini terbukti relevan dalam membangun kehidupan rumah tangga yang harmonis, dialogis, dan berkeadilan.

Kata Kunci: Syura, Tafsir Tematik, Kehidupan Rumah Tangga, QS. Ali Imran, Al-Syura dan al-Baqarah

INTRODUCTION

Deliberation is one of the fundamental principles in Islamic teachings that not only serves as an ethical guideline in social interactions but also as a collective method in decision-making. In the context of Islamic history, Prophet Muhammad exemplified consultation (*shura*) as an important part of leadership strategy, both in community affairs and state matters. This phenomenon is emphasized in several verses of the Qur'an, such as surah Ali Imran: 159, surah al-Shura: 38, and surah al-Baqarah: 233, each depicting consultation in the context of leadership, community life, and family relations (Harun Nasution, 1995). These principles are highly relevant to be re-examined, especially in addressing the challenges of social and institutional life in the increasingly complex modern era.

Deliberation is not just an abstract concept in Islam, but a concrete reflection of the principles of justice, equality, and respect for human dignity. In the early history of Islam, Prophet Muhammad himself became the main example in applying consultation in matters of state, military, and social life. Even in several important events such as the Battle of Uhud, the Prophet continued to seek the opinions of his companions despite the final decision carrying significant risks. This shows that *shura* is not merely a formal complement, but an inseparable part of the decision-making structure in Islam (Al-Buthi, 1990).

In the contemporary world, the concept of deliberation is not only needed in the realms of politics and governance but also in social systems, education, family, and religious institutions. Participatory practices that reflect the spirit of deliberative democracy are largely supported by the principles of consultation as taught by Islam. To deeply understand the substance of the principles of deliberation in the Qur'an, a study of its exegesis becomes very important. Deliberation can be an ethical approach to managing diversity and differences peacefully, whether in the context of government institutions, community organizations, or within families. A review of the scholars' interpretations of the verses on consultation can provide insights into how these

Qur'anic values can serve as normative and operational foundations in the formation of a more substantial and inclusive participatory culture (Imarah, 2001).

Based on that background, two main issues can be formulated in this research: (1) What is the meaning of *shura* in surah Ali Imran: 159, al-Shura: 38, and al-Baqarah: 233 according to the interpretations of the scholars? and (2) How relevant are the principles of consultation contained in these verses when implemented in modern social and institutional life? This problem formulation serves as a starting point to explore the philosophical, normative, and practical dimensions of the principles of deliberation in the holy text of the Qur'an (Mustaqim, 2010).

The aim of this research is to deeply explain the meaning of consultation in those three main verses according to the interpretations of the scholars and to examine how these principles can be applied in modern life, which is filled with social-political and institutional dynamics. The expected benefit of this research is to provide a theoretical contribution to the study of thematic interpretation and a practical contribution to the development of community and institutional governance based on Qur'anic values, especially in fair and inclusive decision-making.

LITERATURE REVIEW

1. Najda Arijah Azukma, Mardian Idris Harahap (2023) "Deliberation in the Quran from the Perspective of Nusantara Exegetes (Quraish Shihab and Hasbi Ash-shiddieqy)." This study states that the interpretations of the consultation verse by the two exegetes have several differences and similarities, which can be seen from their interpretations of Surah Al-Baqarah 2: 233, Surah Al-Imran 3: 159, and Surah Ash-Shura 42: 38. Thus, through this research, it is hoped that leaders and the entire Indonesian society can cultivate deliberation in making all decisions to achieve the common good (Azukma & Harahap, 2023).
2. Dudung Abdullah (2014) "Deliberation in the Quran (A Thematic Exegesis Study)." This research states that deliberation is only conducted on matters that are not explicitly mentioned in the texts of the Quran and Hadith. Many benefits can be derived from deliberation, but the most important thing is to respect and obey the decisions made based on deliberation, with the hope of achieving success and mutual welfare starting from the family environment, community, and extending to the life of the nation and state (Abdullah, 2014).
3. Ja'far Muttaqin, Aang Apriadi (2020) "Consultation or Deliberation in the Perspective of the Qur'an." This research states that the Qur'an mentions the term "musyawarah" in three forms: *shura*, *shawir*, and *tashawur*. Shura in the verse QS al-Shura/42: 38, talks about the field of consultation, means the people who are asked to consult as in surah Ali Imran/3: 159, while the term *tashawur* indicates the importance of consultation in every matter, including family affairs, as in QS al Baqarah/2: 233. Deliberation is the gathering of people to discuss a matter so that each person can express their opinion, and then the best opinion is chosen to

be agreed upon together, much like extracting honey from a beehive to produce sweet honey (Muttaqin & Apriadi, 2020).

4. Zamakhsyari Abdul Majid (2020) "The Concept of Consultation in the Quran (Thematic Exegesis Study)." This research states that one of the most essential teachings of Islam is deliberation, because through it, humans can resolve all life's problems in a good and wise manner. Moreover, in deliberation, noble qualities such as brotherhood, equality, mutual respect, not imposing one's will, understanding and acknowledging others' views despite differences (agreeing in diversity) will emerge (Majid, 2020).

Furthermore, the research conducted by Najda Arija Azukma and Mardian Idris Harahap (2023) in the article "Musyawarah Dalam Al-Qur'an Perspektif Mufassir Nusantara (Quraish Shihab dan Hasbi Ash-shiddieqy)" explicitly interprets three main verses referenced in this article, namely surah al-Baqarah: 233, Ali Imran: 159, and al-Shura: 38. This study is interesting because it compares the interpretative approaches of two Nusantara mufassir figures, who differ in methodology but are aligned in the spirit of revitalizing the value of deliberation in society. However, the focus of the study is on the comparison of interpretations, not on practical applications in household life. Thus, this article aims to fill that gap by examining how the interpreted values of deliberation can be implemented in the dynamics of family relationships.

Dudung Abdullah (2014) in his research titled "Consultation in the Qur'an (A Thematic Tafsir Study)" states that consultation is only conducted in matters that are not explicitly regulated in the texts of the Qur'an and Hadith. He emphasized that the success of deliberation greatly depends on respecting the results of the mutual agreement. This study expands the scope of deliberation application from the family environment to the state level, but does not explore further how the deliberation mechanism can be concretely applied in households. Therefore, this article attempts to scale down Dudung Abdullah's grand idea to a more micro level, namely family life, which actually serves as the starting point for character formation and the social order of the community.

Meanwhile, the research by Ja'far Muttaqin and Aang Apriadi (2020) in their work titled "Shura or Consultation in the Perspective of the Qur'an" also examines in detail three main terms in the Qur'an related to consultation. They traced the linguistic meanings of the term shura in surah al-Shura: 38, syawir in surah Ali Imran: 159, and tasyawur in surah al-Baqarah: 233. This research clarifies the scope and forms of consultation in a general context. The strength of this study lies in the terminological analysis and verse correlation, which provide an important foundation for the author in building theological arguments in this article. However, its approach remains descriptive and has not yet touched on the applicative level, particularly within the scope of husband-wife or parent-child relationships in the family.

The study by Zamakhsyari Abdul Majid (2020) in the article "The Concept of Consultation in the Quran (Thematic Tafsir Study)" emphasizes more on the moral and spiritual values that arise from consultation, such as brotherhood, equality, mutual

respect, and not imposing one's will. This research is important as a reinforcement of the moral character of deliberation, which is highly relevant to be applied in households. However, this research does not target specific verses and does not delve deeply into the family context. Therefore, this article adopts the ethical spirit developed by Zamakhsyari and aligns it with the three main verses that serve as the normative foundation in Islamic family life.

Based on the comparison, it can be concluded that although all previous studies converge on the importance of deliberation in Islam, none have specifically and deeply examined the implementation of deliberation principles in the context of household life based on the three main verses as done in this article. The novelty of this article lies in the thematic interpretation approach combined with practical analysis in family life, which in turn can enrich the treasury of contemporary Islamic thought, particularly in building a sakinah, mawaddah, wa rahmah family based on the values of the Qur'an.

METHODS

This research uses a qualitative approach with the method of thematic interpretation (tafsir maudhu'i). The thematic interpretation is a method of interpreting the Qur'an by gathering verses that discuss a specific theme, in this case, the theme of consultation, and then analyzing them based on the chronological order of the verses' revelation, the historical context (asbāb al-nuzūl), and the views of classical and contemporary commentators. The primary data in this study consists of three verses from the Qur'an, namely surah Ali Imran: 159, al-Shura: 38, and al-Baqarah: 233. Meanwhile, secondary data were obtained from various tafsir literature, as well as relevant scientific journal articles. Data collection techniques were carried out through library research, by examining tafsir works, Islamic literature, and previous studies relevant to the topic of consultation. The analysis is conducted through interpretative and descriptive-analytical methods to explore the meaning, value, and relevance of verses about consultation in the context of modern life.

RESULTS AND DISCUSSION

The Content of the Meaning of Consultation in Surah Ali Imran: 159, al-Shura: 38, and al-Baqarah: 233 In Tafsir

1. Understanding Deliberation

The definition of "musyawarah" in the Indonesian dictionary is a joint discussion with the aim of reaching a decision to resolve a problem (Nasional, 2005). Linguistically, *shura* is derived from the word *shara-yashuru-shauran* which means to take honey or to train. As for *al-shura* or *al-mashurah*, it means advice, suggestion, or consideration (Abdullah, 2014). *Shura*, in terms of language, has many meanings. According to Ibn Manzur, as quoted by M. Shiddiq al-Jawi, the meaning of *shura* includes extracting honey from a honeycomb, inspecting the bodies of female slaves and livestock at the time of purchase, appearing on the battlefield, and so on (A. Hidayat, 2015).

Shura, which is derived from the root word *sha-wa-ra*, also means to initiate something, to reveal and expand it. From the word *shura*, the verb form (*fi'il*) *shawara-yushawiru-mushawaratan* is formed. Some linguists say that the term *shawara-mushawarah* means reaching an opinion/thought like extracting honey from a beehive, which can also mean mutually seeking/exchanging opinions (Collins et al., 2021). According to Muhammad Fu'ad 'Abd al-Baqi, there are three verses in the Qur'an that discuss *shura* or consultation, namely surah al-Baqarah (2): 233, Ali 'Imran (3): 159, and Q.S. al-Shura (42): 38. The verses often used as normative foundations for *shura* or consultation are surah Ali 'Imran (3): 159 and al-Shura (42): 38. This is because the context of consultation in Q.S. al-Baqarah (2): 233 only encompasses family life, specifically in matters of decision-making related to household and children (Muttaqin & Apriadi, 2020).

The word then underwent a change in meaning, encompassing everything that can be taken or extracted from others, including opinions. Deliberation can also mean to say or propose something. It also means the matter being deliberated. This meaning then developed according to its inflection pattern, for example; *shawir* (to ask for an opinion), *mushtashir* (to seek someone else's view), *isharah* (sign or indication), *al-mashurah* (advice or suggestion), *tashawur* (negotiation). The first mentioned word, *shawir*, refers to the expression (I ask for someone's opinion regarding a matter). Meanwhile, the last two mentioned words, *al-mashurah* and *al-tashawur*, have a broader meaning, namely: drawing conclusions based on views between groups (Rusdi, 2014).

In the context of terminology, there are differing views on the definition of *musyawarah*. Abdul Hamid Al-Anshari said that *shura* means discussing or exchanging opinions on a problem or seeking opinions from various parties to then consider and choose the best for the common good. Louis Ma'Lou stated that *shura* is an assembly formed to listen to suggestions and ideas appropriately and organized according to rules. In the Encyclopedia of Islamic Law, it is stated that consultation is a joint discussion aimed at reaching a mutual resolution to a problem (Majid, 2020).

From the exposition of several definitions above, the author summarizes that deliberation is a negotiation about a matter that is good for obtaining ideas with the aim of seeking the best to achieve the common good. Thus, an assembly or institution for conducting deliberations can be referred to as Majelis Shura or, in more popular terms, Majelis Permusyawaratan Rakyat as a legislative body (Faradila & Dewi, 2023).

2. The Term Musyawarah in the Qur'an and its Exegesis

In the Quran, there are three verses that discuss consultation, namely: surah al-Shura (42): 38 using the term *shura*, surah al-Baqarah (2): 233 using the term *tashawur*, and surah Ali Imran (3): 159 using the term *shawir*. Verse 38 of Surah Al-Shura was the first to be revealed and belongs to the group of Makkiyah verses/surahs, while the other two verses belong to the group of Madaniyah verses/surahs, which were revealed after the Prophet's migration to Madinah (Abdullah, 2014).

a. The first verse of surah al-Shura (42): 38

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمَمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Translation:

"And for those who respond to their Lord's call and establish prayer, and whose affairs are decided by consultation among themselves; and who spend from what We have provided them." (Agama, n.d.)

This verse was revealed as a praise to the group of Muslims in Medina (the Ansar) who were willing to defend the Prophet Muhammad and agreed to this through a consultation they held at the house of Abu Ayyub Al-Anshari. However, this verse also generally applies to every group that engages in consultation (Ath-Thabari, 2000).

In "Tafsir al-Misbah," Quraish Shihab interprets that this verse reflects the principle of equality in participation, that no one is higher or lower when speaking in a deliberative forum (Shihab, 2002).

Ibn Kathir interprets this verse as a form of democratic collective life in Islamic society. Muslims do not act independently in making decisions, but build consensus through discussion. The majority opinion is prioritized, but still within the framework of Islamic values and law. This provides an important principle that deliberation is an instrument for realizing social justice (Katsir, 1999).

b. The second verse, surah Al-Baqarah (2): 233

... فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاءُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا أَتَيْتُمُ بِالْمَعْرُوفِ ...

Translation:

"If both parents wish to wean the child (before two years of age) based on mutual agreement and consultation between them, there is no sin on either of them. If you wish to breastfeed your child (to someone else), there is no sin on you if you give payment in an appropriate manner." (Agama, n.d.)

This verse discusses how the relationship between husband and wife should be when making decisions related to household matters and issues concerning children, such as weaning and child care. The Quran provides guidance that these issues, as well as other matters, should be discussed well between husband and wife (Ath-Thabari, 2000).

Quraish Shihab mentions that this verse instills the value of reciprocity, where decisions should not be made unilaterally by one of the partners (Shihab, 2002). Quraish Shihab emphasizes that in household relationships, the principle of deliberation shows respect for the rights and responsibilities of each party (Ramadhona et al., 2023). The decision to wean a child is an important decision that involves health, psychology, and financial responsibility. Therefore, this verse implies the principles of justice and compassion that form the basis of family deliberations (Shihab, 2002).

In Tafsir Ibn Kathir, this verse is understood as a guideline that all decisions in the family must go through mutual agreement. This aims to maintain harmony and

prevent conflicts that harm the child. Ibn Katsir also added that the agreement should be based on the welfare of the child, not on the ego of one party (Katsir, 1999).

c. The third verse, surah Ali Imran (3): 159

فِيمَا رَحْمَةً مِنَ اللَّهِ لَنْتَ لَهُمْ وَلَوْ كُنْتَ فَطَّا غَيْرَيْظَ الْقَلْبِ لَا نَفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَّمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Translation:

"So it is by the mercy of Allah that you are gentle towards them. If you were harsh and hard-hearted, they would surely have dispersed from around you. Therefore, forgive them, ask for their forgiveness, and consult with them in the matter. Then, when you have made a firm decision, put your trust in Allah. Indeed, Allah loves those who put their trust in Him." (Agama, n.d.)

This verse was revealed after the Battle of Uhud, which was unfavorable for the Muslims because they were defeated by the Quraysh infidels. However, the Prophet Muhammad remained patient in facing the calamity, acted gently, and did not mock his companions' mistakes. The Prophet Muhammad continued to consult, both in times of crisis and in times of peace (Ath-Thabari, 2000).

Tafsir al-Misbah explains that although Prophet Muhammad received revelations directly from Allah, he was still commanded to consult with his companions. This shows the importance of collective participation in decision-making. Even, deliberation is part of the political education process for the community to learn to be responsible for joint decisions (Shihab, 2002).

Meanwhile, in Tafsir Ibn Kathir, consultation is viewed as a manifestation of the Prophet's compassion towards his followers. The Prophet continued to listen to the views of his companions, including in strategic matters such as the Battle of Uhud. This teaches an important principle that a leader should not be authoritarian, but should open up space for dialogue and accept input from various parties (Katsir, 1999).

Furthermore, Wahbah az-Zuhaili (2003) understands this verse as an illustration that the Prophet Muhammad always invited his companions to consult on various issues, especially those related to politics and the management of the ummah. These consultations were carried out both in times of war and in times of peace, including in various other worldly matters. This approach aimed to reassure and please his companions, while also encouraging them to willingly follow and obey the decisions made. Thus, consultation became a practice consistently applied by the Prophet Muhammad in his leadership.

The Relevance Of Consultative Principles Contained In The Quran Implemented In Household Life

The Qur'an presents consultation (shūrā) as a fundamental ethical principle that governs not only public leadership but also personal and familial relations. In the context of household life, consultative decision-making serves as a moral framework that promotes harmony, justice, and mutual responsibility among family members. By emphasizing compassion, equality, and shared accountability, the Qur'anic concept of consultation provides practical guidance for resolving domestic matters through dialogue rather than domination. This discussion examines the relevance of consultative principles as articulated in Surah Ali-Imran (3): 159, al-Shura (42): 38, and al-Baqarah (2): 233, highlighting their application in fostering balanced and ethical household life

1. Principles of Consultation in Surah Ali Imran (3): 159

A harmonious household life is born from cooperation. In surah Ali Imran (3): 159, Allah commanded Prophet Muhammad to consult with his companions. This verse reads:

"Then, by the mercy of Allah, you were lenient with them. If you had been rude in speech and harsh in heart, they would have disbanded from about you. So pardon them, ask forgiveness for them, and consult them in the matter. And when you have decided, then rely upon Allah." (Surah Ali Imran (3): 159)

This verse shows that deliberation is part of an inclusive and rahmatan lil alamin leadership method. The Prophet Muhammad was commanded to be gentle as a prerequisite for creating a conducive atmosphere for deliberation (Nasrudin, 2023). This shows that the fundamental principle of deliberation is communication filled with compassion and respect for human dignity.

The principles that can be derived from this verse include: (1) gentleness in interactions as the foundation of deliberation, (2) empowering community participation in decision-making, and (3) the importance of making decisions with careful consideration before placing trust in Allah.

2. The Principle of Sovereignty and Equality in Decision-Making in Surah al-Shura (42): 38

The results of the household deliberation bind all parties. Therefore, joint decisions must be based on good intentions and moral responsibility. This is reflected in QS. Ash-Shura: 38, which states that consultation is a characteristic of believers who are consistent in their deeds.

This verse reads:

"...And for those who respond to their lord and establish prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend." (Surah al-Shura (42): 38)

This verse shows that deliberation is a characteristic of a faithful society. They make consultation a mechanism for determining the direction of their collective life. Another principle highlighted in this verse is that consultation is part of the practice of

faith. After it is mentioned that they are the ones who respond to God's call and establish prayer, it is then mentioned that they engage in consultation (Sarnoto, 2021). This emphasizes that *shura* is not merely a social practice, but a manifestation of faith that reflects the shared responsibility as servants of Allah.

Thus, the main principles of this verse include: (1) equality of voice in decision-making, (2) deliberation as a religious command alongside ritual worship, and (3) the importance of collectivity in the life of the community.

3. The Principle of Consent and Justice within the Family Context in Surah al-Baqarah (2): 233

This verse emphasizes the importance of family decisions made jointly between husband and wife. *Tafsir al-Misbah* highlights that the roles of husband and wife in decision-making should be based on sincerity, equality, and mutual listening. This verse reads:

"...Then if both of them desire to wean (before two years) by mutual consent and consultation, then there is no sin upon either of them..." (Surah Al-Baqarah: 233)

In the context of this verse, deliberation is applied to family matters, particularly between husband and wife in weaning a child. This verse teaches that even in personal relationships, deliberation is still necessary. The principles contained in this verse include: (1) deliberation as the basis for decision-making in the family, (2) the importance of reciprocity and mutual agreement, and (3) decision-making oriented towards the common good, not the dominance of one party (Shihab, 2002).

The Relationship Between the Principles of Deliberation in the Context of Household Life

The Qur'anic principles of deliberation (*shura*) form an interconnected ethical framework that governs decision-making across both public and private spheres, including household life. In the familial context, deliberation is not merely a procedural mechanism, but a relational ethic that emphasizes gentleness, collective participation, and equality among family members. These principles operate synergistically to prevent authoritarianism, foster mutual respect, and ensure that household decisions are grounded in moral responsibility and shared accountability.

1. The Principle of Gentleness and Exemplary Leadership (Surah Ali Imran (3): 159)

This verse emphasizes that the success of Prophet Muhammad in leading the community was not only due to revelation but also because of his gentle character, non-roughness, and prioritization of consultation in addressing the community's issues. In the contemporary context, this principle serves as a foundation for inclusive and communicative leaders, rather than authoritarian and closed-minded ones. Democratic leadership based on empathy and openness becomes a concrete representation of this principle, especially in the realms of politics, education, and corporations (Shihab, 2002).

More than that, this principle also reflects the concept of emotional intelligence in modern leadership, which is the ability of leaders to understand their own emotions

and those of others, as well as to build healthy relationships based on communication and trust (Sauqi, 2022). Deliberation in today's leadership is not just about listening, but also about involving, guiding, and shaping collective and inclusive decisions (Goleman, 2005).

In the political sphere, *shura* is a dynamic political principle that adapts to the times, encompassing freedom of expression, accountability of power, integrity of leadership, and openness to reviewing the concept of legal immunity. In political practice, *shura* also emphasizes the importance of succession and power-sharing mechanisms, the neutrality of power, and the rejection of discriminatory practices based on group, sect, or religion in public office. Thus, *shura* serves as an ethical and structural foundation for building inclusive, fair, and responsible political governance (Rizky, 2022).

Although the context of this verse is in the public sphere, scholars like Fakhruddin al-Razi and al-Maraghi interpret that its spirit applies broadly, including within the family: the husband is not authoritarian, the wife is not passive, and children are given space for participation according to their age (Razi, 2001).

2. The Principle of Collective Participation in Public Decision-Making (Surah al-Shura (42): 38)

In surah al-Shura: 38, the Qur'an explicitly states that a characteristic of the believing community is that they resolve their affairs through *shura* (consultation). In the household, this becomes the conceptual basis for involving all family members in making decisions for the common good of the family. The results of deliberations in the household bind all parties. Therefore, joint decisions must be based on good intentions and moral responsibility (Al-Maraghi, 1946). In practice, decisions such as managing family finances, caring for parents, or making decisions during household conflicts require a mutual agreement that is carried out consistently (Syarkawi, 2003).

3. The Principle of Equality and Consultation within the Family Context (Surah al-Baqarah (2): 233)

This verse provides a strong foundation on the importance of deliberation in the private space of the family, which is often overlooked in public discourse. In a contemporary context, deliberation within the family means building an equal, respectful, and non-dominative relationship between husband and wife (Rafli et al., 2017). Important decisions in the household, such as child-rearing, education, finances, and relationships with outsiders, need to be discussed together. This is also in line with the modern family psychology approach that emphasizes effective communication and collective decision-making (Qutb, 1992).

Furthermore, this principle also addresses the challenge of gender inequality in households. When women are still often considered subordinate, this deliberative principle offers a framework for fair, dialogical, and participatory relationships. In contemporary social reality, this supports the values of gender equality and the empowerment of women's roles in family decision-making (K. Hidayat, 2015).

CONCLUSION

The implementation of deliberation in the family not only imitates a democratic decision-making structure but also reflects noble Islamic morals. A household will be more harmonious if the husband, wife, and children are accustomed to discussing, making decisions together, and respecting each other. The principles of consultation in the Qur'an are not merely normative values, but practical guidelines for the dynamics of modern families.

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