



Resolution of Nusyuz Conflict on Household from the Perspective of Hadith Ahkam

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Abstract

Marriage aims to create a peaceful and serene household. In domestic life, there are rights and obligations between husband and wife that must be mutually fulfilled so that the goals of marriage can be achieved. However, if one party violates their rights and obligations, that is called nusyuz. Nusyuz is essentially divided into two, nusyuz husband and nusyuz wife. This article aims to find out how nusyuz is resolved in married life from an ahkam hadith perspective. The method used in this research is a qualitative method based on library research. Data collection techniques use references from various books, journals and articles. Meanwhile, the data analysis technique in this research uses data presentation and drawing conclusions. The results of the research explain that the solution to a nusyuz conflict is if the wife commits nusyuz, then the husband's actions take several stages, namely advising the wife, separating the bed, and hitting the wife with a blow that does not hurt. If it is the husband who carries out the nusyuz, then the action taken by the wife is to advise the husband, ask for islah (peace), and the final step is to make a complaint to the judge.

Keywords: Conflict; Household; Hadith; Nusyuz

Abstrak

Pernikahan bertujuan menciptakan rumah tangga yang damai dan tentram. Dalam kehidupan rumah tangga terdapat hak dan kewajiban antara suami dan istri yang harus saling dipenuhi sehingga tujuan dari pernikahan itu dapat tercapai. Namun jika salah satu pihak melanggar hak dan kewajibannya itulah yang dinamakan nusyuz. Nusyuz secara hakikat terbagi dua, nusyuz suami dan nusyuz istri. Artikel ini bertujuan untuk mengetahui bagaimana penyelesaian nusyuz dalam kehidupan berumah tangga perspektif hadits ahkam. Metode yang digunakan dalam penelitian ini adalah metode kualitatif berdasarkan studi pustaka. Teknik pengumpulan data menggunakan referensi dari berbagai buku, jurnal dan artikel. Sementara itu, teknik analisis data dalam penelitian ini menggunakan penyajian data dan menarik kesimpulan. Hasil penelitian menjelaskan bahwa penyelesaian dalam konflik nusyuz apabila yang melakukan nusyuz itu istri, maka tindakan yang dilakukan suami ada beberapa tahap, yaitu menasihati istri, pisah ranjang, dan memukul istri dengan pukulan yang tidak menyakitkan. Apabila yang melakukan nusyuz itu suami, maka tindakan yang

dilakukan istri dengan menasihati suami, meminta *ishlah* (perdamaian), dan langkah terakhir yaitu membuat pengaduan kepada hakim.

Kata Kunci : Konflik; Rumah tangga; Hadits; Nusyuz.

Introduction

Family is the smallest element in a society. This element has several instruments where these instruments must run systematically, both regarding rights and obligations which aim to support the growth and development of the smallest element (Hakim & Mubarak, 2002)(Han & Oh, 2024).

In a family, the goal to be achieved is happiness and this happiness will be achieved if each family member, whether husband or wife, carries out their respective obligations and rights. But if the husband or wife does not carry out their obligations and does not respect the rights of each partner, then the happiness that is the goal of a family will not be achieved (Andersson et al., 2024).

In Marriage Law number 1 of 1974 chapter VI concerning the Rights and Obligations of Husbands and Wives article 31 paragraph (1) the rights and position of the wife are balanced with the rights and position of the husband in domestic life and social life together in society. Then in Article 33 husband and wife are obliged to love each other, respect each other, be loyal and provide physical and spiritual assistance to each other. It is also stated in article 34 paragraph (1) that the husband is obliged to protect his wife and provide all the necessities of household life according to his ability. (2) The wife is obliged to manage household affairs as well as possible. (3) If the husband or wife neglects their respective obligations, they can file a lawsuit with the court (Anggota IKAPI, 2016).

Violations or negligence committed by a wife in carrying out her obligations in fiqh are called nusyuz. Nusyuz is also called a wife's disobedience to her husband so that she does not fulfill her obligations as a wife. But contextually, nusyuz is not only done by wives, but husbands also do nusyuz. Nusyuz which is attributed to husbands is injustice committed by husbands against wives (Azizah, 2024).

There is previous research such as research written by Muhammad Habib Badawi. The main focus of this research is a hadith review of the concept of nusyuz where the hadith tends to show the nusyuz of a wife, that is, when the husband invites *wathi'*, the wife is reluctant/rejects him, so that resentment arises in the husband. (Muhammad Habib Badawi, 2020)

Then, research written by Haswir and his research is the resolution of cases of nusyuz from the wife's side and nusyuz from the husband's side from the perspective of tafsir scholars such as Al-Baghawi, Abu Bakar Ibn Al-Arabi, Ibn Abbas, and so on (Haswir, 2017).

The, research by Jamilatul Nuril Azizah about Compilation of Islamic Law that adheres to nusyuz law remains based on patriarchal jurisprudence which is based on fundamental religious teachings (Azizah, 2024).

The previous research have similarities in that they both discuss nusyuz issues, while the difference in the research focus. The focuse of this research more on resolving nusyuz conflicts in the household from an ahkam hadith perspective. The hadiths about nusyuz that the author discusses in this research focus more on nusyuz hadiths from the husband and the wife. So the researcher explains the hadiths that have the theme "nusyuz" and analyzes these hadiths.

Through this research aims to regarding the definition and form of nusyuz in essence and hadiths related to nusyuz. Apart from that, this research aims to find out resolution of resolving nusyuz conflicts in the household from an ahkam hadith perspective.

Research Method

This research was conducted to determine the resolution of resolving nusyuz conflicts in the household from an ahkam hadith perspective. The views raised come from hadits. This research uses qualitative research with a library research approach. Data was obtained from literature studies by collecting literacy sources such as Islamic books and research articles related to the theme of nusyuz. After that, a review is carried out and matched with expert understanding.

Result And Discussion

In etymologically, nusyuz comes from the Arabic language nasyaza-yansyuzu-nusyuuza which means high or rising to the surface. (Dudung Abdul Rahman,2006) . If the context is related to the household, in islamic law, nusyuz it means the attitude of a disobedient wife against her husband (Achmad Warson Munawwir, 1997).

This Nusyuz does not only apply to wives but also applies to husbands. So nusyuz which is attributed to the wife is the wife's disobedience or disobedience to her husband, but if it is attributed to the husband, nusyuz means injustice committed by the husband against the wife(Misran & Sari, 2018) (Mustasaari, 2024).

This is confirmed by the verse of Al-Qur'an which explains the existence of nusyuz from the wife's side Surah An-Nisa' [4] : 34

وَالَّذِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْتُمُ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

“And righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them with. And if you sense ill-conduct from your women, advise them ‘first’, ‘if they persist,’ do not share their beds, ‘but if they still persist,’ then discipline them ‘gently’. But if they change their ways, do not be unjust to them. Surely Allah is Most High, All-Great. Nusyuz from the husband's side in Surah An-Nisa’ [4] : 128

وَلِنْ امْرَأَةً خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ ۗ

“If a woman fears indifference or neglect from her husband, there is no blame on either of them if they seek ‘fair’ settlement, which is best. Humans are ever inclined to selfishness. But if you are gracious and mindful ‘of Allah’, surely Allah is All-Aware of what you do”.

a. Types of Nusyuz

Nusyuz can be because one party is dissatisfied with the treatment of their partner, their rights are not fulfilled, or excessive demands from the other party. Therefore, married couples must have the ability to handle all forms of domestic problems wisely, deliberate well and not blame each other, gain the ability to remind each other and respect their partner (Reni et al., 2023).

First, Nusyuz Wife to her Husband. Among the forms of nusyuz of wife to her husband, there are 2 forms, namely Nusyuz with speech, when the wife is called by her husband, she answers the call politely and with good words. But then the wife changes when she is called, the wife no longer answers if she is spoken to the wife indifferent and utters words that are inappropriate to say to her husband. Then the second form of nusyuz is Nusyuz with actions, namely when you are invited to sleep, the wife welcomes you with a smile and a radiant face. But then he became reluctant and refused with a sour face. But when her husband usually comes, his wife immediately welcomes him warmly and prepares all his needs. But then it changed to not wanting to care (Multazam, 2024).

The hadith about nusyuz carried out by wives to their husbands is contained in the hadith:

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ فَبَاتَ غَضَبَانَ عَلَيْهَا لَعْنَتُهُمَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ

“Has told us Musaddad has told us Abu 'Awanah from Al A'masy from Abu Hazim from Abu Hurairah radliyallahu 'anhu said: Rasulullah sallallahu 'alaihi wa sallam said: "If a husband invites his wife to his bed, then her wife rejects him so he spent that night in a state of anger, so the angel cursed his wife until dawn”.(Abu Abdullah Muhammad bin Isma'il bin Ibrohim bin al-Mughiroh bin Bardizbah Al-Bukhari, Shahih Bukhori 2998 Kitab Permulaan Penciptaan Makhluk Bab Penjelasan Tentang Malaikat dalam hadits soft)

Regarding the nusyuz hadith carried out by the wife towards her husband, no special hadith was found that uses lafadz نُشُورًا. However, the ulama have made several hadiths related to the wife's disobedience or disregard to her husband's orders, and her rejection of her husband's request for sexual intercourse, as legal arguments regarding the wife's nusyuz towards her husband. The explanation of this hadith shows that if a husband asks his wife to have sexual intercourse (wat'i), the wife must not refuse, because a wife must serve her husband to have sexual relations as the husband's right. Even though sexual relations are a mutual need, both have the right to have sexual relations. If the wife is reluctant or refuses, the angel curses her until dawn (Khairuddin & Salam, 2021).

So if the wife has committed nusyuz, then Islam requires the husband to go through the following stages in an effort to resolve the nusyuz conflict, including : (Ali Yusuf As-Subki, 2010)

First, advise the wife by reminding her to obey and fear Allah SWT, as well as reminding her of a wife's obligations towards her husband and explaining the sin of arguing with her husband which results in the loss of the wife's rights from her husband in the form of living and so on (Sayyid Sabiq, Fiqh Sunnah Juz II, 1997) .

Second, separate beds, namely leaving the wife out of bed, meaning not having sexual relations. According to Ali, Abi Tholhah and Ibnu Abbas Radiyallahu 'anhu lay with him in bed and turned their backs to his wife in bed. (Abu Fada' Ismail bin Umar bin Katsir, 1999) As for "leaving" in communication, it cannot be more than 3 days.

In terms of separating the beds, the jurists have different opinions regarding the procedures, namely: (Djuaini, 2016)

- a. What is meant is that the husband did not have sexual intercourse with her and did not sleep with her in bed
- b. The Husband does not speak to the wife when sleeping with her.
- c. Leaving his wife in bed and sleeping with another wife, if he has another wife (polygamy).
- d. Leaving his wife when his wife's passion and sexual needs arise. Because the function of this separation is as a lesson and warning, this lesson is aimed at his wife, not at himself, by not sleeping with his wife when she needs him.

Third, hit with blows that don't hurt. If the previous two methods have not worked, then the husband is ordered to hit his wife but with blows that do not hurt. In this case, beatings are not obligatory according to sharia' and are not good to do (Izzah, 2015)(Jay, 2024).

Fourth, send two judges. This is the final method, if the three methods above have not been successful, then you must send two judges with the

aim of reconciling the two. One person from the husband's side and one person from the husband's side (Ali Yusuf As-Subki, 2010).

This is based on the word of Allah SWT in Surah An-Nisa' [4] : 35
وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

“If you anticipate a split between them, appoint a mediator from his family and another from hers. If they desire reconciliation, Allah will restore harmony between them. Surely Allah is All-Knowing, All-Aware.”

Second, Nusyuz Husband towards Wife. Among the forms of a husband's nusyuz towards his wife according to Saleh bin Ganim are Nusyuz with words such as silencing the wife when she speaks but the husband uses cruel and hurtful words, Criticizing by mentioning the disgrace of the wife's body and soul, having a bad opinion of the wife and not inviting the wife to sleep together. , as well as ordering the wife to commit immoral acts and violate religious prohibitions. The second form of nusyuz is Nusyuz with actions such as not having sex with his wife without reason or clear reasons, abusing his wife in the form of beatings, insults or insults to harm his wife, not providing him with clothing, food, etc., and shunning his wife. because of his wife's illness (Saleh bin Ghanim terjemahan oleh A. Syaiqi, 2004).

The evidence regarding nusyuz carried out by husbands against wives is contained in the hadith: (Badawi, 2020)

حَدَّثَنَا مُحَمَّدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا هِشَامُ بْنُ غُرُوةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي هَذِهِ الْآيَةِ { وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا } قَالَتْ الرَّجُلُ تَكُونُ عِنْدَهُ الْمَرْأَةُ لَيْسَ بِمُسْتَكْبِرٍ مِنْهَا يُرِيدُ أَنْ يُفَارِقَهَا فَتَقُولُ أَجْعَلْكَ مِنْ شَأْنِي فِي حِلٍّ فَنَزَلَتْ هَذِهِ الْآيَةُ فِي ذَلِكَ

“Told us Muhammad has told us 'Abdullah has told us Hisyam bin 'Urwah from his father from 'Aisyah radliyallahu 'anha About this verse: If a wife is afraid that her husband will do nusyuz (not want to have sex with her) or be rude to her) (Surah An-Nisaa: 128), 'Aisyah said: "That is if a husband has a wife but he no longer loves and has sex with her and wants to divorce her and his wife says: 'I invite you to leave me but do not divorce me', then the verse came down This.” (Abu Abdullah Muhammad bin Isma'il bin Ibrohim bin al-Mughiroh bin Bardizbah Al-Bukhari, Shahih Bukhori 2270 Kitab Perbuatan-Perbuatan Zalim Dan Merampok Bab Jika Seseorang Memaafkan Kezhaliman dalam hadits soft.)

b. Supporting Hadith Regarding Husband's Nusyuz To His Wife

These supporting hadiths are hadiths that have the same meaning and editorial, functioning as reinforcement and explanation so that the differences in meaning in terms of sanad and matan are known. The hadith is as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا { وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاصًا } قَالَتْ هِيَ الْمَرْأَةُ تَكُونُ عِنْدَ الرَّجُلِ لَا يَسْتَكْتِرُ مِنْهَا فَيُرِيدُ طَلَاقَهَا وَيَتَزَوَّجُ غَيْرَهَا تَقُولُ لَهُ أَمْسِكْنِي وَلَا تُطَلِّقْنِي ثُمَّ تَزَوَّجُ غَيْرِي فَأَنْتَ فِي جِلِّ مِنَ النِّفَقَةِ عَلَيَّ وَالْقِسْمَةِ لِي فَذَلِكَ قَوْلُهُ تَعَالَى { فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصَالِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ }

"Has told us Muhammad bin Salam Has told us Abu Mu'awiyah from Hisham from his father from 'Aisyah radliyallahu 'anha, namely related to His word {And if a woman is worried about nusyuz.} (QS. An Nisa: 128) . 'Aisha said: "She was a woman who was under a husband. however the husband did not get much from her, so he wanted to divorce her and marry another woman. So the woman said: 'Hold me, don't divorce me. Marry me, other women, you are halal (not to give) me a living as well as sharing my share.' That is the meaning of the word of Allah Ta'ala: then there is nothing wrong with both of them making true peace, and that peace is better (for them) (QS. An Nisa: 128) (Abu Abdullah Muhammad bin Isma'il bin Ibrohim bin al-Mughiroh bin Bardizbah Al-Bukhari, Shahih Bukhori 4807 Kitab Nikah, dalam hadits soft).

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ فِي قَوْلِهِ عَزَّ وَجَلَّ { وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاصًا } قَالَتْ نَزَلَتْ فِي الْمَرْأَةِ تَكُونُ عِنْدَ الرَّجُلِ فَلَعَلَّهُ أَنْ لَا يَسْتَكْتِرُ مِنْهَا وَتَكُونُ لَهَا صُحْبَةً وَوَلَدًا فَتَكْرَهُ أَنْ يُفَارِقَهَا فَتَقُولُ لَهُ أَنْتَ فِي جِلِّ مِنْ شَأْنِي

"Has told us Abu Kuraib has told us Abu Usamah has told us Hisyam from his father from Aisha about the words of Allah 'azza wajalla: "And if a woman is worried about nusyuz or indifferent attitude from her husband." (An Nisaa` : 128) He said: (this verse) came down regarding a woman who lives with her husband, maybe she doesn't want to have more children from him, then he (the husband) wants to divorce her, she has been with him for a long time and already has children, he did not want her husband to divorce her and then said: You are free from my affairs" (Imam Abd al-Husain Muslim ibn al-Hajjaj ibn Muslim ibn Qusyairi An-Naisyaburi, *Shahih Muslim 5343 Kitab Tafsir* dalam hadits soft).

In the editorial discussion of hadiths regarding Nusyuz, the author uses the Bil Lafdzi method, namely with Lafadz نُشُورًا, then we found 3 hadiths that had the same meaning but had different sanads.

a. Aisyah r.a

Aisyah or Umm 'Abdullah is a hadith narrator as well as the wife of the Prophet and daughter of Abu Bakr, who was among the Companions. One of Aisyah's titles is Umm Al Mu'minin or mother of the believers. She was born in the city of Medina and also died in that city in 58 H. As a wife of the Prophet Muhammad and living with the Prophet Muhammad, she got a lot of hadith from the Prophet Muhammad, and if there was a problem she went straight to the source,

namely the Prophet Muhammad. So after the Prophet died, many friends studied and took hadith history from him. There are many hadiths narrated by him, including Imam Bukhari who took the route of narration from Aisyah with 849 hadiths, then Imam Muslim with 630 hadiths, Imam Tirmizi with 288, Abu Daud 429 Hadiths, and others

b. Urwah bin Azzubair bin Al-'Awwam

Urwah is a narrator who comes from the middle Tabiin. His real name is Urwah bin Az Zubair bin Al 'Awwam bin Khuwallid bin Asad bin Abdul 'izzi Bin Qu. Urwah comes from Medina. Hadith scholars' comments on Urwah include Al Ajli, Ibn Hibban, and Ibnu Hajar the was a Tsiqah narrator. There are 629 hadiths narrated by him in the history of Imam Bukhari, 328 hadiths from Imam Muslim, 131 hadiths from Imam Tirmizi, and many more narrations taken from Urwah.

c. Hisyam bin Urwah bin Azzubair

Hisyam Bin Urwah also known as Abu Al Mundzir is a hadith narrator from the Old Tabi'ut Alba' circle. Hisyam Bin Urwah came from Medina and died in Baghdad in 145 H. As for the comments of hadith scholars regarding Hisyam Bin Urwah such as Al Ajli, Ibnu Sa'ad, and Abu Hatim, Hisyam Bin Urwah was a Tsiqah hadith transmitter. The hadiths narrated by Hisyam Bin Urwah are 349 hadiths from Imam Bukhari, 185 hadiths from Imam Muslim, 78 hadiths from Imam Tirmizi, 108 hadiths from Imam Abu Daud and so on.

d. Muhammad bin Khazim

Muhammad bin Khazim known as Chew Abu Muawiyah was a hadith narrator who belonged to the Old Tabi'ut Atba' circle. Muhammad bin Khazim lived in Kufah and died in 195 H. The comments of hadith scholars regarding Muhammad bin Khazim such as An-Nasa'I, Ibn Kharasy, and Ibnu Hibban stated that Muhammad bin Khazim was a hadith transmitter who was Tsiqah and shaduuq. There are 50 hadiths narrated by Hisham Bin Urwah from Imam Bukhari, 259 hadiths from Imam Muslim, 127 hadiths from Imam Tirmizi, 90 hadiths from Imam Abu Daud and so on.

e. Muhammad bin Salam bin Al-Faraj

Muhammad bin Salam bin Al-Faraj or Abu 'Abdullah was a hadith narrator who belonged to the middle class of Tabi'ut Atba'. He lived in Himsh and died in 227 H. The hadith scholars commented on Muhammad bin Salam bin Al-Faraj such as Ibn Hibban, Ibnu Hajar Al-Asqalani and Adz-Dzahabi that he was a tsiqah and hafidzh person. There are 125 hadiths narrated by Hisyam Bin Urwah from Imam Bukhari.

In the hadith nusyuz from the husband's side, explains the wife's concern about her husband who will ignore her also known as the husband's nusyuz because of age or not being liked anymore. This hadith

also explains that the possibility of nusyuz carried out by a husband towards his wife takes the form of ignoring the wife's right to have a night shift for sexual intercourse, not ignoring the wife's right to obtain other forms of income such as clothing, food and shelter..

Some of the criteria for nusyuz from husband's side are as follows:

1. An attitude that shows signs of indifference and uncaring
2. Abandoning his obligations as a husband
3. Bad treatment in the form of words or actions towards the wife
4. The unfair attitude shown by husbands who practice polygamy
5. Throw your wife out of the house
6. Accusing the wife of committing adultery without any valid evidence (Muhammad Thalib, 1997)

Among several factors that cause husbands to do nusyuz to their wives are:

1. Lack of understanding of religious knowledge so that the husband does not know the specific rights and obligations in the household
2. Having more than one wife while the husband is more inclined towards one of his wives so that the other wife is ignored (Muhammad Thalib, 1997)
3. The existence of a third party. What this means is that there is another woman who is the husband's dream besides the wife, which causes the husband to forget his wife and family.
4. Excessive jealousy
5. Loss of interest in your wife due to age, causing boredom and starting to feel fed up (Mufidah C.H, 2008)
6. Unstable emotions due to pressure from outside the family (Muhammad Thalib, 1997)

So if a husband has did nusyuz to his wife, then Islam requires the wife to do the following:

First, advise your husband. Husband and wife have the same rights in carrying out household duties that lead to goodness and prevent evil. If a husband commits nusyuz towards his wife, the wife has the right to advise the husband to return to his responsibility to the family and remind the husband of the sin of committing nusyuz towards his wife which results in the husband neglecting to carry out his responsibilities towards his wife and family (Norzulali Mohd. Ghazali, 2007).

If after being advised the husband continues to carry out nusyuz, then the hakam is sent as a trusted mediator between the husband and the wife to discuss and find a solution to the problem. Ibnu Qudamah explained that if the cause of the conflict comes from a husband's Nusyuz, then the judge in this matter should be someone who is respected by the husband to advise him to stop his Nusyuz attitude and advise him not to act nusyuz towards his wife (Amir Syarifuddin, 2006).

Second, *Ishlah* (Peace). This peace is carried out by finding the root of the problem and then proposing a peaceful solution to restore peace in the household so that the marriage bond between husband and wife continues. (This is by the word of Allah Q.S An-Nisa' [4]: 128 which was mentioned above (Dewantara, 2024)(Fitriyani et al., 2023).

Settlement of nusyuz through peace still maintains family relations, if it reaches the court legal stage it is more like a mediation settlement. Settlement through peace is also more effective because it does not go to court where if it goes to court it will usually lead to divorce(Kostense, 2024)(Jaliansyah, 2021)(Fenske et al., 2024).

Third, *Fasakh*. This means that the wife made a complaint to the judge(George & Marsh, 2024)(Muhazir, Azwir, 2024). This is done if the previous method does not work, then the wife is allowed to complain about her husband to the court judge and the judge will take action to resolve the husband's nusyuz. This method is taken as the final step because the consequence arising from fasakh is divorce. The permissibility of fasakh is a consequence of the order that husbands not cause trouble to their wives. A husband is obliged to provide for his wife and family. If this obligation is not fulfilled then the husband has become ungrateful and nusyuz towards his wife.

So, the best solution to avoid nusyuz between husband and wife's relationship is to always communicate with his wife and speak well, not hurt or hit her in the face, and understand their responsibilities and responsibilities as members of the household (Dewantara, 2024). The husband's nusyuz can be resolved amicably. They can return to married life if it is deemed beneficial for both of them. However, if reuniting them is not profitable, then they can file for divorce (Mawaddah et al., 2024).

Conclusion

Households are not free from various problems that spice up household life. One of the conflicts in the household is nusyuz. Where nusyuz can occur on the part of the wife or husband. Nusyuz which is attributed to the wife is the wife's disobedience or disobedience to the husband, but if it is attributed to the husband, nusyuz means injustice committed by the husband against the wife.

In efforts to resolve nusyuz conflicts in the household, namely nusyuz carried out by the wife, the action taken by the husband is in the form of advising the wife and finding a solution to the problem. If you have given advice but it has not been successful and the wife is still nusyuz, then proceed to the second stage, namely separating from the wife's bed. If that

doesn't work, then the husband can hit his wife but with blows that don't hurt. This aims to deter the wife and not repeat the nusyuz act.

If the husband is the one carrying out nusyuz towards the wife, then the wife may advise the husband and make peace by lowering the ego so that peace in the household continues. If this is not successful, the wife may file for divorce (*fasakh*) with the judge in court.

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