THE INFLUENCE OF HADITH ABOUT THE RIGHTS AND OBLIGATIONS OF HUSBAND AND WIFE ON MUSLIM FAMILY HARMONY

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ABSTRACT

This study aims to analyze the influence of the hadith about the rights and duties of husband and wife on the harmony of Muslim families. In Islam, the family is a fundamental institution based on love, affection, and responsibility. Hadiths of the Prophet Muhammad provide guidance on the rights and obligations of husband and wife to create a harmonious and balanced household. This study examines the extent to which the understanding and application of these traditions contribute to the quality of relationships in Muslim families. The approach used in this study is quantitative correlational, with the Stratified Random Sampling method in sampling from Muslim families in Jember. Data were collected through interviews, observation, documentation, and questionnaires measuring the level of hadith understanding and family harmony based on aspects of communication, husband's leadership, wife's role, and couple's emotional well-being. Data were analyzed by Pearson Product Moment correlation test using SPSS version 26.0 for Windows to measure the relationship between the variables of hadith comprehension (X) and family harmony (Y). The results showed that there is a significant positive relationship between the understanding of hadith about the rights and obligations of husband and wife and the level of Muslim family harmony. The higher the understanding and application of hadith in the household, the better the level of communication, conflict management, and psychological well-being in the family. This study confirms that Islamic teachings on the rights and obligations of husband and wife have relevance in building a harmonious and stable household life.
Keywords: Hadith, rights and duties of husband and wife, and family harmony.

INTRODUCTION

Family harmony is one of the essential elements in social life, especially in the context of Muslim families. As the smallest unit in the social structure, the family plays a vital role in shaping individuals who contribute to the wider society. In Islam, the relationship between husband and wife is one of the main foundations that determine the quality of family life. The Qur'an and hadith provide clear guidelines regarding the rights and obligations of husband and wife to create a harmonious relationship. These guidelines are not only spiritual in nature but also include moral, social and psychological dimensions that contribute to the harmony of Muslim families.

As one of the sources of Islamic teachings, hadiths play an important role in explaining the rights and obligations of husband and wife. The hadiths provide

concrete guidance on how married couples should treat, support and respect each other. For example, the Prophet sallallahu alaihi wasallam said,

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

"The best among you is the best to his family, and I am the best to my family" (HR Tirmidhi 3830).

This hadith emphasizes the importance of good treatment in the family, which is the basis for harmonious relationships. Therefore, the influence of the hadith on Muslim family harmony is a relevant topic for further study, especially in understanding how the application of the rights and obligations taught can build a strong and harmonious family.

The family in Islam is an institution built on love, affection, and mutual understanding. The Qur'an mentions,

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ۗاِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

"And among the signs of His greatness is that He created for you wives of your own kind, that you may tend to them and be at ease with them, and He made between you love and affection" (QS. Ar-Rum: 21).

This verse illustrates that marriage is a means to create tranquility, happiness, and mutual affection between husband and wife. In this context, the hadiths that regulate the rights and obligations of married couples are the guides that ensure that the relationship runs according to Islamic principles.

However, achieving family harmony is not easy. In modern life, challenges such as differences in views, economic pressures and the influence of foreign cultures often get in the way. Therefore, the guidance contained in the hadith can be a solution to overcome these conflicts. The hadiths provide principles that can help married couples build healthy communication, foster mutual respect, and cooperate in carrying out family responsibilities.

The hadiths that discuss the rights and obligations of husband and wife cover various aspects of family life, including the husband's role as the leader of the family and the wife's obligation in maintaining the household. The Messenger of Allah (sallallahu alaihi wasallam) said,

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا

"Know that each of you is a leader, and each of you will be held accountable for his leadership. A husband is the leader of his family, and a wife is the leader of her husband's household and her children" (HR. Bukhari 893 and Muslim) . [1]

This hadith shows that both husband and wife have complementary roles and responsibilities, so cooperation between the two is very important to create harmony.

In practice, the exercise of these rights and obligations has a direct impact on the relationship between husband and wife. Research shows that effective communication and role adjustment between couples contribute greatly to the quality

[1] al-Bukhari Abdullah Muhammad ibn Ismail, *Sahih al-Bukhari*, vol. V (Beirut: Dar al-Kitab al-'Ilmiyyah, 1992), 893.

of their relationship.[2] In other words, the application of the values contained in the hadith, such as mutual respect, support and understanding of each other, can strengthen the relationship between husband and wife.

One of the important dimensions taught by the hadith is the importance of social support within the family. The Prophet (peace and blessings of Allah be upon him) encouraged husbands and wives to help each other in facing the challenges of life. For example, he said,

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

"The example of the believers in love, affection and working together is like a body. If one member of the body is sick, the rest of the body feels the pain too, with sleeplessness and fever.[3]

In the context of a family, this means that husband and wife should support each other emotionally, physically and spiritually.

Hadith-based education is also an important aspect in building family harmony. Educational programs that teach the values contained in the hadith can help couples understand their respective roles in the family. For example, hadith-based parenting can help couples develop the moral and ethical values needed to educate children and live a married life.[4] By understanding these teachings, couples can more easily adapt to their roles, which will ultimately improve family harmony.

اتقوا الله، واعدلوا بين أولادكم

"fear Allah and be fair to your children"[5] bukhori 2587

This hadith emphasizes the importance of treating all family members fairly and lovingly. In practice, injustice is often a source of conflict in families, be it in the division of household tasks, attention to children, or in economic matters. By applying the principles of justice taught by the hadith, Muslim families can reduce the potential for conflict and create a harmonious environment (Tambak, 2019).[6]

So far, researchers have not found literature or research that specifically discusses "The Effect of Hadith on the Rights and Obligations of Husband and Wife on Muslim Family Harmony" Some of the results of previous research searches include: Nur Suci Alawiyah et al (2025) which discusses "Legal Evidence on the Rights and Obligations of Husband and Wife."[7] Zakiyah Mufidah et al (2024) which discusses "Implementation of Fulfillment of Husband and Wife Rights and Obligations in Hadith

[2] Venti Sanditya Septiana, Diah Krisnatuti, and Megawati Simanjuntak, "LIKE FACTORS IN COMMUNICATION PATTERNS, MARRIAGE ADJUSTMENT, AND FAMILY HARMONY," *Journal of Family and Consumer Sciences* 7, no. 1 (January 1, 2014): 1-9.

[3] HR. Bukhari 6011 and Muslim ibn Hajjaj An-Naisaburi, *Sahih Muslim*, vol. 2 (Beirut: Dar Ihya At-Turots, 1955), 2586.

[4] Thoriq Al Anshori, Eko Setiawan, and Ayu Pujiati, "Hadith-Based Parenting (PAREDIST) in the Synergy of Sustainable Family Moral Education," *Journal of Community Empowerment Learning (JP2M)* 5, no. 1 (February 21, 2024): 96-105.

[5] Abdullah Muhammad ibn Ismail, *Sahih al-Bukhari*, V:2587.

[6] Syahraini Tambak, "Islamic Social Ethics Education in the Family 'The Value of Ethical Education in Fairness between Parents and Children in Family Interactions in the Perspective of Hadith,'" *Journal of Islamic Religious Education Al-Thariqah* 4, no. 1 (April 13, 2019): 1-20.

[7] Nur Suci Alawiyah, Mhd Amar Adly, and Heri Firmansyah, "Legal Evidence on the Rights and Obligations of Husband and Wife," *Mutiara: Journal of Research and Scientific Work* 3, no. 1 (2025): 206-215.

Perspective."[8] Zaenul Mufti (2021) which discusses "The Concept of Husband and Wife Rights and Obligations According to Syaikh Nawawi Al-Bantani and Its Application by Alumni of Ponpes Darul Quran Batu."[9] Gia Anggiani et al (2024) which discusses "The Rights and Obligations of Husband and Wife According to Article 30-34 of Law No. 1 of 1974 and Hadith Abu Dawud."[10] Dian Alena (2024) which discusses "The Impact of Separate Distance of Husband and Wife on Household Harmony in the Perspective of Islamic Law (Research in Babahrot Kec. Babahrot Kab. Aceh Barat Daya)."[11] is different from the research that will be analyzed with the title "The Effect of Hadith on the Rights and Obligations of Husband and Wife on Muslim Family Harmony" in terms of discussion and research methodology with previous research.

RESEARCH METHODOLOGY

In this study, the approach used is quantitative, with the aim of knowing the effect of hadith about the rights and obligations of husband and wife (Variable X) on Muslim family harmony (Variable Y). Quantitative research is inductive and objective, where the data obtained in the form of numbers or scores are analyzed using statistical methods.[12] This research is included in the type of correlational research, which aims to determine the extent of the relationship between the two variables studied.[13]

This research was conducted in the Muslim family community in City X, with the research population being all Muslim families who have been married for at least 5 years. The sample was taken using Stratified Random Sampling technique, which is random sampling based on certain categories in the population. From the existing population, 10% of each marriage age category will be sampled, so that the research results can represent a broader and more accurate condition.

Data collection techniques were conducted through interviews, observation, documentation, and questionnaires. Interviews were conducted with married couples to find out their understanding of rights and obligations in the household based on the hadith. Observation was used to assess how husband and wife interact in their daily lives. Documentation involved the study of hadith books and related literature, while

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[8] Zakiyah Mufidah et al., "Implementation of Fulfillment of Husband and Wife Rights and Obligations in Hadith Perspective: Case Study of Long Distance Marriage Couples in the Whatsapp Community of Student Wives of Madinah Islamic University," *Proceedings of Islamic Family Law* (2024): 57-74.

[9] Zaenul Mufti, "The Concept of Husband and Wife Rights and Obligations According to Syaikh Nawawi Al-Bantani and Its Application by the Alumni of Ponpes Darul Quran Batu," *Sakina: Journal of Family Studies* 5, no. 3 (2021), accessed January 28, 2025, https://understandingconflict.sgp1.digitaloceanspaces.com/dashboard/00c0d49dde4dda65fc81edff92d80fe5.pdf.

[10] Gia Anggiani and Tajul Arifin, "The Rights and Obligations of Husband and Wife According to Article 30-34 ,of Law No. 1 Year 1974 and Hadith Abu Dawud" *Tashdiq: Journal of Religious Studies and Da'wah* 4, No. 2 (2024): 32-42.

[11] Dian Alena, "The Impact of Husband and Wife Distance Separation on Household Harmony in the Perspective of Islamic Law (Research in Babahrot District, Southwest Aceh)" (PhD Thesis, Ar-raniry State Islamic University, 2024), accessed January 28, 2025, https://repository.ar-raniry.ac.id/id/eprint/38841/.

[12] Iwan Hermawan and M. Pd, .*Educational Research Methodology (Qualitative, Quantitative and Mixed Method)* (Hidayatul Quran, 2019), accessed January 31, 2025, https://booksgoogle.com/books?hl=en&lr=&id=Vja4DwAAQBAJ&oi=fnd&pg=PP10&dq=info:1PIvksr-VY4J:scholar.google.com&ots=XwEqk6W2mw&sig=80ivpbh8fWd8lDnei043QM9pQbg.

[13] Nurdyansyah and Moch. Bahak Udin By Arifin, .*Textbook of Educational Research Methodology* (Umsida Press, 2018), accessed January 31, 2025, https://press.umsida.ac.id/index.php/umsidapress/article/view/978-602-5914-19-5/801

questionnaires were used to measure the level of family harmony based on aspects of communication, roles in the household, and satisfaction in marriage (Purwanto, 2019).[14]

The data were analyzed using the correlation test, which is a statistical method used to test the relationship between variable X (understanding of the hadith on the rights and duties of husband and wife) and variable Y (the level of Muslim family harmony). This method aims to find a correlation coefficient that indicates the extent to which the understanding of hadith can contribute to household harmony. Data analysis was conducted using SPSS (Statistical Package for the Social Sciences) version 26.0 for Windows, which will produce a regression equation between the independent variable (X) and the dependent variable (Y). Thus, this study is expected to provide a scientific understanding of the relationship between Islamic teachings on the rights and obligations of husband and wife and the level of harmony in Muslim family life.

RESULTS AND DISCUSSION

From the questionnaires collected through google form, a validity test was carried out to determine the suitability of the questionnaire used by researchers in obtaining and measuring research data from respondents. The results of the validity test with the bivariate person correlation formula can be seen in tables 1 and 2 below.

Table 1. Validity Test Results of Variable X

Correlations								
		X.p1	X.p2	X.p3	X.p4	X.p5	X.p6	X
X.p1	Pearson Correlation	1	.467**	.553**	.465**	.454*	.473**	.700**
	Sig. (2-tailed)		0.009	0.002	0.01	0.012	0.008	0
	N	30	30	30	30	30	30	30
X.p2	Pearson Correlation	.467**	1	.633**	.530**	.720**	.570**	.821**
	Sig. (2-tailed)	0.009		0	0.003	0	0.001	0
	N	30	30	30	30	30	30	30
X.p3	Pearson Correlation	.553**	.633**	1	.858**	.792**	.661**	.900**
	Sig. (2-tailed)	0.002	0		0	0	0	0
	N	30	30	30	30	30	30	30
X.p4	Pearson Correlation	.465**	.530**	.858**	1	.683**	.474**	.799**
	Sig. (2-tailed)	0.01	0.003	0		0	0.008	0
	N	30	30	30	30	30	30	30
X.p5	Pearson Correlation	.454*	.720**	.792**	.683**	1	.803**	.895**
	Sig. (2-tailed)	0.012	0	0	0		0	0
	N	30	30	30	30	30	30	30

[14] Nfn Purwanto, "VARIABLES IN EDUCATION RESEARCH," *Teknodik Journal* (April 4, 2019): 196-215.

X.p6	Pearson Correlation	.473**	.570**	.661**	.474**	.803**	1	.805**
	Sig. (2-tailed)	0.008	0.001	0	0.008	0		0
	N	30	30	30	30	30	30	30
X	Pearson Correlation	.700**	.821**	.900**	.799**	.895**	.805**	1
	Sig. (2-tailed)	0	0	0	0	0	0	
	N	30	30	30	30	30	30	30
** Correlation is significant at the 0.01 level (2-tailed).								
* Correlation is significant at the 0.05 level (2-tailed).								

Table 2. Y Variable Validity Test Results

Correlations								
		Y.p1	Y.p2	Y.p3	Y.p4	Y.p5	Y.p6	Y
Y.p1	Pearson Correlation	1	.588**	.589**	.659**	.807**	.727**	.856**
	Sig. (2-tailed)		0.001	0.001	0	0	0	0
	N	30	30	30	30	30	30	30
Y.p2	Pearson Correlation	.588**	1	.574**	.711**	.709**	.553**	.798**
	Sig. (2-tailed)	0.001		0.001	0	0	0.002	0
	N	30	30	30	30	30	30	30
Y.p3	Pearson Correlation	.589**	.574**	1	.667**	.574**	.467**	.784**
	Sig. (2-tailed)	0.001	0.001		0	0.001	0.009	0
	N	30	30	30	30	30	30	30
Y.p4	Pearson Correlation	.659**	.711**	.667**	1	.717**	.676**	.884**
	Sig. (2-tailed)	0	0	0		0	0	0
	N	30	30	30	30	30	30	30
Y.p5	Pearson Correlation	.807**	.709**	.574**	.717**	1	.849**	.909**
	Sig. (2-tailed)	0	0	0.001	0		0	0
	N	30	30	30	30	30	30	30
Y.p6	Pearson Correlation	.727**	.553**	.467**	.676**	.849**	1	.835**
	Sig. (2-tailed)	0	0.002	0.009	0	0		0
	N	30	30	30	30	30	30	30
Y	Pearson Correlation	.856**	.798**	.784**	.884**	.909**	.835**	1
	Sig. (2-tailed)	0	0	0	0	0	0	
	N	30	30	30	30	30	30	30

** Correlation is significant at the 0.01 level (2-tailed).

From the validity test results above, the significance value for all question items is smaller than 5%. So that all questionnaire question items are declared valid and can be used as research instruments.

The reliability test aims to determine whether the questionnaire has consistency if the measurement is repeated. The results of the hadith variable reliability test on the rights and obligations of husband and wife (X) and Muslim family harmony (Y) can be seen in table 3 and table 4 below.

Table 3. Reliability Test Results of Variable X

Reliability Statistics	
Cronbach's Alpha	N of Items
0.89	6

Table 4. Y Variable Reliability Test Results

Reliability Statistics	
Cronbach's Alpha	N of Items
0.913	6

The questionnaire is said to be reliable if the Cronbach alpha value is greater than 0.60. From the results of the reliability test calculation above, the reliability coefficient value of the X variable questionnaire is 0.89 and the Y variable questionnaire is 0.913. Based on the reliability coefficient value, it can be concluded that the questionnaire in the study is reliable or consistent, so it can be used as a research instrument.

The normality test is carried out to determine whether the research data is normally distributed or not. Good regression requirements if the research data follows a normal distribution. From the results of the normality test using the One Sample Kolmogorov Smirnov Non-Parametric Statistical technique, the results are as shown in table 5 below.

Table 5. Normality Test Results

One-Sample Kolmogorov-Smirnov Test			
			Unstandardized Residual
N			30
Normal Parameters,b	Mean		0
	Std. Deviation		3.33298858
Most Extreme Differences	Absolute		0.112
	Positive		0.063
	Negative		-0.112
Test Statistic			0.112
Asymp. Sig. (2-tailed)			.200c,d

Monte Carlo Sig. (2-tailed)	Sig.		.812
	99% Confidence Interval	Lower Bound	0.802
		Upper Bound	0.822

a Test distribution is Normal.
b Calculated from data.
c Lilliefors Significance Correction.
d This is a lower bound of the true significance.
e Based on 10000 sampled tables with starting seed 2000000.

From the results of the *Kolmogorov-smirnov* normality test above, the significance value is 0.812 which is greater than 0.05. So it can be concluded that for the independent variable, namely the hadith about the rights and obligations of husband and wife (X) with Muslim family harmony (Y) comes from a normal population at the 0.05 significance level. Both variables are statistically normally distributed and suitable for use as research data.

The classic assumption test in this study is the Heteroscedasticity test. Heteroscedasticity test is conducted to determine whether in the regression model there is an inequality of variance from the residuals of one observation to another. The results of the heteroscedasticity test can be seen in table 6 below.

Table 6. Heteroscedasticity Test Results

Coefficientsa

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	6.772	3.446		1.965	0.059
	HADITH ABOUT THE RIGHTS AND DUTIES OF HUSBAND AND WIFE	-0.154	0.124	-0.229	-1.242	0.224

a Dependent Variable: Abs_RES

Based on the results of the heteroscedasticity test above, the significance value is 0.224 which is greater than 0.05. So it can be concluded that there are no symptoms of heteroscedasticity.

The linearity test was conducted to determine the form of the relationship between the hadith variable about the rights and obligations of husband and wife (X) with Muslim family harmony (Y) whether it has a linear relationship or not. The results of the linearity test between the two variables can be seen in table 7 below.

Table 7. Linearity Test Results

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
MUSLIM FAMILY HARMONY * HADITH ABOUT THE RIGHTS AND DUTIES OF HUSBAND AND WIFE	Between Groups	(Combined)	390.533	8	48.817	7.878	0
		Linearity	198.511	1	198.511	32.034	0
		Deviation from Linearity	192.022	7	27.432	4.427	0.004
	Within Groups		130.133	21	6.197		
	Total		520.667	29			

Based on the results of the linearity test above, the significance value of Deviation from Linearity is 0.004, which is smaller than 0.05. So it can be concluded that there is no linear relationship between the hadith variables about the rights and obligations of husband and wife with Muslim family harmony.

The homogeneity test was conducted to determine whether the research data obtained was homogeneous or not. The results of the homogeneity test can be seen in table 8 below.

Table 8. Homogeneity Test Results

Test of Homogeneity of Variances					
MUSLIM FAMILY HARMONY		Levene Statistic	df1	df2	Sig.
	Based on Mean	1.296	5	21	0.303
	Based on Median	0.425	5	21	0.826
	Based on Median and with adjusted df	0.425	5	11.156	0.822
	Based on trimmed mean	1.21	5	21	0.339

Based on the results of the homogeneity test, the significance value is 0.303 which is greater than 0.05. So it can be concluded that the data variance is homogeneous. After the classical assumption test is carried out, it is known that the data collected has met the requirements for a simple linear regression analysis test. The results of simple linear regression analysis can be seen in table 9 below.

Simple Linear Regression Analysis

Coefficientsa						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.842	5.53		0.333	0.742
	X	0.826	0.199	0.617	4.154	0.000
a Dependent Variable: Y						

Based on the above results, it is known that the significance value of 0.000 is smaller than 0.05. This shows that there is a significant influence between hadith-based parenting variables on child character variables. To find out the magnitude of the influence of the hadith about the rights and obligations of husband and wife on the harmony of Muslim families, the coefficient of determination can be seen in table 10 below.

Table 10. Results of the Coefficient of Determination

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.617a	0.381	0.359	3.392
a Predictors: (Constant), X				
b Dependent Variable: Y				

From the above results, it is known that the coefficient of determination *(R Square)* value is 0.381 which indicates that the effect of hadith-based parenting on children's character is 38.1%. While the remaining 61.9% is explained by other variables not discussed in this study.

By knowing the results above, husbands should equip themselves with religious knowledge so that they can carry out their rights and obligations properly. When husbands and wives pay attention to their respective obligations, all of their respective rights will automatically be fulfilled. Allah *Ta'ala* says,

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

"And women have rights in proportion to their duties in a manner that is just." (QS. Al Baqarah: 228).

This verse shows that husbands are obliged to get along with good relations towards their wives, because they have rights as well as they have obligations. Furthermore, Allah says,

وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

Husbands, however, have a level of superiority over their wives, meaning that they have more authority, leadership, and rights over them. This is where the husband's role as head of the household, must set an example in matters of rights and

obligations. In the hadith, the Prophet (peace and blessings of Allaah be upon him) said:

واستَوصُوا بالنِسَاءِ خَيرًا فَإِنَّهُنَّ خُلِقْنَ مِن ضِلع، وَإِنَّ أَعوَج شَيءٍ فِي الضِلع أَعلَاه، فَإِن ذَهَبت تقيمه كسرته، وإن تركته لم يزل أعوج فاستوصوا بالنساء خيرًا

"Counsel a woman in a good way, for she is made of ribs, and the most crooked rib is the topmost one; if you straighten it, you will break it, and if you leave it, it will remain crooked, so counsel a woman in a good way."
This Hadith shows that one of the obligations of a husband is to be gentle and patient in dealing with his wife. A husband should not be easily dissolved in feelings, paying too much attention to his shortcomings, but on the contrary, the husband should remember the goodness of his wife's goodness, because behind the shortcomings, there must be many advantages.
The Prophet said:

لا يفْرَك مؤمنٌ مؤمنةً – أي: لا يُبغض ولا يكْره – إن كره منها خلقًا رضي منها آخر

"Let not the believer hate the mu'minah (i.e. feel anger and hatred) because if he hates one behavior then he will be pleased with another behavior.

CONCLUSIONS

Based on the results of research and discussion, it can be concluded that the influence of hadith about the rights and obligations of husband and wife has a significant effect on Muslim family harmony. The magnitude of the influence of the hadith about the rights and obligations of husband and wife on Muslim family harmony is 38.1%.

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