



The Role of Husband in Forming a Household Harmonious According to the Sunnah of the Prophet Muhammad SAW

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Abstract: This study aims to examine the role of husbands in forming harmonious families according to the sunnah of the Prophet Muhammad SAW. This type of research is Library Research, which is an activity that includes selecting research theories, identifying literature and applying the results of the analysis as a theoretical basis, this study focuses on literature by analyzing the contents of the literature related to research from both primary and secondary sources. The data collection technique used is literature data collection. For the data analysis techniques used in this study are deductive, inductive and comparative methods. The results of this study indicate that the household life of the Prophet Muhammad SAW was full of affection, appreciation, and wisdom, forming and fostering a family that could be an ideal example for today's Muslim families. Likewise, in solving family problems, the Prophet Muhammad SAW used wise methods such as joking and joking, letting problems go for a while, giving advice and teaching and giving reprimands that could solve the problems of the Prophet Muhammad SAW with his wives. These principles are very relevant and can be applied to today's families to help create a harmonious family.

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1. Introduction

Family is the main basis for determining the goodness and badness of the next generation. So the husband's role is very important in building the family and household. Rasulullah SAW is an exemplary example, he had a person who was full of affection, had a gentle heart and a gentle soul, was easy to forgive and do good, this does not mean that even a little gentleness of soul is not enough to have an impact on the outside, but this love in general definitely has an impact on the outside. This can be seen in a person's daily behavior. The example of Rasulullah SAW must be used as a guide in building a household as Allah SWT says in the Qur'an: "The Prophet Muhammad SAW was sent to bring a message of brotherhood in life" (QS al-Anbiya: 107).

Rasulullah SAW as *uswatun hasanah* and leader in the household, gave many lessons on how to build a good family. The most ideal family is the family of Rasulullah SAW. He is the best husband to his wife and the best father to his children. Rasulullah SAW once said: "The best among you is the best for your family, and I am the best among you for your family (Aziz & Mangestuti, 2021)." Your wife is the best wife and

your child is the best child. Therefore, in running a family, it is very necessary to have a loving, gentle attitude, good relationships and build a conflict-free family so that a happy family is created as expected by all Muslims. Every family faces many problems due to various factors. Families from different communities can cause different problems (Noffiyanti, 2020) .

Some problems that often arise in families include: economic problems, education, social status, emotions, marital problems, and others that often arise. These problems often arise because of the inability of each party to adapt to each other in terms of communication, sexual aspects, to the partner's family, and so on.

Creating a harmonious family is everyone's hope, moreover it is a beautiful dream of all married couples. In fact, there is nothing that makes parents happier than seeing their children can live their household life happily. However, the fact is that there are not a few couples who fail to present a happy family in the midst of their family. Their family building is in disarray, children are not taken care of, other family members are also troubled. Only trivial household problems are faced and then both parties decide to divorce (Tirtawinata, 2013) .

The question that arises after that, why can this happen? There are various answers to this question. And maybe one of the answers is because our partner is not a pious person. Our husband is not a pious person and our wife is not a pious person. Piousness in a broad sense. Because piousness is very much expected to be able to solve problems that arise in a household, piousness is expected to be able to dampen anger so that the atmosphere returns to harmony as usual (Masri, 2024) . Piety is also expected to be a guide for family members to achieve the pleasure of Allah SWT.

In taking care of a family, one must have an attitude of mutual love, kindness in all things, as well as in building a household. However, what is currently very different from what the Prophet Muhammad SAW taught, Today's families have too many problems that cause family disputes, problem solving always occurs with quarrels, indifference or lack of concern for partners or families, and so on (Hidayati, 2020) . Even though we know, a home must have the quality of love as taught by the Prophet Muhammad SAW. Of course, to achieve all these changes, the focus of the Prophet Muhammad SAW as a perfect morality and the most ideal reference for mankind is the main portrait that should be imitated for what the Prophet promised " *Baiti Jannati* , my home is my heaven" can also be created in every Muslim family.

Previous studies discussing *sakinah* families generally focus on the concept of family harmony, marital communication, or the general role of husband and wife in building a harmonious household. However, many of these studies still discuss the topic normatively without specifically analyzing the practical patterns of the husband's role based on the Sunnah of the Prophet Muhammad SAW in daily family life. Therefore, this research seeks to provide a more specific scientific contribution by examining the husband's role in forming a harmonious household through the perspective of the Sunnah of the Prophet Muhammad SAW as a practical model that can be applied in contemporary Muslim family life.

The scientific contribution of this research lies in its attempt to integrate the normative teachings of the Prophet's Sunnah with the sociological reality of modern

family life. By analyzing the characteristics of the Prophet Muhammad SAW as a husband—such as compassion, fairness, emotional control, responsibility, and effective communication—this study aims to formulate a conceptual framework of the husband's role in creating a *sakinah* family. Thus, this research not only discusses the ideal concept of family harmony but also offers a contextual interpretation of prophetic teachings that can be applied as guidance for Muslim husbands in building a harmonious household.

From the description above, the author is interested in conducting research on the role of husbands in forming a harmonious household according to the Sunnah of the Prophet Muhammad SAW . From this research, it is hoped that in families, especially husbands and wives, they can emulate the household life of the Prophet Muhammad SAW and can apply it to family life, so that it can become a harmonious family (Fahmi, 2023) .

2. Research Methods

The research method is an effort to trace and investigate a problem using scientific methods carefully and comprehensively to collect, process, analyze data and draw conclusions systematically and comprehensively with the aim of solving a problem or testing a hypothesis in order to obtain knowledge that is useful for humans and life (Sugiyono, 2021) .

This research is included in the type of library research which is descriptive deductive analysis. This approach was chosen because the main focus of the research is to review and analyze various literature references that are relevant to the theme of the household of the Prophet Muhammad SAW as a reference for a harmonious household. In the process, researchers will collect information from various sources such as books, articles, scientific journals, and other documents, to then be analyzed systematically and in depth using a descriptive approach. This study aims to provide a complete and comprehensive picture of the concept of an Islamic household based on the example of the Prophet Muhammad SAW (Rukminingsih, 2020) .

According to Mestika Zed in her book *Literature Research Methods* , literature research is a series of scientific activities related to data collection methods from library sources. This process includes reading, recording, managing, and analyzing various documents or literature that are relevant to the problem being studied. This approach is very important in building a strong and in-depth framework of thinking, because the data obtained comes from references that have been tested for validity and relevance.

The data collection technique in this study was carried out by tracing various literature such as books on family counseling in general and in an Islamic way, references on the household life of the Prophet Muhammad SAW, related verses of the Qur'an, as well as journals, theses, dissertations, and other supporting documents. Researchers identified and studied all of these sources as primary and comparative materials in order to gain a comprehensive understanding of the principles of household harmony according to the example of the Prophet. This technique is expected to be able to present a complete and relevant picture as a basis for compiling

the concept of a harmonious household from an Islamic perspective (Aziz & Mangestuti, 2021).

3. Results and Discussion

In family life, conflicts between husband and wife are inevitable because each individual has different backgrounds, emotions, and expectations. Islam provides guidance on how conflicts can be managed wisely so that they do not escalate into prolonged disputes. The Prophet Muhammad SAW provided many practical examples in dealing with family situations with patience, gentleness, and emotional control. His behavior such as smiling, joking appropriately, and delaying reactions when emotions arise shows a communication pattern that prioritizes harmony and emotional stability within the household.

From a scientific perspective, the methods practiced by the Prophet Muhammad SAW such as smiling, humor, and emotional pauses can be explained through modern psychological and communication theories. Research in interpersonal communication shows that positive emotional expressions such as smiling can reduce psychological tension and create a more open communication atmosphere between individuals. Smiling can stimulate positive emotional responses and reduce defensive attitudes in interpersonal interactions, which in turn helps prevent conflicts from escalating.

In addition, the Prophet Muhammad SAW often used humor in a gentle and respectful manner when interacting with his family. Humor in communication can function as a mechanism to relieve tension and strengthen emotional bonds between family members. In psychological studies, humor is considered a form of adaptive coping strategy that helps individuals regulate emotions and maintain positive relationships. Appropriate humor in marital relationships has been shown to increase marital satisfaction and reduce the intensity of conflict during disagreements.

Another important aspect demonstrated by the Prophet Muhammad SAW is the ability to pause emotionally before responding to a situation. In several narrations, the Prophet showed patience and self-control when facing situations that could potentially lead to conflict. From the perspective of emotional regulation theory, taking a pause before responding allows individuals to process emotions more rationally and avoid impulsive reactions that can worsen a conflict. Emotional pauses provide space for cognitive reflection so that responses given are more constructive rather than reactive.

Therefore, the behavioral patterns practiced by the Prophet Muhammad SAW in managing family interactions are not only religious teachings but also align with modern scientific understanding of emotional regulation, conflict management, and positive communication. These behaviors function as preventive mechanisms that help reduce tension, maintain emotional balance, and prevent conflicts from escalating within the household.

Based on this explanation, the example set by the Prophet Muhammad SAW provides a practical model for husbands in managing family relationships with wisdom, patience, and emotional maturity. By applying communication patterns characterized

by kindness, humor, and emotional control, family members can create a harmonious atmosphere that supports the realization of a *sakinah* family.

3.1 Household

a. Definition of Household

A household is the smallest community consisting of husband and wife, children, in-laws, and so on. The formation of a legitimate household (Islam) is based on a marriage contract or marriage, in accordance with religious teachings and law. According to Sayekti in his book *Family Guidance and Counseling*, a family is a unit of life based on marriage between adults of different sexes, who live together, either between a man and a woman, or between those who have their own children. or adopted children, who live in the same house (Rosmita et al., 2022) .

So a household is a social unit formed after a marriage contract or marriage according to religious teachings and laws. Family in this case is a life bond between adults of different sexes, who can have children and live together in a household.

b. Household Development

According to Rangkuti, a husband is required to make his wife smile while living life with him, including by providing a guarantee of sufficient sustenance for her and communicating well (*mu`asyarah bi al-ma`ruf, mu'tamar bi ma`ruf, sabar dan tawakkal*) as the message of QS. an-Nisā': 19 and QS. A ṭ - Ṭ alāq: 7. Meanwhile, acts of domestic violence (KDRT) will certainly destroy the order of household life, making the household disharmonious and romantic (Alimi & Nurwati, 2021) . The example exemplified by Rasulullah SAW in his household life, never committed domestic violence either against his family or his household assistants. It is narrated in the hadith that:

نَبِيٌّ وَمَا اللَّهُ، سَبِيلٌ فِي يُجَاهِدُ أَنْ إِلَّا خَادِمًا؛ وَلَا امْرَأَةً، وَلَا بَيْدَةً، فَطُ شَيْئًا وَسَلَّمْ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ ضَرَبَ مَا
وَجَلَّ عَزَّ لِلَّهِ قَمْفَيْتُ اللَّهُ، مَحَارِمٍ مِنْ شَيْءٍ يُنْتَهَكُ أَنْ إِلَّا صَاحِبِهِ؛ مِنْ فَيَنْتَقِمَ قَطُّ، شَيْءٌ مِنْهُ

"The Messenger of Allah never hit a woman or a servant. He never hit anyone with his hands except when he was fighting in the way of Allah, or to people who violated what Allah had forbidden, then he would retaliate."

Households are built based on marriage which is a blessing from Allah SWT for both parties, both men and women feel it as a blessing. In Islam, the basic key to marriage is happiness, love, affection, between both parties as in the words of Allah SWT: *"And among the signs of His power is that He created for you wives from your own kind, so that you will be inclined and feel at ease with them, and He created between you feelings of love and affection. Indeed, in this there are truly signs for a people who think."* (QS. Ar-Rūm: 21), through a letter ordering husband and wife in carrying out their domestic life must be based on mutual love and affection for each other (*mawaddah and rahmah*) (Rangkuti, 2021).

There are several values in household development to maintain and form a happy family, namely as follows (Rosmita et al., 2022) :

a. Religious Values

Faith in Allah SWT will raise awareness to always be grateful for all His blessings and grace that have been bestowed upon humans. In building a sakinah household, there needs to be religious values based on the goals of carrying out marriage as explained in the QS. Ar-Rum (30):21, namely: "And among the signs (of his greatness) is that he created partners for you from your own kind, so that you would be inclined and feel at ease towards him, and he created among you a feeling of love and affection. Indeed, in that there really are signs (of the greatness of Allah) for a people who think." QS. Ar-Rum (30):21, Included in religious values here are spiritual values and religious values. Spiritual values are a person's behavior in terms of religion while religious is a person's understanding and experience in terms of religion.

b. Values of Love and Affection

Sincere and great love and affection are strong and sturdy ties in building a household. Sincere love and affection are shown and intended for someone who can calm feelings even if only throwing a smile as a sign of sympathy. Healthy and consistent feelings of love and affection will give birth to a peaceful life full of peace and tranquility. Indeed, the reality in social life makes us aware that love and affection in the family really need to be considered by being fostered, cared for, strengthened and preserved in terms of level and quality.

c. Commitment Value

The commitment of a husband and wife who will live a family life occurs when the marriage contract is carried out. The marriage contract is the consent of a man and a woman and their agreement in building a household life. The feeling of consent and willingness between a husband and wife can be symbolized by the *ijab kabul* as a willingness to form a family from the prospective husband and wife. And the statement stated by the party stating the contract to express their consent and agreement is called *qabul*.

d. Value of Responsibility

A sense of responsibility must be carried out by a husband and wife. The wife must give the best for her husband, such as taking good care of the house. In addition, parents as those responsible for the family must always be responsive to what happens in the family, especially for children, one of which is treating and educating children so that they develop naturally and provide education to children.

e. Good Communication Values

Good communication is the realization of a husband and wife when they first enter the marriage period. The role of communication in the family is very important, it needs to be fostered and maintained for its smoothness and effectiveness in the daily life that is lived.

The function of communication in the family is as: first, a means to express feelings of affection; Second, a medium to express acceptance or rejection of the

opinions expressed; Third, a means to increase the intimacy of relationships between family members; Fourth, to be a barometer for the good or bad of communication activities in a family (Rangkuti, 2021).

3.2 *Build Family Harmonious*

According to Rangkuti, among the steps that can be taken in building a harmonious, harmonious and romantic family resilience is by always paying attention to the spiritual relationship between partners which is based on a sacred relationship with Allah by carrying out religious teachings together, such as prayer, reading the Qur'an, praying together, hajj, umrah and other good activities, providing a guarantee of sufficient income, teaching religious education, providing religious education to the wife so that she is far from the fire of hell by teaching goodness, educating her to do good deeds and distancing herself from evil deeds as in QS. At-Ta ħ rīm: 6, maintaining the wife's feelings, fulfilling the wife's spiritual sustenance is worth charity.

In the hadith of Rasulullah SAW: From Abu Żar RA, Rasulullah SAW said:

وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ

"You fulfilling your wife's inner desire (to marry) is charity, " trusting each other and not spying, being patient with her, and guarding her wealth.

Building a harmonious household is clearly everyone's dream. Although the ideal is clear to everyone, the path to happiness is not easy, there are still many challenges and difficulties to be faced.

According to Mulia Moeslim, important principles in building a happy family include shared commitment, solidarity, effective communication, joy, shared responsibility, and patience in facing problems. These principles are reflected in the household life of the Prophet Muhammad SAW which is full of love, justice, patience, and simplicity. Despite having nine wives, he treated them fairly and attentively, chose to live a simple life, and prioritized noble morals in resolving conflicts, making his household a harmonious example worthy of imitation (Purba, 2018) . In response to the demands of his wives, Allah SWT also sent down revelations to the Prophet Muhammad SAW.

ثُرْدُنْ كُنْتُنَّ وَإِنْ جَمِيلًا سَرَاحًا وَأَسْرَحُكُمْ أَمْتَعَكُنَّ فَتَعَالَيْنِ وَرَبِّتْنَهَا الدُّنْيَا الْخَبِيرَةَ ثُرْدُنْ كُنْتُنَّ إِنْ لَأَزْوَاجِكَ قُلُّ النَّبِيِّ يَا أَيُّهَا عَظِيمًا أَجْرًا مِنْكُمْ لِلْمُحْسِنَاتِ أَعَدَّ اللَّهُ فَإِنَّ الْأَجْرَةَ وَالْدَّارَ وَرَسُولَهُ اللَّهُ

"O Prophet! Say to your wives, "If you desire the life of this world and its adornments, then come to me so that I may grant you mut'ah and divorce you in a good manner. And if you desire Allah and His Messenger and the Hereafter, then verily Allah has prepared a great reward for the doers of good among you."

The attitude of the Prophet Muhammad SAW towards his wives reflects a noble example in building a household, namely full of affection, gentleness, justice, and patience. He was not only fair in terms of dividing time and attention, but also showed a romantic attitude, respected his wife's feelings, and guided them with knowledge and example. The Prophet SAW also gave his wives the freedom to choose

between worldly life or the hereafter, and when they chose the hereafter, he still honored them as obedient and faithful wives (Aziz & Mangestuti, 2021) :

a. Never hit

Good treatment of wives is emphasized in the Sunnah of the Prophet, as Allah SWT also commands us in the Qur'an to treat our wives well. Rasulullah SAW also encouraged us to do this in the Sunnah of the Prophet.

ف قال عليه احذوا زوجة حق ما الله رسول يا قلته قال انه عنه الله رضي حيدة بن معاوية عن
يهجر ولا يفتح ولا الوجه ي ضرب ولا اكل تسي اذا ويكسوها طعمها اذا ي طعمها ان وال سلام ال صلاة عليه
ال بيت في الا

It was narrated by Muawiyah bin Haidah RA, that he asked the Messenger of Allah SAW, "O Messenger of Allah, what are the rights of one of our wives over her husband?" The Messenger of Allah SAW replied, "He should feed his wife when she eats, clothe her when she gets dressed, not hit her face, not say bad words, and not boycott his wife except at home. Not hitting the face because hitting in this place is forbidden. Not saying bad words means not saying unpleasant things and not cursing her by saying 'May Allah harm you' or sentences like that. Not boycotting his wife except at home means not boycotting her except in bed and not turning away from her or moving her to another house. All of this is done so that the good relationship between husband and wife is maintained.

b. Like help

The wife's needs that must be met by her husband are not only limited to material needs, but she also has personal needs to receive a gentle attitude, be treated well, help her and be pleased by her husband. Being gentle and friendly is a must in treating your wife well. This is based on the word of Allah, "*And associate with them properly.*" (QS. an-Nisā': 19). "*And do not trouble them to narrow their (hearts).*" (QS. At-Thalaq: 6). The words of the Prophet ﷺ *"خَيْرُكُمْ خَيْرُكُمْ خَيْرُكُمْ"* "*The best of you are those who are best to your wives.*" (Narrated by at-Tirmidhi, Ibn Majah and Ahmad). And his words: *((خيركم خيركم لأهله , وأنا خيركم لأهلي))* "*The best of you are those who are best to their families, and I am the best of you to my family.*" (Narrated by Ibn Majah).

c. Educate

The husband has a great responsibility towards his wife before Allah SWT because he is the leader of the household, and every leader will be held accountable for those he leads. The husband is obliged to teach or guide his wife in religious matters that she does not yet know, such as purification, ablution, prayer, fasting, menstruation, and faith. If he is unable to do so, the husband must ask the ulama and convey it, or allow his wife to study outside the house. If the husband forbids it without a valid reason, the wife still has the right to go out to seek religious knowledge that she must know.

A husband is declared untrustworthy if he leaves his wife empty of education and teaching, religious knowledge, ignorance, let alone religious deviation. The word of Allah SWT, "*O you who believe, protect yourselves and your families from the fire of hell*

whose fuel is people and stones." (QS. at-Ta ħ rim: 6). According to `Ali RA, Qatādah, a d - D a ħ ħ āk and Maqātil getting education and teaching is the right of the wife and family which is the obligation of the husband (Rangkuti, 2021).

d. Protect

The husband is obliged to guard his wife's honor and protect her, and it is not permissible for him to hurt her by criticizing or saying inappropriate things. He is also not allowed to reveal secrets between the two in front of other people, not to badmouth her family, not to spy on her and not to find out her mistakes. Among the rights of a husband is to be jealous of his wife. However, it should not be excessive, so as not to create suspicion for his wife, then an unwanted negative impact arises. The Hadith of the Prophet SAW, *"Among jealousy, there are those that Allah loves and those that Allah hates. As for what Allah loves is jealousy in suspicious matters. While what Allah hates is jealousy in unsuspecting matters."* Suspicion here means the behavior of a woman accompanied by certain signs that indicate doubt and suspicion.

3.3 How the Prophet Solved Problems in the Family

The understanding and approach of Rasulullah SAW in resolving family problems not only reflects wisdom and justice, but also guidelines for Muslims in building harmonious relationships within the household. One of the ways that Rasulullah SAW used to resolve family problems was by giving advice and warnings according to the example of the Prophet SAW, like what he did with Aisyah when there was a dispute, he put his hand on Aisyah's nose to cover her mouth, so that Aisyah would not speak according to her desires. At that time, he gave a lesson so that Aisyah would return all problems to Allah by praying that Allah would remove the anger from her heart and save her from the temptations of Satan and his misleading slander. Apart from that, when a problem is returned to Allah, it has a huge influence in restoring peace of mind and the situation quickly returns to calm. Narrated from Aisyah, *"The Messenger of Allah met me while I was angry, so he gently covered my mouth and nose and said, "O Uwaisy (meaning Aisyah) say, O Allah, forgive my sins, remove anger from my heart and keep me away from the temptations of Satan ."* (HR. Ibn Sinni in `Amal al-Yaum wa al-Lailah, number 623).

a. Smile and smile joke

Rasulullah SAW handled family problems with a smile and joking. Rasulullah SAW saw that certain problems could not be resolved with anger, let alone violence. Therefore, he faces problems with a loving smile or a joke that can change the atmosphere. This solution is able to lighten the atmosphere and relieve tension that causes problems to escalate and be difficult to resolve. In the holy sunnah of Rasulullah SAW, we can find a lot of how he solved problems with a smile. The following is an example as in the hadith of Bukhari's history:

From Aisha, she said, *"I said to the Messenger of Allah, 'If you stop in a valley full of trees that have been eaten by animals and trees that have not been eaten by animals,*

where will you graze the camels?" The Messenger of Allah replied, "In the trees that have not been eaten by animals. In the narration of Abu Nuaim there is an addition: Aisha said, "That is what I am." Meaning, the Messenger of Allah did not marry a virgin girl other than Aisha. (Narrated by Bukhari).

In another narration it is mentioned that: Aisha said, "One day, the Messenger of Allah met me and I asked, 'Where are you today?' The Messenger of Allah SAW replied, 'Humaira, I am in the house of Umm Salamah. I said, 'Aren't you bored with Umm Salamah?' Aisha said, "Then the Messenger of Allah SAW smiled, and I said, 'Messenger of Allah SAW, tell me, if you find two fields, one has been used for grazing animals and the other has not, which one do you use?' The Messenger of Allah SAW replied, "The one that has never been used for grazing animals. I said, 'I am not like your other wives. All your wives have belonged to other people, except me.' Aisha said, "Then the Messenger of Allah SAW smiled." (Narrated by Ibn Sa'ad in *ath-Thabaqat al-Kubra*, vol. 8, p. 55).

Facing your wife's questions or concerns with a smile and a joke, as exemplified by the Prophet Muhammad SAW, is a wise strategy in easing household tensions. Even though the questions arise from love, the husband can feel cornered if not responded to calmly. A smile is a sign of friendliness that creates a warm atmosphere, avoids conflict, and encourages openness in communication. In the context of counseling, this attitude creates conditions of acceptance and trust, so that couples feel comfortable sharing feelings, strengthening emotional bonds, and resolving problems peacefully.

b. Let Problem For Temporary

Letting the problem rest for a while is one of the wise ways of the Prophet Muhammad SAW in resolving household conflicts, as seen when there was an argument between Aisha and Zainab. Instead of immediately breaking up or making the situation worse, the Prophet Muhammad SAW chose to go to pray so that the atmosphere would calm down. This attitude shows that avoiding arguments when emotions are running high is more effective than arguing with each other. Even when Abu Bakar intended to scold Aisha, the Prophet Muhammad SAW did not let him, as a sign of affection and protection for his wife. This approach teaches that love, patience, and calmness are the keys to easing household conflicts (Selvia & Devy, 2024).

In one narration it is stated, "After Abu Bakr left, Rasulullah SAW asked for Aisyah's permission and said, "Didn't you see I stopped Abu Bakr? Then Abu Bakr asked permission to enter. At that time, Rasulullah had already made peace with Aisyah. In Imam Ahmad's editorial it was stated, "Then Abu Bakr met Rasulullah SAW, who turned out to be joking with Aisyah. Seeing that, Abu Bakar said, "Enter me into peace as you two have entered me into a quarrel. Rasulullah SAW said, "We have done it." (HR. Ahmad no. 18394 and 18421, and Abu Dawud no. 4999).

The Prophet Muhammad SAW showed his wisdom in resolving household disputes with two approaches, namely letting the problem sit for a while so that emotions subside and involving a third party as a mediator. This can be seen from the

story when he and Aisha asked Abu Bakar to be a mediator, as seen from Abu Bakar's words, "Include me in peace as you have included me in the quarrel." With this attitude, the Prophet Muhammad SAW taught that delaying emotional reactions and opening up space for mediation from trusted people can be an effective solution to easing conflict and maintaining household harmony. (Purba, 2018) .

c. Give Advice and Teaching

Another way that Rasulullah SAW used to resolve disputes or problems in his household was by providing teaching and advice. This method of teaching and advice is used on the basis that women are weak in fulfilling the rights of Allah SWT and the rights of husbands that are required by the Shari'a. Islamic Sharia commands every husband to guide his wife to always obey the commands of Allah SWT and stay away from all his prohibitions. The husband can apply the Sharia commands by giving teachings, advice, suggestions, warnings and directing him with something that pleases or frightens his wife. Allah SWT says, "*O you who believe, protect yourselves and your families from the fire of hell.*" (QS. At-Tahrim: 6).

The Prophet said, "You are all leaders, and you will all be held responsible for what you lead. Every husband is a leader for his family and will be held responsible for what he has led." (HR. Bukhari no. 893). One example of the advice of Rasulullah SAW is in the hadith narrated by Aisyah, he said, "I said to the Prophet 'Beware of such Shafiyah (meaning, short Shafiyah). Then Rasulullah said, "Indeed, you have uttered words which, if mixed with ocean water, would surely have the taste and foul smell of those words would change the ocean water. Aisyah said, 'Then I told him what other people said (meaning, Aisyah imitated that person's despicable actions or words). Rasulullah SAW said, "I do not like to imitate other people's ugliness, even though I was given a beautiful world." (HR. Abu Dawud no. 4875).

In resolving household problems, the Prophet Muhammad SAW always took the path of gentle, loving advice and prioritized spiritual guidance, as he did to Aisha when there was a dispute or when Aisha said inappropriate words about Shafiyah. The Prophet did not respond with anger, but gave a warning full of wisdom so that Aisha would realize her mistake and return to Allah SWT, asking for forgiveness and protection from the temptations of Satan. This method is in line with Allah's command in QS. An-Nisa: 34 and explained by Imam Qurthubi that advice should be based on the Book of Allah and the Sunnah, to remind the wife of her obligations and maintain household harmony. In counseling, giving advice is an important step to help someone determine the best choice, as exemplified by the Prophet who prioritized solutions with calmness, prayer, and moral education (Fahmi, 2023) .

Furthermore, the more important opinion regarding a husband's advice to his wife is the one who uses good advice. Allah says: "*Call (people) to the path of your Lord with wisdom and good learning.*" (QS. An-Nahl: 125).

Giving advice to his wife is a husband's obligation as a form of attention and concern for the common good in the household. Advice delivered in polite, gentle, and touching language will be more easily accepted, compared to harsh or emotional words that can actually worsen the atmosphere. The Prophet Muhammad SAW has

set an example in advising his wife with love and gentleness, as a form of guidance so that the wife remains obedient to Allah's commands and avoids evil. This approach is in line with Allah's command in QS. An-Nisa: 34, which emphasizes the importance of reminding the wife in a good way to maintain household harmony (Masri, 2024) .

d. Give Reprimand

One of the ways that the Prophet Muhammad SAW used to solve household problems was by reprimanding his wife for her inappropriate behavior, as happened when Aisha said bad words about Khadijah. The Prophet Muhammad SAW showed his dislike in a firm but loving way, namely by not speaking to Aisha for a month. This is a form of learning so that similar mistakes are not repeated, as well as an affirmation of how important it is to guard one's tongue and respect a figure who has been very instrumental in the life of the Prophet Muhammad SAW (Fahmi, 2023) .

This incident shows that although the Prophet Muhammad SAW was a gentle husband, he was also able to show firmness when needed. This firmness was not in the form of violence, but rather an emotional expression that was conveyed elegantly and meaningfully. The Prophet SAW not only reprimanded with words, but also conveyed his feelings through real actions so that the message conveyed was truly understood by Aisyah. This shows how important role models are in providing lessons in the household (Evi Marpiah et al., 2023) .

From this story, we learn that the Prophet Muhammad SAW highly appreciated the role and sacrifice of his wife, and he taught the importance of communication, respect, and how to give effective reprimands without hurting. Reprimands delivered wisely and lovingly will be more easily accepted, and can improve household relationships for the better. This is an important lesson in building a harmonious household that is approved by Allah SWT .

4. Conclusion

From the discussion that has been explained, it can be concluded that the household life of the Prophet Muhammad SAW with his wives is the main example in building a harmonious and happy family. With a personality full of affection, a fair attitude, and wisdom, he was able to create a peaceful household atmosphere even in conditions that were not always easy. In dealing with various family problems, the Prophet SAW did not prioritize emotions, but chose the path of affection, giving time to calm the atmosphere, giving advice gently, and reprimanding wisely and lovingly. His attitude shows that building a household that is approved by Allah does not only rely on rules, but also on exemplary morals in behaving and communicating. The example of the Prophet Muhammad SAW in treating his wives with gentleness, love, patience, and responsibility provides important guidance for Muslim families in forming a harmonious household that reflects the values of *sakinah*, *mawaddah*, and *rahmah*.

For future research, it is important to deepen the study of the husband's role in the Islamic perspective by examining how the values and practices exemplified by the Prophet Muhammad SAW are implemented in contemporary Muslim family life.

Further studies can explore this issue through interdisciplinary approaches by integrating Islamic teachings with perspectives from family psychology, sociology, and communication studies to gain a more comprehensive understanding of marital harmony. In addition, empirical research involving interviews, observations, or case studies in Muslim communities could provide deeper insights into how husbands interpret and practice the Sunnah in daily household interactions. Such studies are expected to enrich academic discussions in Islamic family studies and contribute to developing practical guidance for strengthening harmonious Muslim families in modern society.

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