

BALANCE OF BIRTH AND MIND AS AN EFFORT TO MAINTAIN FAMILY HARMONY (HADITH STUDY NARRATED TIRMIDHI)

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Abstract

A wife has been created by God for husbands to have a peaceful life with their families. Peace obtained by a husband to guide his wife to be achieved if the husband and wife cooperate in harmony, harmony and balance. This research will examine the hadith about the relationship between husband and wife. The author will examine a hadith, namely the hadith narrated by Tirmidhi No. 3.896 which states that a good man is one who does good to his family. The purpose of this study is to examine the quantity and quality of the hadith narrated by Tirmidhi about the relationship between husband and wife and to find out the picture in the community about the balance of birth and mental maintenance as an effort to maintain family harmony in Kembangari Village. This research method is a mix method, namely library research and field research. From the research, it was found that the hadith narrated by Tirmidhi No. 3,896 about the relationship between husband and wife is mutawatir and saheeh. The fulfillment of birth and mental support in Kembangari Village to maintain family harmony is very important, based on this hadith, a husband must also do good to his wife, especially in fulfilling birth and mental support. The second most important part is to foster and maintain communication between husband and wife in order to create a strong relationship with each other so that when a problem arises in the household, the husband and wife can overcome and solve it wisely, wisely and lovingly.

Keywords: *hadith; bread; relation; harmony.*

Introduction

Marriage in the teachings of Islam is a contract or agreement that binds a man with a woman in order to justify intercourse or sexual relations between the two voluntarily and between the two parties who are part of life to run a family overflowing with affection and tranquility (*sakinah*) (Ihsan, 2008). Marriage is the most delicious and longest worship. Allah has created all human beings in pairs, as mentioned in the word of Allah contained in Q.S. Ar-Rum verse 21. *"And among the signs (of his greatness) is that he created pairs for you of your own kind, that you might be inclined and at ease to them, and he made among you a feeling of love and affection. Indeed, in such there are signs (of the greatness of God) for the thinking people"*.

Allah Almighty has determined that women are signs of Allah's greatness created from the soulmate of the couple who has been destined for him, not from the soul that is not destined for the woman. Women have been created as ribs, that is, as part of men's lives and not as servants to men. This is found in the word of Allah Almighty which means: *"And among the signs (of His greatness) He created pairs for you of your own kind"* (Syaiikh Mahmud Mahdi al-Istanbuli, 2012). It can be concluded that the above verse tells all people, that wives have been created by God for husbands to have a peaceful life with their families. Peace obtained by a husband to guide his wife to be achieved if the husband and wife carry out harmonious, harmonious and balanced cooperation. Husband and wife are not allowed to master each other, but rather complete each

other's shortcomings. Both parties can bestow affection, and understanding on each other in a position to reach a harmonious household (Fuad Kauma dan Nipan, 1997).

One of the most important things about marriage is the relationship between husband and wife. Relation is an absorption derived from English, namely "relation" which in English and Indonesian dictionaries means "relationship, relationship, and relationship", while according to the term "relation" or "relationship" which means a relationship that is usually associated with kinship relations or communication relationships of beings with one another (relationships of social beings) (Departemen Pendidikan dan Kebudayaan, 1988). It can be said to be a relationship if there is a relationship or communication consisting of two or more people, there is mutual influence (both in thoughts, feelings, and behavior), and lasts for a long time or in the future (Novi Qonitatin, Faturachman, Avin Fadilla Helmi, Badrun Karowagiran, 2020). How husbands and wives in social life interact in achieving a harmonious and balanced family life, helping each other between husband and wife, also carrying out their rights and obligations with full awareness and responsibility in accordance with their respective parts (Rusdi Ma'ruf, 2015). A good relationship between husband and wife will achieve peace, mutual love, love for each other, and trust in each other. One form of good relationship is communication with a partner running well and smoothly.

One of the sources that regulate husband and wife relations is sourced from hadith. Hadith as the second source of Islamic law, it should be a reference between husband and wife. In addition, the hadith that refers to husband and wife relationships is one of the foundations for creating a family *sakinah, mawaddah, warahmah* and the relationship between husband and wife will give birth to other laws in the family, such as child care and others. As for the hadith related to living, one of them is the hadith narrated by Tirmidhi

" خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِيهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي، وَإِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ "

It means: "As well as you are the best person for his family (my wife), and I am the best person for my family (my wife), and if one of your family dies then leave him".

The family is a refuge for both outward and spiritual protection. Creating a conducive and secure family is the duty of every family member. Each family member has their own role to maintain harmony in the house, so as to create a feeling that describes My Home My Paradise. The command to do good to the family is also stated in verse 6 of Q.S. At-Tahrim.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

Meaning: O believers, guard yourselves and your families from the fires of hell whose fuel is man and stone. His guardians were harsh and harsh angels. They do not disobey God what He commands them and always do what is commanded.

To create a good and ideal husband and wife relationship, of course, balanced external and inner needs must be met. Even more so between a husband and a wife who become the fulcrum and model for his children in a family. The relationship between husband and wife is also stated in the formulation of Law No. 1 of 1974 article 33 and KHI Article 77 paragraph 2 with the same sound that husband and wife must love each other, respect, respect, be faithful and memberibantuanlahir bathin yang satu kepada yang lain. For the sake of creating a

harmonious and conducive society, the state regulates such a deep matter, namely the relationship between husband and wife. But reality in society is sometimes not in line with existing texts, it could be due to circumstances and environmental factors, so a way or alternative is needed for each couple to achieve harmony in a family.

This research will not only test the quantity and quality of hadith but will also provide an overview of the balance of birth and mental income as an effort to maintain family harmony carried out in Kembang Sari Village, Kandangan District, Temanggung Regency. The data collection time is December 5, 2023. The data sources are interviews and secondary sources such as hadiths, journals, as well as books and news related to this research.

Previous research, namely research conducted by Nabila Basalama, stated that the reasons for divorce in positive law in Indonesia, it can be seen that dissatisfaction with intimate relationships does not include reasons for divorce in legal provisions. Thus, more efforts are needed to examine and the need for contemporary interpretation (Nabila Basalama, 2013). Then in research conducted by Syamsul Bahri, it was stated that income is an obligation that must be carried out in the form of shopping needs related to basic needs both by husbands to wives and fathers to their children. So important is the breadth of the study of Islamic law, even a wife who has been talaq by her husband is still entitled to earn a living for herself and her children. In addition, although income is an obligation to be fulfilled but regarding the level of income, must first look at the limits of the ability of the provider. Then in a study conducted by Hairul Hudaya entitled Hadith as the second source of Islamic law after the Qur'an, contains various legal provisions including the issue of the wife's right to provide. Meanwhile, in the context of law in Indonesia, KHI is the legal basis in resolving cases within the Religious Court. KHI was prepared by considering the thoughts of scholars, especially the Shafii school, while the scholars of the madhab themselves in determining the law are inseparable from the Qur'an and hadith (Hairul Hudaya, 2013).

Further research conducted by Syamsul Bahri (Syamsul Bahri, 2015). The needs of household birth that must be met by the husband include shopping and daily household needs, shopping for the maintenance of children's lives, school shopping and children's lives. In the research conducted by Subaida concluded the law of thought of the scholars' from the basics of the law of livelihood as mentioned earlier is to place the husband as the party charged with the obligation of providing for his wife (Subaidi, 2014).

From these studies, the research conducted by the authors has not had any previous research on the balance of birth and mental income to maintain marriage and no research on the topic has been conducted in Kembang Sari Village, Kandangan District, Temanggung Regency.

The method used is library research and field research. His approach uses a sociological approach that emphasizes conducting direct research into the field, namely the wife's opinion regarding the balance of birth and mental income in Kembang Sari Village, Kandangan District, Temanggung Regency.

Result and Discussion

Description of Sanad and Matan Hadith

The hadith that is the object of hadith criticism (naqd al hadith) in this paper is a hadith about the relationship between husband and wife, with the description of matan as following:

" خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي، وَإِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ "

It means: "As well as you are the best person for his family (my wife), and I am the best person for my family (my wife), and if one of your family dies then leave him".

Based on the search for hadith that the author did using the Gawamee Kaleem hadith takhrij application Version 4.5, it is known that the hadith was narrated by At-Tirmidhi with hadith number 3.896 from Aisha. The hadith is also found with the same matan in the narrations of the hadith Ad – Darimi No 2,260 from Aisha, and Ibn Majjah No 1,977 from Ibn Abbas (Gawamee Kaleem" Version 4.5).

The Gawamee Kaleem application informs that the matan hadith was narrated from 11 companions spread across several hadith books, but from some of these hadith books there are only three books that belong to the nine main hadith books (*ketub at tis'ah*), namely: Kitab Sunan Tirmidhi by Imam at-Tirmidhi, Sunan Ibn Majjah by Imam Ibn Majjah, and Sunan Darimi by Imam ad-Darimi (Gawamee Kaleem" Version 4.5). The author of this study did not write down all the hadiths narrated from the 11 companions, but only wrote three narrations from the book of hadith that belong to the book of hadith *ketub at tis'ah*, namely: H.R. At – Tirmidhi No. 3,896, H.R. Ad – Darimi No. 2,260, and H.R. Ibn Majjah No. 1,977 namely: H.R. At – Tirmidhi No. 3,896, H.R. Ad – Darimi No. 2,260, and H.R. Ibn Majjah No. 1,977 namely: H.R. At – Tirmidhi No. 3,896, H.R. Ad – Darimi No. 2,260, and H.R. Ibn Majjah No. 1,977.

At – Tirmidhi No. 3.896

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ " خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي، وَإِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ "

Meaning: *Has told us Mubammad bin Yahya, has told us Mubammad bin Yusuf, has told us Sufyan, from Hisham bin 'Urwah, from his Father, from Aisha said; The Prophet said, "As well as you are the best person for his family (my wife), and I am the best person for my family (my wife), and if one of your family dies, leave him".*

Ad – Darimi No. 2.260

أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ " خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَإِذَا مَاتَ صَاحِبُكُمْ، فَدَعُوهُ "

Meaning: *Have informed us Mubammad bin Yusuf, has told us Sufyan, from Hisham bin 'Urwah, from his Father, from Aisha said; The Prophet said: "As well as you are the best person for his family (my wife), and I am the best person for my family (my wife), and if one of your family dies, leave him".*

Ibn Majjah No. 1.977

حَدَّثَنَا أَبُو بَشِيرٍ بَكْرُ بْنُ خَلْفٍ، وَمُحَمَّدُ بْنُ يَحْيَى، قَالَ أَحَدَانَا أَبُو عَاصِمٍ، عَنْ جَعْفَرِ بْنِ يَحْيَى بْنِ ثَوْبَانَ، عَنْ عَمِيهِ عُمَارَةَ بْنِ ثَوْبَانَ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ قَالَ " خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي "

Meaning: *Have told us Abu Bisyr Baker bin Khalaf and Muhammad bin Yahya both said; Abu 'Ashim, from Ja'far bin Yahya bin Tsauban, from Uncleya Umarah bin Tsauban, from Atha, from Ibni Abbas, from the Prophet said "As well as you are the best person for his family (my wife), and I am the best person for my family (my wife)".*

Scheme of Sanad Hadith Narrated at Tirmidhi, Ibn Majjah, and ad Darimi

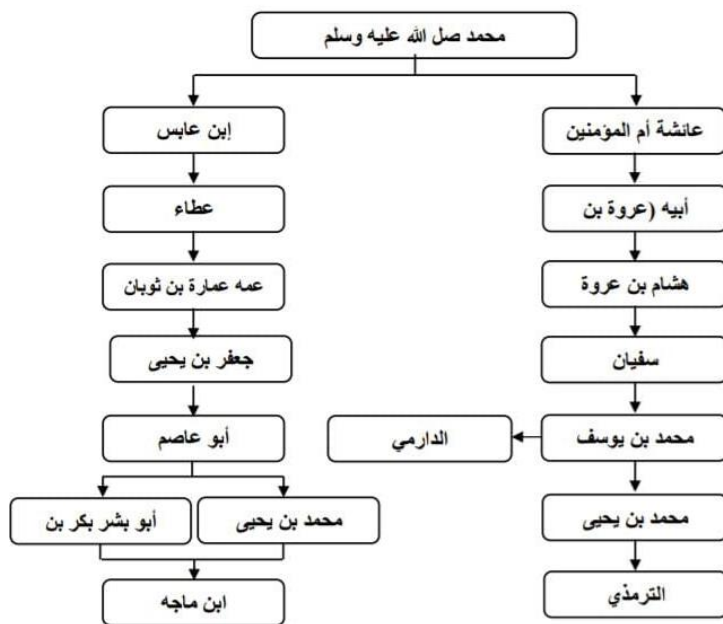


Table of Sanad Hadith Narrated at-Tirmidhi

Hadith is not considered shahihan if it does not have sanad. To facilitate the research of the hadith above, the author made the order of narrator names and sanad order in the following table (*Gawamee Kaleem*" Version 4.5).

No	Narrator Name	Narrator Order	Order Sanad
1	Aisyah R.A	1	7
2	Urwah	2	6
3	Hisyam	3	5
4	Sufyan	4	4
5	M. bin Yusuf	5	3
6	M. bin Yahaya	6	2
7	At Tirmidzi	7	1

Hadith Criticism

Criticism of Sanad Hadith

The method of sanad criticism covers several aspects, including testing the connectedness of the process of narrating hadith by tracing the genealogy of teachers – students marked by *shigah al-tabhammul* (acceptance of hadith), testing the integrity of narrators (*al-adaalah*) and *kedhaabit – nya (al-dhabth)* and avoiding *shadz* and *'illah*.

If there is a contradiction in the scholar's assessment of a narrator, the researcher then applies the methods of *al-jarhwa al-ta'dil* by trying to compare the assessments and then applying the following methods:

1) الجرح مقدم على التعديل (Disability assessment takes precedence over fair assessment).

The assessment of jarhh or defect takes precedence over the assessment of ta'dil if there are the following elements:

a) If *al-jarband al-ta'dil* are equally vague or unexplained the narrator's defects or justice and the number is the same, because the knowledge of the person who judges the defect is stronger than that of the one who judges it just. In addition, the hadith that is the source of Islamic teachings cannot be based on doubtful hadith (Erniati, 2017).

b) If *al-jarh* is explained, while *al-ta'dil* is not explained, although the number of *al-mu'addil* (one who judges it just) is greater, because the one who judges the defect has more knowledge of the narrator who is judged than the one who judges it fair.

c) If *al-jarh* and *al-ta'dil* both explain the causes of the defect or justice, unless *al-mu'addil* explains that the defect has disappeared or has not occurred at the time the hadith is narrated or the defect is not related to the narrated hadith (Erniati, 2017).

2) التعديل مقدم علي الجرح (Fair judgment takes precedence over defect assessment)

On the other hand, the assessment of *al-ta'dil* takes precedence over the assessment of *jarh* or defects if the following elements are present:

a) If *al-ta'dil* is explained while *al-jarh* is not, because the knowledge of the person who judges it just is much stronger than that of the person who judges it defective, even though *al-jaarih* or the person who judges it defective is more.

b) If *al-jarh* and *al-ta'dil* are both unexplained, but those who judge it fair are more numerous, because the number of people who judge it fair indicates that the narrator is just and honest (Erniati, 2017).

Here is an application of hadith criticism about husband and wife relationship narrated by At-Tirmidhi No. 3.896, in the order of sanad; At – Tirmidhi, Muhammad bin Yahaya, Muhammad bin Yusuf, Sufyan, Hisham bin Urwah, Urwan bin Zubair, Aisha.

At Tirmidzi

His full name is Muhammad bin Isa at-Tirmidhi. Born in 209 H., resided in the city of TirmidzUzbekistan and died in 279 H.

His teachers include Qutaibah bin Said, Ishaq bin Rahuyah, Muhammad bin Amru (as) - Sawaq al - Bakhi, Mahmud bin Ghailan, Ismail bin Musa al - Fazari, and others. While his students were Ahmad Yusuf an - Nasafi, Abu Bakr bin Ismail as - Samarqandy, Abu Hamid Abdullah bin Daud al - Marwazi, Ahmad bin Ali bin Hasnuyah al - Muqri, Al - Husayn bin Yusuf al Farabri, and others – others (*Gawamee Kaleem*" Version 4.5).

Many scholars and hadith scholars recognize the strength and superiority in Imam Tirmidhi. In addition, his piety and piety cannot be doubted. One of these scholars, Ibn Hibban Al Busti a hadith expert, recognized Tirmidhi's ability to memorize, compile, compile and research hadith, thus making him a source of hadith collection by famous scholars, including Imam Bukhari (*Gawamee Kaleem*" Version 4.5).

Muhammad bin Yahya

His full name is Muhammad bin Yahya bin Abdillah bin Kholid bin Faris bin dhuaib. Born in 172 H, he lived in the city of Al-Bashrah and died in 258 H.

His teachers include Ahmad bin Abi Bakr al-Qursyi, Ahmad bin Asad, Ahmad bin al-Azhar al-Abdy, Ahman bin Jamil al-Marwazi, Ahmad bin Kholid al-Wuhay, and others. While his students were Ahmad bin an - Nadlir an - Nisaburi, Ahmad bin Said ad - Darimi, Said bin Abi Maryam al - Jamkhi, Al - Husayn bin Muhammad al - Abdy, Al - Abbas bin al - Walid al - Udhri, and others – others (*Gawamee Kaleem*" Version 4.5).

Abu Bakr bin Ziyad said that Muhammad Yahya according to Abu Bakr was an Imam in the field of hadith, al-Hafidz Abu Bakr al-Khotib said that once Sholih once tested Muhammad bin YahyaTo know whether Talqin was accepted by him or not. So Sholih found that Muhammad bin Yusuf was a *Dhobith* narrator, Hafidz of his various hadiths, awake from *wahm*, and light because of knowledge. Abdurrahman bin Hatim once said that his father once recorded that Muhammad bin Yahya was a *tsiqobshbuduq* person (*Gawamee Kaleem*" Version 4.5).

a) Muhammad bin Yusuf

His full name is Muhammad bin Yusuf bin Waqid bin Uthman. Born in 120 H, resided in the city of Al-Kufa and died in 212 H.

His teachers include Aban bin Abdullah al-Yajli, Abu Bakr bin Abas al-Asady, Ahmad bin Yazid al-Waratis, Ibrahim bin Adham al-Zahid, Israil bin Musa al-Bashri, and others. While his students were Ahmad bin Azhar al-Aidy, Ahmad bin Hasan at-Timidhi, Ahmad bin Qurat adl - Dloyi, Ahmad bin Hambal ash-Shaiyati, Ahmad bin Yusuf al-Azdi, and others (*Gawamee Kaleem*" Version 4.5).

According to Imam Abdur Rahman bin Hatim, he once asked his father about Muhammad bin Yusuf. Then it was answered by his father that Muhammad bin Yusuf was someone who was *Tsiqoh Shuduq*. Muhammad bin Abdul Malik also added that he never once saw anyone more heroic than Muhammad bin Yusuf. According to Abu Ahmad bin Ady, Muhammad bin Yusuf narrated many hadiths from Sufyan al-Tsaury. The hadith critic who mentions *sighotta'dil* is Imam Hatim that Muhammad bin Yusuf was a *tsiqohshuduq*, which in the marotib of Imam Suyuthi is included in the second classification, which is the repetition of two words to emphasize the credibility of the narrator (*Gawamee Kaleem*" Version 4.5).

Sufyan al-Tsaury

His full name is Sufyan bin Said bin Masruq bin Hamzah bin Habib bin Muhabah bin Nasir bin binSa'labah bin Malkan bin Saur. Born in 97 H, resided in the city of Al-Kufa, and died in 161 H.

His teachers include Adam bin Sulayman al-Qursyi, Adam bin Ali al-Ajly, Aban bin Abi Abas al-Aidy, Aban bin Solih al-Qursyi, Abu Warod bin Samamah al-Bashri, and others. While his students were Abu Ishaq al-Ashjai, Abu Bakr bin Abas al-Kufi, Ahmad bin al-Muqdlol al-Qurshi, Ahmad bin Dawud al-Wasathi, Ahmad bin Yunus at-Tamimi, and others (*Gawamee Kaleem*" Version 4.5).

According to Ahmad ibn Abdillah al-Ijly, Sufyan has the best sanad in Kufa, which is through the narration path of Sufyan from Manshur from Ibrahim from Alqomah from Abdillah. While according to some scholars, such as Shu'bah, Sufyan bin Uyaynah, Abu Ashim al-Nabil, Yahya bin Mua'in and others, Sufyan al-Tsaury received the title of Amir al-Mukminin in the field of hadith. In addition, Imam Waki' also commented on Sufyan, saying that Sufyan memorized more strongly than him (*Gawamee Kaleem*" Version 4.5).

Hisyam bin Urwah

His full name is Hisham bin Urwah bin Zabir bin al - Awam bin Khuwailid bin Asad bin Abd al - Izzi bin Qusai bin Kilab. Born in 58 H, resided in the city of Medina, and died in 145 H.

His teachers include Abu Bakr bin Umar al-Anshory, Asma' bint Abi Bakr at-Taimiah, Asma' bint Umais al-Khin'amy, Anas bin Malik al-Anshory, Ayub bin Maisaroh al-Jailany, and others. While his students were Aban bin Sholih al-Qurshi, Aban bin Yazid al-Athor, Abu Bakr al-Madiny, Abu Bakr bin Abi Sairoh al-Farsh, Abu Bakr bin Abas al-Asadi al-Kufi, and others (*Gawamee Kaleem*" Version 4.5).

According to Muhammad bin Said, and al-Ajaly that Hisham was a *tsiqoh* person. Ibn Said added that Hisham was also a person who had a degree of *tsiqoh* who was *tsabbat*, narrated many hadiths, and said to be blasphemous. While the claim of Ibn Hatim that Hisham was a *tsiqoh* person and became an Imam in the science of hadith.

The conclusion in the theory of *jarb wat ta'dil* Hisham bin Urwah that he is categorized in the 3rd rank classification, because it only mentions *lafadz* which indicates sturdiness, constancy, justice and trust rawi (*Gawamee Kaleem*" Version 4.5).

Urwah bin Zubayr

His full name is Urwah bin az - Zubair bin al - Awam bin Khuwailid bin Asad bin Abd al - Izzi bin Qusai bin Kilab, died at the age of 94 years.

His teachers include Aminah bint Muhsin al-Asady, Abin bin Umaroh al-Madany, Abi bin Ka'b al-Anshory, Asamah bin Zaid al-Kalby, Asma' bint Abi Bakr al-Quryi, and others. While his

students were Abu Bakr bin Abi Jahm al-Qursyi, Abu Bakr bin Abi Malikhah, Abu Bakr bin Umar al-Anshory, Abu Ja'far al-Anshory, Abu Laily bin Abdullah al Anshory, and others (*Gawamee Kaleem*" Version 4.5).

The criticism of the quality of the narrator Urwah bin Zubayr was first mentioned by Muhammad Bin Sa'ad in the second rank of Ahl al-Madinah, and he said: "*Urwah bin Zubayr Tsiqqah many of his Hadith, Faqih, and Alim. Ma'muunan Tsabtan. Added by ahmad bin Abdullah Al Ijlly: "Urwah is a Medina, Tabi'in, Tsiqqah, and he is a narrator whose Sholih has no slander in him". A'masy said: "There are four jurists of Medina, among them: Sa'id bin Musayyab, Urwah bin Zubayr, Qobishoh bin Du'ayb and Abdul Malik bin Marwan. Kholid bin Nazar added: "The people who know Aisha's Hadith best are three, Al Qasim, Urwah bin Zubayr, and Umrah bint Abdul Rohman"* (*Gawamee Kaleem*" Version 4.5).

Aisyah R.A

Her full name is Aisha bint Abdullah bin Uthman bin Amir bin Umar bin Ka'b bin Said bin Taim bin Marroh, died at the age of 57 years.

His teachers include Asaid bin Hudlair al-Ashhily, Anas bin Malik al-Anshory, Al-Haris bin Hisham al-Makhzumi, Al-Hasan bin Ali al-Hashimy, Al-Masur bin Mukhromahaz-Zahiry, and others. While his students were Aminah al-Qisaiyah, Abu Ishaq Mauli ad-Dausi, Abu Burdah bin Qais al-As'ary, Abu Bakr bin Abdurrahman al-Qursyi, Abu Bakr bin Abi al-Jahmi al-Qurshi, and others (*Gawamee Kaleem*" Version 4.5).

Among the narrator's comments from Hisham ibn Urwah: "*I have never seen the one who is best known by intelligence and not by being sought and distrusted from Aisha". From Atha' ibn Abi Robah: "Aisha was the most faqih person, as well as the one who knew the narration best in the ummah". And in Saheeh's account it is stated: "the virtue of Aisha from women is like the virtue of porridge in digestion". Az Zubri added: "If the knowledge of Aisha is collected with the knowledge of all the wives of the Prophet (peace be upon him), and the knowledge of all women, then the knowledge of Aisha is the main one"* (*Gawamee Kaleem*" Version 4.5). The author concludes that the narrator Maqbul was because of the wife of the Prophet (peace be upon him).

Matan's criticism

In the steps of research matan include comparing with verses of the Qur'an, comparing with more Shohih Hadiths, comparing with historical facts.

1) Comparison with Quranic verses

أَيُّهَا الَّذِينَ آمَنُوا فَوَّا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

Meaning: *O believers, guard yourselves and your families from the fires of hell whose fuel is man and stone. His guardians were harsh and harsh angels. They do not disobey God what He commands them and always do what is commanded* (Kemenag, 2022)

In the context of the hadith to be takhrij that this has a correlation with the above verse. Where in the hadith we are told by the Prophet to always do good to the family. Because indeed the family in the context of the Qur'an is a responsibility which must be maintained so as not to slip into the abyss of hell, the family to always be guarded and treated as well as possible.

2) Comparison with more shohih hadith

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ جَعْفَرِ بْنِ يَحْيَى بْنِ تُوْبَانَ، عَنْ عَمِّهِ عُمَارَةَ حَدَّثَنَا أَبُو بَشْرِ بَكْرُ بْنُ خَلْفٍ وَمُحَمَّدُ بْنُ يَحْيَى، قَالَا: ،
بْنِ تُوْبَانَ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ قَالَ " خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي "

Meaning: *Have told us Abu Bisyr Baker bin Khalaf and Muhammad bin Yahya both said; Abu 'Ashim, from Ja'far bin Yahya bin Tsauban, from Uncleya Umarah bin Tsauban, from Atha, from Ibni Abbas, from the Messenger of Allah said "As well as you are the best person for his family (my wife), and I am the best person for my family (my wife)"* (*Gawamee Kaleem*" Version 4.5). HR Ibnu Majjah

The hadith studied is the narration of Imam at-Tirmidhi which has the same meaning as the hadith of Imam Ibn Majah. In the lafadz fragment there is no difference, and in that meaning there is no difference either. This hadith of Tirmidhi with the hadith of Ibn Majah has no contradiction and has the same lafadz and hadith meaning. Only sanya is distinguished by the quality of sanad obtained by both *Mukbarijul Hadith*.

3) Comparison with historical facts

Anas (may Allah be pleased with him) narrated, "The Prophet (peace be upon him) arrived from the Khaibar war. After Allah Almighty gave victory to him and the Muslims in the Khaibar war, it was reported to him about the beauty of Shafiyah bint Huyay whose husband died in the field of Khaibar, even though they had just married. So the Prophet (peace be upon him) chose her to marry. After marriage, he went together until he came to a hill when the sky was reddish. He stopped at the top of the hill and ordered him to serve food of dates, wheat, and samin oil, on a small bed of skin. Then the Prophet said to me, announce this marriage to the people around you. Then we went to Medina. I saw the Prophet guiding his bride covered in a coat. Next he sat on the side of the camel and knelt down. Then Shafiyah set her foot on the knee of the Prophet (as a fulcrum) to ride and ride a camel." (HR. Bukhari Muslim) (Syaiikh Mahmud Mahdi al-Istanbuli, 2017). It can be concluded how much the Holy Prophets glorified his wife in any case.

a. Conclusion of Hadith Criticism

Determining the validity of hadith can be done by examining several criteria, namely:

1) Continued transmission of hadith, that is, the narrator from beginning to end receives directly and continues sequentially. If one of the rawis of the sanad hadith series is interrupted either because the *rawi* is weak (*dhajif*) or because of other factors, then the hadith is not shahih. Hadith narrated by Tirmidhi all his statures were possible to meet during his lifetime and his *sanad* continued until the Prophet Muhammad SAW.

2) The justice of the narrators in the *sanad* hadith, that is, the justice of the narrator of the hadith is the determining factor for the acceptance or rejection of a narration, because the nature of justice is a trait that causes a person to be pious and not to commit immoral acts, lies and other things that cause damage to his self-esteem. All narrators in the hadith narrated by Tirmidhi *siqob* with the opinions expressed by the companions.

3) The freedom of *rawi* hadith is the power of memorization that they have so that they can master their memorization and are able to express it again with redaction exactly as memorized. All narrators in the hadith of Tirmidhi *dhabit* with testimony from the companions.

4) Confusion means that confusion is a condition in which a narrator in narrating hadith is different from a narrator who is stronger in memorization, fairness and more narrators who contradict him. If this happens, then the other narrator is favored and he himself is called *shadz* or ambiguous, because of confusion there is a negative assessment of the narrator of the hadith. The hadith narrated by Tirmidhi is not ambiguous or contradictory either in comparison with the Qur'an, a more *shobih* hadith or a comparison with historical facts.

5) No defect is that the hadith is free from defects that cause it to be unflawed even though sometimes the hadith does not show any defects. There is no contradiction or defect in the content of the hadith narrated by Tirmidhi either from the connection of *sanad*, the justice of the narrator, the sovereignty of the narrator and the confusion of *matan*.

So it can be concluded that the hadith narrated by Tirmidhi is a shohih hadith because it meets the five qualifications above.

Hadith Comprehension Method

By using the method of understanding from Imam Al-Ghazali who said that the husband's obligation to his wife is that the husband is obliged to always get along and communicate with his wife well, joking, not excessive in jealousy (Budiyono, 2010). The wife is the husband's partner and has the same rights as the husband. The husband is also obliged to provide all the

needs of the wife in taking care of the household simply by not being excessive and not stingy. The husband is also obliged to guide the wife by providing religious knowledge to avoid things that will plunge the household so that in the afterlife they can save from hellfire. The husband should also pay attention to the rights of his wife in this regard, as the words of Yûsûf al-Qaradhâwî hint at the necessity of the husband to pay attention to the rights of his wife that must be fulfilled, so that the husband should not only attach importance to sunnah things such as fasting continuously during the day and praying continuously at night as Abdullah bin Umar bin al-Ash did (Qorrie Cornea Sunarto, Durrotun Nafisah, Nasrulloh, 2022). Furthermore, Yûsûf al-Qaradhâwî obliges the husband to meet material needs such as bread, shelter, clothing, medicine and the like for his wife in accordance with the husband's ability and condition and according to the wife's needs.

In Indonesia, KH. Sahal Mahfudz speaks a lot through the concept of Social Fiqh, where there are several aspects that must be done by a wife for the creation of sa'adatu ad-darain (happiness of the afterlife) (Rifqi Nurdiansyah, 2019)

- a. *al Wafaa u* (keep rights and obligations)
- b. *al Waddu* (love from all parties)
- c. *al Amanah* (Trusted and Improved)
- d. *ar Rahmah* (affection from all parties)
- e. *al Birru* (do good in intention, speech and attitude)
- f. *as Shillab* (Good Relationship to Strengthen Family Ties)

In accordance with the hadith that states that your best is the best for his family, the content of the hadith reveals how important it is to be kind to the family, especially to the couple. There is no distinction between husband and wife, the rights and obligations of husbands are the same. Husband and wife should love, love, and help each other.

Study of the Hadith Content of Birth and Mental Livelihood in the Household

Fulfillment of income and mind is an obligation for both husband and wife. In the above hadith it is explained that a good husband is a good husband for the family and that includes his wife. A husband's good deeds for his family also include the outward and mental support given to his wife, as well as a wife who must obey her husband's orders.

Livelihood in the Islamic view is divided into two parts, namely external income and mental bread. Livelihood generally means shopping, meaning something that a husband gives to his wife, relatives, and possessions as their basic needs. Basic needs in the form of clothing, food, and shelter. The *fugoha* defines income as a compulsory expense incurred by a person on something that is under his dependents, including clothing, food, and shelter as well as just household furniture. The wife's income is relatively related to the value and amount of the husband's ability. The *Shafi'iyah* set a minimum amount of income of one mud of food or the equivalent of 171.04 dirhams for each day starting at dawn that day (Subaidi, 2014). While what is meant by mental livelihood is the breadth of satisfaction, tranquility and tranquility from the gentle attitude of the husband. Thus the husband has assumed his duty as the right of the wife. The wife's right to earn a living in the form of money and other physical needs (Muchimah, 2017).

Forms of mental livelihood include (M. Khalis, 2017):

- a. Fulfillment of Education. Among the rights of wives that must be fulfilled is that the husband is obliged to provide education and teaching about religious education, by understanding it and practicing his religion then a person will get happiness in the world and the hereafter.
- b. Provide protection. According to Imam Nawawi Al-Bantani, husbands are obliged to give affection to their wives. According to him, this obligation arises because the husband has

given dowry and income to his wife. A woman is inherently weak and needs the protection of her husband and a woman who has a husband is locked up in a husband's prison.

c. Serve and treat wives well According to God's commandments, husbands and wives should get along in a good way. Islam itself has also regulated prohibitions that should not be done when having sexual intercourse, including forbidden to fuck the wife during menstruation, forbidden to fuck the wife by imagining someone else, and forbidden to have sex in the wife's anal opening.

Fulfillment of Inner Birth Income as an Effort to Maintain Family Harmony in the Village of the Ministry on Manpower

Marriage is an inner relationship between a man and a woman. Marriage is intended so that each husband and wife feel the peace of life, but not all marriages can be like that because there are many factors that cause the marriage to feel empty, one of which is the non-fulfillment of income both outwardly and mentally from husband and wife. There are so many marriages that fail because of this, even so far the main factor in the number of divorces in Indonesia is due to economic factors.

In this paper, researchers conducted interviews with several wives in Kembang Sari Village, Kandangan District, Temanggung Regency. The data is presented in the table below:

LW (Non-ASN Kindergarten Teacher) – B (Odd Laborer)

LW works daily as a non-civil servant kindergarten teacher, her husband works as an odd laborer. They were blessed with one second grader. According to him, the balance of external and mental income is important because physical and mental income has become an obligation, so the obligation must be given in a balanced manner in order to create happiness in the household (L, 2023).

EE (Birthday Cake Sale) – S (Driver)

EE works daily selling birthday cakes and her husband works as a public transport driver. They have two children, the first is in junior high school and the second is in early childhood. According to him, the balance of physical and mental income is very important because the balance of these two things will make the household feel peaceful (E, 2023).

I (Online Selling) – S (Private MA Teacher)

I work daily by selling online both via WA and Facebook and her husband works as a Private MA Teacher. They have been blessed with three children, of which one is already in high school and the number three is still in elementary school. According to him, the inner and outer livelihood should indeed be balanced. Even if it is not balanced when one can be heartened to accept the deficiency, whether the income is born or mental, it is not a problem. She said that since covid 19 began to be active in selling online and smoothly until today, so that household needs can be fulfilled from her side job and she is not too dependent on her husband with very minimal income in private schools, but for children's education costs are still borne by her husband 70% (I, 2023).

NR (Factory Worker) – WS (Factory Worker)

NR works daily as a factory worker in Temanggung as well as her husband who works as a factory worker. They have been blessed with a second grader in elementary school. According to him, the external and mental income must be balanced and the inner birth income is very important because if only one of the livelihoods is dominant, then until whenever the household will not be harmonious, every day there will definitely be disputes both from big problems and small problems which will eventually lead to divorce. The husband is obliged to provide for the inner birth and the wife is obliged to obey the husband, each must cooperate and complement each other. However, he underlined that birth income is considered so important in this day and age where the price of basic necessities continues to soar, and also an wife according to him

must be given mental sustenance that has been less important by some people, namely Refreshing. To get rid of fatigue and comfort his wife, according to him, a husband must pay attention to this, especially since he has been married for many years to accompany in joys and sorrows (N, 2023).

JK (ASN Elementary School Teacher) – USA (Self-employed)

JK works daily as an ASN elementary school teacher and her husband's daily life is to have an ice puter and ice stick making business as well as a tax payment service bureau. They have been blessed with two children, the first is in the first grade of elementary school and the second is not yet in school at the age of three. According to him, the fulfillment of external and mental income must be balanced and that is very important because if the inner and outer income is balanced, it will create a harmonious family and minimize quarrels (J, 2023).

FNF (Housewife) – NH (Odd Laborer)

FNF works daily as a housewife and her husband works as an odd laborer. They have been blessed with one child who is three years old and has not yet gone to school. According to him, the fulfillment of physical and mental income must be balanced and very important to do. Birth income has become very important for today's era as the Javanese say *ora kerjo ora mangan*, But mental livelihood, according to him, is no less important because it is an encouragement in making a living. According to him, there is no problem with the fulfillment of income both outwardly and mentally, although he underlined that there is more emphasis on the fulfillment of external income (F, 2023).

SA (Housewives) –UWU (Odd Laborers)

SA works daily as a housewife and her husband works as a brick-making laborer. They are blessed with one six-year-old child and have entered kindergarten. According to him, the physical and mental livelihood should be balanced and that is very important. A husband is obliged to associate with his wife and a husband is obliged to provide external support to his wife, as well as a wife who is obliged to obey her husband in seeking the pleasure of Allah SWT (S, 2023).

A (Housewife) – S (Driver)

A daily life as a housewife and her husband works as a bus driver. They have been blessed with two children, the first is in the third grade of elementary school and the second is 2.5 years old and has not yet gone to school. According to him, the physical and mental income must be balanced and this is very important because it affects the mental and psychological psychology of the wife. Birth income is not the same every time and mental income is also not always the same because often left work outside the city but all of that can be overcome by understanding, understanding and working together (A, 2023).

ML (Housewife) – D (Factory Worker)

ML works daily as a housewife and her husband works as a factory worker. They have one three-year-old child and are not yet in school. According to him, the balance of birth and mental income is very important because it becomes an obligation in domestic life. He underlined that sometimes the fulfillment of birth is not always the same every time, but to overcome all of that requires mutual understanding and magnanimity of a wife (M, 2023).

ENF (Housewife) – EYP (Factory Worker)

ENF works daily as a housewife and her husband works as a factory worker in Temanggung. They are blessed with a 2.5-year-old child and have not yet gone to school. According to him, the fulfillment of external and mental income must be balanced and it becomes so important because the balance of physical and mental fulfillment greatly affects family harmony (E, 2023).

Analysis of Birth and Inner Income Balance in Maintaining Family Harmony in Kembang Sari Village

The legal basis based on the hadith in this matter is the hadith narrated by Imam At-Tirmidhi, as follows:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي، وَإِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ

It means: "At best you are the kindest person to his family. And I'm the kindest person to my family"

From the hadith above it is explained that a husband is said to be good, if he does good to his family, especially to his wife. In relation to the above problem, the purpose of doing good in relation to this hadith is to do good by fulfilling all the needs of his wife, both physical and mental. Birth income which includes clothing, food, board and pupuan is just household furniture. Then mental livelihood includes the protection of the husband to the wife, educates her with religious knowledge, and associates her well.

Based on interview data in Kembang Sari Village, Kandangan District, Temanggung Regency. The fulfillment of physical and mental income is very important by paying more attention to the physical and mental income in a balanced manner so that there are no disputes, especially separation from his family. Their husbands from the interview have met their needs both outwardly and mentally for their wives. Although some of them say that the fulfillment of needs both outwardly and mentally is sometimes not always the same quantity from one time to another due to uncertain circumstances, but to overcome this indirectly they turned out to have practiced what was conveyed by KH. Sahal Mahfudz about some aspects that must be done by a wife for the creation of *sa'adatu ad-darain* (happiness of the afterlife-world):

a. *al Wafaa u* (keep rights and obligations)

Wives say that their homes have been in balance between physical and mental bread, but they do not deny that sometimes things do not go smoothly but they wives accept because the husband has done his duty and the wife has received his rights. In accordance with the Law on Marriage and IHL as well as the Quran that the husband in fulfilling his obligations is in accordance with his ability.

b. *al Waddu* (love from all parties)

On the basis of love for each other, when there is inequality in the household in terms of finances, wives do not hesitate to intervene in helping to make a living to meet family needs. Everything will not feel light if there is no mutual love between the two.

c. *al Amanah* (Trusted and Improved)

When there is a deficiency in meeting family needs such as financial matters, for example, wives seem to realize and understand the situation. Not blaming each other but trusting each other that the husband has tried all he can and is trying to improve together such as by helping the husband supplement income with a home business or working according to their skills.

d. *ar Rahmah* (affection from all parties)

Some respondents underlined that nowadays birth income is considered more important such as the Javanese proverb that says *orakerjooora manganese*, as well as there are also wives who say that in their households mental income is sometimes not the same quantity considering the husband's work that is often out of town. But among their opinions, they say that the inner living in their family has been balanced, this means that communication between husband and wife has gone well in understanding each other's situation, and communication will not be easy without the love of both.

e. *al Birru* (do good in intention, speech and attitude)

From several wives interviewed by the researchers, there was a husband and wife whose husband's income situation was considered insufficient to meet the needs of the family, but the wife understood that indeed her husband's job was not only to find material but also to filial

service to transmit knowledge to his students. The wife generously accepted the situation, then during covid 19 she tried selling online until now and for household needs, she admitted that she was enough from selling online. She did it sincerely and according to her it was not a problem because the husband had carried out the obligation to the maximum according to her. Her attitude that is happy, sincere and generous in accepting the situation and helping the husband in meeting the needs of the family is one of the intentions and good attitudes in maintaining the household.

f. as *Shillab* (Good Relationship to Strengthen Family Ties)

Every household certainly does not escape the test, be it an external or inner test, but from the research that has been done, each husband and wife have good communication in maintaining relationships with each other, so that even though it is felt that there is a balance at some time it is not a problem for them.

Kembang Sari Village is an agrarian area where most of them work as farmers, laborers and some work as factory employees. However, their home life rarely saw disputes and quarrels, especially between them. So, it can be concluded that the fulfillment of birth and mental income in Kembang Sari Village is very influential to maintain the household dipper, as the results of research say that the balance of inner birth income is very important in maintaining family peace and harmony. It does not mean that their household has no problems, but what is no less important is that they are able to overcome these problems by fostering good relations between husband and wife in accordance with the hadith narrated by Tirmidhi that has been studied previously so that every problem can be passed together.

Marriage, which is the longest worship, is trying to create peace between the two, both husband and wife. In addition, marriage aims to pass on their offspring. Marriage is a field to obtain more rewards from Allah SWT. A good relationship between husband and wife needs to be done so that the purpose of marriage can be fulfilled. The husband who is the priest of the family has the responsibility to provide for his wife because his wife is his responsibility. Good relationships are not only built limited to the fulfillment of inner income but also other forms. However, this income is very important because it is the support of married life.

Conclusion

The hadith about husband and wife relations in the *Gawamee Kaleem* application informs that the *matan* hadith was narrated from 11 companions spread across several hadith books, but from some of these hadith books there are only three books that belong to the nine main hadith books (*ketub at tis'ab*), namely: Kitab Sunan Tirmidhi by Imam at-Tirmidhi, Sunan Ibn Majjah by Imam Ibn Majjah, and Sunan Darimi by Imam ad – Darimi. The author of this study did not write down all the hadiths narrated from the 11 companions, but only wrote three narrations from the book of hadith that belong to the *ketub at tis'ab*, namely: H.R. At - Tirmidhi No. 3,896, H.R. Ad - Darimi No. 2,260, and H.R. Ibn Majjah No. 1,977. In this study, the author examines the hadith of Narration of Tirmidhi No. 3,896 which in quantity is included in the category of *Mutawatir* hadith because it is narrated by more than ten narrators. The results of the study of this hadith fulfill five elements, namely the *sanad* is continuous and it is possible to meet during his life, his stature is fair and *dhabit*, his hadith *matan* is not ambiguous both compared to the Qur'an, a more *shobih* hadith and with historical facts when the Prophet guided Shafiyah to set foot on the knee of the Prophet (as a fulcrum) to ride and ride a camel, and the hadith is not defective because it has fulfilled the previous four elements, So it can be concluded in terms of the quality of this hadith classified as a *shobih* hadith.

The fulfillment of birth and mental income in Kembang Sari Village to maintain family harmony is very important, based on this hadith also a husband must do good to his wife,

especially in fulfilling the physical and mental bread. The second most important part is to foster and maintain communication between husband and wife in order to create a strong relationship between each other so that when a problem arises in the household, the husband and wife can overcome and solve it wisely, wisely and lovingly.

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Interview

Interview with A, December 5, 2023 in Kembang Sari Village at 16.00 WIB

Interview with EE, December 5, 2023 in Kembang Sari Village at 13.00 WIB
Interview with ENF, December 5, 2023 in Kembang Sari Village at 17.00 WIB
Interview with FNF, December 5, 2023 in Kembang Sari Village at 15.00 WIB
Interview with I, on December 5, 2023 in Kembang Sari Village at 13.30 WIB
Interview with JK, on December 5, 2023 in Kembang Sari Village at 14.30 WIB
Interview with LW, December 5, 2023 in Kembang Sari Village at 12.30 WIB
Interview with ML, on December 5, 2023 in Kembang Sari Village at 16.30 WIB
Interview with NR, on December 5, 2023 in Kembang Sari Village at 14.00 WIB
Interview with SA, December 5, 2023 in Kembang Sari Village at 15.30 WIB