

REVITALIZING THE FUNCTION OF HADITH AS A SOCIAL INSTRUMENT IN PREVENTING DIVORCE IN THE MODERN ERA

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Abstract

Divorce in the modern era shows a worrying upward trend, marked by the weakening of the family institution due to a crisis of communication, individualism, and minimal understanding of religion. The Hadith, as one of the main sources of Islamic teachings, contains many social principles that have great potential in maintaining the integrity of the household. Revitalizing the social function of hadith is crucial to make it a preventive instrument in preventing divorce. This study aims to re-examine the role of hadith as a source of social values in building family resilience amidst the challenges of modernity. The method used is a qualitative study based on a thematic approach. The results of the study show that the hadiths of the Prophet not only present normative solutions but also contain social values such as deliberation, patience, empathy, and forgiveness that are highly relevant to the dynamics of contemporary households. In addition, hadith also functions as an ethical guideline that can direct married couples to harmonious communication patterns, fair social roles, and a spiritual understanding of the meaning of marriage. In conclusion, revitalizing hadith as a social instrument not only revives the teachings of the Prophet but also builds household resilience based on prophetic values that are applicable in the modern era.

Keyword: Family Education, Hadith, Household Resilience, Divorce, Revitalization

Abstrak

Perceraian di era modern menunjukkan tren kenaikan yang mengkhawatirkan, ditandai dengan melemahnya institusi keluarga akibat krisis komunikasi, individualisme, dan pemahaman agama yang minim. Hadits, sebagai salah satu sumber utama ajaran Islam, mengandung banyak prinsip sosial yang memiliki potensi besar dalam menjaga keutuhan rumah tangga. Menghidupkan kembali fungsi sosial hadits sangat penting untuk menjadikannya alat pencegahan dalam mencegah perceraian. Penelitian ini bertujuan untuk mengkaji ulang peran Hadits sebagai sumber nilai-nilai sosial dalam membangun ketahanan keluarga di tengah tantangan modernitas. Metode yang digunakan adalah studi kualitatif dengan pendekatan tematik. Hasil penelitian menunjukkan bahwa Hadits Nabi tidak hanya menyajikan solusi normatif tetapi juga mengandung nilai-nilai sosial seperti musyawarah, kesabaran, empati, dan pengampunan yang sangat relevan dengan dinamika rumah tangga kontemporer. Selain itu, hadits juga berfungsi sebagai pedoman etis yang dapat mengarahkan pasangan suami istri ke pola komunikasi yang harmonis, peran sosial yang adil, dan pemahaman spiritual tentang makna pernikahan. Kesimpulannya, revitalisasi hadits sebagai alat sosial tidak hanya menghidupkan kembali ajaran Nabi, tetapi juga membangun ketahanan rumah tangga berdasarkan nilai-nilai nabi yang dapat diterapkan di era modern.

Kata Kunci: Pendidikan Keluarga, Hadits, Ketahanan Rumah Tangga, Perceraian, Revitalisasi



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INTRODUCTION

Divorce is one of the social phenomena that has experienced a significant increase in the modern era. Various data show that the divorce rate in many countries, including Indonesia, continues to increase from year to year. This condition not only reflects disharmony in household life but also indicates a crisis of values and a weak spiritual foundation in building a family institution.¹ Many married couples are unable to face the dynamics of the household, so they choose divorce as a last resort without a mature resolution. In fact, from an Islamic perspective, marriage is a sacred bond that has not only social and biological dimensions, but also spiritual ones. Divorce is a path that is permitted but is greatly hated by Allah, because it can have a negative impact not only on the couple but also on the children, extended family, and even the social order.²

Lifestyle changes, shifts in traditional values, and the influence of individualistic culture have exacerbated the household crisis. Amid modernization and globalization, religious values are often marginalized by pragmatic logic and momentary interests. The function of religion as a guide to life is no longer the main reference in resolving household conflicts.³ Many couples are reluctant to involve Islamic values in resolving problems, including in understanding the rights and obligations of husband and wife, healthy communication methods, and conflict resolution mechanisms according to Sharia guidance.⁴ The absence of spiritual values in modern household life is what makes divorce easier to occur.

Hadith, as the second source of law in Islam after the Quran, has a strategic role in providing ethical guidance, values, and norms that can shape family resilience.⁵ In the hadith, many teachings are found that are directly related to husband and wife relations, strategies for maintaining household harmony, and how to deal with conflict wisely and patiently. Unfortunately, in modern life, the function of hadith as a social instrument has begun to be marginalized. Hadith is more positioned as a normative text that is read in academic spaces or religious studies, but has not been fully integrated into the realm of social practice in society,

¹ Nurainun Nurainun and A. Muri Yusuf, "Analisis Tingkat Kesiapan Menikah Calon Pengantin," *Edukatif: Jurnal Ilmu Pendidikan* 4, no. 2 (2022): 2110–15, <https://doi.org/10.31004/edukatif.v4i2.2345>.

² Ahmad Atabik and Khoridatul Mudhijah, "Pernikahan Dan Hikmahnya Perspektif Hukum Islam," *Yudisia: Jurnal Pemikiran Hukum Dan Hukum Islam* 5, no. 2 (2014): 286–316, <https://doi.org/10.21043/yudisia.v5i2.703>.

³ Khairin Nazmi, Tutia Rahmi, and Alwi Padly Harahap, "Keutuhan Harmoni Rumah Tangga Perspektif Hadis: Menghindari Stigma Sosial Di Aplikasi Tiktok Sebagai Standar Kebahagiaan Keluarga," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 19, no. 1 (2025): 358–75, <https://doi.org/10.35931/aq.v19i1.4358>.

⁴ Rois Hamid Siregar and Alwi Padly Harahap, "Keseimbangan Peran Perempuan Sebagai Ibu Dan Pekerja: Tinjauan Komprehensif Dalam Perspektif Al-Quran Dan Hadis," *Ibn Abbas: Jurnal Ilmu Alquran Dan Tafsir* 7, no. 2 (2024): 133–50, <https://doi.org/10.51900/ias.v7i2.22741>.

⁵ Audrey Dwinandita, "Islamic Child Parenting Practices and Muslim Family Resilience in Southeast Asia: A Systematic Literature Review," *Al-Athfal: Jurnal Pendidikan Anak* 10, no. 2 (2024): 83–105, <https://doi.org/10.14421/al-athfal.2024.102-01>.

especially in the context of building and maintaining a family.

The lack of hadith literacy among the community is an important factor that causes a weak appreciation of the Prophet's teachings in domestic life. Many couples do not understand the principles of Islam in managing conflict, forgiving, being fair, or showing affection. This ignorance is exacerbated by the minimal role of religious institutions and religious figures in grounding the values of hadith contextually and in a solution-oriented manner in modern life.⁶ In this context, hadith not only needs to be studied textually, but also needs to be revitalized as an applicable and relevant social guideline to answer the challenges of the times, including in preventing divorce.

When the hadith can function as a guide in building a household, then values such as patience, empathy, communication, responsibility, and deliberation will be embedded in the relationship between husband and wife. The Prophet's teachings that exemplify how he treated his wives with gentleness, forgave, resolved conflicts peacefully, and respected differences can be a strong inspiration for modern families.⁷ Revitalizing the function of the hadith is not only about increasing scientific studies, but also concerns a preaching strategy that is able to package the messages of the hadith contextually, interactively, and according to the needs of contemporary society.

Several previous studies that are relevant to the theme of revitalizing the function of hadith as a social instrument in preventing divorce include: research by Kamaruddin which shows that hadiths about patience, communication, and the responsibility of husband and wife have educational value in forming a harmonious family, but their use is still limited in the private sphere and has not been optimally used as a reference in divorce mediation forums.⁸ Research by Yanto and Tidjani emphasizes that hadith is used as a source of spiritual motivation, but has not been used as a basis for policy or a systematic social approach.⁹ In contrast to the three studies, this study not only highlights the normative educational function of hadith, but also examines how hadith can be revitalized as an active social instrument, namely through the role of institutions, religious figures, and social systems in preventing divorce preventively and sustainably in the complex modern era.

The problem studied in this study is how hadith can be actively re-functioned as a social

⁶ Irfan Nur Haditama et al., "Media Dalam Kajian Komunikasi Islam 'Membangun Komunikasi Islam Lewat Dakwah Di Platform Media Digital,'" *Rayah Al-Islam* 8, no. 1 (2024): 362–72, <https://doi.org/10.37274/rais.v8i1.945>.

⁷ 'Abdul Ḥalīm Abū Syuqqah, *Kebebasan Wanita*, ed. As'ad Yasin, vol. 1 (Jakarta: Gema Insani Press, 2005), 214.

⁸ Kamarudin, "Keluarga Sakinah Dalam Perspektif Hadis," *Musawa: Journal for Gender Studies* 9, no. 1 (2019): 30–67, <https://doi.org/10.24239/msw.v9i1.399>.

⁹ Masyhari Yanto and Ahmad Mohammad Tidjani, "Religious Relations and Economics Hadith Perspective," *Values: Jurnal Kajian Islam Multidisiplin* 1, no. 3 (2024): 226–42, <https://doi.org/10.61166/values.v1i3.31>.

instrument in the context of divorce prevention in the modern era, amidst challenges such as shifting family values, individualism, and weak religious authority in household mediation. This study aims to identify a contextual hadith revitalization model, explore social approaches based on hadith, and formulate the strategic contribution of hadith in building family resilience. The expected contribution of this study is to enrich the scientific treasury of hadith with a socio-applicative approach, provide recommendations for religious institutions and hadith-based family counseling, and revive the role of hadith as a social instrument that is responsive to contemporary realities, especially in facing the divorce crisis.

RESEARCH METHODS

This study uses a qualitative approach with a descriptive-analytical method to explore and revitalize the function of hadith as a social instrument in preventing divorce in the modern era. The main data sources in this study consist of the hadiths of the Prophet related to household life, conflict resolution between husband and wife, and the principles of ethics and communication in marriage, obtained from the main books of hadith such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, and *Sunan at-Tirmizī*, as well as relevant contemporary Islamic literature and commentary. The data collection technique was carried out through library research, by reviewing hadith books, tafsir books, and academic works related to the theme of marriage and divorce in Islam. The collected data were then analyzed using thematic analysis techniques, namely by identifying the main themes in the hadith related to preventing divorce, examining the historical and social context of the hadith, and evaluating its relevance in a modern social context. This approach allows researchers to build a comprehensive understanding of the social values in the hadith and their potential as a preventive solution to the increasing divorce rate in the contemporary era.

RESULTS AND DISCUSSION

Divorce in Islam

Divorce in Islam is a form of termination of a marriage relationship that is permitted but highly discouraged, except in certain circumstances that no longer allow for maintaining the household.¹⁰ In Arabic, divorce is called *ṭalāq*, which etymologically means to release a bond or

¹⁰ Arif Budiman and Fitri Sari, "Studi Nalar Hadis Tentang Perceraian (Talak)," *Jurnal Ulunnuha* 11, no. 1 (2022): 15–26, <https://doi.org/10.15548/ju.v11i1.3724>.

to free.¹¹ Terminologically, divorce is the release of the marriage bond between husband and wife, with a certain pronouncement that is valid according to Islamic law.¹²

From the perspective of Islamic law, divorce has a flexible legal standing, depending on the situation and conditions of the household concerned. In general, scholars divide the law of divorce into five, namely *ḥarām*, *makrūh*, *mubah*, *sunnah*, and *wajib*. Divorce can be haram if it is done without a Sharia reason and only based on emotion or lust alone. This is because the divorce damages the bonds of marriage without any clear benefit. The law of *makrūh* applies when the divorce is carried out in a household situation that is still harmonious and there is no serious conflict.

Meanwhile, the law of permissible divorce is when divorce is carried out under normal conditions, such as when a husband and wife cannot love each other or feel uncomfortable living together, but there is no major conflict. Divorce becomes *sunnah* if the husband and wife relationship can no longer be maintained, and it is feared that it will cause sin if continued, such as the wife not carrying out religious obligations, and the husband is no longer able to fix it. Meanwhile, divorce becomes obligatory if the husband commits violence or severe abuse against his wife, or if the relationship threatens the safety of one of the parties.¹³

Although permitted, divorce is an act that is greatly hated by Allah. In a hadith narrated by Abū Dāwud, the Messenger of Allah said: “The most hated lawful thing by Allah is divorce.”¹⁴ This hadith shows that divorce should be the last resort after various efforts for reconciliation or peace have been made. Islam also recommends that there are stages of conflict resolution first, such as providing advice, separating beds, and involving a third party from the husband and wife’s family, as mentioned in the Qur’an, Surah al-Nisa, verse 35. This shows that divorce should not be done rashly, but must be considered carefully and with sincere intentions for the common good, especially if there are already dependent children.¹⁵

Thus, divorce in Islam is not forbidden, but is a final solution that is permitted under certain conditions to prevent greater damage and harm. Divorce law depends on the intentions,

¹¹ Abū Ḥusain Aḥmad bin Farīs bin Zakariyā, *Mu’jam Maqāyis Al-Lughah* (Beirūt: Dār al-Fikr, 1979), 271.

¹² Husnidar, “Upaya Perdamaian Perkawinan Dalam Menekan Angka Perceraian” (Universitas Islam Negeri Alauddin Makassar, 2022), 122, https://repository.uin-alaudidin.ac.id/22094/1/Hasnidar_80100219043.pdf.

¹³ Kasman Bakry et al., “Tinjauan Fikih Islam Terhadap Undang-Undang Nomor 1 Tahun 1974 Tentang Talak,” *BUSTANUL FUQAH: Jurnal Bidang Hukum Islam* 2, no. 2 (2021): 348–62, <https://doi.org/10.36701/bustanul.v2i2.374>.

¹⁴ Abū Dāwud Sulaimān bin al-Asy’aṣ bin Ishāq bin Basyīr bin Syaddād bin ‘Amr al-Azdī Al-Sijistānī, *Sunan Abī Dāwud*, ed. Muḥammad Muḥyiddīn ‘Abd Al-Ḥamīd (Beirūt: al-Maktabah al-Isriyah, 1993), no. 1863.

¹⁵ Joshua Suherman and Muhammad Hafis, “The Obligation Attend Witness in Talak in Religious Courts and Its Relevance to Ibnu Hazm’s Views,” *Jurnal Ilmiah Ahwal Syakhshiyyah (JAS)* 4, no. 2 (2022): 285–304, <https://doi.org/10.33474/jas.v4i2.18909>.

conditions, and consequences of the divorce itself. Islam does not encourage divorce, but it also does not close the way for those who are truly no longer able to continue a peaceful and harmonious domestic life.

Analysis of the Hadiths on Preventing Divorce

Preventing divorce in Islam is an important aspect of preserving the sacred institution of marriage. The Prophet's hadiths provide clear guidance on how couples should build and maintain a household. Several hadiths explicitly prohibit divorce without a Sharia reason, and encourage Muslims to maintain harmony and demonstrate good morals in their marital relationships. These messages serve as an important foundation for building a strong and harmonious family, which in turn becomes the pillar of a healthy society.

One of the hadiths that is often used as a reference in discussions about divorce is the Prophet's statement, "The lawful thing that is most hated by Allah is divorce."¹⁶ This hadith shows that although divorce is legally permissible, it is an option that is greatly disliked by Allah. Al-Khaṭṭābī explains that the hatred of divorce is because it shakes the stability of the family and can have wide social impacts, especially for children.¹⁷ According to al-Nawawī, this hadith contains a message that husband and wife should try to find a peaceful way and reconciliation before taking the step of divorce, unless there is a sharia reason that cannot be resolved through deliberation.¹⁸

There is also a hadith that emphasizes the importance of maintaining household harmony. The Prophet said, "The believer with the most perfect faith is the one with the best morals, and the best of you are those who are best to their wives."¹⁹ This hadith emphasizes that a person's faith is reflected in how he treats his spouse. Al-Mubārakfūrī interprets that good morals towards one's wife include gentleness in speaking, patience in dealing with shortcomings, and attention to the wife's emotional needs.²⁰ In the context of preventing divorce, this hadith encourages husbands to be fair not only materially, but also emotionally and spiritually.

Another hadith, which is an important reference, is the words of the Prophet, "Let not a believer hate a believer. If he hates one characteristic of himself, he will be pleased with another

¹⁶ Al-Sijistānī, *Sunan Abī Dāwūd*, no. 1863.

¹⁷ Abū Sulaimān Ḥamad bin Muḥammad Al-Khaṭṭābī, *Ma'ālim Al-Sunan*, vol. 3 (Beirut: Dār al-Kutb al-Ilmiyyah, 1997), 231.

¹⁸ Abū Zakariyyā Muḥyiddīn Yahya bin Syaraf Al-Nawawī, *Al-Minhāj Syarah Ṣaḥīḥ Muslim Bin Al-Ḥajjāj*, vol. 10 (Beirut: Dār Iḥyā' al-Turās al-'Arābī, 1976), 61.

¹⁹ Muḥammad bin 'Īsā bin Sūrah bin Mūsā bin al-Ḍaḥḥāk Abū 'Īsa Al-Tirmidī, *Sunan Al-Tirmidī*, ed. Aḥmad Muḥammad Syākir and Muḥammad Fuād 'Abd Al-Bāqī (Mesir: Muṣṭafā al-Bābī al-Ḥalabī, 1975), no. 1082.

²⁰ Abū al-'Ulā Muḥammad 'Abdurrahmān bin 'Abdurrahīm Al-Mubārakfūrī, *Tuḥfat Al-Aḥwāzī Bi Syarah Jāmi' Al-Tirmidī*, vol. 4 (Beirut: Dār al-Kutb al-Ilmiyyah, 1993), 273.

characteristic.”²¹ This hadith teaches the principle of tolerance in marriage, namely the ability to accept a partner’s shortcomings and appreciate their strengths. Al-Nawawī interprets this hadith as a guide for couples not to focus on each other’s shortcomings, but to see their partner as a whole with love. According to him, an attitude of finding fault can trigger arguments and ultimately lead to divorce. On the other hand, being patient and forgiving is the path to domestic peace.²²

The life of the Prophet Muhammad with his wives is a real example of the application of wise communication in the household. In many narrations, the Prophet always had a gentle dialogue with his wives, listened to their complaints, and even gave them space to express their opinions. In the hadith narrated by al-Bukhārī about the story of ‘Aisha, who was jealous of the Prophet’s wife Khadījah, the Prophet did not respond with anger but with calmness and advice.²³ Ibn Hajar explained that communication in the household must be built on empathy and patience. The Prophet’s approach to household conflict shows that not all differences must be resolved through confrontation or severing ties, but with an attitude of mutual understanding and forgiveness.²⁴

Exemplary behavior in fulfilling the responsibilities of husband and wife is also a central theme in many hadiths. The Prophet said, “Each of you is a leader, and every leader will be asked to account for those he leads. A man is a leader in his family and will be asked to account for them...”²⁵ This hadith shows that the husband has moral, spiritual, and social responsibilities for his family. Al-Munāwī in *Fayd al-Qādir* emphasizes that the husband’s responsibility is not only to provide for his family, but also to educate, guide, and maintain the emotional stability of his family. When a husband or wife neglects this role, the household becomes vulnerable to disintegration.²⁶ Therefore, this hadith serves as a warning that divorce is not only the result of conflict, but also of failure to fulfill the responsibilities of each party.

The moral of patience is at the core of many hadiths related to marriage. In another narration, the Prophet said, “Whoever holds back anger even though he cannot express it, Allah will call him before His creatures on the Day of Resurrection, and give him a choice of angels that he likes.”²⁷ This hadith, although general, is very relevant in the household context. Al-Ghazālī in *Ihyā ‘Ulūm al-Dīn* explains that the household is the place where patience is greatest, because two

²¹ Abū al-Ḥusain Muslim bin al-Ḥajjāj al-Qusyairi Al-Naisābūrī, *Ṣaḥīḥ Muslim*, ed. Muḥammad Fuād ‘Abd Al-Bāqī (Kairo: Muṣṭafā al-Bābī al-Ḥalabī, 1955), no. 2672.

²² Al-Nawawī, *Al-Minhāj Syarah Ṣaḥīḥ Muslim Bin Al-Ḥajjāj*, 10: 58.

²³ Abū ‘Abdillāh Muḥammad bin Ismā‘īl Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, ed. Muṣṭafā Dīb Al-Bugā (Damaskus: Dār Ibnu Kaṣīr, 1993), no. 3534.

²⁴ Aḥmad bin ‘Alī bin Hajar Al-‘Asqalānī, *Fath Al-Bārī*, vol. 7 (Mesir: al-Maktabah al-Salafiyyah, 1970), 133.

²⁵ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, no. 4801.

²⁶ ‘Abdurraūf Al-Munāwī, *Faid Al-Qadir*, vol. 3 (Beirut: Dar al-Kutub al-Alamiyah, 1994), 247.

²⁷ Al-Sijistānī, *Sunan Abī Dāwud*, no. 4147.

individuals with different backgrounds have to live together for a long time. Patience is the last bastion in dealing with domestic conflict, and impatience is often the main trigger for divorce.²⁸

The command to hide one's partner's faults is also found in the Prophet's hadith, "Whoever covers the faults of a Muslim, Allah will cover his faults in this world and the hereafter."²⁹ This hadith emphasizes the importance of maintaining the privacy and honor of one's partner, especially during conflict. Revealing one's partner's faults to outsiders, except in emergencies such as mediation or filing a complaint with a sharia court, can damage trust and worsen conflict. The attitude of protecting one's partner's honor is a form of deep affection and is the main means of preventing divorce.

This collection of hadith shows that Islam places great emphasis on the importance of maintaining the integrity of the household. Divorce is indeed permitted under certain conditions, but it must be the last resort after various remedial efforts have been made. In this framework, noble morals such as patience, empathy, responsibility, and communication skills are a strong bulwark for preventing divorce. Hadith scholars consistently emphasize that maintaining marriage is part of faith and worship. When a household is built based on the Prophet's guidance, not only can divorce be avoided, but a *sakīnah*, *mawaddah*, *wa rahmah* family will also be created as envisioned in Islamic teachings.

Revitalizing Social Values in Hadith for Modern Context

Revitalization of social values in the hadith is inevitable amidst the complexity of the dynamics of modern life that shifts the moral orientation of society. The hadith, as the second source of Islamic teachings after the Quran, contains ethical messages that are deeply rooted in forming harmonious character and social order. In the modern context, reinterpreting the hadith is important in order to answer the challenges of the times, including moral decadence, family conflict, and fading social solidarity. This revitalization is not only textual, but also contextual, by making the hadith a living and applicable source of social education.

The transformation of the moral message of the hadith into an instrument of social education requires a communicative and contextual pedagogical approach. Prophetic messages such as honesty, compassion, patience, responsibility, and mutual assistance have great power in building the foundation of a civil society. Hadiths related to social interaction, such as the prohibition of hurting neighbors, the importance of *silaturahmi*, the virtue of providing a living, and the responsibilities of husband and wife, can be used as the main material in social-based

²⁸ Abū Ḥāmid Muḥammad bin Muḥammad Al-Gazālī, *Iḥyā' 'Ulūm Al-Dīn*, ed. Moh. Zuhri, Muqoffin Mochtar, and Muqorrobin Misbah, vol. 6 (Semarang: CV. Asy Syifa', 2009), 113.

²⁹ Abū 'Abdillāh Muḥammad bin Yazīd Ibnu Mājah, *Sunan Ibnu Mājah*, ed. Muḥammad Fuād 'Abd Al-Bāqī (al-Su'ūd: Dār al-Ṣādiq, 2014), no. 221.

moral education.³⁰ This transformation is not just about conveying texts, but also bringing these values to life in the daily activities of society, schools, counseling institutions, and social media.

The role of religious institutions is strategic in socializing the social function of hadith. *Kiai* and *ustadz* as authoritative figures have a moral responsibility in guiding society to understand the content of hadith with a wise and contextual approach. They not only convey the content of hadith, but also become role models in applying prophetic values in real life. When a *kiai* invites people to be patient in facing household conflicts, he also exemplifies this patience in his interactions with society. This has a strong influence on the internalization of hadith values emotionally and socially.³¹

The Office of Religious Affairs (KUA) has a very central position in the process of fostering Muslim families, especially through premarital education. KUA is not only an administrative institution for registering marriages, but also an educational space for socializing Islamic teachings based on hadiths related to household life.³² Hadiths about the obligations of husbands to wives, the prohibition of being rude, the virtue of forgiving each other, and the importance of communication in resolving conflicts can be integrated into marriage guidance materials. This approach is not only normative, but also preventive in preventing divorce and building family resilience.

Majelis ta'lim, as a non-formal learning space, also has a major contribution in sowing the social values of hadith in the community. Mothers' study groups, mosque youth, and campus da'wah communities are effective forums for discussing hadith with a participatory and reflective approach. In these forums, participants not only receive explanations but are also invited to relate the contents of the hadith to the reality of their lives.³³ For example, the hadith about the importance of educating children in an atmosphere of affection and dialogue can be a joint study material to formulate a more Islamic and humane parenting pattern.

The strategy for implementing hadith in premarital education requires an integrative and adaptive curriculum design to the needs of young couples. The premarital guidance module should refer to the principles of the Prophet's household life, which emphasize the values of communication, patience, and mutual respect. The delivery of material is not sufficient in the form of a one-way lecture, but must be accompanied by case simulations, group discussions, and

³⁰ Syuqqah, *Kebebasan Wanita*, 1: 312.

³¹ Sulaiman Muhammad Amir et al., "Transformative Islamic Education Based on Hadith Values: Leadership Character Building Strategy for Santri," *Al-Fikru: Jurnal Ilmiah* 18, no. 2 (2024): 159–72, <https://doi.org/10.51672/alfikru.v18i2.497>.

³² Nuh Ahmad Syarodzi Ritonga et al., "Efektivitas Bimbingan Untuk Calon Pengantin Dalam Mewujudkan Keluarga Yang Sakinah Di Kantor KUA Tembung Kecamatan Percut Sei Tuan," *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 5, no. 2 (2023): 560–68, <https://doi.org/10.47467/as.v5i2.2803>.

³³ Mujahidin Mujahidin, "Urgensi Majelis Taklim Sebagai Lembaga Dakwah Di Masyarakat," *Alhadharah: Jurnal Ilmu Dakwah* 17, no. 33 (2019): 1–12, <https://doi.org/10.18592/alhadharah.v17i33.2372>.

value reflections.³⁴ Relevant hadiths can be combined with Islamic psychology methods and family counseling to produce a holistic and applicable approach. This process helps prospective couples understand that building a household is not only a matter of love and marriage contract, but a joint struggle based on divine values.

In the context of family counseling, hadith can be the ethical foundation for conflict resolution and reconciliation. Islamic counselors need to master relevant hadiths and convey them with an empathetic approach. Hadiths about the importance of forgiving, holding back anger, and guarding one's tongue play a major role in easing tensions between family members. Strengthening the values of patience and gratitude as spiritual capital in facing household trials must also be prioritized in counseling sessions. In this case, hadiths are not only reference texts, but also a means of moral and spiritual therapy that touches on psychological and emotional aspects.

The effectiveness of the implementation of hadith in family education and counseling is highly dependent on the quality of the human resources involved. Preachers, religious instructors, counselors, and premarital counselors need to be trained to master the methodology of delivering hadith contextually and communicatively.³⁵ This training not only includes understanding the text of the hadith, but also communication skills, family psychology, and local cultural approaches. Thus, hadith can be transformed into a social force that enlightens and builds.

Revitalization of social values in hadith must also be supported by creative and adaptive da'wah media. The use of social media, short videos, podcasts, and other digital platforms can be a means to convey hadith messages in a light but inspiring format.³⁶ Hadith about the importance of speaking well, maintaining relationships between siblings, and behaving fairly can be packaged in an attractive visual narrative so that it is more easily accepted by the younger generation. Through this approach, hadith is no longer considered a mere classical heritage, but as an actual and relevant guide to life.

All of these efforts ultimately lead to the formation of a society that makes hadith a guideline for social life rooted in prophetic values. The revitalization in question is not merely the preservation of texts, but rather the dynamic living of meaning by the challenges of the times. The hadiths of the Prophet not only regulate the relationship between humans and their God, but also

³⁴ Gamal Achyar and Samsul Fata, "Korelasi Antara Bimbingan Pranikah Dengan Perceraian Di Kabupaten Nagan Raya (Studi Kasus Di Kantor Urusan Agama Kec. Kuala Kab. Nagan Raya)," *Samarah* 2, no. 1 (2018): 269–86, <https://doi.org/10.22373/sjkh.v2i1.3115>.

³⁵ M. Ali Azmi Nasution, Hasnah, and Rois Hamid Siregar, "Efektivitas Kinerja Pegawai Dalam Meningkatkan Pelayanan Pada Kantor Urusan Agama (KUA) Kecamatan Medan Johor," *Islamika: Jurnal Keislaman Dan Ilmu Pendidikan* 5, no. 2 (2023): 461–70, <https://doi.org/10.36088/islamika.v5i2.2899>.

³⁶ Alwi Padly Harahap, Rahmi Syahriza, and Asrar Mabur Faza, "The Transformation of Understanding Hadith in the Post-Multimedia Era: Balancing Technological Advancements with Tradition Preservation," *Jurnal Living Hadis* 9, no. 2 (2024): 1–21, <https://doi.org/10.14421/livinghadis.2024.5798>.

guide humans in establishing healthy, just, and harmonious relationships with each other. The transformation of the social values of hadith into social education and practical strategies in family education and counseling is a real step towards building a civilized civilization, civilized because it is based on the morals of the Prophet.

Challenges and Opportunities for Revitalizing Hadith in Reducing Divorce

Revitalizing hadith in reducing divorce rates faces various significant challenges along with dynamic social changes. One of the main challenges is the secularization of values that distance society from the foundations of spirituality and religious norms. In this context, hadiths that emphasize patience, compassion, and wise conflict resolution in the household lose their relevance in the eyes of some individuals who prefer a pragmatic and materialistic approach. Religious values that used to be the main guidelines in building a household are starting to be replaced by a view of life that prioritizes personal freedom and material success. This shift weakens the influence of hadith in household life, especially for the younger generation who experience a dilemma between the demands of modernity and religious values.

Increasing individualism also becomes a serious obstacle in efforts to strengthen the role of hadith in maintaining the integrity of the household. An individualistic lifestyle encourages couples to focus more on fulfilling personal needs and satisfaction than on collective sacrifice and responsibility.³⁷ Hadiths about the importance of mutual understanding, forgiveness, and prioritizing family are often considered a burden or obstacle to individual freedom. In this atmosphere, divorce is considered a rational solution when a relationship no longer provides personal happiness, regardless of moral or religious considerations. The hadith's emphasis on the values of devotion and shared responsibility becomes difficult to accept if it is not accompanied by a contextual religious narrative that touches on the psychological reality of modern society.

Social media further complicates the situation. Digital platforms such as Instagram, TikTok, and Facebook create a culture of comparison and unrealistic expectations in married life. Narratives of happiness and success in marriage that are displayed visually and selectively encourage couples to feel inadequate or have failed in living their married life. As a result, many couples are more easily tempted to end their relationship when they feel they do not meet the ideal standards displayed on social media.³⁸ This influence reduces emotional resilience and patience, which are emphasized in the hadiths of the Prophet Muhammad as a solid foundation for a

³⁷ Iskandar Iskandar, "Dakwah Dan Individualisme, Materialisme Dan Hedonisme," *Jurnal Dakwah Tabligh* 13, no. 1 (2012): 17–30, <https://doi.org/10.24252/jdt.v13i1.292>.

³⁸ Nazmi, Rahmi, and Harahap, "Keutuhan Harmoni Rumah Tangga Perspektif Hadis: Menghindari Stigma Sosial Di Aplikasi Tiktok Sebagai Standar Kebahagiaan Keluarga."

household. The viral nature of digital content also accelerates the spread of negative narratives about marriage, increasing distrust and weakening the spirit of improving relationships.³⁹

Changes in gender roles also pose challenges in the revitalization of hadith. Women's emancipation and shifts in power structures in the household are sometimes responded to with suspicion of hadith values that are considered patriarchal. Many hadith are perceived as not by the principle of gender equality because they are understood textually without considering the historical and social context. A more just and inclusive reinterpretation of hadith is an urgent need so that prophetic messages can still be accepted in the context of modern household relations. If not addressed with a careful hermeneutic approach, hadith can become a source of controversy that widens the gap between religious values and aspirations for equality in the household.⁴⁰

Amidst these challenges, a great opportunity has emerged to revitalize the role of hadith in reducing divorce rates. Digitalization of da'wah opens up a wide space for the dissemination of hadith in a fresh, interactive style that suits the needs of the digital generation. Da'wah content based on short videos, infographics, and podcasts is able to convey the messages of hadith in a light but touching way. Through a contextual visual and narrative approach, hadith is no longer just a classic text, but becomes a relevant source of inspiration for solving contemporary household problems. Digital da'wah also reaches a wider audience, including those who have been far from conventional religious studies or forums.⁴¹

Online fatwas from scholars and credible religious institutions also strengthen the revitalization of hadith in household life. The presence of an internet-based religious consultation platform makes it easier for couples to obtain spiritual guidance when facing conflict. Fatwas that refer to hadiths on conflict resolution, etiquette in disputes, and the importance of maintaining harmonious relationships can be an instant and applicable solution for urban communities that tend to avoid direct consultation with religious figures. In addition to providing legal solutions, online fatwas strengthen people's understanding of the importance of being wise, patient, and open in dealing with household problems. The availability of digital references that can be

³⁹ Nurliana Nurliana, "Pernikahan Dalam Islam Antara Ibadah Dan Kesehatan Menuju Keselamatan," *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan* 19, no. 1 (2022): 34–49, <https://doi.org/10.46781/al-mutharahah.v19i1.397>.

⁴⁰ Idris Siregar and Alwi Padly Harahap, "Contextualization of the Hadith on the Lack of Women's Intelligence and Religion," *Tajdid: Jurnal Ilmu Ushuluddin* 23, no. 1 (2024): 218–57, <https://doi.org/10.30631/tjd.v23i1.442>.

⁴¹ Suhendrik Suhendrik, "Peran Youtube Dalam Pengembangan Da'wah Islam Dan Penyebaran Paham Keagamaan (Studi Channel Kh Syakur Yasin Ma/ Wamimma Tv)," *Risalah, Jurnal Pendidikan Dan Studi Islam* 7, no. 1 (2021): 14–27, https://doi.org/10.31943/jurnal_risalah.v7i1.169.

accessed at any time makes hadith more alive and down to earth in the dynamics of today's households.⁴²

The hadith-based family resilience campaign is a strategic opportunity to strengthen religious values in husband-wife relations. National and local community movements that raise hadith themes about love, responsibility, communication, and mutual respect can build collective awareness about the importance of maintaining a household. The involvement of religious figures, Muslim influencers, and family psychologists in this campaign can bridge the language of religion and popular psychology so that hadith can be understood more comprehensively and not patronizingly. When hadith is linked to real practices and supported by a psychological approach and empathetic communication, prophetic messages become more relevant and applicable to married couples.

This campaign can also be a tool for de-stigmatizing domestic problems, as well as changing the perspective of society, which has so far only judged divorce from a black-and-white perspective. Hadiths that encourage conflict resolution through dialogue, deliberation, and involvement of the extended family can be revived as an inspiration for mediation practices in modern society. Collaboration between da'wah institutions, government, and communities can strengthen the role of hadith as an ethical guide in maintaining the integrity of the household, not merely as a normative argument that is forced.

Revitalizing hadith in reducing divorce rates requires synergy between strengthening religious literacy and utilizing modern media. The challenges of secularization, individualism, social media, and changing gender roles can only be overcome if hadith is read dynamically, contextually, and communicatively. Opportunities opened up through digitalization of da'wah, online fatwas, and family resilience campaigns must be utilized intelligently so that hadith does not just become a textual legacy, but becomes a real-life inspiration in building a strong and harmonious household.

CONCLUSION

Based on research on the revitalization of the function of hadith as a social instrument in preventing divorce in the modern era, it was found that the hadiths of the Prophet have a strategic role in shaping the values of family resilience, especially through messages about polite communication, the importance of patience, forgiveness, and the role of the extended family in resolving household conflicts. The main findings show that understanding and internalizing the teachings of hadith in married life tends to reduce the potential for divorce, especially when used

⁴² Muhammad Choirin et al., "Muballigh In The Digital Age Based On Insights From Indonesian Phenomenon: Leveraging Digital Learning For The Promotion Of Islamic Values," *Al-Balagh : Jurnal Dakwah Dan Komunikasi* 9, no. 2 (2024): 167–90, <https://doi.org/10.22515/albalagh.v9i2.7751>.

as a reference in premarital counseling, family guidance, and mediation processes by religious figures. Therefore, it is recommended that religious and state institutions strengthen the role of hadith in family education programs and household mediator training to prevent marital crises in a preventive and solution-oriented manner.

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