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THE CONCEPT OF THE PROPHET IN BUILDING DOMESTIC HARMONY

(A Study of Family Law Hadith Analysis in Saheeh Bukhari and Saheeh Muslim)

Muhammad Fathur Rachman Imanda¹, Winning Son Ashari²

Sekolah Tinggi Dirasat Islamiyah Imam Syafi'i Jember, Indonesia

Email: fathur.imanda@gmail.com, win8son@gmail.com

ABSTRACT

This study analyzes the Prophetic concept of building household harmony through family-related hadiths found in Sahih Bukhari and Sahih Muslim. The research is motivated by Indonesia's high divorce rate in 2023, which reached 408,347 cases, with 251,828 due to disputes and conflicts indicating a gap between Islamic ideals and actual domestic practices. This study utilizes a qualitative method with a library research approach, relying on primary data in the form of the Prophet's hadiths related to family life, as well as secondary data obtained from books, journals, and scientific articles. The findings reveal that Prophet Muhammad shallallahu 'alaihi wa sallam practiced values such as active participation in household duties, praising his wife, bathing together, resting on his wife's lap, prioritizing his wife, using affectionate nicknames, traveling together, and engaging in meaningful conversations. These practices significantly contributed to achieving a family life characterized by *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (compassion). Thus, the hadiths in Sahih Bukhari and Sahih Muslim offer authentic and applicable guidance for fostering harmonious Muslim families in the modern era.

Keywords : *Marital Harmony, Sahih Bukhari, Sahih Muslim, Prophetic Concept.*

ABSTRAK

Penelitian ini bertujuan untuk menganalisis konsep nabawi dalam membangun keharmonisan rumah tangga berdasarkan hadis-hadis yang berkaitan dengan hukum keluarga dalam Shahih Bukhari dan Shahih Muslim. Latar belakang penelitian ini didorong oleh tingginya angka perceraian di Indonesia, yang mencapai 408.347 kasus pada tahun 2023, dengan 251.828 kasus di antaranya disebabkan oleh perselisihan dan pertengkaran. Fenomena ini mencerminkan adanya kesenjangan antara nilai-nilai ideal Islam dan realitas kehidupan rumah tangga muslim masa kini. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan (*library research*), yang mengandalkan data primer berupa hadis-hadis Nabi terkait kehidupan keluarga, serta data sekunder yang diperoleh dari buku, jurnal, dan artikel ilmiah. Hasil penelitian menunjukkan bahwa Rasulullah shallallahu 'alaihi wa sallam menerapkan sejumlah prinsip dalam membina rumah tangga yang harmonis, seperti keterlibatan aktif dalam pekerjaan rumah, memberikan pujian kepada istri, mandi bersama, tidur di pangkuan istri, mengutamakan istri, memanggil istri dengan panggilan khusus, mengantar istri, mengajak bepergian, dan membangun komunikasi interpersonal melalui percakapan hangat. Nilai-nilai ini berkontribusi signifikan dalam mewujudkan rumah tangga yang *sakinah*, *mawaddah*, dan *rahmah*. Dengan demikian, hadis-hadis dalam Shahih Bukhari dan Shahih Muslim tidak hanya bernilai normatif, tetapi juga aplikatif, serta relevan dijadikan panduan dalam membina rumah tangga Muslim di era modern.

Kata Kunci: *Keharmonisan rumah tangga, Shahih Bukhari, Shahih Muslim, Konsep Nabawi*

INTRODUCTION

Marriage is a bond of birth and mind between a man and a woman as husband and wife, with the aim of forming a happy and lasting family, based on the One Godhead, as stipulated in Article 1 of Law Number 1 of 1974. In the context of Islam, a harmonious household is created through the intertwining of love and affection, which is known as the household *sakinah, mawaddah, wa rahmah*. That is, a household that is able to provide peace and happiness, both to couples, children, and in daily life.¹ Allah says

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (الروم: ٢١)

Among the signs of His greatness is that He created for you pairs of your own so that you may feel at peace with Him. He has made among you a sense of love and affection. Indeed, in such things there are signs (of Allah's greatness) for those who think. (QS ar-Rum: 21)

Every member of the family, both husband and wife, certainly wants a harmonious home life, where affection, peace, and happiness can be felt together. However, achieving this is not an easy matter. It takes understanding, sacrifice, patience, and mutual understanding between husband and wife. In addition, familiarity and good cooperation between couples are also very important to create a harmonious household.²

In Islamic teachings, the role of the family is highly valued. The Qur'an describes an ideal household with the concepts of *sakinah, mawaddah, wa rahmah*. However, the teachings of the Qur'an do not stand alone, as an explanation of its operation and application is found in the Hadith of the Prophet (peace and blessings of Allaah be upon him), which provides practical guidance on how to build a harmonious household. This is also explained by Allah *azza wa jalla* in His words in Surah An-Nisa verse 59, which means: "Then if you have a difference of opinion about something, then return to Allah (the Qur'an) and the Messenger of Allah (peace and blessings of Allaah be upon him)."

Although the ideal guidelines are clear, the phenomenon of household dysfunction is becoming more and more prevalent. Data shows an increase in divorce among Muslims, both in rural and urban areas. Many couples fail to build communication, interpret each other's roles, or face domestic conflicts without divine guidance. Based on the Indonesian Statistics Report, quoted by the Central Statistics Agency in 2023, it was recorded that the

¹ M Masri, "The Concept of Harmonious Family in the Frame of *Sakinah, Mawaddah, Warahmah*," *Tabqiqa Journal: A Scientific Journal of Islamic Legal Thought* 18, no. 1 (2024): 109–23.

² Sri Susanti, Dwiati Marsiwi, and Siti Munawaroh, "Building a Samara Family" (PT. Make International Books, 2023).

number of divorce cases in Indonesia reached 408,347 cases. In fact, the main cause of divorce cases is due to disputes and quarrels with a total of 251,828 cases. This shows that there is a gap between the ideal values of Islam and the real practices of Muslim domestic life today.³

Departing from these conditions, this study focuses on the discussion of the concept of the Prophet (peace and blessings of Allaah be upon him) from the hadiths of the Prophet (peace and blessings of Allaah be upon him) related to domestic life. Saheeh Bukhari and Saheeh Muslim were chosen because they are the most reliable sources of hadith and are the main foothold in Islamic law, including in family matters. These two books contain many narrations that explain how the Messenger of Allah (peace and blessings of Allaah be upon him) lived his life with his family. Therefore, this research aims to uncover the concept of domestic harmony based on the legal hadiths in the two books.

This research aims to identify and analyze the values contained in the hadith of the Prophet (peace and blessings of Allaah be upon him) related to harmonious family life, as contained in Saheeh Bukhari and Saheeh Muslim. It is hoped that the results of this study can provide practical guidance for Muslim couples in creating a blessed and harmonious household. In addition, this research also seeks to offer a new approach in understanding the implementation of hadith in the context of contemporary life.

As a result of the search for previous research, so far there has been no research that specifically explores the hadiths in Saheeh Bukhari and Saheeh Muslim as a basis for formulating the principles of domestic harmony. Some of the scientific studies found with the proximity of the problems studied in this study are as follows:

First, a research entitled “Exploration of the Concept of the Prophet in Fostering Polygamous Household Harmony” in 2024 conducted by Muhammad Nurul Fahmi, Anas Burhanuddin, and Abdul Rahman Ramadhan. The approach used in the study is a qualitative approach. The results of the study revealed that the key factors that support the harmony of the Prophet (peace and blessings of Allaah be upon him) in polygamy include justice in the division of time and sustenance, the proximity of the place of residence between wives, and the routine of daily visits.⁴

³ Susanti, Marsiwi, and Munawaroh.

⁴ M N Fahmi, A Burhanuddin, and A R Ramadhan, "Exploration of the Concept of Prophet in Fostering Polygamous Household Harmony," *Al-Majualis: Journal of Dirasat Islamiyah* 12, no. 1 (2024): 53–74.

Second, a research entitled “The Concept of a Harmonious Family in the Frame of Sakinah, Mawaddah, Warahmah” in 2024 conducted by Masri. The approach used in the study is a qualitative approach with a descriptive analysis method. The results of the study show that a harmonious family can be identified through the framework of sakinah, mawaddah, warahmah, which emphasizes the importance of understanding, deliberation, mutual forgiveness, and accepting the shortcomings of the partner.⁵

Third, a study titled “The Prophet’s Household as an Ideal Role Model for Husband and Wife Relations” in 2022 conducted by Reni Nur Aniroh, Nurma Khusna Khanifa, and Hary Mulyadi. The approach used in this study is a qualitative approach. The results of the study show that the relationship in the Prophet’s household is contextual, with different patterns of relationships between the Prophet (peace and blessings of Allaah be upon him) and each of his wives. This is very relevant to the concept of mu’asyarah bil ma’ruf. In the Prophet’s household, wives were treated equally. They have the same opportunities as men to work, be active in the public sphere, express opinions, be critical, and be independent. Likewise, the husband, who in addition to being active in the public sphere, is also involved in domestic work to serve the family.⁶

Fourth, research entitled “The Concept of Harmony in the Family” in 2020 conducted by Moch.Azis Qoharuddin. The approach carried out in the study is the Qualitative Approach. The results of the study show that the factors that form family harmony through the emphasis on the fulfillment of rights and obligations as well as the importance of mutual acceptance and conflict avoidance.⁷

Fifth, a research entitled “The Problems of the Prophet’s Household and Its Solution Methods in Hadith” in 2022 conducted by Alven Putra. The research is a research that uses a Qualitative approach. The results of the study show that the Prophet’s method in resolving domestic conflicts, including smiles, gentle reprimands, patience, and firm actions such as temporary separation.⁸

The difference between this research and the studies mentioned earlier is that this study examines the Concept of the Prophet in Building Domestic Harmony (Analysis Study

⁵ Masri, "The Concept of a Harmonious Family in the Frame of Sakinah, Mawaddah, Warahmah."

⁶ R N Aniroh, N K Khanifa, and H Mulyadi, "The Prophet's Household as an Ideal Role Model for Husband and Wife Relations," *Manarul Qur'an: A Scientific Journal of Islamic Studies* 22, no. 2 (2022): 160–74.

⁷ M A Qoharuddin, "The Concept of Harmony in the Family," *Salimiya: Journal of Islamic Religious Studies* 1, no. 3 (2020): 151–73.

⁸ A Son, "The Problems of the Prophet's Household and Methods of Solving Them in the Hadith," *Journal of Literacy* 8, no. 1 (2022): 556–617.

of Hadiths on Family Law in the Book of Saheeh Bukhari and Saheeh Muslim). Although there is a lot of research on the concept of the family in Islam, there are still very limited scholarly studies that specifically and systematically analyze the hadiths of family law in Saheeh Bukhari and Muslim thematically with a focus on the values of domestic harmony. This research exists to fill this gap by offering thematic and contextual approaches that are relevant to contemporary Muslim families.

RESEARCH METHODS

This research uses a qualitative approach, which aims to understand phenomena in the natural context as they are.⁹ In its implementation, this approach is combined with the library *research method*, which is a method that utilizes written sources as study materials. Information sources in literature studies can be in the form of scientific works such as academic books, research results, scientific articles, theses and dissertations, laws and regulations, yearbooks, encyclopedias, and other documents in print and digital form.¹⁰

The types of data used in this study are divided into two, namely primary data and secondary data. The primary data in this study is the books of Sahih Bukhari and Sahih Muslim, which are the main references because they contain the hadiths of family law that are used as the basis for analysis. Meanwhile, secondary data includes a variety of supporting literature such as books, journals, scientific articles, as well as relevant and credible online sources, which discuss the concept of the Prophet (*peace and blessings of Allaah be upon him*) in building a harmonious household.

RESULTS AND DISCUSSION

Harmony in the household is essentially a human effort to achieve happiness in married life. Etymologically, the word “harmony” comes from the root word harmonious, which means harmony or harmony. With the addition of the prefix “to-” and the suffix “-an”, the term “harmony” was formed which means conditions that reflect harmony and harmony.¹¹ The Great Dictionary of the Indonesian Language (KBBI) also defines harmony as a state that reflects a harmonious and harmonious relationship in a family.

⁹ Methodology Emzir and M Pd, "Qualitative Research Methodology of Data Analysis," *Jakarta: Raja Grafindo*, 2012.

¹⁰ Hadi Sutrisno, "Research Methodology," *Yogyakarta: Andi Offset*, 2004.

¹¹ W J S Poerwadarminta, *General Dictionary of Indonesian Language* (Balai Pustaka, 1966).

Meanwhile, the term “household” or “family” refers to a unit consisting of individuals who have bonds, such as husbands, wives, children, and other family members. The family can also be interpreted as the smallest unit of society that lives in the same household and is bound by blood or fate.¹² In the Islamic perspective, a harmonious household is often known as *sakinah, mawaddah, wa rahmah* as explained in the Qur’an, Surah Ar-Rum verse 21.

Thus, the definition of a harmonious household is a household in which there is calmness, peace, affection, sacrifice, complementation, mutual improvement, mutual help and cooperation.¹³

Domestic harmony is an important part of creating a prosperous and well-run family life. According to Gunarsa,¹⁴ there are four main aspects that are guidelines in realizing harmony in the household, namely affection, mutual understanding, effective communication, and togetherness.

The *first* aspect is the affection between family members. Affection plays an important role because it is able to strengthen emotional bonds between each other. The sense of love, mutual respect, and attention given makes the atmosphere at home more comfortable, calm, and safe. It also supports the emotional and psychological health of all family members. The *second aspect* is mutual understanding. Mutual understanding between family members, especially between parents and children, is needed to avoid misunderstandings and minimize conflicts. With an attitude of mutual understanding, the relationship between family members becomes healthier and more harmonious, so that each individual feels accepted and appreciated.

The *third* aspect has to do with effective communication. Communication is the main means of establishing relationships between family members. Open, honest, and two-way communication can strengthen mutual trust and facilitate constructive problem solving. In addition, the ability to listen well and convey opinions with empathy is also very necessary in building healthy family relationships. The *fourth aspect* is time together. The presence of sufficient and quality time to carry out family activities together, such as eating together, working together in household chores, or recreational activities, has a great contribution to strengthening the emotional bond between family members. This togetherness not only

¹² L Greetings, *Towards Sakina Mawaddah Warahma's Family* (Terbit Terang, 1998).

¹³ Ali Qaimi, *Reaching the Sky of the Future of Children* (Bogor: Cahaya 2002).

¹⁴ And S Gunarsa, *The Basics of Family Psychology* (BPK Gunung Mulia, 2000).

strengthens relationships, but also forms the values of togetherness, cooperation, and mutual help.¹⁵

According to Mushoffa, there are a number of indicators that show that a family can be categorized as a harmonious family,¹⁶ namely: The realization of a good religious life in the family; The existence of a positive family education pattern; Achieving the physical and mental health of the family; Economic stability in households; and the establishment of healthy and harmonious social relationships between family members and with the surrounding environment.

Harmony in the household is a pleasant and positive environment for its members, because the members have understood and become accustomed to treating each other well.¹⁷ This harmony is also influenced by various factors, both from within the household itself and from outside.

Communication is the main foundation in building a harmonious household. Couples who are honest in expressing their feelings and thoughts tend to have more stable relationships. According to research, open communication can reduce conflict and strengthen trust between couples. "Open and empathetic interpersonal communication has been proven to strengthen emotional bonds between married couples".¹⁸

Trust is an important foundation in building a sense of security in marriage. Without trust, relationships tend to be prone to suspicion and conflict. Commitment to marriage is also an important factor in maintaining household stability.¹⁹ "Commitment is the glue in a long-term relationship because it reflects the couple's preparation to face various challenges together".

Emotional maturity helps couples cope with differences without protracted conflicts. Couples who are able to control their emotions are usually better at solving problems with a calm mind. "Emotional intelligence has an effect on a couple's ability to avoid conflicts that damage their relationship."²⁰

¹⁵ Gunarsa.

¹⁶ A Musthoffa, *Proposal of Family-Made Pearls for Families in Facing Life* (Mitra Pustaka, 2001).

¹⁷ Susanti, Marsiwi, and Munawaroh, "Building a Samara Family."

¹⁸ S Rahmawati and D Setiawan, "The Role of Interpersonal Communication in Building Household Harmony," *Journal of Communication* 12, no. 1 (2018): 45–56.

¹⁹ N Wulandari and I Hidayati, "Commitment in Marriage and Its Influence on the Quality of Husband and Wife Relationships," *Journal of Islamic Psychology* 7, no. 2 (2019): 110–20.

²⁰ A R Putri and A Nugroho, "Emotional Intelligence and Household Harmony," *Journal of Family Science* 5, no. 1 (2020): 33–42.

Balance in the relationship also depends on clarity in the division of duties between husband and wife. If each understands their roles and responsibilities, better cooperation will be created. According to research, imbalances in roles often trigger tension in the household.²¹

The spiritual aspect provides ethical and moral direction in living family life. Shared religious values can strengthen commitment and create peace in the family. "Families that have a strong spiritual foundation tend to be more harmonious and able to deal with conflicts in a constructive way."²²

The Prophet's Concept in Building Domestic Harmony

Islam as a perfect religion (*syamil*) pays great attention to domestic life. This can be seen from the many hadiths of the Hadith of the Prophet Muhammad (peace and blessings of Allaah be upon him) which discuss in detail about marriage, the role of each couple in the household, and the values that are the foundation for creating a harmonious family.

The Household Life of the Prophet (peace and blessings of Allaah be upon him) is a real example for Muslims. He built a household filled with love, mutual understanding, and justice. The Prophet's justice towards his wives was shown by a proportionate attitude, without showing excessive partiality towards one of the wives.²³

In the books of Saheeh Bukhari and Saheeh Muslim, there are many hadiths that are not only normative, but also contain practical values. The Prophet (peace and blessings of Allaah be upon him) did not only convey the teachings verbally, but also set a direct example through his behavior and interaction in his home life. Thus, she became the main role model making her the main role model (*uswah hasanah*) in building an ideal household.

The following are some of the concepts applied by the Prophet Muhammad (peace and blessings of Allaah be upon him) in building domestic harmony, which are recorded in the Book of Saheeh Bukhari and Saheeh Muslim. These concepts are expected to serve as a reference for today's Muslim households:

Mutual Cooperation and Active Role in the Household, in Saheeh Bukhari it is mentioned that Aisha r.a. said:

²¹ M D Sari and A Widodo, "The Division of Roles of Husband and Wife and Their Impact on Family Harmony," *Journal of Family Sociology* 4, no. 3 (2021): 21–30.

²² F Maulida and D Rachmawati, "The Role of Spirituality in Building a Harmonious Family," *Journal of Islamic Family Studies* 6, no. 1 (2020): 77–85.

²³ Susanti, Marsiwi, and Munawaroh, "Building a Samara Family."

كَانَ فِي مَهْنَةِ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ

“The Messenger of Allah (peace and blessings of Allaah be upon him) was busy helping his wife, and when the time came for prayer he went to pray.”²⁴

From the fragment of the hadith, it can be seen that one of the Sunnah or customs carried out by the Messenger of Allah (peace and blessings of Allaah be upon him) when he was at home was to help his wife’s work. It also shows that the husband not only plays the role of a breadwinner, but also has to be involved in domestic affairs. Helping your wife can be done with simple things such as sweeping the yard, washing dishes, and others. With the value of mutual cooperation in the household, harmony in the household will be created and built.

Giving Praise to Your Wife

فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ التَّرِيدِ عَلَى سَائِرِ الطَّعَامِ

“The priority of ‘Aisha over other women is like the priority of tsarid (bread mixed with meat) over all food.”²⁵

The attitude of the Messenger of Allah (peace and blessings of Allaah be upon him) to his wife ‘Aisha (may Allah be pleased with her) is a form of sincere praise that can increase esteem, strengthen emotional bonds, and motivate couples to continue to give their best in the relationship. In addition, praise also creates positive communication, strengthens gratitude, and increases the confidence of each family member. By appreciating each other, families can be created in an atmosphere of affection and support, which is the main foundation for domestic harmony.

Shower together

كُنْتُ أُغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ تَخْتَلِفُ أَيْدِينَا فِيهِ مِنَ الْجَنَابَةِ

“I used to take a junub bath with the Messenger of Allah (peace and blessings of Allaah be upon him) from a vessel where our hands took turns (taking water) in it.”²⁶ (Bukhari and Muslim)

Bathing with your partner, as narrated by Sayyidah Aisha (may Allah be pleased with her), reflects the importance of togetherness in the family. In this hadith, the Messenger of Allah (peace and blessings of Allaah be upon him) and Aisha (may Allah be pleased with her) took a bath together from a single vessel, which shows simplicity, intimacy, and mutual sharing in domestic life. Activities like this strengthen the emotional connection between

²⁴ Muhammad bin Ismā‘īl Al-Bukhārī, “Ṣaḥīḥ Al-Bukhārī,” *Beirut: Dar Ibn-Kathīr*, 2002.

²⁵ Abu al-Husain Muslim bin al-Hajjaj Muslim, *Saḥīḥ Muslim* (Mathba’ah ‘Isa, 1955).

²⁶ Al-Bukhārī, “Ṣaḥīḥ Al-Bukhārī.”

husband and wife, reduce distance, and create moments of togetherness that strengthen the bond of affection and mutual understanding. In addition, it also teaches the importance of sharing in daily life, including in personal and intimate matters, so that it can build harmony and closeness in the family.

Sleeping on wife's lap

كَانَ يَتَكِي فِي حَجْرِي وَأَنَا حَائِضٌ، ثُمَّ يَقْرَأُ الْقُرْآنَ

“The Messenger of Allah (peace and blessings of Allaah be upon him) used to lean on my lap while I was menstruating, and he recited the Qur’an.”²⁷

Sleeping on the wife's lap, as narrated by Sayyidah Aisha (may Allah be pleased with her), shows the deep emotional closeness between husband and wife in the family. In this hadith, the Messenger of Allah (peace and blessings of Allaah be upon him) placed his head on Aisyah (may Allah be pleased with her) while reciting the Qur'an even though she was menstruating, which reflects an attitude of care, respect, and affection. Moments like these teach the importance of warmth, mutual support, and building closeness even in imperfect circumstances or in conditions that may be considered taboo by some. This strengthens emotional bonds, creates an atmosphere of intimacy, and shows that harmony in the family is built on mutual respect and support for each other, both in ordinary and difficult situations.

Ladies First

خَرَجْنَا إِلَى الْمَدِينَةِ قَالَ فَرَأَيْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْوِي لَهَا وَرَاءَهُ بَعَاءَةً ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ فَتَضَعُ صَفِيَّةُ رِجْلَهَا عَلَى رُكْبَتِهِ حَتَّى تَرْكَبَ

“We are out for Medina.” Anas said, “I saw the Messenger of Allah (peace and blessings of Allaah be upon him) prepare Shafiyah's seat behind him with a cloth, then he sat by his camel and positioned his knees, then Shafiyah put her feet on his knees until he went up (to the camel).” (Bukhari)

Prioritizing the wife, as seen in the hadith about the Messenger of Allah (peace and blessings of Allaah be upon him) who prepared a seat for Shafiyah, illustrates the attitude of caring and appreciation for the partner. In this instance, the Messenger of Allah (peace and blessings of Allaah be upon him) showed an act of reverence by preparing a place for Shafiyah and helping his wife in a gentle way. This action teaches the importance of respecting each other, paying attention to your partner's needs, and putting them first in any situation. Putting the wife first in daily life, as in this case, builds loving, supportive relationships and creates harmony in the family.

²⁷ Al-Bukhārī.

The Messenger of Allah (peace and blessings of Allaah be upon him) used to call Aisha with a small calling:

«يا عائش»

“Ya Aisy” (bukhari-muslim)

Calling a couple by a special calling, as the Messenger of Allah (peace and blessings of Allaah be upon him) did by calling Aisha (may Allah be pleased with her), reflects emotional closeness and intimacy in a married relationship. This gentle and affectionate call shows that the couple is valued and loved, creating an atmosphere full of warmth and attention. By calling a spouse by a special nickname, a person can strengthen inner bonds, strengthen communication, and maintain family harmony. It also teaches the importance of maintaining a gentle touch in interacting with your partner to increase your sense of love and understanding.

Escorting Wife

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ وَعِنْدَهُ أَزْوَاجُهُ فَرُحْنُ فَقَالَ لِصَفِيَّةَ بِنْتِ حَيٍّ لَا تَعْجَلِي حَتَّى أَنْصُرَفَ مَعَكَ

“Once the Prophet (peace and blessings of Allaah be upon him) was in the mosque (Prophet), while his wives were near him and then they went home. The Prophet said to Shafiyah bint Huyay: ‘Do not be in a hurry so that I can go home with you.’”²⁸

Escorting a wife, as the Messenger of Allah (peace and blessings of Allaah be upon him) did with Shafiyah bint Huyay, reflects the deep care and affection in a husband and wife relationship. In this hadith, the Messenger of Allah (peace and blessings of Allaah be upon him) ensured that Shafiyah did not rush home so that he could drive her, showing that time with her partner is highly valued. This action teaches the importance of giving full attention and supporting each other in daily life, even in simple activities such as driving home. This helps to create an atmosphere of harmony and emotional closeness in the family, as well as strengthen the bond between husband and wife.

Invites His Wife When Traveling Out of City

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ سَفْرًا أَقْرَعَ بَيْنَ نِسَائِهِ فَأَيُّهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ

“The Messenger of Allah (peace and blessings of Allaah be upon him) when he was about to travel, he would cast lots among his wives. Whoever his draw comes out, then he will go with him.”²⁹

²⁸ Al-Bukhārī.

²⁹ Muslim, *Sahih Muslim*.

Taking his wife with him when traveling, as the Messenger of Allah (peace and blessings of Allaah be upon him) did by casting lots among his wives, shows a fair attitude and great concern for the spouse. The Messenger of Allah (peace and blessings of Allaah be upon him) ensured that every wife had the opportunity to travel with him, which reflected a sense of justice, togetherness, and respect for them. This action teaches the importance of involving couples in various aspects of life, including in terms of decisions that involve them, thus creating stronger bonds and harmony in the family. Taking your wife on a trip also strengthens emotional relationships and shows mutual respect and sharing.

If there is only one wife, the concept of taking your wife on a trip is still relevant and can be applied in a simpler way. The Messenger of Allah (peace and blessings of Allaah be upon him) taught that the involvement of a partner in daily life, including in terms of travel, is very important. Taking your wife to travel shows attention, appreciation, and sharing moments together. In this context, even though there is no lottery like the Prophet (peace and blessings of Allaah be upon him) did when he had several wives, taking one wife to travel together still strengthens the emotional bond, creates togetherness, and shows love and appreciation for the partner. It also creates opportunities to get to know each other better, communicate better, and build harmony in the household.

Talking With Your Wife Outside

وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ بِاللَّيْلِ سَارَ مَعَ عَائِشَةَ يَتَحَدَّثُ

“The Prophet (peace and blessings of Allaah be upon him) used to walk with A’isha at night, talking to her.”³⁰

Talking with one’s wife outside, as the Prophet (peace and blessings of Allaah be upon him) did with ‘Aisha (may Allah be pleased with her), shows the importance of warm and attentive communication in a husband and wife relationship. Communication is an integral part of domestic life. In this hadith, the Messenger of Allah (peace and blessings of Allaah be upon him) took the time to walk with A’isha at night, talking to her, which shows that loving and understanding interaction is very important in maintaining domestic harmony. This act teaches that moments of togetherness, talking about light or important things, and paying attention to your partner are key to strengthening emotional bonds. Talking with your partner, especially outside the home, creates opportunities to better understand each other and take care of the relationship, which ultimately builds family harmony.

³⁰ Muslim.

The Relevance of the Household Values of the Prophet (saw) in the Context of the Contemporary Muslim Family

In the midst of increasingly complex modern life, Muslim families face various problems, such as high work pressure, increasing divorce rates, and lack of emotional communication between spouses. In this situation, the concept of the household built by the Prophet (peace and blessings of Allaah be upon him) provides a solution that remains relevant to this day. The values he applied not only have the basis of Islamic teachings, but are also supported by the results of modern scientific research that show its benefits in creating harmonious, emotionally healthy, and socially stable families.

Among the important values taught by the Prophet (peace and blessings of Allaah be upon him) is involving the husband in household chores. ‘Aisha (may Allah be pleased with her) narrated that the Messenger of Allah (peace and blessings of Allaah be upon him) “always helped with household chores even when he was busy, and when the time came to pray, he went to pray”. This value is very much in line with today’s family conditions where husband and wife often have a dual role, especially when the wife is working. The husband’s participation in housework can increase the wife’s satisfaction in marriage. This shows that the husband’s involvement directly has an impact on household harmony. In addition, the Prophet (peace and blessings of Allaah be upon him) also paid great attention to the emotional and psychological aspects of his partner. For example, he often praised his wife openly, as in the hadith “The virtue of Aisha over other women is like the virtue of bread mixed with meat over other foods”.³¹ This test is not only a sign of affection, but also a way of communication that is able to strengthen the relationship. In a life that is too busy and fast-paced, small compliments can be a special moment that helps improve the relationship between couples.

The Prophet (peace and blessings of Allaah be upon him) also showed examples of the practice of emotional intimacy such as bathing together, sleeping in the arms of his wife, or walking at night while talking. This is not only a sign of affection, but also a form of emotional bonding that is highly recommended in modern marriage therapy. In the midst of a society that is increasingly losing quality time due to busyness, moments of togetherness like this are very important binders.

³¹ Al-Bukhārī, "Ṣaḥīḥ Al-Bukhārī"; Muslim, *Saḥīḥ Muslim*.

CONCLUSION

Domestic harmony is the ideal condition expected in marriage, which includes harmony, balance, and loving relationships between family members. In Islamic teachings, the form of harmony is manifested in a household that is *sakinah*, *mawaddah*, and *rahmah*, as explained in QS. Ar-Rum verse 21. The hadiths contained in Saheeh Bukhari and Saheeh Muslim show that what the Messenger of Allah (peace and blessings of Allaah be upon him) taught is not only normative, but also provides a practical example (*uswah hasanah*) in building a harmonious household.

Some of the concepts exemplified by the Messenger of Allah (peace and blessings of Allaah be upon him) in building domestic harmony include mutual cooperation and an active role in the household, giving praise to the wife, bathing together, sleeping on the wife's lap, adoring the wife, calling the wife by a special calling, escorting the wife, taking the wife on a trip, and talking with the wife. These hadiths show that the Prophet (peace and blessings of Allaah be upon him) paid great attention to togetherness, interpersonal interaction, and the maintenance of emotions and spirituality in the household, all of which contributed to the realization of a household of *sakinah*, *mawaddah*, and *rahmah*. Therefore, the concept of household harmony in the style of the Prophet Muhammad (peace and blessings of Allaah be upon him) is not just idealism, but a very practical value system that can be implemented in the daily lives of Muslims to form a harmonious, happy, and moral family. These values become very important when viewed in the context of the challenges faced by the modern family, such as increasing work responsibilities, the emergence of communication problems, and the decrease in time together. In such a situation, the exemplary concept of the Prophet (peace and blessings of Allaah be upon him) can be an approach that prevents and overcomes problems, as well as helps maintain harmony in the household. Several practices such as fair division of duties, thoughtful communication, and warm emotional relationships have been scientifically proven in modern marriage psychology studies to be major factors in creating happiness and stability in marital relationships.

Although this research has been conducted based on scientific procedures, limitations remain. This research only focuses on the hadiths in Saheeh Bukhari and Saheeh Muslim, even though there are many other hadith sources such as Sunan Abu Dawud, Tirmidhi, or Musnad Ahmad which also contain relevant narrations. Therefore, it is

recommended for future research to expand the study to include other hadith books in order to enrich perspectives and deepen the theme of domestic harmony in Islam.

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