

THE INTEGRATION OF HADITH TEACHINGS IN JAVANESE LITERATURE: A STUDY ON SYIIR SEKAR KEDATON BY AL HAJAWI

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ABSTRACT

This study explores the integration of hadith values within the classical Javanese literary work *Syiir Sekar Kedaton* by Al Hajawi, highlighting its function as a medium for moral education, character development, and Islamic spiritual guidance. Using a qualitative descriptive-analytical method, the research analyzes the textual content of *Sekar Kedaton* to identify embedded ethical teachings derived from hadith literature. Primary data consisted of the *syiir* text itself, while secondary data were drawn from hadith collections, scholarly articles, and literature discussing Islamic and Javanese cultural intersections. The findings reveal that *Sekar Kedaton* conveys core Islamic values such as honesty, justice, social responsibility, cleanliness as part of faith, patience, and empathy, all aligned with prophetic teachings. These values are presented in poetic form, making them accessible and memorable to diverse audiences. The *syiir* also reflects the cultural internalization of Islamic norms, particularly regarding family harmony, gender roles, and spiritual discipline. The study concludes that literary works like *Sekar Kedaton* can be strategically utilized in Islamic character education, offering culturally relevant content for both formal and informal learning settings. It recommends further comparative research on similar regional Islamic literary texts across Indonesia to uncover unique cultural *da'wah* patterns and enrich religious literary discourse. This research underscores the need to preserve and study traditional Islamic literature as both cultural heritage and a valuable educational resource.

Keywords: *Sekar Kedaton*, Hadith values, Islamic literature, Al Hajawi.

INTRODUCTION

In the rich tradition of Islamic literature, poetry has long served as a medium for transmitting moral and ethical values to society.¹ Among the notable works is *Syiir Sekar Kedaton* by Al Hajawi, a classical Javanese poem that incorporates hadith-based values

¹ Abdullah Sahin, "Love of Learning as a Humanizing Pedagogic Vocation: Perspectives from Traditions of Higher Education in Islam," in *Higher Education and Love: Institutional, Pedagogical and Personal Trajectories* (Springer, 2022), 137–87.

and promotes the cultivation of Islamic character.² As one of the primary sources of Islamic teachings, hadith provides more than theological foundations; it offers practical guidance for daily life, including ethics, social responsibility, and spiritual discipline.³ Through poetic expression, Al Hajawi successfully integrates these values into verses that are not only aesthetically rich but also pedagogically effective in shaping the morality of the Muslim community.⁴

Relevant previous studies related to our current research include: Hanifa et al. (2018), who discussed "*Study of Philology and Guidelines of Household Living by Islamic Religion in Syiir Sekar Kedhaton*."⁵ Agan et al. (2025), who explored "*Research on Language, Literature, and Its Teaching Today*."⁶ Burhanudin et al. (2017), who examined "*Religious Humanism Values in Pesantren Poetry*."⁷ Ikhsan (2024), who studied "*Deconstruction of Pangadereng Values in Maintaining Family Harmony in Wajo Regency*."⁸ Khalid (2019), who investigated "*Family Harmony in Syiir Sekar Kedaton: A Cultural Reasoning Perspective*."⁹ However, this study is novel in systematically linking *Syiir Sekar Kedaton* with authentic hadith values to demonstrate its relevance for Islamic character education today.

The present study aims to identify and analyze the integration of hadith values within *Syiir Sekar Kedaton*, focusing on its contributions to ethical guidance, character formation, and Islamic education. Specifically, it seeks to demonstrate how prophetic teachings such as honesty, justice, social responsibility, patience, empathy, and cleanliness as part of faith are embedded in Al Hajawi's poetry and contextualized for both personal development and community ethics.¹⁰

Methodologically, this research employs a qualitative descriptive-analytical approach. The primary data consist of the original text of *Syiir Sekar Kedaton*, while

² hendri Waluyo Lensa, Siti Nazla Raihana, And Salsabila Fagih, "Al Hajawi Hadith's Local Wisdom Thoughts: (Study of the Sekar Cempako Poetry Manuscript)," *Al-Majaalis* 10, no. 2 (April 2023): 300–316, <https://doi.org/10.37397/amj.v10i2.304>.

³ Muhammad Ryan Baihaqi and Muhid, "Periwayatan Hadis Secara Makna Perspektif Muhammad Amin Al-Syinqithiy," *Al-Majaalis : Jurnal Dirasat Islamiyah* 11, no. 2 (May 2024): 368–94, <https://doi.org/10.37397/amj.v11i2.475>.

⁴ Anri Saputra, "Aktualisasi Nilai-Nilai Hadits Nabi Dalam Pendidikan Karakter Peserta Didik," *Al-Amin: Jurnal Ilmu Pendidikan Dan Sosial Humaniora* 3, no. 1 (June 2025): 137–58, <https://doi.org/10.53398/alaman.v3i1.439>.

⁵ Nur Hanifa, "Study Of Filology And Guidelines Of Household Living By Islamic Religion At Syiir Sekar Kedhaton," *BENING: Jurnal Penelitian Mahasiswa Prodi Pendidikan Bahasa Jawa* 7, no. 6 (2018).

⁶ Subardi Agan And M. Pd Sujarwoko, "Penelitian Bahasa, Sastra Dan Pengajarannya Dewasa Ini" (N.D.), Accessed February 4, 2025, https://Njombangan.Com/Wp-Content/Uploads/2017/08/2014_stkip-Pgri-Jombang_muminin.Pdf.

⁷ Muhamad Burhanudin, "Nilai Humanisme Religius Syiir Pesantren," *Jurnal Sastra Indonesia* 6, no. 1 (2017): 35–42.

⁸ Mafthu Ikhsan, "Dekonstruksi Nilai Pangadereng Dalam Menjaga Harmonisasi Keluarga Di Kabupaten Wajo" (PhD Thesis, IAIN Parepare, 2024), <https://repository.iainpare.ac.id/id/eprint/8849/>.

⁹ Anas Khalid, "Harmonisasi Keluarga Dalam Syiir Sekar Kedaton: Persepektif Nalar Budaya," *Al Aqidah (Jurnal Studi Islam)* 1, no. 2 (2019): 301–313.

¹⁰ Anri Saputra, "Aktualisasi Nilai-Nilai Hadits Nabi Dalam Pendidikan Karakter Peserta Didik," *Al-Amin: Jurnal Ilmu Pendidikan Dan Sosial Humaniora* 3, no. 1 (June 2025): 137–58, <https://doi.org/10.53398/alaman.v3i1.439>.

secondary data are drawn from canonical hadith collections and relevant scholarly literature. The analysis follows a thematic approach, classifying moral and ethical teachings found in the poem and comparing them with the Qur'an and hadith to ensure their consistency with Islamic principles.

Research Methodology

This study uses a qualitative approach with a descriptive-analytical method. This approach was chosen to explore and analyze in depth the hadith values contained in the text of *Syiir Sekar Kedaton* by Al Hajawi. The data used consist of two types: primary and secondary data. The primary data is the text of *Syiir Sekar Kedaton* itself, which is analyzed to identify and understand the hadith values it contains. Meanwhile, secondary data are obtained from various supporting literatures, such as hadith books, books, journals, and articles discussing the integration of Islamic and Javanese cultures.

Data collection techniques involve in-depth textual analysis of the contents of *Syiir Sekar Kedaton*. This analysis aims to identify main themes related to hadith values, such as household ethics, character, morality, and social relationships. In addition, literature review is used to understand the relevant hadith context and explore how these values are applied within Javanese culture.

The data analysis technique uses a thematic approach, which involves grouping the various values found in the text into specific themes, such as the obligations of husband and wife or the prohibition of immoral acts. These findings are then compared with sources from the Qur'an and hadith to ensure their alignment with Islamic teachings. This analytical process is expected to provide a comprehensive picture of how Islamic values are adapted and integrated with local culture in the work *Syiir Sekar Kedaton*.

RESULTS AND DISCUSSION

1. ADVICE ON A HARMONIOUS HOUSEHOLD

A harmonious household is the dream of every couple. Islam has provided clear guidance to ensure that family life can run smoothly, with love, and bring about blessings.¹¹ One of the important pieces of advice on family life is found in *Sekar Kedhaton*, a poem rich with wisdom about the duties of husband and wife, communication, and ways to avoid conflict within the household. As stated in the Qur'an, Surah Ar-Rum, verse 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ
"And among His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who reflect." (Qur'an, Ar-Rum: 21)

This verse affirms that marriage is a means to achieve inner peace, founded on love and mutual respect. Below are several key pieces of advice from *Sekar Kedhaton* regarding building a harmonious household.

Roles and Responsibilities in the Household

¹¹ Maulida Aulia and Mahmudi, "Ayat Hadits Sebagai Pedoman Pendidikan: Membentuk Etika Dan Moral Mahasiswa," *Reslaj: Religion Education Social Laa Roiba Journal* 6, no. 5 (April 2024), <https://doi.org/10.47467/reslaj.v6i5.1291>.

Within a household, the husband and wife each have distinct roles that must be carried out with full responsibility. If both parties understand their obligations, harmony will be more easily achieved. As expressed in *Syi'ir*, verses 7–8:

"As a guide for those who are married – to find peace through clarity, Not to quarrel, because they understand – the responsibilities each must bear."

This verse teaches that tranquility in a household can be achieved when both husband and wife understand and fulfill their respective duties.¹² When both carry out their roles properly, conflict and arguments can be avoided, creating a peaceful and loving home environment. As the Prophet Muhammad ﷺ said:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

*"The best of you are those who are best to their wives, and I am the best of you to my wives."*¹³

This hadith emphasizes the importance of kindness and gentleness in the marital relationship. The Prophet ﷺ provided the best example in treating his wives with love and respect.¹⁴ This serves as a guideline for every husband to behave kindly and take responsibility for his spouse.

A harmonious household is built upon understanding and fulfilling each other's roles and responsibilities. The husband, as the head of the family, must act with kindness and responsibility, while the wife, as the guardian of the household's dignity, must support her husband and raise the children well.¹⁵ Through good communication and mutual understanding, conflicts can be avoided, resulting in a family life that is peaceful, happy, and full of blessings. As taught in both the *Syi'ir* and hadith, the key to a harmonious household is the awareness of duties and mutual respect between husband and wife.¹⁶

The Husband as a Responsible Leader

In Islam, the husband is appointed as the leader of the household.¹⁷ However, this leadership does not equate to absolute authority it is a trust (*amanah*) that must be carried out with full responsibility and compassion. As stated in *Syi'ir*, verses 1–3 in the section *Adabul Mu'asyarah*:

¹² Syahrudin Srg et al., "Konsep Kerja Sama Dalam Rumah Tangga Dual-Earner Family Menurut Hadis Rasulullah Saw," *Rayah Al-Islam* 8, no. 4 (November 2024): 2330–50, <https://doi.org/10.37274/rais.v8i4.1180>.

¹³ At-Tirmidzi Muhammad Bin Isa Bin Surah, *Sunan At-Tirmidzi*, Cet. Ke-2 (Riyadh: Maktabah al-Ma'aarif Linnasyri Wattauzi', 2008H/1429M), no. 3895.

¹⁴ Dafiatur Nafiah, "Islam Dan Moral Dalam Keluarga Dan Masyarakat," *ABDIKARYA: Jurnal Pengabdian Dan Pemberdayaan Masyarakat* 6, no. 02 (January 2025): 97–103, <https://doi.org/10.47080/abdikarya.v6i02.3755>.

¹⁵ kamarudin, "keluarga sakinah dalam perspektif hadis," *Musawa: Journal for Gender Studies* 14, no. 2 (December 2022): 146–67, <https://doi.org/10.24239/msw.v14i2.1429>.

¹⁶ Dafiatur Nafiah, "Islam Dan Moral Dalam Keluarga Dan Masyarakat," *ABDIKARYA: Jurnal Pengabdian Dan Pemberdayaan Masyarakat* 6, no. 02 (January 2025): 97–103, <https://doi.org/10.47080/abdikarya.v6i02.3755>.

¹⁷ Liky Faizal and Efa Rodiah Nur, "Building A Happy Household: A Model Of Husband And Wife Relationship And Its Implementation In The Family Life Of Tabligh Congregation.," *Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam* 17, no. 1 (2024): 235–47.

"O men who already have a wife – you must fulfill your duties, Uphold the proper manners of being a man – so that your wife feels at peace, That is, you must be kind – and show compassion to your wife."

Every household requires a leader who is responsible for managing and overseeing family affairs, as well as ensuring the welfare of all family members. This leader must be listened to, obeyed, and followed, as long as his commands do not contradict the laws of Allah.¹⁸ In Islam, this role is assigned to the man the husband. This leadership is not a human-made convention, but a divine appointment by Allah. Allah says in the Qur'an:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means." (Qur'an, An-Nisa [4]: 34)

Allah has granted men advantages in intellect and physical ability. The intellectual advantage refers to a man's ability to think clearly, make thoughtful decisions, and exercise patience in various situations. These traits equip men to bear the responsibility of leadership within the family.¹⁹ Furthermore, Allah has assigned the role of prophethood exclusively to men, indicating their capacity to carry out significant and weighty responsibilities. Allah also says:

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

"And We did not send before you (O Muhammad) except men to whom We revealed (Our message). So ask the people of knowledge if you do not know." (Qur'an, Al-Anbiya [21]: 7)

In the context of leadership, Islamic law establishes that men are leaders both in the household and in society. The Prophet Muhammad ﷺ also said:

لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ

"A people who entrust their affairs to a woman will never prosper."²⁰

This hadith affirms that male leadership is a religious ruling meant to ensure collective well-being and success. However, this does not imply the degradation of women's roles. On the contrary, women hold a highly honorable position in Islam, especially as companions to their husbands, educators of children, and managers of domestic affairs.²¹ Both men and women have their respective responsibilities and roles, which are meant to complement each other.

Thus, male leadership in the household is a form of guidance and management that aligns with human nature and the decree of Allah. Its ultimate aim is to foster harmony, order, and well-being in family life—both in this world and the hereafter.

¹⁸ Nur chanifah, abu samsudin, and ibnu hajar ansori, "quranic leadership: the effort to realize the integrity of leaders in preventing corruption," *international journal of educational management and innovation* 5, no. 1 (2024): 24–38.

¹⁹ kholis, "memahami hadis tentang kepemimpinan laki-laki atas perempuan dalam konteks ke-indonesiaan," *mukaddimah: jurnal studi islam* 7, no. 1 (november 2022): 114–31, <https://doi.org/10.14421/mjsi.71.2946>.

²⁰ al-bukhari abdullah muhammad bin ismail, *shahih al-bukhari*, v (beirut: dar al-kitab al-'ilmiyyah, 1992), no. 4425.

²¹ haerullah haerullah and kasori mujahid, "hak-hak perempuan dalam pandangan islam," *ahkam* 3, no. 1 (january 2024): 154–69, <https://doi.org/10.58578/ahkam.v3i1.2577>.

The Wife as a Companion and Guardian of the Household's Honor

As a life partner, the wife plays a significant role in maintaining harmony within the household. One of her main responsibilities is to uphold the honor of herself and her family. As stated in *Syi'ir*, verses 3–5 in the section *Kewajibane Wong Wadon* (The Duties of a Woman):

"It is the wife's duty to serve – her true husband with utmost devotion, And to seek – his approval each and every day, So that she may be included – among the women who are honored."

One of the virtues of a wife who obeys her husband is the promise of Paradise. This illustrates the immense importance of a wife fulfilling her obligations to her husband. From Umm Salamah (may Allah be pleased with her), it is narrated that the Prophet Muhammad ﷺ said:

أَيُّمَا امْرَأَةٍ مَاتَتْ وَزَوْجُهَا عَنْهَا رَاضٍ دَخَلَتْ الْجَنَّةَ

"Any woman who dies while her husband is pleased with her will enter Paradise."²²

The meaning of this hadith is that if a believing woman passes away while having sincerely fulfilled her obligations toward her husband earning his approval then she is guaranteed Paradise. It can also be understood as a promise of forgiveness or divine acceptance from Allah.

Additionally, a hadith from 'Abdurrahman bin 'Awf (may Allah be pleased with him) narrates that the Prophet ﷺ said:

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

*"If a woman performs her five daily prayers, fasts during Ramadan, guards her chastity, and obeys her husband, it will be said to her: 'Enter Paradise through whichever gate you wish.'"*²³

Through her obedience, a wife helps sustain a lasting and harmonious relationship with her husband. This brings great benefit in both worldly life and the Hereafter. Islam praises the obedient wife, even considering her among the best of women. From Abu Hurairah (may Allah be pleased with him), it is narrated:

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

*It was asked of the Messenger of Allah ﷺ, "Which woman is the best?" He replied, "The one who pleases her husband when he looks at her, obeys him when he commands, and does not oppose him concerning herself or his wealth in ways he dislikes."*²⁴

Unfortunately, today, some wives overlook the virtue of obedience to their husbands. There are even cases where a wife believes she should be prioritized over her husband due to her career or higher educational title.

The Dangers of Adultery and Destroying Other People's Marriages

In married life, loyalty is the main foundation that preserves harmony and brings blessings. Islam strongly emphasizes the importance of maintaining honor and avoiding

²² Ibni Majah Muhammad Bin Yazid al-Qazwiniy as-Syahir, *Sunan Ibnu Majah*, vol. 02 (Riyadh: Daar ul Ma'arif Linnasyri Wattaauzi', 1424), no. 1854.

²³ Ahmad ibn Hanbal, *Musnad Ahmad ibn Hanbal* (Beirut: Mu'assasat al-Risalah, 1995), 1/191.

²⁴ Ahmad ibn Shu'ayb al-Nasā'ī, *Sunan al-Nasai al-Kubrā*, vol. 2 (Beirut: Mu'assasat al-Risalah, 1991), no. 3231.

any actions that could damage the marital relationship. As stated in *Syi'ir* verses 123–125:

"The meaning of a woman doing wrong – is when she willingly sells herself, To another man while her husband – is away or otherwise not present, Such a person will be punished in this way – and even worse if it's considered adultery."

One of the greatest violations in a marriage is infidelity and adultery. The *Sekar Kedhaton* poem firmly warns against the dangers of such acts, both for individuals and for society at large. Adultery (*zina*) is a major sin with destructive consequences in this world and the hereafter. The poem portrays the disgrace of those who commit adultery, especially those who betray their marriage through illicit relationships. Allah says in Surah Al-Isra, verse 32:

وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

"And do not approach adultery. Indeed, it is an abomination and an evil way." (Qur'an, Al-Isra: 32)

This verse reminds us that adultery and infidelity are not only major sins but also acts that lead to destruction. Some of the consequences of adultery include:

Destroying trust in marriage, leading to divorce and family breakdown

Creating resentment and hostility, and disrupting social harmony

Incurring the wrath of Allah, which leads to severe punishment in both this life and the next

Islam not only prohibits adultery but also forbids anything that may lead to it, such as being alone with a non-mahram, dressing immodestly, or getting involved in unlawful relationships.

In addition to protecting oneself from adultery, Islam strongly condemns the act of deliberately ruining someone else's marriage.²⁵ Anyone who intentionally tries to separate a husband and wife is committing a grave sin, as this aligns with the goals of Satan to destroy Muslim families. As stated in *Syi'ir* verses 22–23:

"Older people, when they do not follow – what is right, their actions become useless, And such behavior – is the work of Satan influencing humans."

Destroying another's household is a major sin that causes married couples to break apart.²⁶ It is important to know that the greatest "achievement" for Satan is to cause the breakdown of a Muslim marriage, ending in divorce.²⁷ Thus, helping to destroy a marriage is essentially assisting in the mission of Satan.

Consider the following hadith narrated by Jabir (may Allah be pleased with him), in which the Prophet ﷺ said:

إِنَّ إِبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَايَاهُ فَأَدْنَاهُمْ مِنْهُ مَنْزِلَةً أَكْبَرَهُمْ فِتْنَةً يَجِيءُ أَحَدُهُمْ فَيَقُولُ فَعَلْتُ كَذَا وَكَذَا فَيَقُولُ مَا صَنَعْتَ شَيْئًا قَالَ ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ قَالَ فَيَذِيبُهُ مِنْهُ وَيَقُولُ نَعَمْ أَنْتَ

²⁵ Salbia Abbas, Muhammad Latif, and Razia Anjum, "Unveiling the Veil: Understanding the Impact of Adultery and Fornication on Societal Discontent and Remedies Suggested in a Pakistani Context: A Comprehensive Study," *Journal of Development and Social Sciences* 4, no. 4 (2023): 465–79.

²⁶ Isaac Eshun, "Factors That Contribute to Marriage Breakdown among Young Couples in the Ghanaian Context," *Available at SSRN 4659478*, 2023.

²⁷ Rusdi Kasman and Zuhrotun Nakhwah, "Analysis of the Decision of the Bogor Religious Court on the Causes of Divorce of Husband and Wife Due to Online Gambling.," *Mizan: Journal Of Islamic Law* 13, no. 1 (2025): 33–42.

"Indeed, Iblis places his throne upon the water, then he sends out his troops. The closest to him in rank are those who cause the greatest tribulations. One of them comes and says, 'I did this and that.' Iblis replies, 'You have done nothing.' Then another comes and says, 'I did not leave him until I caused separation between him and his wife.' Then Iblis brings him near and says, 'You are the best among them!'"²⁸

The destruction of marriages and divorce is something beloved by Satan. Divorce, while sometimes allowed, is generally disliked in Islam, and many scholars have emphasized the seriousness of this hadith. The poem reminds us that destroying another person's marriage is a major sin and a deed beloved by Satan.

Every marriage faces trials, but actively trying to separate a married couple is a despicable act in the eyes of Allah. In fact, the Prophet ﷺ mentioned that the devil who causes a couple to divorce is praised by Iblis.²⁹ This demonstrates how severe the sin truly is.

Loyalty is the key to preserving marital harmony. Adultery and infidelity not only destroy the relationship between husband and wife but also have widespread negative effects on society and the hereafter. Moreover, damaging another person's marriage is a deeply hated act in the sight of Allah and serves Satan's purpose. Therefore, every Muslim must guard against such evil acts and strive to protect the sanctity of both their own marriage and that of others.

Divorce in Islam

In Islam, divorce (ṭalāq) is permitted but considered the most disliked permissible act in the sight of Allah. Marriage is viewed as a sacred bond that must be preserved with care, patience, and mutual respect. Divorce is only allowed after all efforts at reconciliation have failed and there is no other way to maintain the marriage.

As stated in the *Syī'ir*, verses 139–140:

"A woman should not be arrogant – do not hastily seek divorce, for you may regret it later. Whoever makes such things a habit – will surely be kept away from the fragrance of Paradise."

أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا الطَّلَاقَ مِنْ غَيْرِ بَأْسٍ فَحَرَامٌ عَلَيْهَا رَائِحَةُ

"Any woman who asks her husband for a divorce without a valid reason, the fragrance of Paradise will be forbidden to her."³⁰

The Prophet ﷺ also said:

أَبْغَضُ الْحَلَالِ إِلَيَّ اللَّهُ الطَّلَاقُ

"The most hated permissible act in the sight of Allah is divorce."³¹

²⁸ Muslim bin Hajjaj An-Naisaburi, *Shahih Muslim*, vol. 2 (Beirut: Dar Ihya At-Turots, 1955), no. 2158.

²⁹ Harold Pardede, "BUDAYA PERCERAIAN DALAM ALKITAB: Memahami Konteks Perceraian Dalam Budaya Yahudi Dan Romawi," *Al-Hikmah: Jurnal Studi Agama-Agama* 10, no. 1 (2024): 27–39.

³⁰ "Istri Menggugat Cerai Suami | Almanhaj," July 25, 2010, <https://almanhaj.or.id/2766-istri-menggugat-cerai-suami.html>.

³¹ Abū Dāwūd Sulaymān ibn al-Ash'ath al-Sijistānī, *Sunan Abī Dāwūd* (Beirut: Mu'assasat al-Risālah, 1991), no. 2178.

These sayings emphasize that while divorce is lawful, it is highly disliked by Allah, highlighting the importance of preserving marital harmony and avoiding divorce except in truly necessary situations.

Key Lessons:

- a. Divorce should be the last resort, not the first option when facing marital problems.
- b. Good communication, forgiveness, and mutual understanding are essential to maintaining a healthy marriage.
- c. Fidelity is the foundation of marital harmony; infidelity and betrayal often lead to divorce and must be avoided.
- d. Patience and wisdom are encouraged when facing conflicts—through dialogue, seeking advice from knowledgeable people, or mediation before deciding on divorce.

By applying these Islamic principles, a household can become a place of peace (*sakinah*), a source of blessings and reward, leading to happiness in this world and the Hereafter.³²

2. The Importance of Morality, Patience, and Self-Purity

A Wife's Patience in Facing Household Difficulties

Islam highly values the patience of a wife in supporting her husband, who naturally has many weaknesses or strengths in facing life's challenges. As stated in verses 18-19, which read:

"A woman who is patient with her husband's faults – is like the meaning of a man as her spouse.

She is rewarded like Siti Asiyah – the wife of Pharaoh."

This value aligns with the hadith that encourages patience in married life, namely:

أَيُّمَا امْرَأَةٍ صَبَرَتْ عَلَى سُوءِ خُلُقِ زَوْجِهَا كَانَ لَهَا مِنَ الْأَجْرِ مِثْلُ أَجْرِ امْرَأَةٍ فِرْعَوْنَ إِذْ قَالَتْ: رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ.

"Any woman who is patient with her husband's bad behavior will receive a reward equal to that of Pharaoh's wife, who prayed: 'My Lord, build for me a house near You in Paradise.'"

However, the hadith mentioned above is not from a valid (*sahih*) source. A more authentic hadith is narrated by Muslim, from Abdullah bin 'Amr, in which the Messenger of Allah ﷺ said that the world is an adornment, and the best adornment of this world is a righteous woman

الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ.³³

*"The world is enjoyment, and the best enjoyment in the world is a righteous wife."*³⁴

The righteousness of a woman is reflected in her patience in facing household challenges and her willingness to support her husband in piety. This verse is also inspired by the story of Pharaoh's wife, Asiyah bint Muzahim, whose patience in enduring

³² Samsul Arifin and Khairuddin K, "Konsep Keluarga Harmonis Dalam Konteks Hukum Islam," *Al-Adillah: Jurnal Hukum Islam* 3, no. 1 (January 2023): 13–25, <https://doi.org/10.61595/aladillah.v3i1.485>.

³³ Ahmad Hafid Safrudin, "Analisis Hukum Islam Tentang Tabarruj Pengantin Wanita Di Pesta Pernikahan Di Desa Bukaan Keling Kepung Kediri," *El-Faqih: Jurnal Pemikiran Dan Hukum Islam* 7, no. 1 (2021): 141–66.

³⁴ Muslim bin Hajjaj An-Naisaburi, *Shahih Muslim*, vol. 2, no. 1467.

an oppressive husband and steadfastness in faith is immortalized in the Qur'an, Surah At-Tahrim, verse 11.

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنَ الْفُؤَمِ الظَّالِمِينَ.

“And Allah presents an example of those who believed: the wife of Pharaoh, when she said, ‘My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people..”

Maintaining Cleanliness and Self-Purity

“A woman who has not performed the ritual bath (ghusl) after janabah – and has not purified herself from menstruation – should not perform the prayer.

So do not be ashamed to perform it (the ritual bath) – force yourself and be courageous.” (verse 117-118)

Mulane aja isin ngelakoni – adus jinabah meksa tur wani (bait 117-118)

This verse emphasizes the importance of cleanliness and purity (ṭahārah) in Islam, particularly for women, by underscoring the obligation of performing the ritual bath (ghusl) after major impurity (janabah) and after menstruation before engaging in prayer. This value is closely linked to the teachings of the hadith concerning ṭahārah, which refers to purification from ritual impurities and physical impurities to ensure the validity of worship:

الطُّهُورُ شَطْرُ الْإِيمَانِ

“Purification is a part of faith.”³⁵

Similarly, regarding the obligation of performing the ritual bath (ghusl) after janabah (major impurity) and menstruation, there is an authentic hadith narrated by Bukhari and Muslim from the companion Abu Hurairah, in which the Prophet Muhammad ﷺ said:

إِذَا جَلَسَ بَيْنَ شَعْبَيْهَا الْأَرْبَعِ ثُمَّ جَهَّزَهَا فَقَدْ وَجِبَ الْغُسْلُ. وَزَادَ مُسْلِمٌ: وَإِنْ لَمْ يُنْزَلْ.

“If a person has truly engaged in sexual intercourse with his wife, meaning that their private parts have met, then he is obligated to perform the ritual bath (ghusl).” In the narration recorded by Muslim, there is an additional statement: “Even if no semen is emitted”³⁶

The obligation of performing the ritual bath (ghusl) mentioned in the above hadith applies to both men and women.³⁷ This verse also conveys an educational attitude, encouraging believers not to feel ashamed in fulfilling religious commands, particularly regarding the mandatory ghusl after janabah (major ritual impurity) and menstruation. This perspective aligns with authentic hadiths narrated by Bukhari and Muslim, which emphasize that women should not feel embarrassed to learn about matters related to their religion, including the causes and rulings of the obligatory ritual bath (ghusl janabah) وَعَنْ أُمِّ سَلَمَةَ أَنَّ أُمَّ سَلِيمٍ - وَهِيَ امْرَأَةُ أَبِي طَلْحَةَ - قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ، فَهَلْ عَلَى الْمَرْأَةِ الْغُسْلُ إِذَا هِيَ اخْتَلَمَتْ؟ قَالَ: نَعَمْ، إِذَا رَأَتْ الْمَاءَ.

From Ummu Salamah (may Allah be pleased with her), that Ummu Sulaim wife of Abu Thalhah asked the Prophet Muhammad ﷺ: “O Messenger of Allah, indeed Allah is not

³⁵ Muslim bin Hajjaj An-Naisaburi, *Shahih Muslim*, vol. 2, no. 223.

³⁶ Abdullah Muhammad bin Ismail, *Shahih al-Bukhari*, V, no. 291; Muslim bin Hajjaj An-Naisaburi, *Shahih Muslim*, vol. 2, no. 348.

³⁷ Isn'an Ansory, *Ritual Bersuci Rasulullah SAW Menurut 4 Mazhab (Mandi-Wudhu-Tayamum)* (Penerbit A-Empat, 2024).

shy to mention the truth. Is a woman required to perform the ritual bath (ghusl) if she experiences a wet dream?" The Prophet ﷺ replied, "Yes, she must perform ghusl if she sees the discharge."³⁸

The obligation for a woman to perform the ritual bath (ghusl) after the completion of her menstrual period is mentioned in a hadith narrated by 'Aishah (may Allah be pleased with her), in which the Prophet Muhammad ﷺ said to Fatimah bint Abi Hubaisy: "فَإِذَا أَقْبَلَتِ الْحَيْضَةَ فَدَعِي الصَّلَاةَ وَإِذَا أَذْبَرَتْ فَاغْسِلِي عَنْكَ الدَّمَ وَصَلِّي"

"When the menstrual period comes, then leave the prayer, and when it ends, perform the ritual bath (ghusl) and pray."³⁹

Prohibition for Women to Commit Immorality

Traditional Javanese poetry, such as *Sekar Kedaton* (verses 77–81), conveys moral and religious values in harmony with Islamic teachings. These verses advise women to maintain modesty in dress and behavior to avoid *fitnah* (temptation) and sinful acts:

*"Wearing flowing clothes, using powder and makeup,
Feeling beautiful, passing before other men,
Those men may think lustful thoughts,
And thus commit zina with their eyes."*

The poem warns against excessive adornment and flirtatious behavior that might arouse desire in others.⁴⁰ Islam similarly prohibits women from leaving the house wearing perfume that may attract men. The Prophet Muhammad ﷺ said:

"أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا مِنْ رِيحِهَا فَهِيَ زَانِيَةٌ"

"Any woman who uses perfume and then passes by people so that they can smell her fragrance, she is an adulteress."⁴¹

The Prophet ﷺ also described that every part of the human body can commit a form of *zina*:

كُتِبَ عَلَى ابْنِ آدَمَ تَصِيُّهُ مِنَ الرِّثَا، مُدْرِكُ ذَلِكَ لَا مَحَالَةَ، فَالْعَيْنَانِ زَنَاهُمَا النَّظَرُ، وَالْأَذْنَانِ زَنَاهُمَا الْأَسْتِمَاعُ،
وَاللِّسَانُ زَنَاهُ الْكَلَامُ، وَالْيَدُ زَنَاهَا الْبَطْشُ، وَالرَّجُلُ زَنَاهَا الْخَطَا، وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى، وَيُضِلُّكَ ذَلِكَ الْفَرْجُ
وَيُكَذِّبُهُ.

In the continuation of the hadith, it is mentioned that the eyes can commit zina by looking, the ears by listening, the tongue by speaking, the hands by touching, and the feet by walking towards sin, while the heart desires and hopes, and the private parts either confirm or deny all of these⁴²

Thus, *Sekar Kedaton* reflects universal Islamic ethics: women are urged to preserve dignity and modesty, avoiding actions that provoke temptation. By doing so, society is protected from immorality and spiritual decline.

Warning About the Consequences of Violating Islamic Teachings

The Wife's Duties and the Consequences of Disobedience

³⁸ muslim bin hajjaj an-naisaburi, *shahih muslim*, vol. 2, no. 282.

³⁹ abdullah muhammad bin ismail, *shahih al-bukhari*, v, no. 320; muslim bin hajjaj an-naisaburi, *shahih muslim*, vol. 2, no. 333.

⁴⁰ toto supriyanto, "konsep berhijab dalam pendidikan akhlak (kajian tematik terhadap ayat-ayat al-qur'an)," *online thesis* 17, no. 2 (2024).

⁴¹ iabu 'abdirrahman ahmad bin su'aib bin ali bin bahr bin sinan bin dinar annasai al-kurasani., *al-sunan al-nasa'i*, no. 230.

⁴² muslim bin hajjaj an-naisaburi, *shahih muslim*, vol. 2, no. 2657.

Islam upholds a balance between the rights and responsibilities of husband and wife.⁴³ A wife's duty is to maintain household harmony by obeying her husband in what is right. Verses 27–30 of *Sekar Kedaton* describe signs of *nusyuz* (disobedience) such as frowning, mocking, or cursing the husband and recommend that the husband first advise his wife kindly.

The Qur'an instructs in Surah An-Nisa (4:34):

وَالَّذِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا

"As for those women from whom you fear disobedience (nusyuz), advise them, abandon them in bed, and (if necessary) strike them (lightly and without harm). But if they obey you, do not seek a means against them." (Qur'an, Surah An-Nisa: 34)

This verse outlines a gradual and ethical approach: advice first, separation in bed, and only if necessary, a light, non-harmful admonition. The Prophet Muhammad ﷺ further emphasized compassion and restraint:

"وَلَا تَضْرِبِ الْوَجْهَ، وَلَا تَقْبَحْ، وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ"

*"Do not strike the face, do not curse (or pray for harm against your wife), and do not boycott her except within the house."*⁴⁴

He also said:

"خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي"

*"The best of you are those who are best to their families, and I am the best among you to my family."*⁴⁵

These teachings stress that kindness, patience, and wisdom are the true foundations of family leadership. The husband, as leader, should act as a guide and protector, correcting with gentleness rather than anger reflecting the noble character of the Prophet ﷺ.

Arrogance and Ingratitude

In a household, gratitude and humility are among the key foundations of harmony. The *Syair Sekar Kedaton* (verses 141–147) warns that arrogance and ingratitude, particularly from a wife, can destroy marital peace and bring severe consequences in the Hereafter.

*"A woman who says 'I divorce you now' carelessly—
Even if she prays and fasts diligently—
Will face punishment in Hell,
For she was ungrateful for her husband's provision."*

This poem reminds wives not to hastily demand divorce or complain about what their husbands provide. The Prophet Muhammad ﷺ said:

أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا فِي غَيْرِ مَا بَأْسٍ فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ

*"Any woman who asks her husband for divorce without a valid reason, the fragrance of Paradise will be forbidden to her."*⁴⁶

This is also in line with another hadith reported by Imam Ahmad:

⁴³ Muhammad Ikbal Ali, "Rights and Obligations of Husband and Wife According to Islamic Law in Constructing Sakina Family," *Al Mashaadir: Jurnal Ilmu Syariah* 3, no. 2 (January 2023): 130–42, <https://doi.org/10.52029/jis.v3i2.94>.

⁴⁴ Ahmad ibn Hanbal, *Musnad Ahmad ibn Hanbal*, 33: 217; Muhammad ibn Hibban al-Bustī, *Sahih Ibn Hibban* (Beirut: Mu'assasat al-Risalah, 1993), 9:486. *Dinilai hasan oleh Al Albani dalam Adab Zifaf, hal: 280*

⁴⁵ Muhammad Bin Yazid al-Qazwiniy as-Syahir, *Sunan Ibnu Majah*, vol. 02, no. 1977.

⁴⁶ Muhammad Bin Isa Bin Surah, *Sunan At-Tirmidzi*, vol. Cet. Ke-2, no. 1187, Muhammad Bin Yazid al-Qazwiniy as-Syahir, *Sunan Ibnu Majah*, vol. 02, no. 2055.

لا يَنْظُرُ اللَّهُ إِلَى امْرَأَةٍ لَا تَشْكُرُ لَزَوْجِهَا وَهِيَ لَا تَسْتَغْنِي عَنْهُ

*"Allah will not look at a woman who is ungrateful to her husband, while she depends on him."*⁴⁷

This hadith emphasizes that ingratitude in a marital relationship is a serious matter that can nullify the value of one's worship and invoke the wrath of Allah ﷻ. In another narration from Bukhari and Muslim, the Prophet ﷺ said:

أَرَيْتُ النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ يَكْفُرْنَ قِيلَ أَيَكْفُرْنَ بِاللَّهِ قَالَ يَكْفُرْنَ الْإِحْسَانَ لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ

*"I was shown the Hellfire, and I saw that the majority of its inhabitants were women, because they were ungrateful." He was asked, "Were they ungrateful to Allah?" He replied, "They were ungrateful to their husbands and ungrateful for the favors done to them. If you do good to one of them for a lifetime, and she sees something displeasing in you, she will say: 'I have never seen any good from you at all.'"*⁴⁸

These teachings stress that thankfulness toward one's spouse is an essential form of faith.⁴⁹ A wife should accept her husband's provision whether abundant or little with a content and grateful heart, as the poem says:

*Be grateful for what your husband provides,
Whether little or much, accept it with joy—
Do not complain if it is lacking."*

Gratitude and humility form the spiritual foundation for lasting peace and divine blessings in the household.

Consequences of Leaving the House Without Permission

The *Syair Sekar Kedaton* (verses 132–135) teaches that a wife should not leave her home without her husband's permission, as doing so violates family ethics and Islamic principles.

*A woman who goes out without her husband's consent—
Even just to visit a neighbor or seek money—
Commits a sin,
And if she dies on that journey, she will face punishment."*

This emphasizes that obedience in this matter reflects respect and moral integrity, not oppression. Islam honors mutual respect within marriage, where both husband and wife uphold boundaries that preserve family dignity.

The Prophet Muhammad ﷺ said:

"لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ"

*"Do not prevent the female servants of Allah from going to the mosques of Allah."*⁵⁰

This hadith implies that even for worship, a wife should seek her husband's permission thus how much more for worldly matters. It teaches that maintaining household order, honor, and harmony depends on communication and mutual understanding.

⁴⁷ Abu 'Abdirrahman Ahmad bin Su'aib bin Ali bin Bahr bin Sinan bin Dinar al-Nasai al-Kurasani., *Al-Sunan al-Nasa'i*, no. 9135.

⁴⁸ Abdullah Muhammad bin Ismail, *Shahih al-Bukhari*, V, no. 29.

⁴⁹ Sherla Novianty and Yonathan Aditya, "Pengaruh Gratitude Terhadap Kepuasan Pernikahan," *Jurnal Psikologi Ulayat* 1, no. 2 (June 2020): 177–88, <https://doi.org/10.24854/jpu10>.

⁵⁰ Muslim bin Hajjaj An-Naisaburi, *Shahih Muslim*, vol. 2, no. 442.

The *Syair* warns that disobedience in this matter is a form of nusyuz (rebellious behavior), which may bring punishment in the Hereafter. Therefore, a righteous wife is one who guards her dignity, obeys with sincerity, and seeks Allah's pleasure through patience and modesty.⁵¹

In essence, the *Syair Sekar Kedaton* integrates local Javanese moral wisdom with universal Islamic teachings:

- a. Gratitude and humility prevent spiritual downfall.
- b. Obedience and modesty protect honor and bring divine reward.

Through these virtues, the household becomes a place of blessing, peace, and moral strength.

Conclusion

1. The *Syair Sekar Kedaton* by Al Hajawi explicitly conveys strong values derived from Hadith, particularly in the areas of ethics, education, spirituality, and character development. These values include honesty, justice, social responsibility, cleanliness as part of faith, as well as the importance of patience and empathy. Al Hajawi skillfully packages the teachings of the Hadith into beautiful and communicative poetry, making this work an effective medium for da'wah (Islamic outreach) and education that is accessible to a broad audience.
2. *Syair Sekar Kedaton* is not merely a classical literary work but also a concrete representation of how Hadith values are internalized within local culture. This work plays a significant role in shaping the moral character of the Muslim community across generations through a grounded and contextual approach.
3. The implications of this research suggest that local literary works like *Sekar Kedaton* can serve as strategic tools for character education and strengthening Islamic values in both formal and informal educational settings. These findings open up opportunities to integrate Hadith-based literature into contemporary Islamic educational curricula.
4. Future research may expand to examine other regional literary works in Indonesia that also carry Islamic values, in order to identify distinctive cultural da'wah patterns. In addition, comparative studies between the Hadith values in *Sekar Kedaton* and other Islamic literary works can be conducted to enrich academic understanding of religious literacy in literature.
5. This study underscores the importance of preserving and studying traditional literary works as both cultural heritage and a source of Islamic values. *Sekar Kedaton* is not only a literary legacy, but also a reflection of the community's understanding of the teachings of the Prophet Muhammad ﷺ, which have been internalized through art and language. Therefore, this work holds high educational, spiritual, and social value, and is worthy of being used as a reference in developing contextually relevant Islamic education curricula rooted in local culture.

⁵¹ Nur Fitria Primastuti, "Telaah Hubungan Suami Dan Istri Dalam Perspektif Al-Qur'an Dan Hadits," *Jurnal Lentera: Kajian Keagamaan, Keilmuan Dan Teknologi* 24, no. 1 (2025): 70–82.

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