

**RIGHTS AND OBLIGATIONS OF HUSBAND AND WIFE IN ESTABLISHING
HOUSEHOLD HARMONY ACCORDING TO ULAMA SYAFI'iyah "CASE
STUDY AT DS. SUMURBATU. KEC. MADANG CHAPTER. BOGOR REGENCY"**

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ABSTRACT

Sadat Ardiansyah: 191105020016. 2023. Rights and Obligations of Husband and Wife in Creating Domestic Harmony According to Ulama Syafi'iyah (Case Study in Sumurbatu Village, Cibarengkok District. Babakan Madang District, Bogor)

In a household, husband and wife have rights and obligations that must be fulfilled, because rights and obligations are an effort to create a harmonious, peaceful and peaceful household. The rights and obligations of husband and wife in the household are very important things to know, this is so that a balance is created in household life and will become a family that is *sakinah, mawaddah, warahmah*. The formulation of the problem in this study is: 1. What are the views of the Syafi'iyah scholars regarding the rights and obligations of husbands and wives. 2 How is the application of the rights and obligations of husband and wife in realizing household harmony in the village of Sumbatu and their suitability according to the view of the Syafi'iyah scholar (Imam Nawawi). The purpose of this study was to determine the rights and obligations of husband and wife in the household according to Syafi'iyah scholars and to find out how the rights and obligations of husband and wife are implemented in realizing household harmony in Cibarengkok village, Babakan Madang sub-district. The research method used in this writing is case study research using qualitative methods. The results of this study concluded that the rights and obligations of husband and wife cannot be separated because both of them must be balanced between rights and obligations such as the rights and obligations of a husband to his wife: to provide a living both physically and spiritually , provide education to his wife and so on, and the rights and obligations of a wife to her husband include: obedience, living in one house with her husband, not having a gloomy face and so on.

Keywords: Rights and Obligations of Husband and Wife and Harmony

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The results of this study concluded that the rights and obligations of a husband and wife cannot be separated because both of them must be balanced between rights and obligations such as the rights and obligations of a husband towards his wife: providing a living both physically and spiritually, providing education for his wife and so on, and rights and obligations wife to husband including: Obedient, living in one house with husband, not sullen and so forth.

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A. INTRODUCTION

A. Background of the problem

In a peaceful and peaceful household, it can be obtained by anyone if between the two, namely husband and wife, carry out and carry out their rights and obligations as befits a husband and wife correctly according to the Islamic Shari'a. (has Minta, Robiatull Aini, 2021:2)

So every marriage and every couple in the husband and wife household must remember that both husband and wife have their own rights and obligations. In Islamic teachings every husband must serve his wife well and every wife must also obey and serve her husband as well as possible. Islam is a very beautiful and perfect religion, so that every Shari'a law and regulations contained in its teachings are not only in favor of one person, but also to the other wife and husband and all concerned parties such as their children. Islam has made it obligatory for all husbands to be more responsible in building their household and leading their household. (umar, 2021: 3)

So when we want to talk about the rights and obligations of husband and wife, it is not as easy as we imagine. Because we must first understand and learn about the rights and obligations themselves, then every couple when they want to discuss a right and obligation, we can see it first from two things, the first thing is that marriage is a religious order and it is obligatory to carry out its rights and obligations. secondly, legalized by religion, a legal marriage is the only way to carry out a husband and wife relationship as it should be. And from that point of view, those who are married to their partners at the same time do not only want to fulfill their biological needs, but they certainly have to fulfill them, such as a living, a place to live, etc. in the life of their household. (Budi Suhartawan, 2022: 107)

As in the hadith of the Prophet:

ﷺ Amen

It means :

"Verily, from every deed a believer is one who has good morals and is gentle towards his family"

In the book *uqudullujain fi bayani huquqizzaujain* by Shaykh Muhammad Bin, Umar, Bin Ali An-Nawawi Al-Bantani in his book listed in article one explains that the rights and obligations of a wife to her husband are to get good treatment from her husband such as basic needs, dowry, getting rations for husbands who have more than one wife and the lessons needed by their wives, such as obligations and traditions. As for Article two, it explains that the husband's obligations and rights over his wife are the obedience of a wife to her husband while her actions do not deviate from immorality, behave well towards her, a wife must totally surrender herself to her husband, occupy the house she lives in, take care of herself so as not to give up her bed. to another man (Musthofa, rights and obligations of husband and wife, 2020:10)

Whereas what happened in Cibarengkok village, Babakan Madang sub-district, many married young men and women and had carried out their obligations as husband and wife, but there were also those who had not carried out their obligations and did not receive the rights of husband and wife.

Then how do young men and women who are married and carry out their obligations and give their rights to their partners properly and correctly to create harmony in the household? Based on the explanation above, the researcher feels interested in raising it in a thesis about " **RIGHTS AND OBLIGATIONS OF HUSBAND AND WIFE IN ESTABLISHING HOUSEHOLD HARMONY ACCORDING TO SYAFI'YAH ULAMA (Case study in Ds. Sumurbatu, Kec. Babakan Madang. Kab. Bogor)**"

B. Identification of problems

1. Lack of knowledge of husband and wife about their rights and obligations in the household.
2. There is an imbalance in the household so that the rights and obligations are not carried out properly

C. Formulation of the problem

Based on the background above, the researcher draws conclusions to conduct research on the rights and obligations of husbands and wives in realizing household harmony according to Syafi'iyah scholars

1. What is the view of the Syafi'iyah scholars regarding the rights and obligations of husband and wife?
2. How is the application of the rights and obligations of husband and wife in realizing household harmony in the village of Sumbatu and its suitability according to the views of the Syafi'iyah scholars (Imam Nawawi)

D. Restricting the problem

This research focuses on the study of the influence of religious values, especially Islam, related to issues of household rights and obligations. These problems are related to one another but there are some that are focused on so that the title is not ambiguous. Therefore the author will focus on research on the rights and obligations of husband and wife in the formation of household harmony in Kp.

Cibarengkok. and in the view of Imam Nawawi in his book : Syarah U qudullujain, Minhaj Ath Talibin, Al-Majmu Syarah Al-Muhadzdzab.

E. Research purposes

From the two formulations of the problem in the household, the problem can be formulated:

1. To know the rights and obligations of husband and wife in the household according to Syafi'iyah scholars .
2. To find out how the implementation of the rights and obligations of husband and wife in realizing household harmony in Cibarengkok Village, Babakan Madang District.

F. Benefits of research

The benefits of the results of this study are as follows:

1. In theory :
 - a. Can make an academic contribution to the Faculty of Islamic Religion Ibnu Kholdun, especially the application of knowledge that has been obtained from lectures.
 - b. Provide input for future research and can be developed more deeply for results that are in line with the times.
2. Practically:
 - a. Providing input of thought to the general public as well as practitioners of Islamic law, particularly on the issue of rights and obligations in the household between husband and wife
 - b. It is hoped that these results can add insight to the authors, especially readers in general, about the rights and obligations of husbands and wives
 - c. As one of the requirements to obtain a law degree (SH)

B. RESEARCH METHODOLOGY :

This type of research is field research (file research), namely in the form of a research process that produces descriptive data, either in the form of writing or expressions obtained directly from the field or research area. This study uses a qualitative approach. Qualitative research is a research approach that reveals a certain situation by describing reality correctly, forming words based on techniques of collecting and analyzing relevant data obtained from natural situations.

Qualitative research is research conducted in real-life (natural) settings with the aim of covering and understanding phenomena: what happened, why did it happen, and how did it happen? This means that qualitative research is based on the concept of going exploration which involves in-depth and case-oriented studies or a number of cases or one case (Chariri, 2009: 9). Walk with Denzin & Lincoln (1994) Qualitative research is research that uses a natural setting, the hidden intention of a phenomenon that occurs and is carried out by involving various existing methods. Qualitative research is useful

for finding and describing in a narrative way the activities carried out and the impact of the actions taken on their lives. (Rijal, 2021:3)

The aim is to find cases that are the object of research. Cases that can be found, therefore everything related to cases such as the nature of cases, activities, functions, history, environmental conditions and various other things related to and affecting cases must be investigated with the aim of explaining and understanding. the existence of cases in a comprehensive and comprehensive manner (Dimas, dewa, rusdi, 2023: 4)

In this study, researchers used two kinds of data sources, namely primary data and secondary data.

1. Primary data: a data that researchers obtain directly by digging from sources of information and from field records that are relevant to the problem under study. The data obtained by researchers are observations and interviews, the authors use this data as material to write about the rights and obligations of husband and wife to create harmony in the household according to Syafi'iyah scholars case studies in Kp Cibarengkok Babakan Madang
2. Secondary data or supporting data. Researchers get from various archives and documentation. In addition, this secondary data is also in the form of publications, journals, theses, theses and so on. Researchers use this data to strengthen findings and complement the information that researchers have collected through interviews. The secondary data that researchers use in this study are the theories put forward by experts or the results of previous studies.

The techniques in collecting data in this study are: observation, interviews and documents.

1. Observation

Observation is systematic observation and recording of events that appear on the object of research. Observation is also an activity to obtain the information needed to present a real picture of an event to answer questions from researchers.

2. Interview

The interview is a conversation between the person giving the question and answering the question. The interview is also an oral question and answer between two or more parties directly. Interviews are also used as material to support or add to the observation process which consists of two parties, namely the interviewer and the interviewee .

3. Documentation

Data collection techniques that also play a role in naturalistic qualitative research is documentation, documentation comes from the word documentation which comes from the word document which means teaching while in English it is called a document which is a technical or record used for evidence. Documents are records of events that have passed, and documents can also be in the form of writing,

pictures and even monumental works of a person. As for documents in the form of writing such as diaries, travel histories and others. Documents in the form of images such as sketch photographs, live drawings and others, and oral documents such as recordings. This method is used to complete the applicable supporting data, as well as existing infrastructure in the research.

C. RESULTS AND DISCUSSION

A. Definition of marriage

Marriage, in language, is known as "marriage", while in terms it refers to a contract that justifies the relationship between a man and a woman who is not a mahram to marry or have intercourse (Linda Saftiyana, 2021: 18).

Marriage is one of the prophet's sunnahs that applies to all living things in this world, both humans, animals and plants, as Allah says in the Qur'an, Surah Adz-Dzariyat, verse 49:

Amen

It means :

"And from everything We created pairs, so that you may remember (the greatness of Allah)."

Allah has said in the Suarat Al-Rad verse 38

Amen تَابَ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِبَيِّنَةٍ إِلَّا

It means :

"And indeed We have sent messengers before you and We made for them wives and offspring. And it is not possible for a messenger to bring a verse except by Allah's permission. For each period (predetermined) there is a decree (which is written)

B. The priority of marriage

Marriage in the teachings of Islam is in the most noble place. Because Islam recommends that couples who want to get married must be prepared carefully, because marriage is not just saying the words qobul or satisfying sexual needs alone, but marriage has a very high and broad meaning. Marriage also aims to gain peace in living life, fortify morals, maintain views, increase worship of Allah, and obtain offspring. In terms of the marriage itself between husband and wife, new generations will be born, (toto, cecep, Islamic religious education, 1997: 125)

As in the hadith of the Prophet narrated by Al-Bukhari:

It means :

تَزَوَّجُوا الْوُدُودَ وَالْوُلُودَ فَإِنِّي مُكَاتِرٌ بِكُمُ الْأَمَمَ

" Marries women with great affection and many children. And actually I am proud to have many followers. (Narrated by Al-Bukhari)

Because in the recommendation to marry there is a name of virtue, in the virtue of marrying there is the sunnah of the Prophet which was practiced by him as an

exemplary behavior for his people in addition to human guidance and needs. So in marriage, you should have the intention to follow in the footsteps of Rasulullah SAW in order to increase the number of his followers and to have pious, pious offspring, guarding private parts and honor from disgraceful actions. (Translated by Fathu Lizar, Word, 2020: 12)

as the Prophet said in a hadith:

يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ ،
وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ

It means

"Hey young people, whoever among you has the ability, get married immediately, because marriage can lower the eyes and protect the private parts. And whoever is not able to get married, fast, because fasting will be a fortress for him." (HR Muttafaq 'alaih).

a. Definition of rights and obligations

According to Abdullah's Indonesian Dictionary, rights can be defined as great powers to demand something, while obligations are obligations to do or carry out something. (Abdullah, Indonesian Dictionary)

Every contract, including various other types of contracts, when carried out perfectly and legally, will have various effects. For example, the marriage contract is considered the most noble and important contract, and therefore has a higher influence. In the context of a marriage contract, there are several influences that arise, including the rights and obligations that must be fulfilled by the husband and wife simultaneously. (fiqh munakahat, 174)

b. Legal basis of rights and obligations

Basically, rights and obligations in the context of marriage have the goal of providing an understanding of the authority of each party. Therefore, someone who is married is required to follow all the provisions that exist as a consequence of marriage between husband and wife. It is from marriage that rights and obligations arise.

According to Imam Shaykh Nawawi in the book "Uqud al-Ujjain", there are two traditions which mention the virtues of marriage. The first Hadith narrated by At-Thabrani is as follows:

قال رسول الله صلى الله عليه وسلم: إن من أكمل المؤمنين إيماناً وأحسنهم خلقاً وأطفهم بأهله (رواه الطبراني)

It means :

" The Messenger of Allah said: indeed a believer with the most perfect faith is the one with the best character and the most gentle towards his wives." (HR At-Thabrani)

The second hadith was narrated by Ibn Hibban from Aisha with the following editorial (Al-Bantani, tt: 4):

قال رسول الله صلى الله عليه وسلم : خيركم خيركم لأهله أنا خيركم لأهلي

It means :

"Rasulullah SAW said: the best of you are the best to his family, and I am the best person among you all to my family." (Reported by Ibn Hibban)

Based on these hadiths, it can be concluded that the virtue in marriage lies in good manners and gentleness towards a partner. As a husband, a person has certain obligations towards his wife, and as a wife, a person has certain rights that must be respected by the husband . In Islam, the husband has the responsibility to look after his wife physically, emotionally and materially. He is expected to be gentle, considerate, and fair to his wife. Meanwhile, the wife has the right to be treated with justice, protection and affection. Husbands are expected to respect the rights of their wives, including the right to maintenance, proper housing, and good treatment .

c. Husband's rights and wife's obligations

1. The wife must obey her husband

One of the obligations of a wife is to obey her husband, and must follow what is ordered, for example being asked to stay at home while her husband is away. This includes maintaining honor and guarding property when the husband leaves home. A wife who is obedient to her husband is a noble character because if the wife obeys her husband in terms of goodness, then she is guaranteed to enter heaven from whichever door she wants. Obedience from the wife becomes asbab unlocks the key to happiness and creates harmony in the household. A wife who is obedient to her husband will make peace in her husband's heart even though they are not together (Muyassaroh, Wise advice on marriage, 2022; 31)

Obedience to a husband is an obligation for the wife to carry it out, and obedience also has many virtues, one of which will be entered into heaven for obedience to her husband. The wife is obliged to obey her husband because this is a consequence of the pleasure of the husband as the head of the household, as Allah has said in the Qur'an

أَلرِّجَالُ قَوُّمُونَ عَلَى الْإِنْسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالَّذِينَ حَقِظْتَ
لِلْغَيْبِ بِمَا حَقَّظَ اللَّهُ ۗ وَالَّذِينَ تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْتُمُ فَلَا
تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

It means :

"Men are leaders for women, because Allah has made some of them (men) superior to others (women), and because they (men) have spent some of their wealth. Therefore, a pious woman is one who obeys Allah and takes care of herself when her husband is not around, because Allah has taken care of (them). The women you are worried about nusyuznya, then advise them and separate them in their beds, and beat them. Then if they obey you, then don't

look for ways to trouble them. Verily, Allah is Most High, Most Great (An-nisa verse 34)."

2. The wife takes care of herself and her husband's property

A wife should be able to take care of herself when her husband is not around beside him and this is one pious wife, as Allah has said in the Al-Qur'an letter Al-Isra verse 32

وَلَا تَقْرَبُوا الزَّوْجَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

It means :

"And do not approach adultery; verily adultery is an abomination and a bad way." (QS. Al l Isra: : 32)

The meaning of the verse above is to take care of yourself behind your husband, that is, to be able to protect yourself from men when your husband is not by your side and not to betray him either in terms of yourself or his property. This is the highest obligation for a wife who must obey her husband. (fiqh munakahat, 160)

If a wife leaves the house, she is required to cover her genitals, be polite and not excessive in decorating, use fragrances which will cause lust for other men who are not mahrams and protect their association from bad associations: (The wife works for a living, Isnawati, 2018 :24)

As in the hadith of the Prophet:

???

قِيلَ لَهَا ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ

It means :

"If a wife keeps her five daily prayers, and fasts one month (the month of Ramadan) and guards her private parts and obeys her husband, then it is said to a woman who has this character, enter heaven through whichever door you like. Hr Ahmad"

3. Live with one house

In a household, a wife is obliged to live in one house with her husband as Allah has said in Surah Al-Ahzab verse 33

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَالرَّسُولَ

It means :

"And you should stay in your house and do not decorate and (behave) like the ignorant people before, and carry out prayers, pay zakat and obey Allah and His Messenger. Indeed Allah intends to remove sins from you, O Ahlul Bayt and cleanse you are clean"

The points that can be drawn from this verse are:

- a) Apostle's wives to stay in the house and go out if there is a need that is justified by syara

- b) As for what is meant by ignorance, that is, the people who preceded it, namely ignorance of disbelief which was before the Prophet Muhammad was sent, while ignorance in this era is ignorance of disobedience that occurred after the arrival of Islam.
 - c) Ahlu bait here, namely the household of the Messenger of Allah. (rights and obligations of husband and wife, word, 2020: 42)
- d. The rights of the wife and the obligations of the husband
1. Living
- a) A living was born

According to Islamic Shari'a, the scholars say that a living is sufficient to meet the needs of dependents such as food, clothing, shelter, in accordance with URF customs, a living is defined as a cost that must be paid to someone who is under their responsibility, which includes the cost of food, clothing, shelter, including household needs such as furniture and help for those who want it. (fiqh laws about living, Maharatin, 2020: 8)

As Allah has said in Surah Al-Baqorah verse 233

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا

It means :

"And the husband's obligation to bear their maintenance and clothing in a proper way. A person is not burdened more than he can bear"

The above verse shows that the husband's obligation is to provide for his wife, such as food and clothing in a good way, and this is done according to his ability.

The occurrence of subsistence because of the existence of a valid marriage bond, not only occurs because the marriage is still intact, but also marriages that have broken up, while the law of giving a living is obligatory, giving a living to the wife here is the husband's obligation to his wife in material form, while the obligation is in the form of no. material things such as satisfying the wife's sexual desires are not included in the meaning of living, even if it is done by the husband for the wife. (Fiqh laws about living, Mahratin, 2020:19)

A wife has the right to earn a living from her husband, even a wife's living must be prioritized over the others. Living for a wife can cover daily activities such as eating and drinking, housing and accessories. As Allah has said in the letter At-Thalaq verse 7

Amen لَهُ اللَّهُ لَا يُكَلَّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا
سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

It means :

"Let people who are able to provide a living according to his ability. And the person whose sustenance is limited should provide a living from the wealth that Allah has given him. Allah does not bear a burden on a person

but only what Allah gives him. Allah will later give spaciousness after narrowness.

b) Inner Life

While the spiritual maintenance, namely the most basic obligation for the husband is to provide maintenance, both physical and spiritual maintenance. As for the wife, giving maintenance is a right that must be accepted. As with the obligation to provide for the wife's physical maintenance, a husband is also obliged to provide for his wife's spiritual maintenance. The husband's obligation to fulfill spiritual maintenance can be seen in the words of Allah SWT: in An-nisa's voice

وَاعِشْرُوهُنَّ بِالْمَعْرُوفِ

It means :

“Get along well with your wives”

Textually and contextually, this verse does not mention about physical and spiritual maintenance, but this verse contains both. Therefore, the author understands that from a contextual perspective, the word Maruf means that in married life, a husband should treat his wife well, provide a sense of security and peace, the household atmosphere is filled with love and affection . All of this leads to the inner needs of the wife .

Spiritual livelihood, as explained above, includes having good intercourse with the wife, taking good care of the wife, and visiting the wife well too. These three forms of spiritual maintenance absolutely must be fulfilled by a husband to his wife, because when these three things are not fulfilled it will result in conflict between husband and wife which can eventually lead to a prolonged rift in the household, and can even lead to divorce. Islam views that fulfilling a wife's spiritual maintenance is a determining factor for the longevity of a household. Fulfillment of inner sustenance in the form of visiting his wife well, Ibn Hizam argues that the husband is obliged to provide spiritual sustenance to his wife at least once a month if he is able. If he does not do this it means he has disobeyed Allah SWT. This opinion is supported by most scholars. Meanwhile, according to Imam Ahmad, the husband is obliged to provide spiritual support to his wife once every four months. Apart from being an obligation for the husband, the position of spiritual maintenance is also an act of worship or alms that is rewarded by Allah SWT as stated in the hadith of the Prophet.

قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ لِحَفْصَةَ بِنْتِ عُمَرَ رَضِيَ اللَّهُ عَنْهَا: ” كَمْ أَكْثَرَ مَا تَصْبِرُ الْمَرْأَةُ عَنْ زَوْجِهَا. فَقَالَتْ: سِتَّةَ أَوْ أَرْبَعَةَ أَشْهُرٍ. Peace be upon you

It means

/" Umar bin Al Khaththab asked his daughter Hafshah, "How long can a woman be patient from her husband?" He replied, "Six or four months."

So Umar said, "I will not hold more troops than that." (History of Al-Baihaqi)"

Because giving spiritual sustenance is an act of worship, the husband is not only required to carry out his obligations, but also perform an act of worship that has a reward from Allah SWT. Thus, indirectly the main purpose of marriage is realized, namely in the context of worshiping God. This includes doing junub with his wife as fulfilling the wife's right to earn inner living.

2. Behave Fairly

If a husband wants to practice polygamy, it is obligatory for him to be fair to his wives. Fair in this case is to give them the same rights. And inclinations in the heart should not be shown in matters of providing a living (rights and obligations of husband and wife, word, 2020, 36)

As in the hadith of the Prophet:

مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَى إِحْدَاهُمَا جَاءَ يَوْمَ الْقِيَامَةِ وَشِقُّهُ مَائِلٌ

It means :

"Whoever has two wives where he tends to one of them, then on the Day of Judgment he will drag one side of his body that is sideways"

Among the things that can be done by husbands to their wives is to be fair in matters of staying overnight, even though his wife is sick or is menstruating because the purpose of staying overnight is not just for intercourse, related to the distribution of nightly bases which is done according to the night, whether it be a week or a month. Therefore the husband must be fair to his wives because a husband is a leader in the household and must act generously and fairly.

3. Give educators to wives

A husband must educate his wife is the husband's responsibility to his wife, and if the husband does not have knowledge or does not have time, then the husband must order his wife to attend the talim majlis or come to the teacher's house. It is because Allah commands that wives are truly protected and protected so that they do not fall into the abyss of misguidance and become residents of hell.

If a husband has the ability to provide education to his wife, then the wife is not allowed to leave the house to ask other people something. However, if a husband is unable to teach education to his wife, then the husband is obliged to order his wife to teach knowledge or take part in recitations for pious people.

As Allah has said in the letter at-tahrim verse 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

It means :

"O you who believe, protect yourself and your family from the torment of hell fire"

In the book *raudatur robih*, the work of Shaykh Ar-Ramil he emphasized
" *A husband is prohibited from hitting his wife for leaving prayer*" so if a wife leaves prayer, the husband must remind her or advise her so that she wants to pray properly. (Uqudullujen verse: 18)

The opinion of Imam Nawawi's scholars regarding rights and obligations is as follows: Rights and obligations, namely rights and obligations, are something that must be obtained from someone for another person and must be done for other people, because both rights and obligations must be balanced, because some are equal that must be taken by husband and wife, namely rights and obligations.

Every couple, of course, has things that are fun and even things that are painful, because everything is something human that is in everyone, so from this you can see further what happens in every household partner, especially the relationship between husband and wife. binding until the end of his life, there must be a lot of problems that have been passed by him among them.

1. Husband's rights and wife's obligations

The husband is a leader in the household. And a wife has obligations that must be carried out towards her husband in household life. As Allah SWT has said:

??? أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّلَاحُ قُنْتُ حَفِظْتُ لِلْعَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْتُمُ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

It means :

"Men (husbands) are protectors of women (wives), because Allah has made some of them (men) superior to some others (women), and because they (men) have provided maintenance from their wealth. So pious women are those who obey (to Allah) and take care of themselves when (her husband) is not around, because Allah has taken care of (them). The women you are worried about nusyuz, you should advise them, leave them on the bed (separate beds), and (if necessary) beat them. But if they obey you, then don't look for reasons to trouble them. Indeed, Allah is Most High, Most Great."

As a leader for the wife in the household, the husband must take care of his wife's needs, including in educating aklakul karimah , providing for her . Allah has prioritized men over women, because in marriage the man gives a dowry and maintenance to the woman. (Syarah Uqudullijain, 34)

The commentators argue. Allah SWT gives primacy to men from many aspects, which are divided into two parts. essentially and syar'iyah. As for essentially, that is, men have more knowledge and knowledge, their hearts are wider and also patient in dealing with problems and also related to strength, writing, and driving. Other virtues of being a scholar, big or small leaders and others. As for the virtues in terms of sharia, namely providing a living, dowry

and that is how Imam Ibn Hajar explained in the book Az-Zawahir. (Sarah Uqudullujain fibayani Huquqizzaujain Fibayani, 34:2020)

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As for what is meant by pious women, namely women who are always obedient to their husbands. They guard the husband's rights, such as keeping the farji, keeping secrets, and guarding the husband's belongings. Companions of the Prophet Abu Hurairah explained that the Messenger of Allah said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِذَا نَظَرْتُ إِلَى هَذِهِ الْمَرْأَةِ إِذَا نَظَرْتُ إِلَيْهَا سَرَّتْكَ، وَإِنْ أَمَرَتْهَا أَطَاعَتْكَ، وَإِنْ غِيَبَتْ عَنْهَا حَفِظَتْكَ فِي مَالِكَ وَنَفْسِهَا

It means :

..... the best woman is a woman when you see her. Make yourself happy. If you order he always obeys, and if you are not by his side he always takes care of your wealth and self-esteem" (Sarah Uqudullujain fibayani Huquqizzaujain, Misbahul, 2020:44)

In the hadith above , that there is an order for the husband to give advice to his wife who is worried about doing nusyuz. So if the husband has suspicions that his wife has abandoned household obligations, such as leaving the house without the husband's permission, opposing the husband, then the husband should advise him, that is, by reminding him that Allah's punishment will be upon him, because he is disobedient to his husband, the husband should also explain to his wife if the wife commits nusyuz then it will abort the living and turn if the husband is polygamous.

A wife should not act disobedient to her husband, if she is disobedient then she will be cursed by Allah SWT, the angels and all mankind. As Rasulullah SAW said:

أَمِنْ. Amen

"Any woman who commits disobedience to her husband, she will get curses from Allah SWT and the angels and all humans."

2. The rights of the wife and the obligations of the husband

In a household, the husband has the obligation to provide a living for his wife, both physically and spiritually, and must have a good attitude towards his wife and a husband must also be able to guide his family towards the right

path, and provide education to his wife so that family life does not go off the wrong path. willed by Allah SWT. As in the word of God

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

"Get along well with your wives" (Sharah Uqudullijain, 1993: 13)

So a husband is obliged to have good intercourse with his wife with fair affection towards his wives if he is polygamous. The husband is also obliged to support both physically and spiritually in a good and proper manner according to Islamic law, and be gentle in speaking. Allah SWT has said in the letter Al-Baqoroh verse 228:

O Allah

It means :

"And wives have equal rights with their obligations in a way that is ma'ruf and but husbands have one level of superiority over wives" (Al-Majmu Syarah Al Muhadzdzab, Ali Murtadho, 2015: 118)

A husband is obliged to provide physical support to his wife, such as providing food in the form of grain or ready-made food such as bread, housing and other funds. And if a wife eats with her husband, then her income falls according to ashah's view. (Minhaj Ath-Thalibin volume 2, Hafiz, 2016: 177)

As in the hadith of the Prophet which was narrated by Imam Tirmizi and Ibn Majah:

حَقُّ الْمَرْأَةِ عَلَى الزَّوْجِ أَنْ يُطْعِمَهَا إِذَا أَطْعَمَ وَيَكْسُوَهَا إِذَا اكْتَسَى وَلَا يُقَبِّحَ وَلَا يُهْجَرَ إِلَّا فِي الْمَبِيتِ.
(رواه لترمذى وابن ماجه)

It means :

"The right of the wife over the husband, namely that the husband is obliged to feed the wife when she eats, clothe her when she is dressed, not to hit her face, not to do bad things, and not to leave her except from the bed" (Syarah Uqudulujein, Firdaus, 1993: 17)

The husband must guide his wife to walk the good path, in Raudatur Rabin's book. Shaykh Ar-Ramli emphasized that in his book a husband is prohibited from hitting his wife for leaving prayer, so the husband should just advise him and order him so that he wants to pray well. (Syarah Uqudulujein, 26).

As for the husband, he must advise and instruct his wife. In one hadith it is stated that *"Allah SWT has mercy on the man who says, 'O my family, pray, fast, give zakat, the poor, orphans and neighbors. May Allah SWT gather you together with them in heaven later "* (sharah Uqudullujain fibayani Huquqizaujain, Misbahul, 2020:34)

3. Research findings related to the rights and obligations of husband and wife

Based on the research and interviews that the author conducted at the Sumur Batu Village, Kp Cibarengkok, Babakan Madang District. The author takes 4 couples in the context of the rights and obligations of husband and wife in realizing household harmony. Below are statements and results of interviews that the author has conducted with each family.

- a) Bsm Dan Ikh Family: *Father has been married for 27 years. In a household, the possibility that there are minor problems may also exist, but we must respond to them step by step. And if there are problems in the family, we have to accept what is, whether it's the husband's fault or the wife's side, we take care of each other so that things don't happen as big as we think... what's the name, uhh, continuation. what is it called....the husband is responsible if the wife is neglectful in terms of worship, so we have to admonish her we have to set an example, from a good example to the wife so that the wife can carry out the obligations in accordance with what the husband does. And the husband's obligation to his wife is to be responsible for the needs of the household, especially the wife, and also to provide education for children on the street who are blessed by Allah SWT so that they become smart people and provide good solutions. (interview)*
- b) Mly Dan Lh Family: *I have been married for 22 years. Thank God since I got married there are no problems. Maybe if there is a problem maybe I will consult with my wife to solve the problem. I will educate my wife to be present at this ta'lim assembly and provide a living, mutual understanding. In my opinion, the meaning of harmony is full of peace, tranquility, intertwined love and understanding, mutual trust, and family that can lead a person to live happily. Maybe I will advise and reprimand them to carry out their obligations (interview)*
- c) Family Bl Dan At: *I'm 35 years old, we don't always have harmony with our family. If there is a problem...you have to be understanding when your husband is angry...the wife has to give in otherwise the wife is angry...we as husbands have to give in too, it's important that the household must be harmonious and understand each other. Yes.... carry out the husband's obligations, yes.. as a husband should. Yes..don't take my obligations to my wife and family, right..business,yes..to provide for the family so that there is harmony in the household as a husband, he must be responsible. The meaning of harmony in the household means..what is it...a kind of our obligation...must be harmonious with family, not with wife, we have to be with children, we have to be harmonious. Yes..we have to tell the wife that the wife's obligations are very heavy for her husband. If indeed a wife leaves her obligations towards her husband, she should not be scolded but told, reprimanded. Harmony factor in household 1, yes.. we have to joke a lot with our wife, the wife also feels happy, there is a sense of harmony between us, mutual understanding. If we don't understand each other, there is no harmony, that's all. (interview)*

- d) Family Ap and Ms: *I'm already 24 years old. Yes, if there are a few problems... maybe we have to introspect ourselves, how do we handle it in a thoughtful way, understand each other... moreover, we have to understand the most as husbands. If there are problems, maybe we should talk to our wife... maybe we have to be patient in dealing with them, maybe everyone has problems, maybe we have to find a way out. 1 we have to work, we are already married, we must remember our obligations as the head of the household. Harmony in our household must joke a lot, often so that we can know what the wife and husband are doing so that we understand each other in the family. Yes.. maybe we should give advice, maybe what was done was wrong, first of all, we will warn you so you don't feel hurt, how can you handle it. If there is harmony in the household, maybe we have to gather a lot with our family, we have to ask permission when we go out to our wife, the same goes for the wife, we have to get permission first, so we gather every day, the point is that we must gather together in the household. (interview)*

4. discussion of research findings

Rights and obligations are the key to realizing harmony in the household run by husband and wife, one of the reasons for harmony in the household is carrying out the obligations of both husband and wife.

As for the formation of harmony in the household, of course there must be conditions such as carrying out their obligations such as providing a living, educating the wife and so on. so that a harmonious family is formed, as the opinion of the Bustomi and Ikah families " the husband's obligation to the wife is to be responsible for household needs, especially the wife" so the husband's obligation is to be responsible for household needs, especially the wife, the husband's obligation is like giving a living both physically and spiritually. as the opinion of Imam Nawawi in the book of Syarah Uqqatlijan " **حَقُّ الْمَرْأَةِ عَلَى الزَّوْجِ أَنْ يُطْعِمَهَا إِذَا أَطْعَمَ وَيَكْسُ يَتَجَحَّ وَلَا يُهْجَرَ إِلَّا فِي الْمَيْتِ** clothe him when he is wearing, don't hit him in the face, don't do bad things, and don't leave him except from the bed" so a husband has obligations towards his wife, such as feeding, dressing the house and if the wife does nusyuz then the husband may not beat her face, you can't say bad things if you say bad things that will make your wife hurt and problems will arise, so from there the husband can't say bad things to his wife let alone hit her so that the household remains harmonious and sakinah mawaddah warohmah.

In addition to this, in the household there must also be mutual understanding between husband and wife so that there is harmony and no misunderstandings arise, as was the opinion of the Buluk and Atih families in their interview "if there is a problem, the husband must understand when he is angry, the wife must give in, otherwise when the wife is angry, the husband must succumb too, yes it's important in the household there must be harmony and mutual understanding " that it is very important to understand each other in the household so that there are no misunderstandings between the two of them. If there is a misunderstanding, there will be commotion in the household, and harmony, not only only with wife but also with children must be

harmonious and have a lot of communication with him. And if a problem occurs in the household and cannot be resolved, the husband as the head of the household must be patient, as was the opinion of the Alep and Masih families in their interview "If there is a problem, maybe we should talk to the wife, OK? Maybe we have to be patient in handling it. maybe everyone has a problem, maybe we have to have a way out, the point is deliberation, "so if there is a problem, you are required to talk to both husband and wife and also the husband must be patient in dealing with this so that the wife is happy, what she wants, as Imam Nawawi's opinion in the Book of Uqudullujain "the husband must hold himself with patience for the actions of the wife who hurt the heart, and the husband must give happiness to his wife, namely fulfilling what he wants with full wisdom, as the Messenger of Allah said, *عَلَى سِيَةِ السَّلامِ عَلَى بِلَانِهِ*, so whatever the wife's actions are that hurts, the husband must be able to hold himself with patience, and fulfill what his wife needs wisely.

D. CONCLUSIONS AND SUGGESTIONS

A. Conclusion

From the results of the research above, the authors conclude that:

1. Implementation of rights and obligations of husband and wife According to Imam Nawawi that is, both rights and obligations must be carried out in a balanced way, such as the husband's obligation to his wife: to provide a living both physically and spiritually, to educate his wife and so on, and the wife's obligations to her husband include: obeying, living in the same house with her husband, not having a sad face and so on.
2. Implementation right And obligation husband wife in Sumurbatu Village, Babakanmadang District, Bogor Regency, was appropriate and well implemented. And couples in husband and wife understand how to solve problems that arise in their household, such as communicating them well and responding patiently.

B. Suggestion

Following a number of suggestion Which Can writer convey in framework repair to the future is:

1. For local institutions to socialize regarding Marriage Law No. 1 of 1974 concerning rights and obligations as husband and wife. Especially for public Which will carry out wedding.
2. It is suggested to the public to better prepare everythingaspects if you are going to get married, especially in terms of economic readiness mentally as well as knowledge about law family

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