

The Romance of the Prophet Muhammad as a Model of *Sakīnah* Family: A Thematic Study of Hadiths on Household Life

Abd. Bashir Fatmal, UIN Alauddin Indonesia

La Ode Ismail Ahmad, UIN Alauddin Indonesia

Abdul Rahman Sakka, UIN Alauddin Indonesia

Radhie Munadi, UIN Alauddin Indonesia

Correspondence email: abdbashirfatmal@gmail.com

Abstract

The family institution holds a vital position in shaping emotional stability and spiritual maturity in Islam. Amid the rising divorce rates and weakening household harmony in modern society, this study seeks to revitalize the Sunnah of the Prophet Muhammad saw as a model for building *sakīnah* (tranquil), *mawaddah* (loving), and *rahmah* (compassionate) families. This article aims to explore the romantic aspects of the Prophet's domestic life, analyze the authenticity of related hadiths, and extract values relevant to Muslim family life today. Using a qualitative thematic approach (*maudhū'ī*), the researcher conducted *takhrij* and analysis of 128 authentic hadiths from the *Kutub al-Tis'ah* collections. The hadiths are classified into five romantic themes: sleeping under the same blanket, sharing food and drink, resting on the wife's lap, bathing together, and assisting in household chores. Sanad and *matan* criticism affirmed the hadiths' validity, ensuring their credibility as references. The study found that the Prophet's romantic behaviors were not merely affectionate gestures but strategic means to nurture emotional well-being, prevent conflicts, and foster marital resilience. These values counter the individualistic culture of modern times and reaffirm Islam's emphasis on affection as an act of worship. The study concludes that revitalizing the Prophet's romantic Sunnah offers a practical and spiritual foundation for strengthening modern Muslim families.

Keywords: *Romance, Sakīnah Family, Thematic Hadith, Emotional Education, Islamic Households*

Introduction

The family is the most basic social unit in the life of every individual. As the first place, the family plays an important role in developing human values and character-building education from an early age.¹ In the Islamic view, the family is not just a social bond, but also an institution that facilitates the development of faith, morals, and social responsibility, embracing the wholeness and spiritual well-being of each member.² The ideal goal of every Muslim family is the realization of a *sakīnah* family, described as a household filled with tranquility, love, and mercy, which becomes a harmonious foundation for building a prosperous society³.

Within the framework of Islamic thought, the position of the family even goes beyond a mere collection of individuals; it becomes a unit of faith development (*ta'dīb al-dīn*), morals (*ta'dīb al-akhlāq*), and social responsibility (*ta'dīb al-ijtimā'īyy*).⁴ The Qur'an emphasizes that the family is the initial foundation for the formation of a pious and noble generation, while the Prophet's sunnah provides practical guidance in maintaining household harmony through example⁵. Through a planned learning mechanism—such as providing good examples, effective communication, habituation of joint worship, and a fair discipline mechanism - the Islamic family is expected to be able to answer moral and social challenges in the modern era.

The concept of a *sakīnah* family comes as the pinnacle of Muslim household ideals, where *sakīnah* (tranquility), *mawaddah* (love), and *rahmah* (compassion) become three mutually reinforcing aspects. Household tranquility is obtained when each family member feels psychologically safe, filled with trust, and free from

¹ Milan Valeh Hasanova, "The Role Of Family In Development Of Child," *Scientific Bulletin* 1 (2022): 83–90, [https://journal.wcu.edu.az/uploads/files/10/Hesenova M.pdf](https://journal.wcu.edu.az/uploads/files/10/Hesenova%20M.pdf).

² Koko Komarudin, "The Essence Of The Islamic Family," *Al-IHKAM Jurnal Hukum Keluarga Jurusan Ahwal al-Syakhshiyah Fakultas Syariah IAIN Mataram* 12, no. 2 (December 25, 2020): 125–134, <https://journal.uinmataram.ac.id/index.php/alihkam/article/view/3049>.

³ Muklisin Muklisin, "The Kafaah Concept Of The Sakinah Family In Muslim Generation Based On Islamic Law," *Jurnal Pembaharuan Hukum* 10, no. 1 (April 24, 2023): 148, <https://jurnal.unissula.ac.id/index.php/PH/article/view/31487>.

⁴ Ira Suryani et al., "Family Moral Education in Preparing for Life in an Islamic Society," *EDUKASI: Jurnal Pendidikan Islam (e-Journal)* 11, no. 1 (February 25, 2023): 125–141, <https://ejournal.staim-tulungagung.ac.id/index.php/edukasi/article/view/375>.

⁵ Rosmita Rosmita, Fatimah Sahrah, and Nasaruddin Nasaruddin, "Konsep Keluarga Sakinah Dalam Al-Qur'an Dan Implementasinya Dalam Kehidupan Rumah Tangga," *BUSTANUL FUQAHA: Jurnal Bidang Hukum Islam* 3, no. 1 (April 5, 2022): 68–80, <https://journal.stiba.ac.id/index.php/bustanul/article/view/523>.

excessive emotional tension. Love is realized through mutual respect, prioritizing common interests, and maintaining togetherness in joy and sorrow. While *rahmah* reflects a gentle and sympathetic emotional dimension-something that can be actualized, for example, through attention to the physical and psychological needs of spouses and children ⁶.

However, the reality of Muslim home life in this modern era shows increasingly apparent vulnerability due to various multidimensional challenges.⁷ The increasing trend in divorce rates reflects a systemic failure in maintaining a *sakinah* household bond. In 2023, the Central Bureau of Statistics (BPS) recorded 463,654 divorce cases in Indonesia, a decrease of 10.2% compared to 516,344 cases in the previous year. Historical trends show fluctuations in divorce rates: 408,202 cases in 2018, increased to 439,002 in 2019, declined sharply to 291,667 in 2020 due to the pandemic, then rose again to 447,743 in 2021 and peaked in 2022.⁸

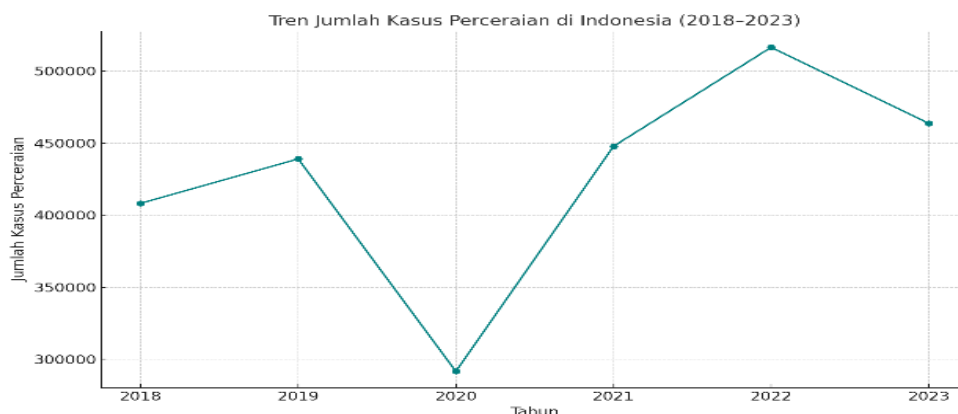


Figure: Historical trends show fluctuations

Most divorce cases occur on the island of Java. West Java ranks highest with 102,280 cases (22.06% of the national total), followed by East Java (88,213) and

⁶ Anist Suryani and Kadi Kadi, "Konsep Sakinah Mawaddah Wa Rahmah Menurut M. Quraish Shihab Dan Relevansinya Terhadap Pendidikan Anak Dalam Keluarga," *MA'ALIM: Jurnal Pendidikan Islam* 1, no. 01 (July 1, 2020), <http://jurnal.iainponorogo.ac.id/index.php/maalim/article/view/2189>.

⁷ Najih Abqori and Elisa Mukaromah Rizqi, "Implikasi Wanita Karir Terhadap Keharmonisan Rumah Tangga Perspektif Hukum Islam," *An-Nawa: Jurnal Studi Islam* 6, no. 2 (December 31, 2024): 281–293, <https://jurnal.staiannawawi.com/index.php/annawa/article/view/1196>.

⁸ Badan Pusat Statistik, "Statistik Indonesia 2024" (Jakarta: BPS, 2024), 234.

Central Java (76,367). In West Java, the three regions with the highest divorce rates are Indramayu (8,827), Bandung (7,683), and Bogor (7,376).⁹

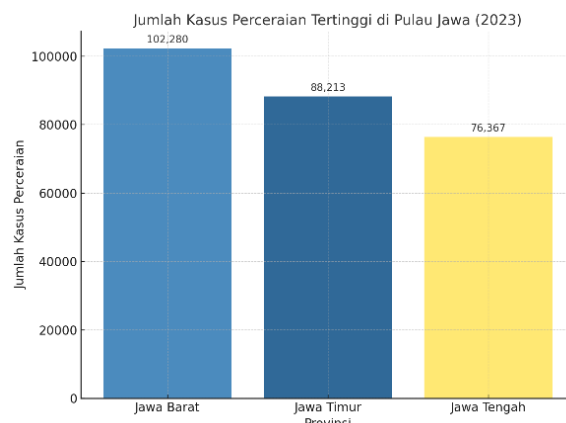


Figure: divorce cases occur on the island of Java

The main causes of divorce include prolonged arguments, domestic violence, and economic pressure.¹⁰ Research also shows that infidelity, income disparity and early marriage contribute to the deterioration of households.¹¹

In addition, harmonious communication between husband and wife, which is the main foundation of family resilience, is now often eroded by the dynamic demands of work, individualistic digital culture, and fast-paced urban lifestyles.¹² Face-to-face interactions are increasingly replaced by text messages and social media, so the depth of emotional and spiritual discourse tends to be reduced. As a result, small misunderstandings often lead to prolonged conflicts, while family deliberation mechanisms, which are highly emphasized in the Islamic tradition, are rarely

⁹ Cindy Mutia Annur, "Jawa Barat, Provinsi Dengan Kasus Perceraian Tertinggi Pada 2023," *Databoks*, last modified 2024, accessed April 18, 2025, <https://databoks.katadata.co.id/demografi/statistik/c0365789135cc3e/jawa-barat-provinsi-dengan-kasus-perceraian-tertinggi-pada-2023>.

¹⁰ Kementerian Agama Republik Indonesia, "Ketahanan Keluarga Menuju Indonesia Emas 2045," *Kemenag.Go.Id*, last modified 2024, accessed April 18, 2025, <https://kemenag.go.id/kolom/ketahanan-keluarga-menuju-indonesia-emas-2045-rnF9T>.

¹¹ Reski Yulina Widiastuti, "Dampak Perceraian Pada Perkembangan Sosial Dan Emosional Anak Usia 5-6 Tahun," *Jurnal PG-PAUD Trunojoyo* 2, no. 2 (2015): 76-149.

¹² Figur Ronggo Wassalim, Muchamad Coirun Nizar, and Muna Yastuti Madrah, "Examining Prisoners' Family Resilience," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, no. 1 (June 30, 2021): 514, <https://jurnal.ar-raniry.ac.id/index.php/samarah/article/view/9143>.

actualized consistently. Without effective communication, efforts to reconcile disputes often fail before they even begin.

Therefore, the Prophet Muhammad, as an *uswah ḥasanah* (good example) for all mankind, not only displayed exemplary behavior in the dimension of ritual worship and vertical relations to Allah, but also provided concrete examples in the dimension of *mu'āmalah* and social interactions, including in fostering and maintaining domestic life.¹³ His example in the context of family relations is reflected in various traditions that immortalize his attitudes, words, and actions towards his wives. These traditions not only record the daily events of the Prophet's life with his family but also hold noble values that are relevant in building emotional, psychological, and spiritual relationships in Muslim families.

The Prophet's attention to the emotional needs of his wives, his sensitivity in understanding the dynamics of his spouse's feelings, and his wisdom in resolving household conflicts wisely are rich sources of inspiration for scientific study.¹⁴ Unfortunately, studies of the traditions that highlight the Prophet's humanity and gentleness in the household still tend to be fragmentary and limited to formal normative aspects, such as the rights and obligations of husband and wife. This approach is certainly not enough to explore the depth and breadth of the Prophet's sunnah in forming a *sakīnah* family.

Research on the figure of the Prophet Muhammad as a role model in domestic life and the formation of a *sakīnah* family has been carried out by many academics, especially in the study of hadith and Islamic education. Pahutar (2020) in *Marriage Advice in Hadith Perspective* emphasizes the importance of the Prophet's advice as a guide to building a harmonious family.¹⁵ Nurhadi (2019), in *Family Education* in the

¹³ Tubagus Chaeru Nugraha, Rosaria Mita Amalia, and Nani Darmayanti, "Sustainability Of Family Harmony Through Literacy Of Prophet Muhammad Family Model," in *Proceedings of the Achieving and Sustaining SDGs 2018 Conference: Harnessing the Power of Frontier Technology to Achieve the Sustainable Development Goals (ASSDG 2018)* (Paris, France: Atlantis Press, 2019), <https://www.atlantis-press.com/article/55912852>.

¹⁴ Bidayatul Hidayah, Amarina Ashar Ariyanto, and Sugeng Hariyadi, "Apakah Emotional Intelligence Dipengaruhi Gender?: Analisis Perbedaan Kecerdasan Emosi Kaitannya Dengan Manajemen Konflik Suami-Isteri Dalam Masa Kritis Perkawinan," *Jurnal Psikologi Udayana* 7, no. 2 (October 31, 2020): 43, <https://ojs.unud.ac.id/index.php/psikologi/article/view/59003>.

¹⁵ Agus Anwar Pahutar, "NASEHAT PERNIKAHAN DALAM PERSPEKTIF HADIS," *FORUM PAEDAGOGIK* 11, no. 1 (June 2, 2020): 12-30, <http://jurnal.iain-padangsidempuan.ac.id/index.php/JP/article/view/2598>.

Perspective of the Hadith of the Prophet Muhammad, highlighted the role of the head of the family as exemplified by the Prophet through the hadith.¹⁶ Pribadi et al. (2023) specifically raised the figure of the Prophet as a loving and responsible head of the household, which is relevant to the theme of romance.¹⁷ Meanwhile, Saepudin et al. (2022) emphasize the importance of premarital education based on the Qur'an and hadith as the foundation of a *sakīnah* family.¹⁸

Thus, these studies show that the Prophet's example in domestic life has been widely researched from various perspectives, but not many have specifically highlighted the aspect of his romanticism in the context of thematic hadith-reports describing emotional and psychological relationships with his wives. Therefore, this study comes as part of a scientific contribution to the development of thematic hadith studies (*maudhū'ī*), with a special focus on social issues related to domestic life. So far, thematic hadith studies tend to dominantly explore themes such as ritual worship, general ethics, and eschatological issues, while aspects of domestic life, which received great attention from the Prophet throughout his life, have not received an adequate portion of study, both methodologically and applicative.

With this background, this research is directed to answer the scientific as well as practical needs, namely how the Sunnah of the Prophet Muhammad recorded in the sahih traditions can be used as the main guideline in forming, managing, and maintaining a *sakīnah* family. The focus of this study is to identify, classify, and analyze the traditions related to the Prophet's household life using a thematic approach (*maudhū'ī*). Through this approach, it is expected to formulate basic values that are not only theoretical, but also applicable and contextual for Muslim families in the modern era. Based on this direction, this research formulates three main problems, namely the forms of the Prophet's romanticism in domestic life as recorded

¹⁶ Nurhadi Nurhadi, "PENDIDIKAN KELUARGA PERSPEKTIF HADIS NABI MUHAMMAD SAW," *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 24, no. 1 (June 2, 2019): 1-34, <http://ejournal.uinsaizu.ac.id/index.php/insania/article/view/2696>.

¹⁷ Syofiah Pribadi, Ajid Thohir, and Ajid Hakim, "Rasulullah SAW Sebagai Kepala Rumah Tangga," *JIMAD: Jurnal Ilmiah Multidisiplin* 1, no. 1 (September 28, 2023): 38-54, <https://jurnal.agdosi.com/index.php/JIMAD/article/view/158>.

¹⁸ Saepudin Saepudin, Miftahudin Miftahudin, and Hanafi Hanafi, "PENDIDIKAN PRA NIKAH UNTUK MEWUJUDKAN RUMAH TANGGA SAKINAH, MAWADDAH, DAN RAHMAH PERSPEKTIF AL-QUR'AN DAN AL-HADITS," *Jurnal Ilmiah Pendidikan dan Keislaman* 2, no. 1 (April 30, 2022): 1-10, <https://jipkis.stai-dq.org/index.php/home/article/view/18>.

in the sahih traditions; the quality of the traditions in terms of *sanad* and *matan*; and the relevance of the Prophet's romantic values in efforts to form and strengthen a *sakīnah* family amid the dynamics of modern life.

This research uses a qualitative method with a thematic study approach (*maudhū'ī*) of the traditions related to the household life of the Prophet Muhammad PBUH. The data collection process was conducted through identification and *takhrij* of 128 sahih traditions scattered in the main books of hadith, especially Kutub al-Tis'ah. The hadiths were classified based on romantic themes in household relationships, such as sleeping under the same blanket, eating and drinking from the same place, sleeping on one's wife's lap, bathing together, and helping with housework. The hadith search was conducted with the help of digital tools such as HadithSoft, Maktabah Syamilah, and al-Jami' al-Kutub al-Tis'ah. Furthermore, *sanad* and *matan* criticism were conducted to ensure the validity of the analyzed hadith. Data analysis is done descriptively-analytically to explore the values of the Prophet's romanticism and its relevance in the formation of a *sakīnah* family in the modern era. This methodology aims not only to find the affective dimension in the Prophet's sunnah, but also to articulate these values in an applicable manner in the context of today's Muslim families.

Therefore, through a thematic approach to the sahih traditions, this study seeks to uncover and formulate the romantic values of the Prophet Muhammad (peace be upon him) in domestic life as an ideal model of a *sakīnah* family that is relevant and applicable during the challenges of modern life.

Results and Discussion

In this section, the researcher identifies and classifies several traditions of the Prophet Muhammad (peace be upon him) related to the romanticism in his domestic life, especially in creating harmonious relationships with his wives. This identification becomes the basis for understanding the Prophet's sunnah in fostering a *sakīnah* household and becomes an inspiration in the context of Muslim family life today. Here are some of the themes that describe the Prophet's attitudes and actions towards his wives, which reflect the basic principles of a *sakīnah* family: sleeping in one blanket

with his wife, eating and drinking from the same glass, sleeping on his wife's lap, bathing with his wife, and helping with household chores.

The theme of the hadith above illustrates how the Prophet treated his wives with love, tenderness, and compassion. His actions are not only a form of affection, but also a practical education to Muslims on the importance of maintaining harmony and warmth in the household.

Takhrij al-hadith

These hadith tracking steps are known as *takhrij al-hadith*, which is the process of tracking the existence of a hadith in the source books. In conducting the hadith search, the researcher used the applications namely *HadithSoft* and al-Jami' al-Kutub al-Tis'ah and *Maktabah Syamilah*, which were only limited to nine books (*kutub al-Tis'ah*).

- a. *Takhrij al-hadith* is about sleeping under the same blanket with one's wife.

Hadith Editorial

بَيْنَا أَنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُضْطَجِعَةً فِي خِمِيصَةٍ، إِذْ حَضْتُ فَأَنْسَلْتُ فَأَخَذْتُ ثِيَابَ حَيْضَتِي. قَالَ: أَنْفَسْتَ؟
“قُلْتُ: نَعَمْ. فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الْخِمِيلَةِ

The Prophet (peace be upon him) and I were lying under a blanket, and I had menstrual bleeding, so I went away quietly, carrying a cloth with my menstrual blood on it. He asked: Are you menstruating? I answered: Yes. He then called me, so I lay down with him in a thick cloth.

The results of this study indicate that there are 14 traditions that discuss the sunnah of sleeping in one blanket with one's wife. The details of the narration are as follows; 4 traditions narrated by Imam Bukhari with respective tradition numbers (298, 322, 323 and 1929), 1 tradition narrated by Imam Muslim with tradition number (296), 2 traditions narrated by Nasa'i with respective tradition numbers (283 and 371), 1 tradition narrated by Ibn Majah with tradition number (637), 2 traditions narrated by Darimi with tradition numbers (1084 and 1085) and 4 traditions narrated by Ahmad ibn Hanbal with tradition numbers (26525, 26566, 26703 and 26743) respectively.

b. *Takhrīj al-ḥadīth* about eating and drinking from the same place.

Hadith Editorial

كُنْتُ أَشْرَبُ وَأَنَا حَائِضٌ، ثُمَّ أُنَاوِلُهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَضَعُ فَاؤُهُ عَلَى مَوْضِعِ يَدِي، فَيَشْرَبُ، وَأَتَعَرِّقُ الْعَرَقَ وَأَنَا حَائِضٌ،
ثُمَّ أُنَاوِلُهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَضَعُ فَاؤُهُ عَلَى مَوْضِعِ يَدِي

I drank when I was menstruating, then I gave it to the Prophet (peace be upon him) and he put his mouth where mine was.

The results of this study show that there are 20 traditions that discuss eating and drinking from the same place. The details of the narration are as follows; 1 tradition narrated by Imam Muslim with the tradition number (300), 1 tradition narrated by Abu Dawud with the tradition number (259), 10 traditions narrated by Nasai with the respective tradition numbers (70, 279, 280, 281, 282, 341, 377, 378, 379 and 380), 1 tradition narrated by Ibn Majah with the tradition number (643), 1 tradition narrated by Darimi with the respective tradition number (1101), and 6 traditions narrated by Ahmad ibn Hanbal with the respective tradition numbers (24328, 24350, 24954, 25594, 25765 and 25792).

c. *Takhrīj al-ḥadīth* about leaning on one's wife's lap while reciting the Qur'an

Hadith Editorial

كَانَ يَتَكَيُّ فِي حَجْرِي وَأَنَا حَائِضٌ ثُمَّ يَقْرَأُ الْقُرْآنَ

The Prophet (peace be upon him) leaned on my lap reading the Qur'an, even though I was menstruating at the time.

The results of this study show that there are 17 traditions that discuss sleeping on the lap of the wife. The details of the narration are as follows; 3 traditions narrated by Imam Bukhari with the respective tradition numbers (296, 297 and 7549), 1 tradition narrated by Imam Muslim with the tradition number (301), 1 tradition narrated by Abu Dawud with the tradition number (260), 2 traditions narrated by Nasai with tradition numbers (274 and 381), 1 tradition narrated by Ibn Majah with tradition number (634) and 9 traditions narrated by Imam Ahmad with tradition numbers (24397, 24435, 24862, 25030, 25153, 25246, 25573, 25683 and 26221) respectively.

d. *Takhrij al-hadith* on taking a bath with one's wife

Hadith Editorial

كُنْتُ أَعْتَسِلُ أَنَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ مِنْ قَدَحٍ يُقَالُ لَهُ الْفَرْقُ

I once took a bath with the Prophet (peace and blessings of Allah be upon him) from a bucket made of pottery called al-Faraq.

The results of this study show that there are 70 traditions that discuss bathing with one's wife. The details of the narration are as follows; 7 traditions were narrated by Imam Bukhari with respective tradition numbers (250, 261, 263, 272, 299, 5955 and 7339), 6 traditions were narrated by Imam Muslim with respective tradition numbers (319, 321, 321, 321, 321 and 331), 2 traditions narrated by Abu Dawud with respective tradition numbers (77 and 98), 1 tradition narrated by Tirmizi with tradition number (1755), 15 traditions narrated by Nasai with respective tradition numbers (72, 228, 231, 232, 233, 234, 235, 239, 344, 410, 411, 412, 413, 414 and 416), 2 traditions narrated by Ibn Majah with respective tradition numbers (376 and 604), 2 traditions narrated by Darimi with respective tradition numbers (776 and 777), and 35 traditions narrated by Ahmad ibn Hanbal with respective tradition numbers (24014, 24089, 24160, 24349, 24599, 24719, 24723, 24866, 24915, 24953, 24978, 24991, 25235, 25277, 25353, 25369, 25380, 25381, 25387, 25389, 25394, 25405, 25563, 25583, 25593, 25608, 25609, 25634, 25764, 25925, 25941, 25981, 26177, 26288 and 26405).

e. *Takhrij al-hadith* about helping with household chores

Hadith Editorial

سَأَلْتُ عَائِشَةَ مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ: كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ - تَعْنِي خِدْمَةَ أَهْلِهِ - فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ

I once asked 'A'ishah about what the Prophet did when he was at home. 'Aisha replied: "He always helped his family, if the time for prayer came then he went out to perform it.

The results of this study show that there are 7 traditions that discuss helping with household chores. The details of the narration are as follows; 3 traditions

narrated by Imam Bukhari with the respective tradition numbers (676, 5363 and 6039), 1 tradition narrated by Tirmidhi with the tradition number (2489), 3 traditions narrated by Ahmad bin Hanbal with the respective tradition numbers (24226, 24948 and 25710).

By conducting a hadith search with the help of HadithSoft, al-Jami' al-Kutub al-Tis'ah, and Maktabah Syamilah applications, it has been possible to collect several traditions that describe the various behaviors and habits of the Prophet Muhammad (peace be upon him) in building a harmonious household. in fostering a harmonious, loving household based on Islamic moral values. The total number of traditions found on these themes is 128, which are scattered in various books of hadith such as Sahih Bukhari, Muslim, Sunan Abu Dawud, Tirmizi, Nasai, Ibn Majah, Musnad Ahmad, and Sunan Darimi.

The quality of the Hadith about the Prophet's Sunnah in the frame of a *Sakīnah* family

After the *takhrīj al- ḥadīth* process, the author continues the research by conducting *sanad* criticism (*naqd al-sanad*) and *matan* criticism (*naqd al-matn*) to assess the validity of the hadith. This step aims to sort out the valid reports from the weak ones in terms of *sanad*, *matan*, or both-especially if there are conflicting reports.¹⁹ This separation is important so that the interpretation of the traditions about the Prophet's sunnah in building a *sakīnah* family remains relevant and does not lead to confusion.

In determining the quality of a hadith, most scholars refer to the definition of authentic hadith formulated by Ibn al-Salah. The definition is used as the basic requirement for declaring whether a tradition can be declared authentic.²⁰ The definition reads as follows:

الْحَدِيثُ الصَّحِيحُ: فَهُوَ الْحَدِيثُ الْمُسْنَدُ الَّذِي يَتَّصِلُ إِسْنَادُهُ بِنَقْلِ الْعَدْلِ الضَّابِطِ عَنِ الْعَدْلِ الضَّابِطِ إِلَى مُنْتَهَاهُ، وَلَا يَكُونُ شَاذًّا وَلَا مُعَلَّلًا.

¹⁹ Rizkiyatul Imtyas, "Metode Kritik Sanad Dan Matan," *Ushuluna: Jurnal Ilmu Ushuluddin* 1, no. 1 (2020): 18-32.

²⁰ Jumal Ahmad, "Hadis Dan Ilmu Hadis Dalam Perspektif Ahlussunah Dan Syiah," *Hadis dan Ilmu Hadis Dalam Perspektif Ahlussunah dan Syiah* 6, no. November (2018): 1-23, <http://journal.uinjkt.ac.id/index.php/journal-of-quran-and-hadith/article/view/13389>.

Since the traditions collected through the *takhrīj al- ḥadīth* process are all sourced from the *Shahīḥayn*, which is a book by Imam al-Bukhari and Imam Muslim, scholars agree that *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* are the two most authentic books of hadith after the Qur'an. This view is reinforced by the studies of *late* scholars, such as Ibn al-Salah, who formulated the rules of hadith validity based on an in-depth study of these two books. These rules were then followed and developed by other scholars, such as al-Nawawi, Ibn Kathir, Ibn Hajar al-'Asqalani, and Jalal al-Din al-Suyuti.²¹

Based on the rules formulated by the *muta'akhhirīn* scholars and then followed and developed by the *mutaqaddimīn* scholars, it is concluded that the traditions themed on the romance of the Prophet in forming a *sakīnah* family that have been identified and classified are valid and acceptable as *proof*. In other words, these traditions have strong authority and are worthy of being used as a basis for decision-making regarding religious issues, especially in the formation of a harmonious Islamic family with worship value.

Romance in Islamic Perspective

Romance in an Islamic perspective is not just an expression of love that is oriented towards physical or emotional aspects, but as a spiritual form of affection based on divine and moral values.²² In Islam, romance is interpreted as an expression of affection (*rahmah*) and deep love (*mawaddah*) based on the intention of worship, the goal of blessing, and the orientation of building a harmonious and lasting home life. Love in Islam is not understood as a mere desire or momentary emotional attachment, but as a force that gives birth to responsibility, protection, sacrifice, and a long-term commitment to make each other happy within the framework of sharia.²³ This concept is recorded in the words of Allah swt. in Surah Ar-Rum verse 21, that among the signs of His power is the creation of life partners so that humans feel at

²¹ Marzuki Marzuki, "Kritik Terhadap Kitab Shahih Al-Bukhari Dan Shahih Muslim," *Humanika* 6, no. 1 (March 1, 2006), <https://journal.uny.ac.id/index.php/humanika/article/view/3809>.

²² Syamsul Rijal, "Consuming and Disputing Aisha Song: The Quest for Pleasure and Islamic Romance in Contemporary Indonesia," *Indonesian Journal of Islam and Muslim Societies* 12, no. 1 (June 4, 2022): 1–29, <https://ijims.iainsalatiga.ac.id/index.php/ijims/article/view/4750>.

²³ Ismatul Izzah, "Kebahagiaan Pada Pasangan Suami Istri Dengan Usia Pernikahan Di Atas 50 Tahun," *Jurnal Psikologi Integratif* 7, no. 1 (2019): 62–76.

ease, and He makes between them a sense of love (*mawaddah*) and affection (*rahmah*).²⁴

The Prophet Muhammad (peace be upon him) became a figure in representing romance in real terms in married life. He was not only a spiritual and political leader, but also a very gentle, caring and romantic husband towards his wives. This kind of romance is rooted in faith and is a tangible form of *ihsān* in interaction, which is intended not for momentary pleasure, but to strengthen the inner and outer relationship between two people united by a sacred covenant called marriage. In this framework, Islamic romance is inseparable from the values of responsibility, mutual respect, and maintaining the honor of the partner.²⁵ Not just compliments or gifts, but also the willingness to listen to the partner's complaints, understand his inner needs, give a hug in fatigue, and be present as a shelter when the world feels pressing.²⁶ Even a sincere smile, a quiet prayer, and a simple joke can be a form of romance that refreshes the emotional and spiritual bonds in the household. Such values are especially important in the context of modern life, where economic pressures, work routines, and social challenges can erode the tenderness of husband-and-wife relationships. Therefore, romance in Islam is a necessity that should not be ignored, as it serves as an emotional reinforcement, a softener of the heart, and a bridge to mutual understanding in the face of differences.

Moreover, romance framed in the values of *rahmah* and *mawaddah* will form a household that is not only structurally stable, but also psychologically healthy. Children who grow up in a warm and loving family will more easily develop empathy, self-confidence, and positive values in their social relationships. Islamic romance, therefore, has broad implications not only in the private sphere of married couples, but also in the formation of a moral and loving generation.²⁷ It is very important for

²⁴ Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahannya* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019).

²⁵ Fahmi, Jailani, and Hayati, "PEMBENTUKAN KELUARGA ISLAMI; ANALISIS TANGGUNG JAWAB PASANGAN SUAMI ISTRI DI KECAMATAN NISAM KABUPATEN ACEH UTARA," *Jurnal Ilmu Sosial dan Ilmu Politik Malikussaleh (JSPM)* 5, no. 1 (2024): 224–233.

²⁶ Ibid.

²⁷ Qurrota A'yun and Moordiningsih, "DUKUNGAN KELUARGA DALAM MEMPENGARUHI PERILAKU EMPATI PADA ANAK : TINJAUAN PSIKOLOGI ISLAM DAN INDIGENOUS Qurrota A ' Yun Dan Moordiningsih Fakultas Psikologi Universitas Muhammadiyah Surakarta Keluarga Merupakan

every Muslim couple to continue to nurture romance through good communication, polite interaction, and gentle treatment, as taught by the Prophet Muhammad PBUH in his daily life. Romance does not always have to be manifested in large or luxurious forms; it is precisely in small things done with sincerity that the value of love and affection can be maintained and flourish.

Islam not only allows the expression of love and affection but encourages it as part of worship and the manifestation of faith in real life. Therefore, revitalizing the values of Islamic romance is an urgency that cannot be separated from efforts to strengthen the institution of the Muslim family during increasingly complex challenges. When married couples understand and practice romance according to Islamic values, they will not only love each other as individuals but will also draw closer to Allah swt. and build a family that becomes a field of reward and a path to heaven. This is true romance: a love that not only brings happiness to this world but also leads to eternal salvation and happiness in the hereafter.

Prophet Muhammad As a Model of Romance in the Household

Prophet Muhammad was the ultimate role model in all aspects of life, including in the most intimate and personal matters, namely domestic life.²⁸ In his relationship with his wives, he showed a very mature, gentle and loving emotional and psychological portrait. He was not only a husband in a structural sense, but also a friend, a good listener, and a spiritual leader in the family. His every interaction with his wives was full of deep emotional values, reflecting a balance between noble morals and high emotional intelligence. His gentleness can be seen in how he treated his wives with respect, never speaking harshly, even when there were differences of opinion or mistakes.²⁹ He understood that every human being, including spouses, has emotional needs that must be met with empathy and love. In the household, the Prophet built a calm, dialogic, and open atmosphere, where each wife felt valued and loved.

Kelompok Terkecil Dari Masyarakat Yang Memi,” in *Prosiding Seminar Nasional Psikologi (SEMPSI) 2013* (Semarang: Universitas Islam Sultan Agung Semarang, 2013), 16–20.

²⁸ Pribadi, Thohir, and Hakim, “Rasulullah SAW Sebagai Kepala Rumah Tangga.”

²⁹ Man Hung et al., “Assessing Spousal Support and Health in an Aging Population: Support and Strain amidst Changing Social Dynamics,” *Social Work in Health Care* 58, no. 4 (April 21, 2019): 345–367, <https://www.tandfonline.com/doi/full/10.1080/00981389.2019.1569577>.

One very prominent aspect of the Prophet's romanticism was his ability to use subtle love languages, good humor, and verbal expressions that reinforced a sense of security and happiness in his spouse. He called Aisha RA with the spoiled nickname "Humaira", an expression that was not only romantic, but also emotionally touching.³⁰ Even in simple moments of togetherness, such as eating together, he showed a deep touch of love, such as feeding food from his own mouth or drinking from the same place. The Prophet's humor was also an important part of his household relationships. He joked without hurting, laughed with his wife, and created happy moments that strengthened the bond.³¹ These things show that in Islam, romance is not something that is taboo or excessive, but rather part of the beauty of manners in marriage.

The romance modeled by the Prophet reflects noble morals, not just a momentary emotional expression. Every form of attention, caress of love, and praise he gave reflected a spiritual commitment to make his spouse happy as a form of worship to Allah swt. When he helps with housework, washing clothes, or sewing his own clothes, it is not because of his wife's inability, but as a form of concern and humility.³² This is the true character of a husband who understands that responsibilities in the household are not only financial, but also emotional and spiritual. The Prophet's romance is a clear example of how love is built on the foundation of faith and kindness. It is not just a matter of beautiful words, but also concrete actions that touch the soul, strengthen relationships, and invite blessings in the household ³³.

In the Islamic perspective, romantic relationships in marriage are not just a personal matter, but a form of manners and responsibilities that have social and spiritual dimensions. A husband who emulates the Prophet not only loves his wife as an individual but also respects her as a trust from Allah. He is present in joy and

³⁰ Arif Friyadi Friyadi, "The Romanticism of the Messenger of Allah in the Perspective of the Hadith of the History of Sayyidah 'Aisyah Ra," *AQWAL Journal of Qur'an and Hadis Studies* 3, no. 2 (December 21, 2022): 109-123, <https://ejournal.uingusdur.ac.id/index.php/AQWAL/article/view/4228>.

³¹ Pribadi, Thohir, and Hakim, "Rasulullah SAW Sebagai Kepala Rumah Tangga."

³² Friyadi, "The Romanticism of the Messenger of Allah in the Perspective of the Hadith of the History of Sayyidah 'Aisyah Ra."

³³ Mariyatul Norhidayati Rahmah, S.Ag., M.S, "Romantika Rumah Tangga Rasulullah SAW," *Al-Hiwar: Jurnal Ilmu dan Teknik Dakwah* 3, no. 5 (April 20, 2017), <http://jurnal.uin-antasari.ac.id/index.php/alhiwar/article/view/1197>.

sorrow, becomes a shelter when emotional storms come, and always maintains the honor and feelings of his spouse.³⁴ Such love does not grow overnight, but is nurtured through togetherness, honest communication, and sincerity to understand each other. This kind of relationship not only fosters love but also shapes character and role models in the family. Children who grow up in a loving environment will more easily develop empathy, responsibility, and peace of mind, which in turn become the next generation that is emotionally and spiritually healthy.³⁵

More than that, romance in the household is also a means of spiritualizing the relationship between husband and wife. Islam teaches that every action that is intended for good, including loving your spouse, is worship. The Prophet Muhammad showed that in a husband-wife relationship, there is great room to grow together in faith. When love is framed by the intention to draw closer to Allah, then every smile, hug, or even pleasant word can become a field of reward. Romance based on faith is not only pleasant, but also soothing, because it is born from pure intentions and noble goals.³⁶ In this context, emulating the Prophet becomes very relevant, especially in the modern era, which often distances household relationships from spiritual values. By revitalizing his sunnah in domestic life, Muslims not only maintain the happiness of their spouses, but also revive prophetic values that can turn the house into a small paradise filled with love, *sakīnah*, *mawaddah*, and *rahmah*.

Romance as a Strategy to Prevent Conflict and Divorce

Romance in domestic life, reflected through affectionate gestures, small gestures of attention, and positive emotional interactions, is not just an added entertainment, but a critical foundation that determines the durability and quality of the relationship. Decades of social psychology research and longitudinal studies show

³⁴ Cristy Winata, "The Foundation Of A Sakinah Family: Family Counseling," *Journal of Therapia* 1, no. 1 (April 3, 2024), <https://nawalaeducation.com/index.php/JOT/article/view/189>.

³⁵ Abd. Bashir Fatmal et al., "Membedah Hadis Ipar Adalah Maut," *El Nubuwwah: Jurnal Studi Hadis* 2, no. 2 (December 31, 2024): 185–208, <https://ejournal.iainmadura.ac.id/index.php/elnuwwah/article/view/15083>.

³⁶ Ifham Choli, Etika Nailur Rahma, and Neneng Munajah, "MARRIAGE AND ITS LESSON FROM AN ISLAMIC PERSPECTIVE," *Al-Risalah* 15, no. 2 (June 13, 2024): 532–544, <https://jurnal.uia.ac.id/alrisalah/article/view/3830>.

that couples who consistently practice everyday romance have 60-70% higher levels of marital satisfaction than those who neglect it.³⁷

One widely used approach in couples therapy is the Gottman Method, which emphasizes the balance between positive and negative interactions in relationships. According to this theory (5:1), everyone's negative interaction needs to be balanced with at least five positive moments for the relationship to remain harmonious. If couples engage in frequent conflict without any effort to create positive experiences together, their relationship may experience ongoing emotional strain. Therefore, couples are encouraged to build romantic rituals,³⁸ Romance functions as a relationship "immune system": it builds an *emotional bank account* that holds positive moments such as quality time together, spontaneous surprise gifts, and regular open communication, compliments, shared laughter, or physical touch. Each of these positive interactions is a "deposit" that strengthens the resilience of the relationship, while conflict or emotional absence is a "withdrawal" that drains the savings. The 5:1 ratio (five positive interactions for every negative interaction) becomes the critical limit: if couples fail to maintain it, the relationship is vulnerable to collapse. This mechanism explains why couples who regularly share romantic moments, even if they are simple, are better able to dampen the escalation of conflict. They have enough emotional reserves to absorb friction without breaking trust.

However, romance is not synonymous with big gestures like lavish vacations or expensive gifts. A *Journal of Marriage and Family* study (2023) revealed that 85% of couples find simple acts - such as listening without interruption, remembering their partner's preferences, or simply smiling when they get home from work - more impactful on intimacy than incidental gestures. True romance is cumulative and consistent, built on daily rituals that affirm commitment. For example, the habit of sharing a story 15 minutes before bed without the distraction of gadgets or saying "thank you" after your partner has completed a household task, creates a rhythm of intimacy that keeps the relationship alive amidst routine. Even conflicts can become

³⁷ Shmuel Shulman et al., "Romantic Attraction and Conflict Negotiation among Late Adolescent and Early Adult Romantic Couples," *Journal of Adolescence* 31, no. 6 (December 4, 2008): 729-745, <https://onlinelibrary.wiley.com/doi/10.1016/j.adolescence.2008.02.002>.

³⁸ Cynthia Vinney, "Overview of the Gottman Method," *Verywell Mind*, last modified 2023, accessed April 19, 2025, <https://www.verywellmind.com/what-is-the-gottman-method-5191408>.

romantic terrain if managed with post-dispute “peace rituals” - such as hugging, joking, or drinking tea together to ease tension.³⁹ This ritual serves as *are set button* that stops the negative spiral. Intentional physical touch or humor activates the parasympathetic nervous system, reducing the “fight or flight” response that fuels destructive conflict.

On the other hand, the absence of romance creates an *emotional vacuum*-a vacuum where small conflicts explode into crises. Without enough emotional deposits, a simple criticism like “You forgot to take out the trash” can be perceived as a personal attack, triggering a defensive reaction: “You always blame me!” Couples are stuck in *negative sentiment override*, where every action is seen through a negative lens. Data from the Gottman Institute shows 72% of divorcing couples admit they stopped making romantic gestures at least two years before the breakup. This proves that the erosion of romance is an early alarm for relationship disintegration - earlier than financial problems or infidelity.

The biggest challenge in the modern era is the culture of instant gratification that makes romance an “emergency medicine” instead of a “daily vitamin”. Many couples only actively nurture their relationship when problems are already threatening, whereas romance is most effective when practiced proactively. It’s analogous to staying healthy: prevention is better than cure. Couples need to realize that allocating quality time, spontaneous surprises or open communication are not luxuries, but rational investments. These practices decrease the frequency of destructive conflict by 35% and increase the depth of emotional bonds that make divorce difficult.⁴⁰

Reviving the Sunnah of Romance in an Individualistic Culture

In the context of modern life, many people place more importance on independence and personal achievement.⁴¹ As a result, marital relationships often

³⁹ François Bogacz, Thierry Pun, and Olga M. Klimecki, “Improved Conflict Resolution in Romantic Couples in Mediation Compared to Negotiation,” *Humanities and Social Sciences Communications* 7, no. 1 (2020): 1–14, <http://dx.doi.org/10.1057/s41599-020-00622-8>.

⁴⁰ Vinney, “Overview of the Gottman Method.”

⁴¹ Nurhaida Situmorang, Risma Irwanti, and Gusman Lesmana, “Meningkatkan Kemandirian Individu Melalui Penerapan Jurnal Self-Management,” *JURNAL KUALITAS PENDIDIKAN* 3, no. 1 (2025): 159–166.

become cold and feel like business relationships. Emotional intimacy is replaced by work routines and an overly logical way of thinking. The value of togetherness and caring has been lost, replaced by calculating profit and loss. A culture that emphasizes individual freedom makes many people feel lonely. In this situation, the romantic attitude of the Prophet Muhammad (peace be upon him) is both an example and a solution. His romanticism is not just a religious teaching, but also a concrete form of Islamic principles that make human relationships a way to get closer to God.⁴² The Prophet taught us that love is not just about feelings, but also about actions-being present, caring, and giving affection even when we are busy.

Our individualistic culture often traps people into a confusing situation: the more one focuses on pursuing happiness through personal success, the more one feels distant from those closest to them. Husbands and wives are busy pursuing careers or meeting the standard of living seen on social media, so communication is limited to organizing schedules or dividing housework. In fact, the Prophet's sunnah provides an important lesson: intimacy in the household requires active effort - being physically, emotionally, and spiritually present.⁴³ Even though he carried great responsibilities as a prophet, the Prophet still made time to joke, listen, and share meals with tenderness. This shows that love in Islam is about continuing to give, even when we are tired or have many other things to do. The Prophet often called Aisha by the sweet nickname "Humaira" and once asked her to run a race. It was not only romantic, but also a way of saying, "You are important, I understand you." Currently, when relationships are often interrupted by busy schedules and gadgets, these small acts of affection and attention are invaluable.

Individualism often makes people selfish when things go wrong. They prefer to defend their own opinions rather than finding a solution together to maintain relationships. In fact, the Prophet Muhammad PBUH set a different example⁴⁴. For him, conflict was not an opportunity to blame each other, but an opportunity to

⁴² Fachrur Rozifaidila, "KURANGNYA KEHARMONISAN DALAM RUMAH TANGGA MENJADI PENYEBAB TINGGINYA PERCERAIAN (Studi Kasus Pengadilan Agama Kelas I A Kota Medan)," *Al-Mashlahah Jurnal Hukum Islam Dan Pranata Sosial* 10, no. 2 (2020).

⁴³ Allesandra Theresia, Erni Julianti Simanjuntak, and . Helsa, "Kontribusi Keberfungsian Keluarga Pada Kesepian Individu Menikah," *WACANA* 16, no. 1 (March 1, 2024): 75, <https://jurnal.uns.ac.id/wacana/article/view/80962>.

⁴⁴ Rahmah, S.Ag., M.S, "Romantika Rumah Tangga Rasulullah SAW."

understand each other. When Aisha was jealous, the Prophet did not get angry or retaliated. Instead, he defused the situation with a joke or a gentle gesture. This shows that domestic harmony is not judged by how often a couple fight, but by how they resolve it - by being humble, listening to each other, and having the courage to admit mistakes.

One of the biggest challenges in practicing the romantic Sunnah is the false assumption that love should always “come out of the blue” and “without effort”. Many couples get caught up in instant forms of love-like expensive gifts or lavish vacations-but forget that the power of true love lies in the little things done consistently.⁴⁵ The Prophet Muhammad taught that true love can be seen in simple acts: brushing your wife’s hair, helping with the housework, or greeting her with a smile. In psychology, these little things are called “relationship boosters” because they maintain trust and emotional closeness. However, due to the influence of individualism, many people forget that intimacy is built through small, sincere habits, not the occasional big action. The romantic Sunnah reminds us that love requires discipline and effort, not just a fleeting feeling.

Some people consider the romantic sunnah unrealistic currently, especially during economic pressures or workloads. But the essence of this sunnah lies in the willingness to support each other during limitations. The Prophet himself lived in simplicity. When Aisha was hungry, he was not angry or sad but invited her to imagine food while laughing together. This shows that love comes from genuine presence and creativity, not from the amount of money or goods. Currently, where love is often measured by how much one can afford, the romantic sunnah liberates couples from that pressure. It returns love to its essence: giving without counting, being present wholeheartedly.

The Sunnah of romance in Islam has distinctive features that set it apart from modern-day love. The difference lies in the spiritual aspect. Every expression of affection in Islam, if it is intended to follow the example of the Prophet Muhammad, is an act of worship.⁴⁶ This means not only making your partner happy but also earning

⁴⁵ Ibid.

⁴⁶ Debi Maghfiroh and Ainur Rofiq Sofa, “Esensi Cinta Kepada Nabi Muhammad Menurut Al-Qur’an, Hadis, Dan Pendapat Ulama Dalam Kitab Mahfudzot,” *Tabsyir: Jurnal Dakwah dan Sosial*

rewards and providing for them in the hereafter. During an individualistic culture that makes love just a way of fulfilling personal needs, this sunnah reminds us that love is a mandate from Allah. Therefore, we must take responsibility for how we treat our partner. This realization can be an inner push to continue improving the relationship, even without direct rewards.

Reviving the Sunnah of romance can also be a subtle form of resistance to the increasingly cold and self-centered modern culture. During a world that is busy competing and pursuing achievements, a household built with love in the style of the Prophet can be a soothing place, full of tenderness and humility. This Sunnah is not just a legacy of the past, but a guide to life that is relevant today. It teaches that true happiness comes not from unlimited freedom, but from a commitment to care for and honor one another. This is a value that is increasingly rare in this era of selfishness. By following the example of the Prophet, Muslim couples can build households that not only survive the challenges of the times but also become places where divine and human values grow. In this sunnah, love is not just a feeling-it is a conscious choice to remain gentle, even when the world pushes us to be hard.

Spouses' Emotional Needs in the Perspective of Islamic Psychology

In the perspective of Islamic psychology, the emotional needs of married couples are fundamental aspects that affect the harmony and sustainability of the household.⁴⁷ Islam as a perfect religion not only regulates aspects of ritual worship, but also pays great attention to the psychological and emotional aspects of family life.⁴⁸ These emotional needs include feeling loved, appreciated, understood and

Humaniora 6, no. 1 (December 27, 2024): 239–251, <https://journal.staiyiqbaubau.ac.id/index.php/Tabsyir/article/view/2004>.

⁴⁷ Putri Amalia Putri and Lilik Andaryuni, "MENGUATKAN IKATAN: MEMAHAMI HUBUNGAN SUAMI ISTERI DALAM KELUARGA," *The Juris* 8, no. 2 (December 7, 2024): 404–413, <https://ejournal.stih-awanglong.ac.id/index.php/juris/article/view/1343>.

⁴⁸ Mathayel Mubark Saad Allafi, "أحكام الأسرة وأثرها في تحفيز الصحة النفسية للأفراد," *Family Provisions And Their Impact On Stimulating The Mental Health Of Individuals*, *Al-Basirah Journal* 13, no. 1 (June 28, 2023): 115–127, <https://ejournal.um.edu.my/index.php/ALBASIRAH/article/view/43636>.

supported, all of which are integral parts of the *maqāṣid al-sharī'ah* in preserving offspring (*ḥifẓ al-nasl*) and preserving the soul (*ḥifẓ al-nafs*).⁴⁹

The Prophet set a great example in meeting the emotional needs of his wives. He not only showed affection through words, but also through concrete actions that reflected care and concern. For example, he also paid attention to his wife's emotional needs in a very personal way, such as allowing Aisha RA to watch a performance of spearplay by the people of Habashah in the mosque, by covering Aisha with her shawl so that she could watch comfortably. These actions show that Islam strongly recommends the fulfillment of emotional needs in the husband-wife relationship.

In the context of Islamic psychology, meeting the emotional needs of spouses is also closely related to the concept of emotional maturity. Emotional maturity enables individuals to manage feelings, understand their partner's emotions, and respond in a constructive way. Research shows that emotional maturity plays a major role in achieving household harmony, influencing communication, conflict management, emotional engagement, and resilience in the face of challenges.⁵⁰

In addition, understanding a partner's emotional needs also requires effective and empathic communication. Open and honest communication allows couples to understand each other's feelings and needs.⁵¹ In Islam, good communication between husband and wife is one of the keys to success in building a *sakīnah*, *mawaddah* and *rahmah* household. This is in line with Islamic teachings that emphasize the importance of deliberation and mutual respect in the relationship between husband and wife.

Fulfilling emotional needs is also related to the roles and responsibilities of each partner in the household. The husband, as the leader of the family, has the

⁴⁹ Nurul Badriyah Binti Ali, Angraini Binti Ramli, and Hakimah Binti Ahmad, "Maqasid Shariah in Family Institutions: Analysis of the Prenuptial Course Module in Malaysia," *Mazahib* 19, no. 2 (December 19, 2020): 247–280, <https://journal.uinsi.ac.id/index.php/mazahib/article/view/2567>.

⁵⁰ Muhammad Yusuf Hidayat and Lilik Andaryuni, "Emotional Maturity in Building Household Harmony from the Perspective of Maqashid Syariah," *Jurnal Al-Qadau: Peradilan dan Hukum Keluarga Islam* 10, no. 2 (December 31, 2023): 190–203, <https://journal.uin-alaudidin.ac.id/index.php/al-qadau/article/view/44348>.

⁵¹ Waqar Husain, Nashia Ahmed, and Rida-e- Fatima, "The Actual and the Desired Verbal and Non-Verbal Sexually Assertive Communication between Married Couples from a Collectivistic Muslim Culture," *The Family Journal* (February 20, 2023), <https://journals.sagepub.com/doi/10.1177/10664807231157033>.

responsibility to provide physical and mental sustenance, including meeting the emotional needs of his wife. Conversely, the wife also has a role in creating a harmonious household atmosphere and supporting her husband emotionally.⁵² This balance in roles and responsibilities will create a complementary relationship and strengthen the emotional bond between husband and wife.

In the face of the challenges of modern life that often lead to pressure and stress, fulfilling the emotional needs of couples become increasingly important. Couples who can support each other emotionally will be better able to deal with various pressures and maintain household harmony.⁵³ Therefore, it is important for married couples to continue to develop emotional skills, such as empathy, self-control, and effective communication, to fulfill each other's emotional needs and foster a harmonious household in accordance with Islamic teachings.

Conclusion

This study concludes that romanticism in the Prophet Muhammad's household is not only an expression of affection, but also a real form of spiritual and social development that becomes the foundation for the formation of a *sakīnah*, *mawaddah*, and *rahmah* family. Through a thematic approach to the sahih traditions, five main categories that represent his romantic values have been identified: sleeping in one blanket with his wife, eating and drinking from the same glass, sleeping on his wife's lap, bathing with his wife, and helping with household chores.

A total of 128 traditions were collected from various books of hadith, all of which are valid and can be used as proof. This study shows that the Prophet's actions in the domestic sphere are effective educational strategies in building healthy emotional and spiritual relationships between husband and wife, as well as a preventive response to potential conflicts in the household.

Romance in Islam is not just a momentary emotional expression, but a manifestation of responsibility, love that is based on faith, and a long-term

⁵² Lucia Ciciolla and Suniya S. Luthar, "Invisible Household Labor and Ramifications for Adjustment: Mothers as Captains of Households," *Sex Roles* 81, no. 7-8 (October 22, 2019): 467-486, <http://link.springer.com/10.1007/s11199-018-1001-x>.

⁵³ Hidayat and Andaryuni, "Emotional Maturity in Building Household Harmony from the Perspective of Maqashid Syariah."

commitment to make the spouse happy within the framework of sharia. In the context of an individualistic and stressful modern society, the Prophet's romantic values become relevant as a psychological and spiritual foundation to form a family that is strong, harmonious, and resistant to various challenges of the times.

By reviving the Prophet's romantic sunnah's in their home life, Muslims not only emulate the Prophet in the spiritual aspect, but also contribute to building a society of love, tolerance, and mutual support-starting from the family as the smallest social unit. This study recommends that the values of Islamic romance be raised more frequently in academic discourse and practical da'wah, as a strategic effort to strengthen the institution of the Muslim family amidst the crisis of modern relationships.

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