

The Concept Of Munakahat Fiqh; Role Of Husband And Wife In Forming A Samara Family (*Sakinah, Mawadah, Waromah*) Version Of *Dhau Al-Mishbah Fi Bayani Ahkam An-Nikah* By KH. Hasyim Asy'ari

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Abstract.

This research aims to discuss the role of husband and wife in forming a samara family in dhau al-mishbah fi Bayani ahkam an-nikah by KH. Hasyim Asy'ari. This research is a research library, while the approach used in this study is Content Analysis. The data collection technique used is the documentation technique. After conducting in-depth research, it was concluded that to make a samara family needed an excellent synergy between husband and wife. Obligation to form a samara family cannot only be imposed on the husband or wife alone, but both parties have their respective roles that must be carried out proportionally and professionally. The part that the husband must carry out is that the husband must reasonably associate with his wife, fulfil his wife's rights well, live physically and mentally, be patient with his wife's bad behaviour, provide education for his wife, especially education about sharia. 'at religion of Islam. The role that wife must carry out is to obey the husband's orders (as long as the order does not violate Shari'ah), the wife must always try to please her husband, look as beautiful as possible by maximizing her potential, must be trustworthy and not betray when her husband is not at home.

Keywords: *Fiqh Munkahat, Suami, Istri, Sakinah Mawadah dan Waromah,.*

I. INTRODUCTION

Having a Samara family[1] (sakinah[2] Mawadah waromah) is the dream of every married couple who builds a household, but sometimes this dream only becomes a mirage that is never achieved. There are many factors behind the rift in the husband and wife relationship, both internally and externally. One of the factors that make the husband and wife relationship not harmonious is the inability of the wife to take on the role of a pious wife[3], according to the Director-General of Islamic Community Guidance at the Ministry of Religion (Director General of Islamic Guidance at the Ministry of Religion), Prof. Muhammad Amin. "The most common cause of divorce today is the wife's wish, which is 70 per cent".[4] Many facts show the attitude of the wife that triggers the destruction of husband and wife relationships, including:

First, the husband's murder case was masterminded by his wife because she wanted to marry the man of her dreams who became her mistress. This incident occurred in Gampong Teupin Reusep, Sawang District, North Aceh, on July 26, 2018.[5]

Second, the case of a housewife who had the heart to burn her husband just because of a trivial thing, namely not being given a password to open her husband's cellphone. This case occurred in Pandawangi Village, Jerowaru District, East Lombok, West Nusa Tenggara (NTB) on January 12, 2019.[6]

The facts above show that the conditions are very far from the expectations of forming a *sakinah mawaddah warohmah* family. Instead of helping the realization of the Samara family, the wife became the culprit in the destruction of the same household that was fostered. Creating a *sakinah mawaddah warohmah* family is not only the husband's job but the wife's job as well. In addition to the husband, the wife also has a huge role in realizing a happy family. Even behind the success of a husband, there must be an extraordinary wife behind him. Based on the exposure to the data above, the researcher is interested in studying what roles the wife should play so that the fostered household can become a *sakinah, mawaddah, waromah* household.

Therefore, it is necessary to know about the role of each husband and wife so that the household that is formed later can become a *sakinah, mawaddah, and warohmah* family. One book that explains these roles is the Book of *Dau'u al-Misbah fi Bayani Ahkami al-Nikah*. This book is one of the books by a great scholar, the Nahdatul Ulama Organization, KH. Hasyim Asy'ari. This book consists of an introduction, two chapters, and a conclusion. This book consists of 21 pages, which contains matters relating to marriage, ranging from legal aspects, conditions, pillars to the rights in marriage and what roles both husband and wife must play.[7]

II. METHODS

In terms of research methods, at least four points need to be considered to support the success of the research. The four points are:

Research type: When viewed from the side of the place of research, the type of research is carried out by the researcher is included in the type of library research (*library research*). [8] Whereas if viewed from the side of the research paradigm, it is a type of qualitative research.

Data Source: In this study, researchers use several sources as reference material, including: first, the primary data source in this study is the book of *dhau al-mishbah fi Bayani ahkam an-nikah* KH. Hashim As'ari. Second, secondary data sources are books, books, and references that are indirectly related to the object of this research and are considered very supportive.

Data collection technique: In this study, the researcher used documentation techniques. The researcher chose the documentation technique because the research study conducted by the researcher was a *Research Library*, so the researcher felt that it was enough to use the documentation technique without using other techniques.

Data Analysis Techniques: In this study, researchers used content analysis techniques. The researcher used the content analysis technique to answer the

formulation of the problem "how is the legal status of the role of husband and wife in forming a sakinah mawadah waromah family in the version of the book dhau al-mishbah fi Bayani ahkam an-nikah by KH. Hasyim As'ari." Furthermore, in analyzing the data, the researcher carried out four stages:

First, the classified data was re-filtered by referring to data collection techniques (documentation).

Second, understand each class and subclass of data by interpreting the data based on a logical approach (a combination of deductive-inductive by following the data).

Third, connecting between classes and subclasses of data that have been understood.

Fourth, describe what was obtained from the third stage while still referring to the analytical framework so that the research results can be described and then internal conclusions can be drawn to answer research questions.[9]

III. RESULT AND DISCUSSION

Understanding The Samara Family

Building a household[10] sakinah mawaddah and warohmah (samara) is tricky, but that does not mean it is impossible to do if both parties are willing and able to carry out their respective roles in the family. The concept of a samara family will not be realized if only one party carries out the role. Before discussing deep into the roles and duties of husband and wife in forming a sakinah, mawaddah, warohmah families, it is better to know what exactly is meant by sakinah mawaddah warohmah. The terms sakinah, mawaddah, worohmah come from the word of Allah SWT, Surah Ar-Rum verse 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ
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Meaning: "And among the signs of His power is that He created for you wives of your kind, so that you may tend to and feel at ease with them, and He created between you love and compassion. Verily in that, there are indeed signs for a people who think." (Surat Ar-Rum: 21)

Surah Ar-Rum verse 21 means the sound of Al-A'raf verse 187, namely:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

Meaning: It is He who created you from oneself, and from him, He created his wife so that he would be pleased with her. (Surat al-A'raf: 189).

From the two verses above, it can be seen that the terms sakinah, mawadah, warohmah are terms that are deliberately raised and are the purpose of marriage. Linguistically, the term Sakinah comes from Arabic, which means peace, calm, serenity, and security. This meaning follows the intent of verse 21 of Surah Ar-Rum and Surah Al-A'raf verse 189 above. In Indonesian, the term Mawaddah can be

interpreted as love or hope, while in Arabic, the term mawaddah means love. The term warohmah means love (rahmah). In this context, some scholars interpret rahmah as "child," namely the baby or offspring of the love and affection of both parents.

Thus, the expression "may you become a family of Sakinah Mawaddah Wa Rohmah" means that the bride and groom will become a family that is calm, peaceful, peaceful, full of love and affection. In short: hopefully a happy family in this world and the hereafter.

Duties and Obligations of Husbands in the Book of Dhau Al-Mishbah Fi Bayani Ahkam An-Nikah by KH. Hasyim As'ari

Hadrotus Sekh KH. Hasyim Asy'ari[11] explains in his book entitled *Dhau al Mishbah fi Bayani Ahkam a Nikah* that there are several obligations that a husband must fulfil to his wife, including [12]

First, the husband must have intercourse with his wife in a ma'ruf (good) way. Mu'asyarah bi al ma'ruf covers all aspects of his wife's life, both dhohir and inner matters. The basis of this obligation is the word of Allah SWT. in Surah an-Nisaa verse 19,

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

"And get along well with your wives."

The following argument that strengthens the obligation to do ma'ruf to the wife is Surat al-Baqarah verse 228,

لَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

"And women have rights that are equal to their obligations according to the right way. However, husbands have one level of advantage over their wives. Moreover, Allah is Mighty, Most Wise."

The husband must fulfil his wife's rights properly, such as his dowry (when married), living (necessities of daily life after marriage), clothing, food, and shelter. All of these needs must be fulfilled by the husband willingly.

Giving a dowry or dowry to a prospective wife is an obligation that a prospective husband must fulfil if he wants to marry her. This dowry is a gift that the wife must accept; even marriage will not be valid if there is no dowry. It is not a big or small issue of the dowry that is the problem. Dowry, both a lot or a little, must still be given to the wife because the dowry is the wife's right. However, the best married woman, said the Prophet Muhammad, is a woman whose dowry is cheap, the dowry is lighter, and does not burden her future husband. This is as he said,

The Prophet sallallaahu 'alaihi wa sallam said,

خَيْرُ النِّكَاحِ أَيْسَرُهُ

'The best marriage is the easiest.' (HR. Abu Dawud)

In Ahmad's narration,

إِنَّ أَعْظَمَ النِّكَاحِ بَرَكَهَ أَيْسَرُهُ مُؤَنَّةً

"The most blessed marriage is the one with the easiest dowry." (HR. Imam Ahmad)

Second, the husband must also be patient with his wife's bad behaviour, and for example, the wife has terrible character." However, patience here does not mean letting go, but the husband must correct his wife's lousy character full of love.

The Prophet sallallahu 'alaihi wa Sallam also explained that women have an evil character (if confirmed in character education, they can fail). This is as he said,

اِسْتَوْصُوا بِالنِّسَاءِ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَعْلَاهُ، فَإِنْ ذَهَبَتْ نُقِيمُهُ كَسَرْتَهُ وَإِنْ تَرَكَتَهُ لَمْ يَزَلْ أَعْوَجَ فَاسْتَوْصُوا بِالنِّسَاءِ

"Take a testament to women, for indeed, women were created from a rib, and the most crooked part of the rib is its upper part. If you want to straighten the rib, you will break it, and if you let it, it will remain crooked, so make a will for women" (HR Al-Bukhari III/1212 no 3153 and V/1987 no 4890 from the Hadith of Abu Hurairah)

Third, the husband must provide education for his wife, primarily Islamic religious law. According to Islamic teachings, the husband must guide his wife well and patiently to do good things and worship. The husband must educate his wife on properly purifying according to the sunnah of the Prophet Muhammad SAW. The husband must guide his wife correctly when she is menstruating, when she prays and when the wife carries out other religious obligations. If the husband cannot teach his wife, he must find someone to teach him. This includes preparing the costs that need to be incurred during the education process.

The following are at least the obligations of the husband that must be fulfilled (at least) to his wife, including:

1. The husband must provide a living for his wife, both physically and mentally. The sources of income here include eating and drinking, shopping for household furniture, school fees, boarding fees, and studying for their children. While the inner livelihood that must be fulfilled here is a good and proper sexual livelihood and psychological livelihood, the husband must provide a sense of comfort in the household so that *sakinah mawaddah warohmah* are realized.

2. The husband must also give *mu'nah* to his wife. What is meant by *mu'nah* here is all the needs of the wife outside of the maintenance obligations mentioned above in number 1, or simple language, *mu'nah* is all unexpected needs, such as medical expenses if his wife is sick, wife's jewellery costs, expenses for the wife to preen to look beautiful and others.

3. The husband is also obliged to provide the cost of the *kiswah* for his wife; what is meant by the *kiswah* here is the wife's proper attire. The husband must give money to buy clothes that his wife likes (as much and as needed).

The husband's obligations that must be fulfilled are not generally accepted but are adjusted to his ability as a husband. If the husband's income for one month, for example, is only around two million rupiahs, then the two million rupiahs must be arranged in such a way that all household needs can normally run, whether it is his own needs as a husband, as well as the needs of his wife and children. His son. It is different

if the husband's income is ten million; for example, it is easier to meet the needs of his wife and children.[13]

More details about the duties of a husband to his wife can be seen in the table below,

No	Husband's Duty	Description
1	Hang out with ma'ruf	the husband must have intercourse with his wife in a ma'ruf (good) way. Mu'asyarah bi al ma'ruf covers all aspects of his wife's life, both dhohir and inner matters.
2	Making a living	There are livelihoods here before marriage and some after the marriage contract. Livelihood before marriage is in the form of giving a dowry as a condition for the validity of the marriage. At the same time, the maintenance after the marriage contract is in the form of outward living and inner living. The sources of income here include eating and drinking, shopping for household furniture, school fees, boarding fees, and studying for their children. While the inner livelihood that must be fulfilled here is a good and proper sexual livelihood and psychological livelihood, the husband must provide a sense of comfort in the household so that <i>sakinah mawaddah warohmah</i> are realized.
3	Be patient with his wife	The husband must also be patient with the bad behaviour of his wife; for example, the wife has terrible character." But patience here does not mean letting go, but the husband must correct his wife's lousy character full of love
4	Teaching Religion	The husband must provide education for his wife, primarily Islamic religious law. The husband must be able to guide his wife well and patiently so that his wife can do good things and be able to worship according to Islamic teachings

The obligation to do good to his wife can be seen in the Hadith of the Prophet SAW when he carried out Hajj Wada'. He made a will to the companions who took part in the Hajj wada':

أما بعد أيها الناس إن لئنسانكم عليكم حقاً ولكم عليهم حق. لكم أن لا يواطئن فرشهم غيركم، ولا يدخلن أحداً تكرهونه بيوتكم إلا بإذنكم ولا يأتين بفاحشة، فإن فعلن فإن الله قد أذن لكم أن تعضلوهن وتهجروهن في المضاجع وتضربوهن ضرباً غير مبرح، فإن انتهين وأطعنكم فعليكم رزقهن وكسوتهن بالمعروف، واستوصوا بالنساء خيراً، فإنهن عندكم عوان لا يملكن لأنفسهن شيئاً، وإنكم إنما أخذتموهن بأمانة الله واستحللتم فروجهن بكلمة الله فاتقوا الله في النساء واستوصوا بهن خيراً

Amma ba'du, O people, Know that your wives have rights over you and you have rights over them, your right that they will not allow anyone to step on your bed except you, and let them not include those whom you hate except with permission. You and let them not act abominable, if they do, then Allah has permitted you to restrain them and boycott them on beds and beat them with blows that do not hurt, but if they wake up, repent and obey you then you should provide for them and clothe them in a proper way, let you have good relations with women. Indeed they are like prisoners who help you, do not have any wisdom for themselves without your knowledge, and indeed you have

taken them with the trust of Allah, and you have made their genitals lawful with the word of Allah. , then fear Allah in associate women, and associate them well.

From this Hadith, it can be seen that the rights and obligations of husband and wife are balanced. There is a strong relationship pattern between the rights and obligations of husband and wife. The obligation to do ma'ruf does not only apply to the husband, but the wife is also subject to the obligation to do ma'ruf to her husband. Wives should also treat their husbands in a good way. Both husband and wife are required to act and do good to their partners—both husband and wife. It is not one-sided and not just one, but both must be equally good to their respective partners.

Each has its obligations, and on the other hand, each has the right to receive their rights. Husband and wife do not blame each other, burden each other, or demand each other but carry out their respective duties. If a wife disobeys or violates Islamic shari'ah or violates the corridors of rules built together, the husband may educate his wife in a good and loving way. Following the above Hadith: "Fadribuuhunna (then hit) to educate and not hurting. Educating for love is not educating based on hatred or feelings of irritation towards his wife.

The husband's ability to reprimand if his wife makes a mistake is based on the concept that the husband is the leader in his family who will be held accountable later before God for his leadership in his household. This is as the Hadith of the Prophet SAW:

وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"The man is the leader in his family; then he will be held accountable for his leadership, the woman is the leader in her husband's house, then she will also be held accountable for the leadership in maintaining her household, so every one of you is a leader, then you will be held accountable." for his leadership. "

Duties and Obligations of the Wife in the Book of Dhau Al-Mishbah Fi Bayani Ahkam An-Nikah by KH. Hasyim As'ari

The book *Dhau al Mishbah fi Bayani Ahkam a Nikah*, it is explained several obligations that the wife must fulfil, including [14]

1. Obey your husband's orders. The wife is obliged to obey all her husband's orders as long as the orders do not violate the Shari'ah. If the order is in the form of disobedience, the wife may and must not obey it. This is as the words of the Prophet,

إنما الطاعة في المعروف

"Indeed, obedience is only in good deeds."

Next Hadith,

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ

" There is no obedience to creatures in disobedience to the Creator."

2. Before fasting, you must get permission from your husband first. According to the sunnah, the wife cannot fast unless her husband's blessing.

3. If you want to leave the house, the wife must first ask permission from her husband. If the husband forbids and is not allowed to leave the house, the wife must obey him.

4. The wife should always try to please her husband. This is also in line with the Hadith of the Prophet Muhammad SAW.,

قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ النِّسَاءِ خَيْرٌ قَالَ الَّتِي تَسْرُهُ إِذَا نَظَرَ وَتَطِيعُهُ إِذَا أَمَرَ وَلَا تُخَالِفُهُ فِي نَفْسِهَا وَمَالِهَا بِمَا يَكْرَهُ

The Prophet sallallaahu 'alaihi wasallam was asked; who is the most excellent woman? She replied: *"The most pleasing to the husband is to see, obey when ordered by his husband and do not differ from his husband in himself and his wealth with what his husband hates."* (HR. An Nasa'i)

In Islam, a wife must earnestly seek the pleasure of her husband, namely by making her husband happy. This is because the pleasure of Allah is in the pleasure of her husband; if her husband is a blessing, then Allah will also be pleased with him. Likewise, on the other hand, God's anger is in his husband's anger; if the husband is angry and is not pleased with his wife, God will be angry and displeased him too.

According to Hadratussyaikh KH. Hasyim Asy'ari [15] further said that "a wife should when managing finances (her husband's assets) in each *tasaruf* (management) must have the permission of her husband, not without her husband's knowledge. The wife must prioritize her husband's rights over the rights of her relatives and even have to prioritize her husband's rights over her rights. In Hadratussyaikh's view, a wife like this deserves the title of *jawzatus sholehah* (a genuinely pious wife).

The wife must always look clean and beautiful before her husband, not to look sluggish, dirty, and smelly. Instead, he must look attractive appear well-groomed. The point is that the wife's appearance must be maintained; at least she always tries to be neat, clean, and fragrant in front of her husband. This wife's condition must also be in harmony with her husband, meaning that the husband must not force his wife always to look beautiful, and he must not overdo his wife's beauty. Alternatively, conversely, the husband should not berate his wife if she is not beautiful and has deficiencies in her physical and character.

The husband must have the nature of nurturing and loving his wife, including humiliating his wife in public if he finds out about her wife's defects or shortcomings. Vice versa, a wife must do the same too. A wife should not insult, curse, and even humiliate her husband in public if she knows the disgrace or defect on her husband. All the shortcomings in the partner should be closed so that it does not become public consumption. This is because household problems are private domains that need to be kept secret. If there are problems, it is enough to know the two of them and find a solution together. However, if both of them have tried to solve it, it still does not work, then it is permissible to appoint a *muhakam* (peacemaker) to resolve the issue between the two of them. The ability to raise this *muhakam* does not mean that family problems

can be published to the public, let alone shared on social networks through FB accounts, Whatsapp and others. Bringing household affairs to the public will only add new problems, not the best solution.

Furthermore, Hadratussyaikh KH. Hasyim Asy'ari explained that a wife should put shame in its place (not ashamed to do good but ashamed if it violates the Shari'ah), lower her gaze in front of her husband (not arrogant and arrogant), obey her husband's orders (as long as the command is not to immoral), silent when the husband speaks (be a good listener), greets the husband with joy and affection when he comes from travelling by standing at the door. This attitude should not be reversed, where few wives behave counterproductively and do not adhere to what Hadratussyaikh said above. Vice versa, husbands should not behave in a counterproductive manner. Do not be a husband, do not position yourself arbitrarily, do not carry out his obligations so that he abandons the mandate to look after his family.

Hadratussyaikh KH. Hasyim Asy'ari also said that a wife should do the following things, including:

1. A wife should offer herself to her husband when he wants to sleep, or the husband wants to have sex [16] or make out with him. The wife became the promoter in this matter, and she started it without being asked to take the initiative on her own.
2. Be a trustworthy wife and not betray or deviate when her husband is not home. This trust includes matters of bed or bed, as well as matters of her husband's property. A wife must guard herself against temptations from outside to avoid infidelity.
3. Smart grooming, A wife should always look as beautiful as possible by maximizing her potential so that she is always attractive in front of her husband; her body odour is always fragrant and fragrant and keeps her mouth odour so that the husband is always comfortable when he is beside him. [17]
4. It is not reversed; when the wife is at home, she does not dress up and wears perfume, and when she wants to go out, she dresses up and wears perfume. This is certainly not appropriate, and it does not mean that dressing up when going out is prohibited. If she dresses up when she wants to go, she should dress up more when at home with her husband.

More details about the duties of the wife to her husband can be seen in the table below,

No	Wife's Duty	Description
1	Obedient to husband	the wife is obliged to obey her husband's orders (as long as the order does not violate the shari'ah)
2	Happy husband	the wife must always try to please her husband look as beautiful as possible by maximizing her potential
3	Filling yourself with shyness	the wife should put shame in its place (not ashamed to do good but ashamed to violate the shari'ah).
4	Respect and appreciate husband	The wife should lower her gaze in front of her husband (not arrogant and arrogant), be quiet when her husband speaks (be a good listener) and greet her husband with joy and affection when he comes from travelling by standing at the door.

5	Love and care for husband	a wife should offer herself to her husband when he wants to sleep or in terms of whether the husband wants to have sex or make out with him.
6	Trustworthy and honest	Be a wife who is trustworthy, honest, and does not betray or deviate when her husband is not at home. This trust includes matters of bed or bed, as well as matters of her husband's property. A wife must be able to guard herself against temptations that come from outside so that there is no infidelity

A wife's duty towards her husband looks very heavy, but if she does all of that with sincerity and full of devotion, she will get guaranteed entry to heaven from the eight doors. Rasulullah directly gave this guarantee through his words,

إِذَا صَلَّتِ الْمَرْأَةُ حَمْسَهَا وَصَامَتْ شَهْرَهَا وَحَفِظَتْ فَرْجَهَا وَأَطَاعَتْ زَوْجَهَا قِيلَ لَهَا ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ

"When a wife has prayed five times a day, and she is fasting Ramadan, then she has guarded her private parts, she has obeyed her husband, it will be said to her, "Enter, O wife like that, into Paradise from whichever door you wish ."

This Hadith is a morning motivator for wives to be even more enthusiastic in serving their husbands. The essence of this devotion is that a wife is not serving her husband, but a faithful wife is serving Allah SWT, but the intermediary is her husband. In order to set the mind of a wife must also be changed, never expect a reply or reward from the husband because the one who will repay the results of his hard work is directly Allah SWT, by entering him into heaven.

IV. CONCLUSION

In the book *Dhau Al-Mishbah Fi Bayani Ahkam An-Nikah*, KH. Hasyim As'ari explained that in Forming a sakinah family, good synergy between husband and wife is needed. The obligation to form a sakinah family, mawaddah warohmah, cannot only be done by the husband or the wife, but both parties have their respective roles that must be carried out proportionally and professionally. The role that the husband must carry out is that the husband must interact with his wife in a ma'ruf (good) way, the husband must be able to fulfil his wife's rights properly, such as her dowry (when married), her living (necessities of daily life after marriage) both clothing, food as well as boards. Furthermore, the husband must also be patient with his wife's bad behaviour. The husband must provide education for his wife, primarily Islamic religious law. The husband must guide his wife well and patiently to do good things and worship according to Islamic teachings.

The role that the wife must carry out is to obey her husband's orders (as long as the order does not violate the Shari'ah), the wife must always try to please her husband, look as beautiful as possible by maximizing her potential, the wife should put shame in its place (not ashamed to do something wrong). Good but shy if breaking the shari'ah), lowering his eyes in front of his husband (not arrogant and arrogant), silent when his

husband speaks (be a good listener), welcoming his husband with joy and affection when he comes from travelling by standing in front of him. the door, a wife should offer herself to her husband when he wants to sleep or in terms of whether the husband wants to have sex, or just making out with him. In the last role, the wife must be trustworthy and not betray or deviate when her husband is not home.

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- [7] KH. Hasyim Asy'ari, *Dau'u al-Misbahfi Bayani Ahkami al-Nikah*, (Jombang: Maktabah al-Turats al-Islami, tt), p. 3
- [8] This type of research can be seen from several points of view; according to the field, the first is divided into educational research, historical research, language research, etc. The second is divided into laboratory research, library research, and field research according to the place. The third is divided into pure research and applied research based on its use. The fourth is divided into exploratory research, developmental research, and verification

- research according to its general purpose. The fifth is divided into descriptive and inferential research according to the level. According to the approach, the sixth is divided into longitudinal and cross-sectional research. According to the paradigm, the seventh is divided into quantitative and qualitative research. Moh. Kasiram, *Qualitative-Quantitative Research Methodology*, (Malang: UIN-Maliki Press, 2008). Number 1. p. 53.
- [9] Cik Hasan Bisri, *Fiqh Research Model*, (Bogor: Kencana, 2003), Cet. 1. p. 96-98
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- [12] KH. Hasyim Asy'ari, *Dau'u al-Misbahfi Bayani Ahkami al-Nikah* , (Jombang: Maktabah al-Turats al-Islami, tt), p. 17
- [13] A family is an important place where children shape their abilities to become successful people in society. Singgih and Y. Singgih D. Gunarsa, *Practical Psychology: Children, Adolescents, and Families*. (Jakarta: BPK Gunung Mulia, 1991), p. 27
- [14] KH. Hasyim Asy'ari, *Dau'u al-Misbahfi Bayani Ahkami al-Nikah* , (Jombang: Maktabah al-Turats al-Islami, tt), p. 20
- [15] Among the pesantren, the name Hasyim Asy'ari is trendy. Because, after the death of his teacher, namely Kiai Khalil, in 1925, the direction of the Kiai in Java and Madura shifted to Kiai Hasyim with the Tebuireng Islamic Boarding School as a medium of preaching. He is the founder of Nahdlatul Ulama (NU), which has the most significant number of followers in Indonesia. He became a scholar who was so respected and respected that he received the title "Hadratusyekh" attached to his name. Nur Rokhim, *Charismatic and Phenomenal Kiai* (Yogyakarta: IRCiSoD, 2015), p. 20.
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