



Husband's Support and Virtuous Wifehood: Literary Analysis of Al Bantani's Thoughts on Women's Legal Protection in Indonesia

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Abstract, Women are guaranteed by the Islamic religion and the law that they will be supported by their husbands. and also women have the obligation to be pious wives so that the purpose of a marriage can be realized. Therefore it is important to study the thoughts of Sheikh Muhammad Nawawi Al-Bantani in the book *Uquduluja'in Fi Bayani Huquq Az-Zaujain*, especially regarding the obligation of a husband to provide a living for his wife and how to become a *salihah* wife (in the perspective of legal protection for women in Indonesia). This study uses a type of library research with data collection techniques in the form of literature studies using book review techniques. This study concluded that there are 3 obligations of a husband in providing a living to his wife, namely: outward obligations, spiritual obligations, and *aqliyah* obligations. Whereas the ways to be a *salihah* wife are: The wife carries out *Fardu Ain* in Islam, the wife must obey her husband, the wife must leave requests to her husband with something that exceeds her needs, the wife must be patient, the wife must cover her private parts, guarding her tongue from words that can hurt the heart Husband, Protects His Oral From Lying to His Husband, Protects His Oral From Bringing Up Her Husband's Gifts, Puts a Smiling Face When Meeting Husband, Serves Husband Well, Asks Permission When Going From Home To Her Husband, Expands Husband's Heart When Husband Is In Trouble, Takes Care Husband's Treasure and Taking Care of Himself (Having an affair). Whereas in the perspective of legal protection for women in Indonesia, referring to article 31 of the Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage, it can be understood that husband and wife have an equal position, but the wife has the obligation to regulate household affairs, for example in matters of cooking because the husband has carried out his duties. to make a living.

Keywords: *Thoughts of Shaykh Muhammad Nawawi Al-Bantani, Husband's Obligations in Providing a Living to His Wife, How to Be a Salihah's Wife*

Introduction

Marriage is a worship that should be carried out by every human being. In Islam marriage is a human nature and is a very noble deed in order to control the desire of his lust so that it does not become slander and adultery in social life.¹

Marriage is also a medium in forming a comfortable, peaceful and loving family in order to achieve a *sakinah mawaddah warahmah* family based on religious values. In a marriage biological needs are indeed necessary and marriage is a rule that must be carried out for that. But marriage in Islam is not just to fulfill biological needs, but has a more noble purpose. That is in order to carry out the orders of Allah SWT and His Messenger and to preserve the human caliphate on earth by producing good and legitimate offspring in society by forming comfortable, peaceful and orderly households.²

A woman is someone who has a big role in this life. Apart from being a child of his parents, one day she will become a wife of her husband. Therefore a woman needs to have a good personality and be an educated woman, that is, to be a pious woman. If a woman doesn't have a good personality then what is there, will be a woman like in general today. Her faith is weak so that she becomes a woman who is disobedient to Allah SWT and automatically disobeys her husband.

A person's thinking ability is influenced by his mindset. According to Bloom that mindset is the core of the human mind where the brain functions as a decision maker about whether or not an input is accepted. Mindsets are dominant patterns that become the main reference for someone to act. A person's mindset can be influenced by many factors, such as learning style and cognitive style.³

Mindset or also known as mindset is the way the brain and reason receive and process, analyze, perceive, and make conclusions about information that enters through the senses. That mindset works like a horoscope in the head. By sowing a mindset you will reap an action, by sowing an action you will reap a

¹ Syekh Muhammad Syarbini Al-Khatib, *Mugni Al-Mubtaji*, Juz III (Mesir: Mustafa Al-Babi Al-Halaby Wa- Auladahu, 1958): 123.

² Nasruddin, *Fiqh Munakahat* (Bandar Lampung: Anugerah Utama Raharja, 2017) : 17.

³ Muya Syaroh, Iwanda Lubis, 'Peran Vlog Dalam Perkembangan Pola Pikir Siswa Sekolah Menengah Kejuruan Teknologi Informasi Komputer Darussalam Medan', 2020 : 12.

habit, by sowing a habit you will reap a character, by sowing a character you will reap a future.⁴ Therefore, it is important to discuss the husband's obligation to provide a living for his wife and how to become a wife of Salihah (a literary study of Shaykh Muhammad Nawawi Al Bantani's thoughts in the book of Syarah Uqudul Lujain in the perspective of legal protection for women in Indonesia)

Divorce cases in Indonesia are surging again. According to the Statistics Indonesia report, the number of divorce cases in the country reached 447,743 cases in 2021, an increase of 53.50% compared to 2020 which reached 291,677 cases. This report shows that wives are more likely to file for divorce than husbands. A total of 337,343 cases or 75.34% of divorces occurred due to contested divorce, namely cases where the lawsuit was filed by the wife which had been decided by the Court. Meanwhile, as many as 110,440 cases or 24.66% of divorces occurred because of talak divorce, namely cases whose petition was filed by the husband which had been decided by the Court. By province, the highest number of divorce cases in 2021 will be in West Java, namely 98,088 cases. Followed by East Java and Central Java, with 88,235 cases and 75,509 cases respectively. Disputes and constant fights are the highest factor in divorce in 2021, namely 279,205 cases. Meanwhile, other divorce cases were motivated by economic reasons, one party left, domestic violence, and polygamy. In terms of trends, divorce cases in Indonesia over the past five years have tended to fluctuate. The highest number of divorce cases occurred in 2021, while the lowest occurred in 2020. In fact, divorce cases were recorded soaring throughout 2017-2019.⁵

According to RI Law number 1 of 1974 the meaning and purpose of marriage is contained in one article, namely chapter 1, article 1 stipulates that

"Marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal household, family based on Belief in the One Almighty God".

⁴ E. B Hurlock, *Developmental Psychology: A Lifespan Approach*. Boston (Boston: Mcgraw-Hill, 1990): 17.

⁵ *Kasus Perceraian Meningkat* <<https://databoks.katadata.co.id/Datapublish/2022/02/28/Kasus-Perceraian-Meningkat-53-Mayoritas-Karena-Pertengkaran> (diakses tanggal 02 November 2022 pukul 19.45 WIB)

Thus it is clear that among the goals of marriage is to form a household that is *sakinah, mawaddah and warahmah*. Based on the law above, of course, it is one of the main foundations for husband and wife to form a *Samara* family in a marriage relationship. This can be realized if the husband and wife understand how the concept of forming a *Samara* family according to Islamic religious law.

A society in any country is a collection of several families. If the family is strong, the community will be clean and strong. But if it is fragile, then society is fragile. Getting married is not difficult, but building a *sakinah* family is not something easy. Building work must first be preceded by a drawing which is the concept of the desired building. Likewise to build a *sakinah* family, first one must have a concept of a *sakinah* family.

Based on the statement above, it can be concluded that to form a *samara* family requires scientific capital first about how to form a *samara* family.

The following is a table of differences between previous studies and this research: 1. The *Sakinah Mawaddah Wa Rahmah Family Paradigm and its Relations with Divorce Rates and Population Growth in Indonesia*, (Septiayu Restu Wulandari, Sifa Mulya Nurani, and Romiansyah Putra (Pelita Bangsa University) discussion of paradigms *Sakinah Mawaddah Wa Rahmah Family* 2. *Implementation of the Uqudul Lujain Book on Household Harmony Case Study of Nurul Huda Islamic Boarding School Alumni in Bercak Village, Cermee District, Aldi Aulia Rohman Islamic Family Law Study Program, STAI Nurul Huda Kapongan Situbondo* discussion on the Implementation of the Uqudul Lujain Book on Harmony 3. *Harmonization of Marriage in the Study of the Book 'Uqud Al-Lujain Fi Bayani Huquqi Az-Zaujain* by Shaykh Muhammad Nawawi Ibn 'Umar Al-Bantani, By: Siti Khotijah 1423101041 Purwokerto State Islamic Institute 2018 discussion on Harmonization of Marriage in Book Studies 'Uqud Al- Lujain Fi Bayani Huquqi Az-Zaujain by Shaykh Muhammad Nawawi Ibn 'Umar Al-Bantani.

Based on the previous literature review, it can be seen that no one has conducted research specifically regarding the Husband's Obligation to Provide a Living for His Wife and How to Be a *Salihah's* Wife (Literary Study of Shaykh Muhammad Nawawi Al Bantani's Thoughts in the Book of *Syarah Uqudul Lujain* in the Perspective of the Legal Protection of Women in Indonesia) which will The author is thorough in this study.

The family is a social institution because the family is the main determinant of what kind of citizen. If the family is strong, the community will be clean and strong. But if it is fragile, then society is fragile. So important is the family in determining the quality of society, so that in forming a family one must really know the pillars of building a samara family.⁶

Based on the background above, the researcher's desire arose to examine the problems in this study. Examining in depth the Husband's Obligation to Provide a Living for His Wife and How to Be a Salihah's Wife (Literary Study of Shaykh Muhammad Nawawi Al Bantani's Thoughts in Uqudul Lujain's Book of Syarah in the Perspective of the Legal Protection of Women in Indonesia).

Research Methods

This research uses a type of library research with data collection techniques in the form of literature studies. This research analyzes only up to the description level. The approach used in this study is a qualitative approach. The approach to this qualitative research method is to emphasize the analysis of the books that will be discussed in this study.

Data analysis is the process of compiling data so that it can be interpreted.⁷ Analysis of descriptive data is intended to provide an overview of the answers to the problems in the research proposal. By analyzing textual data (in various documents, namely books or other books) and context (part of the identity of human life which is diverse and dynamic).⁸

This study uses data interpretation analysis techniques because the data or books in this study will be analyzed⁹ and conclusions will be given regarding the issues to be discussed, namely the Obligation of a Husband to Provide a Living for His Wife and How to Become a Salihah Wife (Literary Study of Shaykh Muhammad Nawawi Al Bantani's Thoughts in the Book of Syarah Uqudul Lujain In Perspective of Legal Protection of Women in Indonesia)

⁶ Syahmini Zaini, *Membina Rumah Tangga Babagia* (Jakarta: Kalamulia, 2004): 13.

⁷ Dadang Rahmad, *Metode Penelitian Agama* (Bandung: Pustaka Setia, 2000): 102.

⁸ Wahyudin darmalaksana, *Metodologi Penelitian Hukum Islam* (Bandung: Sentra Publikasi Indonesia, 2022): 24.

Discussion

The brief history of Uqdul Lujain's Syarah book begins when Imam Muhammad Nawawi bin Umar Al Bantani was asked for advice by his girlfriends on a treatise written by a group of Islamic scholars who are knowledgeable about the complexities of husband and wife life. He then gave a treatise outlining the rights of husband and wife, the name Kitab Uqdul Lujain (silver necklace). Al-Syaikh Al-'Allamah Abu Abdul Mu'thi Muhammad Nawawi Bin 'Umar Bin 'Arabi Al-Bantani Al-Jawi Al-Syafi'i Al-Qadiri (1230-1314H/1815 - 1897), a respected Indonesian scholar, is the author of the book Uqdul Lujain. The book Uqdulujain Fi Bayani Huquq Az Zaujain was written in 1294. Muhammad Nawawi Al-Bantani said that this book is very important for people who want harmony in building a household based on the Qur'an and hadith. This book also teaches how to build a household, the rights and obligations of husband and wife in the household, the husband's etiquette towards his wife and the wife's etiquette towards her husband, and tells stories from the Prophet and his Companions, who are inspirations for Muslims today.¹⁰

Husband's Obligation to Provide Support to Wife in the Uqudullujain Syarah Book

Muhammad Nawawi Al Bantani's thoughts in the book Uqudullujain Fi Bayani Huquq Az-Zaujain regarding the husband's obligation to provide maintenance for his wife are divided into 3 types:

Birth Obligations

Muhammad Nawawi Al Bantani explained that:

وَهِيَ حُسْنُ الْعَشْرَةِ، وَمُؤْنَةُ الرَّوْجَةِ وَمَهْرَهَا

Meaning: *"And these rights are getting along with his wife well, giving his wife shopping money and giving a dowry."*¹¹

Muhammad Nawawi Al Bantani also explained that:

¹⁰ Syekh Muhammad Nawawi, *Etika Berumah Tangga, Terj. Kitab Syarah 'Uqudullujain* (Surabaya: Al Hidayah, n.d.) : 23.

¹¹ Al-Bantani, *Syarah Uqudullujain*, 5.

(أَلَا أَيُّ تَنَبَّهُوا (لَا لَكُمْ عَلَى نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا فَحَقِّقْكُمْ عَلَيْهِنَّ فَلَا يُوطِئَنَّ فِرَاشَكُمْ مَنْ تَكْرَهُونَ وَلَا يَأْذَنَنَّ فَيْتَبَّ يُونَكُمْ لِمَنْ تَكْرَهُونَ. أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ) رَوَى هَذَا الْحَدِيثُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ.

Meaning: "(Remember) namely remember by you (indeed you have rights over your wives and your wives have rights over you. As for your rights over them, that is they do not put into your bed people you don't like and they do not allow entering your house for people you don't like. Remember, and their right over you is that you give them the best in terms of clothing and food"), this hadith was narrated by Imam Tirmidhi and Imam Ibn Majah.¹²

In continuation of the statement above it is conveyed that the husband is obliged to provide food to his wife if the wife wants to eat and provide clothes to the wife if needed.¹³

Muhammad Nawawi Al Bantani explained that the level of a husband's obligation to provide for his wife is according to the level of ability and strength of each.¹⁴

And regarding the dowry, he also strongly emphasized that the husband should give it according to the hadith of the Prophet Muhammad:

(وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّمَا رَجُلٍ تَزَوَّجَ امْرَأَةً عَلَى مَا قَلَّ مِنَ الْمَهْرِ أَوْ كَثُرَ لَيْسَ فِي نَفْسِهِ) أَيُّ قَلْبِهِ أَنْ يُؤْذِيَ إِلَيْهَا حَقَّهَا خَدَعَهَا فَمَاتَتْ وَلَمْ يُؤْذِ إِلَيْهَا حَقَّهَا لَعَنَ اللَّهُ يَوْمَ الْقِيَامَةِ وَهُوَ زَانٍ) (رواه الطبراني)

Meaning: "The Prophet Muhammad said:" Any man who marries a woman by giving a dowry, whether a little or a lot, but it is not in him) namely in his heart (the desire to carry out the gift to his wife of her rights, then he has deceived his wife, then he dies while he has not given that right to his wife, then he will meet Allah on the Day of Resurrection in his state as an adulteress." (Reported by Imam Ath Thobroniy).¹⁵

Spiritual Obligations

(قَالَ اللَّهُ تَعَالَى) فِي سُورَةِ النَّسَاءِ (وَعَايِرُوهُنَّ بِالْمَعْرُوفِ) أَيُّ بِالْعَدْلِ فِي الْمَبِيتِ، وَالْتَفَقَةَ، وَبِالْإِجْمَالِ فِي الْقَوْلِ (وَقَالَ) فِي سُورَةِ الْبَقَرَةِ (وَلَهُنَّ) عَلَى الْأَزْوَاجِ (مِثْلُ الَّذِي) لَهُنَّ (عَلَيْهِنَّ) مِنَ الْحَقُوقِ فِي الْوُجُوبِ، وَاسْتِحْقَاقِ الْمَطَالَبَةِ عَلَيْهِنَّ، لَا فِي الْجِنْسِ)

¹² Al-Bantani, 13.

¹³ Al-Bantani, 13.

¹⁴ Al-Bantani, 24.

¹⁵ Al-Bantani, 14.

Meaning: (said Allah ta'ala) in QS. 4: An-Nisa verse 19 (...and get along with them properly...), means fair in terms of spending the night at home, giving a living, and being polite in speaking. (And Allah said) in QS. 2: Al Baqoroh: 228 (... and women) against husbands (have equal rights with their obligations) for husbands (over women) of rights that must be fulfilled and demands for women's rights not only on the type of request.¹⁶

He also explained that the husband must behave in a good manner towards his wife. The meaning of the ma'ruf way is a good way according to religious teachings, such as good association of life between husband and wife, and leaving things that are harmful to both the husband and the wife.

He also stated that the husband must be gentle as the hadith reads:

(وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا) يَفْعَلُ الْفَضَائِلَ وَتَرَكِ الرَّذَائِلَ (وَالطُّفُّهُمْ) أَيُّ أَرْفَقَهُمْ وَأَبْرَهُمْ (بِأَهْلِهِ) أَيُّ مِنْ نِسَائِهِ وَأَوْلَادِهِ وَأَقَارِبِهِ. رَوَاهُ التِّرْمِذِيُّ وَالْحَاكِمُ عَنْ عَائِشَةَ

Meaning: (And said the Prophet Muhammad "Verily, among the people who have the most perfect faith are those who have the best morals), by doing good deeds and leaving despicable deeds. (And the people who are the most tender-hearted) are people who are the most compassionate and the most do much good (to his family") namely his wives, children and relatives. (Hadith narrated by Imam Tirmidhi and Imam Hakim from Sayyidatina 'Aisyah).¹⁷

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ) أَيْحَلَالِيهِ وَبَنِيهِ وَأَقَارِبِهِ (وَأَنَّا خَيْرُكُمْ لِأَهْلِي) رَوَاهُ ابْنُ حِبَانَ وَقَالَ عَلَيْهِ السَّلَامُ: خَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِ، وَأَنَّا خَيْرُكُمْ لِنِسَائِي

Meaning: The Prophet said: "The best among you is the one who is the best to his family) namely to women who are lawful for him, his children and his relatives (and I am the best among you in terms of doing good to my family)" jhadith narrated by Imam Ibn Hibban. The Prophet said: "The best of you are those who are the best to their wives, and I am the best among you in terms of doing good to wives".¹⁸

From the explanation above, the author agrees with Muhammad Nawawi Al Bantani's thoughts, especially with the explanation that the husband must be

¹⁶ Al-Bantani, 10.

¹⁷ Al-Bantani, 15.

¹⁸ Al-Bantani, 15.

good-natured so that the atmosphere in the family feels peaceful and there is no miss communication between husband and wife as Allah SWT says:

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

Meaning: "And say to My servants, "Let them speak better (correct) words. Indeed, the devil (always) raises disputes between them. Indeed, satan is a real enemy to humans." (Q.S Al-Isra: 53)

Aqliyah Obligations

Muhammad Nawawi Al Bantani wanted to explain that the husband is obliged to teach his wife about obligations and sunnahs even though sunnahs are not muakaddah. And it is also obligatory to teach knowledge about menstruation and about the obligation to obey husbands in matters that are not immoral. 19

And he also mentions the basis of his hadith:

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوَّلُ مَا يُحَاسَبُ الرَّجُلُ عَلَى صَلَاتِهِ ثُمَّ عَنْ نِسَائِهِ وَمَا مَلَكَتْ يَمِينُهُ إِنْ أَحْسَنَ عَشْرَتَهُ مَعَهُمْ وَأَحْسَنَ إِلَيْهِمْ أَحْسَنَ اللَّهُ إِلَيْهِ. وَأَوَّلُ مَا تُحَاسَبُ الْمَرْأَةُ عَلَى صَلَاتِهَا ثُمَّ عَنْ حَقِّ زَوْجِهَا.

Meaning: "And the Prophet said: "The first thing that will be asked to a woman on the Day of Judgment is about her prayer and about her husband") And said Rosulullôh: "The first thing that is taken into account by a man is his prayer, then about his wife and slaves who she has, if she gets along well with them and does good to them, then Allah will do good to her. And the first thing that is reckoned with a woman is her prayer, then about her husband's rights ".²⁰

Understanding the religion that must be taught by the husband is the law of purification, namely bathing menstruation and bathing junub, as well as ablution and tayammum.²¹ And teaches about menstruation, namely everything related to menstruation. As for the thing that is obligatory for the husband to give instructions to women in the matter of menstruation is an explanation of the prayers that must be made up. Because in fact, if a woman has stopped her menstrual bleeding before maghrib and is of sufficient size to perform one

¹⁹ Al-Bantani, 5.

²⁰ Al-Bantani, 56.

²¹ Al-Bantani, 25.

roka'at, it is obligatory for her to make up the Zhuhur and Asr prayers. And if the blood stops before dawn with a size sufficient to perform one raka'at, it is obligatory for him to make up the Maghrib and Isha prayers. And this is at least the calculation that the husband must give to his wife, as stated in the Ihya' book.²²

And teaches about various worship, namely fardhu worship and sunnah worship, such as prayer, zakat, fasting and pilgrimage. So if the husband is able to teach his wife, then the wife may not go out to ask the clergy. And if the husband lacks (limited) knowledge, but the husband is able to represent the wife in asking questions, then informs the wife of the scholar's answer, then the wife may not go out. So if the husband cannot do this, then the wife may go out to ask questions, even this must be done by the wife and the husband is sinful if he prevents the wife from asking. And if the wife has learned that, namely regarding the obligations for her, then it is not permissible for her to go out to the assembly of knowledge except for the pleasure of her husband.²³

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

Meaning: "O you who believe! Protect yourself and your family from the fires of hell whose fuel is humans and stones; guard angels who are rough and hard, who are not disobedient to Allah in what He commands them and always do what they are commanded." (Q.S At-Tahrim: 6)

From this explanation, the author agrees with Muhammad Nawawi Al Bantani's thought that a husband must make every effort to provide education to his wife and children. Even if the husband is unable or does not have a lot of knowledge capital and the husband is too busy working to earn a living for his family, the husband should direct his family to study at a science assembly. Like a recitation assembly every Friday for his wife and recitation at the Al Quran Education Park every evening for his children or even better for boarding his children to study at Islamic boarding schools, of course this can maximize children's learning because learning conditions are more conducive and more protected from promiscuity and the negative effects of technological developments in this

²² Al-Bantani, 30.

²³ Al-Bantani, 25.

modern era. If the above is done by the husband, of course, in the future, the husband can be responsible for leadership over his family. As the hadith of the Prophet Muhammad SAW which was narrated from Sayyidina Abdulloh bin Umar RA from the Prophet SAW, he actually said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا وَالْحَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Meaning: "Know that each of you is a leader, and each of you will be held accountable for what he leads. The ruler who leads the people will be held accountable for what he leads, each head of the family is the leader of his family members and he is held accountable for those he leads, and the wife is the leader of her husband's household and also her children, and she will be held accountable for them, and a slave is also the leader of his master's property and will be held accountable for it. Know that each of you is responsible for what he leads". (HR Al-Bukhari).²⁴

And the husband must also explain to the wife that nusyuz can give up living and turn. And in giving advice it is not permissible by alienating the wife and not beating her either. So perhaps he is showing excuses or he is repenting from what happened without excuse.

And it is sunnah to remind the wife of the hadith contained in the two Shohih books (Shohih Bukhori and Shohih Muslim), from the words of the Prophet:

إِذَا بَاتَتِ الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا، لَعَنَتْنَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ

Meaning: "When a woman stays overnight leaving her husband's bed, the angels will curse her until dawn"

And it is sunnah to remind the hadith in the book of Sunan Tirmidzhi from the words of the Prophet SAW, he said:

أَيُّمَا مَرْأَةٍ بَاتَتْ وَزَوْجُهَا رَاضٍ عَنْهَا، دَخَلَتْ الْجَنَّةَ (كَذَا فِي شَرْحِ التَّبَايَةِ عَلَى الْغَايَةِ)

Meaning: Any woman who stays the night and her husband is willing to her, then she will enter heaven, as stated in the syarah of the book Ab-Nibayatul 'alal Ghoyyab.

²⁴ Al-Bantani, 27-29.

From this explanation the author wants to add an explanation of Muhammad Nawawi Al Bantani's thoughts about a wife staying outside her husband's residence, namely if she stays outside the house and gets her husband's permission, it is permissible and vice versa because the wife's obligation is to obey Allah and obey her husband unless the husband has done unjust to himself, that is, by acting violently for no apparent reason or for other emergency reasons, the wife may leave her husband without permission.

How to Be Salihah's Wife in the Uqudullujain Book of Syarah.

Muhammad Nawawi Al Bantani's thoughts in the book Uqudullujain Fi Bayani Huquq Az-Zaujain on how to be a pious wife are as follows:

Carrying out Fardu Ain in Islam

The thoughts of Muhammad Nawawi Al Bantani mention the arguments for the hadith of the prophet Muhammad SAW as follows:

وقال رسول الله صلى الله عليه وسلم: **أَوَّلُ مَا يُحَاسَبُ الرَّجُلُ عَلَى صَلَاتِهِ ثُمَّ عَنْ نِسَائِهِ وَمَا مَلَكَتْ يَمِينُهُ إِنْ أَحْسَنَ عَشْرَتَهُ مَعَهُمْ وَأَحْسَنَ إِلَيْهِمْ أَحْسَنَ اللَّهُ إِلَيْهِ. وَأَوَّلُ مَا تُحَاسَبُ الْمَرْأَةُ عَلَى صَلَاتِهَا ثُمَّ عَنْ حَقِّ زَوْجِهَا.**

Meaning: "And the Prophet said: "The first thing that will be asked to a woman on the Day of Judgment is about her prayer and about her husband") And said Rosulullôh: "The first thing that is taken into account by a man is his prayer, then about his wife and slaves who she has, if she gets along well with them and does good to them, then Allah will do good to her. And the first thing that is reckoned with a woman is her prayer, then about her husband's rights ".

And the author also agrees that if a husband does not carry out his obligatory prayers, the wife must still carry them out. In fact, the obligation to pray 5 times a day is not only for wives but for all Muslims, including husbands. As the hadith of the Prophet Muhammad SAW which reads:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: **الصَّلَاةُ عِمَادُ الدِّينِ فَمَنْ أَقَامَهَا فَقَدْ أَقَامَ الدِّينَ وَمَنْ تَرَكَهَا فَتَرَكَ الدِّينَ**

Meaning: From Abdullah bin Umar ra, he said: Rasulullab SAW said: "Prayer is the pillar of religion, whoever establishes it, in fact he has founded his religion otherwise whoever abandons it, then in fact he has undermined his religion". (H.R Tabrani)²⁵

Wife Must Obey Her Husband

The thoughts of Muhammad Nawawi Al Bantani include the following hadith:

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أبلغني من لَعِينَتِ مِنَ النِّسَاءِ، أُنَّ طَاعَةَ الرَّوْحِ وَاعْتِرَافاً بِحَقِّهِ (أي إقراراً به بتعديل ذلك) أَي يَمَانِلُ الْجِهَادِ وَيَتَوَمَّ مَقَامَهُ (وَقَلِيلٌ مَنْكُنُّ مَنْ يُعَاذُهُ) أَي طَاعَةَ الرَّوْحِ وَالْإِعْتِرَافَ بِحَقِّهِ.(رواه البزار والطبراني)

Meaning: "So the Messenger of Allah said "Tell anyone you meet from women, that obey your husband and acknowledge his rights) namely establishing his rights (can compensate for that) that is, can replace the position of jihad equal to jihad and can (but few of you can do it"), namely obeying your husband and recognizing your husband's rights.(Hadith History of Imam Al-Bazzar and Imam Ath-Thobroniy).²⁶

And Muhammad Nawawi Al Bantani also explained that a pious woman is one who fears Allah and her husband. And of course obedience to husband is not obedience that violates Islamic law. He emphasized that obedience to a husband is obedience in matters that are not immoral.²⁷

The wife must leave a request to her husband with something that exceeds the limits of her needs.

Muhammad Nawawi Al Bantani stated that:

وَتَرْكُ مُطَالَبَتِهَا لَهُ بِمَا فَوْقَ الْحَاجَةِ وَلَوْ عَلِمَتْ فُدْرَتَهُ عَلَيْهِ، وَتَعَفُّفُهَا عَنِ تَنَاوُلِ مَا يَكْسِبُهُ مِنَ الْمَالِ الْحَرَامِ

Meaning: "And the wife must leave a request to her husband with something that exceeds the limits of her needs, even though the wife knows her husband is able to provide it" and the wife keeps herself from consuming gifts from the husband's efforts from illicit assets.²⁸

From the information above, the author wants to straighten and add an explanation about the wife having to leave a request to her husband, which

²⁵ Hasna Bidin et al., "Hukum Meninggalkan Solat Fardu Antara Kufur Dan Fasiq: Analisis Dalil Berdasarkan Mazhab Empat," *E-Journal of Islamic Thought and Understanding* 2, no. October (2019): 2.

²⁶ Al-Bantani, 19.

²⁷ Al-Bantani, 9.

²⁸ Al-Bantani, 6.

request is not a basic need that is really needed by the wife. In the realization of modern times like today, of course, it is less effective to apply it thoroughly. For example, when a wife asks her husband for shopping money to buy skincare, there are 2 laws that apply, namely the first, if the husband is able to fulfill it, the husband must buy it if he wants to use it to beautify his condition and is addressed to her husband, but if it is for the general public, it is not permissible except for the husband who order him to go to certain events or when he goes to work, of course, with reasonable limits, so that it doesn't seem too petty and can lead to slander. Second, if the husband is unable to fulfill it, the husband is not obliged to buy it.²⁹

Wife Must Be Patient

The thoughts of Muhammad Nawawi Al Bantani provide hadiths and describe the story of Asiah the wife of Pharaoh.

That Rasulullah SAW said:

وَمَنْ صَبَرَتْ عَلَى شَيْءٍ خَلَقَ زَوْجَهَا أَعْظَاهَا اللَّهُ مِثْلَ ثَوَابِ أَسِيَّةَ لَمْرَأَةٍ فِرْعَوْنَ وَهِيَ بِنْتُ مُزَاهِمٍ

Meaning: "Any woman who is patient with the ugliness of her husband's morals, then Allah will reward the same as the reward of Asiyah Pharaoh's wife" (and Asiyah is Muzahim's daughter).³⁰

The incident occurred, when the Prophet Musa defeated a sorcerer, then Asiyah believed in him. When it was clear to Pharaoh Asiyah's faith, Pharaoh stuck 4 pegs into the ground to tie Asiyah's hands and feet, and spread them over the pegs. Every limb of her body was tied with rope, and Asiyah was facing the sun. Then when they turn their backs on Asiyah, the Angels overshadow Asiyah. And then Pharaoh ordered to take a large and hard stone to throw at Asiyah. When they came to Asiyah with the stone, Asiyah prayed:

...عِنْدَكَ بَيْتًا فِي الْجَنَّةِ...

Meaning: ...O my Lord, build for me a house by Your side in heaven (QS. 66 At Tabrim: 11).

²⁹ Erfaniah Zuhriah, "Bersolek Bagi Wanita Karir Pada Waktu Iddah Dalam Perspektif Maqashid Syariah," *Setara Press*, 2014, 78.

³⁰ Al-Bantani, *Syarab Uqudullujain*, 20.

Then Asiyah saw a house made of beautiful marble, and her soul was released. So the stone was thrown at the body where there was no soul, and Asiyah didn't feel the pain either.³¹

From the story told by Muhammad Nawawi Al Bantani, the author agrees with his thinking that if you should teach a wife who is categorized as salihah she must have maximum patience with her husband.³² But being patient does not mean having to follow all of His husband's wishes. Because our limitation in following the husband's orders is not to violate Islamic law. Especially if the husband cheats, beats for no apparent reason, doesn't provide a living etc.³³

Wife Must Cover Her Aurat

Muhammad Nawawi Al Bantani's opinion states that a wife must cover her genitals, that is, a wife must make a hijab from the sight of other people on anything from her body, even if it is only her face and her two hands. cause slander. And he is more inclined to that statement. However, he also said that the fatwa quoted from the opinion of most Ulama allowed seeing the face and palms of the hands.³⁴

Keeping Her Oral From Sayings That Can Hurt Her Husband's Heart³⁵

Muhammad Nawawi Al Bantani provides the basis for the hadith of the prophet Muhammad SAW.

وَقَالَ إِذَا قَالَتِ الْمَرْأَةُ لِرَوْحِهَا مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ فَقَدْ حُيِبَ عَمَلُهَا

Meaning: "And the Prophet said "If a woman says to her husband: "I don't see your goodness at all", then the woman's worship is truly removed". (Hadith narrated by Imam Ibn 'Adiy and Imam Ibn 'Asakir, from Sayyidah 'Aisyah).³⁶

And said Sayyidina Tholhah bin 'Ubaidillah rodhiyAllahu anhuma. I once heard Rasulullah SAW say:

³¹ Al-Bantani, 20.

³² Al-Bantani, 6.

³³ A Hidayati, "Tinjauan Yuridis Gugat Cerai Isteri Terhadap Suami (Studi Pada Pengadilan Agama Islam)," *Jurnal.Risetilmiah.Ac.Id* 1, no. 2 (2022): 6.

³⁴ Al-Bantani, 8.

³⁵ Al-Bantani, *Syarah Uqudullujain*, 54.

³⁶ Al-Bantani, 53.

أَيُّمَا امْرَأَةٌ قَالَتْ لِرَوْحِي مَا زَأَيْتُ مِنْكَ خَيْرًا قَطُّ، إِلَّا آتَيْتَهَا اللَّهُ تَعَالَى مِنْ رَحْمَتِهِ يَوْمَ الْقِيَامَةِ

"Any woman who says to her husband: "I have never seen anything good from you, but surely Allah will make that woman despair of His mercy on the Day of Judgment".³⁷

And said the Prophet:

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّمَا امْرَأَةٌ سَأَلَتْ زَوْجَهَا الطَّلَاقَ مِنْ غَيْرِ مَا بَأْسَ فَحَرَامٌ عَلَيْهَا زَائِحَةُ الْجَنَّةِ

Meaning: "Any woman who asks her husband for a divorce without anything hurting her is forbidden to smell the fragrance of heaven."³⁸

And said Ibnu Ruslan: *"There is a strong reason"* that is, for example, the wife is afraid if she cannot carry out Allah's provisions in matters that are her obligations, such as making good friends and getting along well, because the wife hates her, or the husband can make his wife difficult. *"unlawful"* that is prevented for the woman to *"smell the fragrance of heaven"*.

From the statement above, the author agrees with his thought that the wife must guard her tongue from words that can hurt her husband's heart. Of course, it's not only the wife who has to do this because husband and wife also have the same obligation to create a harmonious family atmosphere. As the word of Allah SWT which reads:

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا

Meaning: "And say to My servants, "Let them speak better (correct) words. Indeed, the devil (always) raises disputes between them. Indeed, satan is a real enemy to humans." (Q.S Al Isra: 53)

Keeping Her Oral From Lying To Her Husband

And said the Prophet:

وَعَدَمَ كَذِبِهَا عَلَى حَبِضِهَا وَجُودًا وَانْتِظَاعًا

Meaning: "And a wife may not lie about the time of her menstruation, that is, when her menstruation or when her menstruation has finished."³⁹

³⁷ Al-Bantani, 54.

³⁸ Al-Bantani, 54.

From this statement, it can be seen that she thought that she wanted to state that, a virtuous wife must tell the truth about menstruation or not. Do not let the husband invite the husband and wife to have sex and the wife refuses on the grounds that she is menstruating. And of course it's not just about the matter above that a wife must tell the truth to her husband.

The author also wants to include the argument for the permissibility of a wife to lie to her husband and vice versa. As the hadith of the Prophet Muhammad SAW which reads:

قال ابن شِهَابٍ واسْمَعُ يُرْحَضُ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ كَرِهْتُ إِلَّا فِي ثَلَاثٍ الْحَرْبِ وَالْإِصْلَاحِ بَيْنَ النَّاسِ وَحَدِيثُ الرَّجُلِ امْرَأَتَهُ وَحَدِيثُ الْمَرْأَةِ زَوْجَهَا

Meaning: "Ibn Shihab said, I have never heard of a hadith that allows people to lie about something, except for three things, namely during war, when reconciling people, and the words of a husband against his wife or vice versa to please right". (HR. Muslim).⁴⁰

From this hadith, the writer concludes that sometimes lying is also permissible for a husband/wife. For example, when the wife's cooking is not tasty or salty, the husband says that the food is delicious with the aim of making his wife feel happy.

Keeping Her Oral From Bringing Up Her Husband's Gift

The thoughts of Muhammad Nawawi Al Bantani in the book *Uqudullujain Fi Bayani Huquq Az-Zaujain*, a wife must be able to keep her mouth from bringing up her husband's gift. Even if her husband is able to fulfill her wishes.⁴¹

In accordance with the hadith of the Prophet Muhammad SAW which reads:

وَقَالَ عُثْمَانُ بْنُ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَوْ أَنَّ الْمَرْأَةَ مَلَكَتِ الدُّنْيَا جَدَائِفِهَا، وَأَقْفَتِ الْجَمِيعَ عَلَى زَوْجِهَا، ثُمَّ مَاتَتْ عَلَيْهِ بَعْدَ حَيْثُ إِلَّا أَحْبَطَ اللَّهُ عَمَلَهَا وَخَسَرَهَا مَعَ قَارُونَ

Meaning: "And said Sayyidina Uthman bin 'Affan: "I once heard Rosulullôh say: "Suppose a woman has the world and all its contents, and she spends all of it for her

³⁹ Al-Bantani, 6.

⁴⁰ Rukman Abdul Rahman Said, "Berdusta Dalam Tinjauan Hadis," *Al-Asas: Jurnal Ilmiah Ilmu Dasar Keislaman* 4, no. 1 (2020): 11.

⁴¹ Al-Bantani, *Syarab Uqudullujain*, 6.

husband, then she brings up gifts to her husband after all this time, but Allah surely will eliminate (the reward) of the woman's worship and gather her with Qurun".⁴²

Putting a Smiling Face When You Meet Your Husband⁴³

He gave the foundation of the hadith of the prophet Muhammad SAW which reads:

وعن أب هريرة رضي الله تعالى عنه قال، قال رسول الله صلى الله عليه وسلم: خَيْرُالنِّسَاءِ امْرَأَةٌ إِذَا نَظَرْتَ إِلَيْهَا سَرَّتْكَ، وَإِذَا أَمَرْتَهَا أَطَاعَتْكَ، وَإِذَا غَيْبَتْ عَنْهَا حَفِظْتَكَ فِي مَالِكَ وَنَفْسِهَا

Meaning: "And (narrated) from Sayyidina Abu Huroiroh rodbiyAllahu ta'ala 'anbu, he said: "Says the Messenger of Allah." The best woman is a wife who, when you see her, she pleases you, and when you order her, she will obey you, and if you are not by his side, then he takes care of you in matters of your wealth and himself."

Serve Husband Well

Muhammad Nawawi Al Bantani explained that a virtuous wife must be able to serve her husband well, including:⁴⁴ When the husband is talking, the wife must listen carefully, When her husband returns from outside the house, the wife must stand up (to welcome her husband) showing love for her husband when approaching and showing joy when she sees her husband, a salihah wife should offer herself that is when she is about to sleep and use perfume for her husband, Maintain oral hygiene, namely with musk and perfume and cleaning clothes, Dressing up in front of her husband and not dressing up when not with her husband.

From the explanation above, the writer would like to add an explanation that it is not only the wife who has the obligation to serve her husband well and vice versa, the husband must also serve his wife well. As the word of Allah SWT which reads:

هِنَّ لِيَأْسَ لَكُمْ وَأَنْتُمْ لِيَأْسَ لَهُنَّ

Meaning: "They are clothes for you, and you are clothes for them" (Q.S Al Baqarah: 187)

⁴² Al-Bantani, 56.

⁴³ Al-Bantani, *Syarah Uqudullujain*, 32.

⁴⁴ Al-Bantani, 41 dan 56.

Asking Permission When Going From Home To Her Husband

Muhammad Nawawi Al Bantani explained that a salihah wife should not leave the house except with her husband's permission, he even stated that if the wife leaves without her husband's permission then the angels will curse her, namely the angels of heaven and earth, angels of mercy and adzab until she repents, that is, the woman returns home. her husband. And he also emphasized that if a wife goes out, she should disguise herself or wear inconspicuous clothes with the aim of seeking the pleasure of her husband.⁴⁵

Turning away or leaving the husband's house without the husband's permission can be caused by two things, namely: because of his attitude in rejecting the husband's invitation or because of their departure who do not say goodbye to their husbands for reasons that are not supported by the Shari'a, so this is not permissible. As for examples of reasons that can be justified by Islamic law, for example: during work routines, or there is a work contract agreement that requires the wife to leave the house during working hours. This is an example of an argument reinforced by Islamic law.⁴⁶

Expanding Husband's Heart When Husband Is in Trouble

Muhammad Nawawi Al Bantani conveyed this emphatically by mentioning the basis of the hadith of the Prophet Muhammad, which reads:

قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ الْمَرْأَةَ إِذَا لَمْ تَنْفِرْ عَنْ زَوْجِهَا فِي ضَيْقِهِ لَعَنَهَا اللَّهُ تَعَالَى وَعَصَبَ عَلَيَّهَا وَلَعَنَتُهَا الْمَلَائِكَةُ أَجْمَعُونَ

Meaning: "Sayyidina Sa'ad bin Abi Waqqosh said, "I have heard Rosulullôh say: "Verily, a woman, if she does not make room for her husband in a difficult condition for her husband, then Allah Ta'ala will curse the woman and be angry with her, and she will be cursed by all the Angels".⁴⁷

The author agrees with the opinion above regarding the wife must try to expand her husband's heart regardless of her husband's condition. For example, by having husnudzon with her husband, both in the form of her husband's

⁴⁵ Al-Bantani, 46.

⁴⁶ Muhammad Syamsudin, "Nusyuz Dalam Etika Pergaulan Suami Istri Menurut Ulama Tafsir," Sabtu, 19 Oktober 2019 | 15:00 WIB, 2019.

⁴⁷ Al-Bantani, 57.

directives and decisions. And believe that the husband's decision or direction is the best choice for the family. Regardless of the result, the wife must still be the husband's support system, that is, when the husband succeeds in showing his happiness and when the husband makes a wrong decision, don't blame him or say that the mistake was due to the husband's decision. That is the meaning of widening the real husband in Islam according to what was taught by Rasulullah SAW so that if this is carried out, an atmosphere that is *sakinah, mawadah warahmah* will be realized as expected by all families.⁴⁸

Protecting Husband's Assets and Taking Care of Himself (Having an Affair)

Muhammad Nawawi Al Bantani also explained that a wife must make a hijab from the sight of other people on anything from her body, even if it's only her face and her hands. Because seeing both parts of her body is forbidden, even though there is no lust and does not cause slander. And the wife keeps herself from consuming gifts from her husband's efforts from illicit assets. Therefore a pious woman is one who obeys Allah, that is, a woman who obeys her husband and takes care of herself when her husband has no intention of something that is obligatory for her to look after, that is, when her husband is not around, guarding *farji*, husband's property, husband's secrets and furniture. the stairs. Because Allah has cared for them women, meaning by Allah's care for women and with Allah's help for them or Allah's will for women, or by forbidding women to commit adultery.⁴⁹

And the wife should be ashamed of Allah, that is, if her husband is not around, then she can take care of herself and her husband's property. Muhammad Nawawi Al Bantani also confirmed his thoughts by giving the following hadith:

قَالَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مِمَّا تَنْظَرْتُ لِمَرْأَةٍ إِلَى غَيْرِ زَوْجِهَا بِشَهْوَةٍ إِلَّا سُبِرَتْ غَيْبَتَاهَا يَوْمَ الْقِيَامَةِ

⁴⁸ DR. Nasoha Saabin, *Mengendalikan Hubungan Suami Istri* (Bukit Tinggi: PTS Litera Utama, 2002), 4.

⁴⁹ Al-Bantani, 6.

Meaning: "Sayyidina Salman Al-Farisi rodhiyAllahu ta'ala 'anhu said: "I once heard Rosulullôh say: "Do not look at a woman who is not her husband with lust, but will surely gouge her eyes with nails on the Day of Judgment"..⁵⁰

He also attached the hadith as follows:

وَقَالَ أَبُو أَيُّوبَ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خَلَقَ اللَّهُ تَعَالَى فِي سَمَاءِ الدُّنْيَا سَبْعِينَ أَلْفَ مَلَكٍ يَلْعَنُونَ كُلَّ امْرَأَةٍ تُخُونُ زَوْجَهَا فِي مَالِهِ، وَكَانَتْ يَوْمَ الْقِيَامَةِ مَعَ السَّحَرَةِ وَالْكَاهِنَةِ وَإِنْ أَفْتَتْ عَمْرَهَا فِي خِدْمَةِ زَوْجِهَا

Meaning: "And said Sayyidina Abu Ayyub Al-Anshoriy: "I once heard the Rosulullôh say: "Allah Ta'ala has created in the heavens of the world seventy thousand (70,000) angels, where they (the angels) will curse every woman who betrayed her husband in matters of wealth, and on the Day of Resurrection she will be with sorcerers and sorcerers, even though she spent her life serving her husband."⁵¹

The intention of betraying the hadith is to use the husband's property without the husband's permission or knowledge or because he uses the husband's property excessively.

As the words of the Prophet Muhammad saw:

وقال معاوية:

إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَيُّمَا امْرَأَةٍ أَخَذَتْ مِنْ مَالِ زَوْجِهَا بِغَيْرِ إِذْنِهِ إِلَّا كَانَ عَلَيْنَا وَزُرُّ سَبْعِينَ أَلْفَ سَارِقٍ (وَإِنْ خَضَرَ) أَيِ الزَّوْجِ (أَمْسَ كَثَّ لِسَانُهَا عَنْهُ)

Meaning: "And said Sayyidina Mu'awiyah: "In fact I have heard Rosulullôh say: "Any woman who takes her husband's property without his permission, but surely it will bear the sins of seventy thousand (70,000 thieves). (and if there is) that is her husband is there (she holds her tongue against her husband)"⁵²

In addition, the author adds the opinion of Prof. Quraish Shihab refers to the prohibition of women from using their husband's money or assets in a phrase commonly known as the societal belief that "a man's money belongs to a woman". The husband's money may belong to the wife, and not necessarily because the husband's money belongs to the wife is alimony that the wife must receive does not mean that all of the husband's money is the wife's money. The following

⁵⁰ Al-Bantani, 57.

⁵¹ Al-Bantani, 57-58.

⁵² Al-Bantani, 58.

popular expression that people believe as “*a woman's money belongs to a woman*” is true because it is guaranteed in Islam about women's property rights. This explanation seems very technical and very domestic. However, the rights of husband and wife must be discussed so that the position of both parties is clear regarding property. However, usually couples manage the money they have together and can help each other manage each other's finances as stated in Surat An-Nisa' verse 4:

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَلِن طِبْنٍ لَّكُمْ عَنْ شَيْءٍ مِّنْهُنَّ نَفْسًا فَكُلُوهُنَّ حَيْثُمَا مَرَيْتُمْ

Meaning: "And give a dowry (dowry) to the woman (whom you marry) as a voluntary gift. Then, if they gladly give you part of the (dowry), then accept and enjoy the gift with pleasure."

There is a story that was during the time of Rasulullah SAW between Hindun and Abu Sufyan. Abu Sufyan is told as a husband who is calculating and seems stingy to his wife, so that one day Hindun is forced to secretly take her husband's money. Feeling guilty and not knowing the law, Hindun asked the Prophet SAW.

Here's the hadith:

عن عائشة قالت: جاءت هند إلى النبي صلى الله عليه وسلم، فقالت: يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، لَا يُعْطِينِي مَا يَكْفِينِي وَوَلَدِي، إِلَّا مَا أَخَذْتُ مِنْ مَالِهِ، وَهُوَ لَا يَعْلَمُ، فَقَالَ: خُذِي مَا يَكْفِيكِ وَوَلَدِكَ بِالْمَعْرُوفِ.

Meaning, "Aisyah RA told that Hindun once asked the Prophet SAW "O Rasulullah SAW, in fact Abu Sufyan was a stingy husband. The living he gave me and my child was not enough, so I had to take money without his knowledge, said Hindun. "Take enough for your needs and your child," replied the Prophet SAW, (HR Al-Bukhari, Ibn Majah, and others).

A partner must accept the conditions and needs of his partner and children. If she does not provide sufficient support, even though she has a lot of money, then the spouse is allowed to take her husband's property without his consent just to fulfill his daily needs. Researchers like Ibn Hajar in Fathul Bari parse the word "bil ma'ruf" in this hadith with the general standards that apply in their respective regions. Thus, while it is permissible to ask the husband for money without permission, it is not permissible to overcompensate. That's fair. Here

the couple must also be careful in using cash, especially credit card clients whose bills are forwarded to their partners.⁵³

The Husband's Obligation to Provide a Living to His Wife and How to Be a Salihah Wife Perspective of Legal Protection of Women in Indonesia

In legal products in the form of Law Number 23 of 2004 concerning the elimination of domestic violence, it becomes one of the legal forces for women in Indonesia, especially in this case relating to family relations between husband and wife which is granted by the state to prevent domestic violence, take action against perpetrators of domestic violence, and protect victims of domestic violence.⁵⁴

However, in more detail regarding the husband's obligation to provide for his wife, the husband is obliged to provide clothing, food and shelter that are permanent and according to the husband's ability as agreed by both parties. And if the husband neglects it, the wife can file a divorce suit to the Religious Court⁵⁵, for example if the husband deliberately does not give money for food needs because the husband is more concerned with his hobbies or because the husband is lazy to work so he does not have money to give to his wife.

Meanwhile, the method of salihah wife in the law in Indonesia is not clearly stated, but if we refer to article 31 of the Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage, it can be understood that husband and wife have an equal position, but the wife has the obligation to manage household affairs. for example in matters of cooking because the husband has carried out his duties to earn a living.

Conclusion

The conclusion regarding the thoughts of Muhammad Nawawi Al-Bantani in the book of syarah uqudujjain there are 3 obligations of a husband in

⁵³ Hengki Ferdiansyah, "*Hukum Istri Ambil Uang Suami Tanpa Izin*," 2016, <https://islam.nu.or.id/syariah/hukum-istri-ambil-uang-suami-tanpa-izin-4ruaS>.

⁵⁴ "Undang-Undang Republik Indonesia Nomor 23 Tahun 2004 Tentang Penghapusan Kekerasan Dalam Rumah Tangga," No. 1 (2004): Pasal 1 Ayat 2.

⁵⁵ *Undang-Undang Republik Indonesia Nomor 1 Tahun 1974 Tentang Perkawinan*, Pasal 32-34

providing a living for his wife, including: outwardly obligations, spiritual obligations, and aqliyah obligations where these obligations are in accordance with the ability of her husband. While the conclusions regarding Muhammad Nawawi Al-Bantani's thoughts in the book of *syarah uqudullujain* about how to become a wife are as follows: Wives Implement Fardu Ain in Islam, Wives Must Obey Her Husbands, Wives Must Leave Requests to Her Husband With Something that Exceeds Her Needs, Wives Must Patience, a wife must cover her nakedness, guard her tongue from words that can hurt her husband's heart, protect her tongue from lying to her husband, protect her tongue from bringing up her husband's gifts, put on a smiling face when meeting her husband, serve her husband well, ask for permission when leaving From Home to Her Husband, Expanding Her Husband's Heart When Her Husband Is in Trouble, Keeping Her Husband's Assets and Taking Care of Herself (Having an Affair). Whereas in the perspective of legal protection for women in Indonesia, referring to article 31 of the Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage, it can be understood that husband and wife have an equal position, but the wife has the obligation to regulate household affairs, for example in matters of cooking because the husband has carried out his duties. to make a living.

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