

THE BEST PARTNER FOR THE FAMILY REVIEW OF TAKHRĪJ AL-ḤADĪS “KHIYĀRUKUM KHIYĀRUKUM LINISĀIHIM” IN THE BOOK OF SUNAN AL-TIRMIZĪ

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Abstract

In the Islamic context, the quality of the relationship between husband and wife is greatly influenced by the husband's character, which is measured based on the hadith "Khiyārukum Khiyārukum Linisāihim," narrated in the Sunan al-Tirmidhi. This study aims to analyze the normative meaning of this hadith, particularly in relation to the husband's character within the family. The research methodology employed is qualitative, using a library research approach and the Takhrīj al-Ḥadīṣ technique to verify the sanad and matn of the hadith, along with a syarah analysis to understand the relevance of the hadith's content to the husband's character in building a sakinah family. The findings of this study indicate that the quality of a husband's faith is reflected in his treatment of his wife, which includes love, justice, responsibility, and gentleness. This discovery contributes to understanding the importance of the husband's character in creating marital harmony and reducing the potential for divorce. In conclusion, this research affirms that this hadith is not only theologically relevant but also practical in establishing a sakinah, mawaddah, and rahmah Islamic family. Future research is expected to further explore the application of the values in this hadith within the context of modern social realities.

Keywords: Morality of the Husband, Khiyārukum, Sunan Al-Tirmidhī, Takhrīj.

Abstrak

Dalam pandangan Islam, hubungan yang baik antara suami dan istri sangat ditentukan oleh akhlak suami, yang dapat dilihat melalui hadis "Khiyārukum Khiyārukum Linisāihim" yang terdapat dalam Kitab Sunan al-Tirmizī. Tujuan dari penelitian ini adalah untuk menelaah makna normatif hadis tersebut, terutama dalam hubungannya dengan akhlak suami di dalam rumah tangga. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka (library research) serta teknik Takhrīj al-Ḥadīṣ untuk memastikan keaslian sanad dan matan hadis, ditambah dengan analisis syarḥ untuk memahami relevansi kandungan hadis terkait akhlak suami dalam membangun keluarga yang sakinah. Temuan penelitian ini menunjukkan bahwa tingkat keimanan seorang suami tercermin dalam perlakuannya terhadap istri, yang mencakup nilai-nilai seperti kasih sayang, keadilan, tanggung jawab, dan kelembutan. Hasil penelitian ini memberikan kontribusi penting dalam pemahaman tentang peran akhlak suami dalam menjaga keharmonisan rumah tangga serta mengurangi potensi terjadinya perceraian. Secara keseluruhan, penelitian ini menegaskan bahwa hadis ini tidak hanya relevan dalam aspek teologis, tetapi juga memiliki aplikasi praktis dalam menciptakan keluarga Islam yang sakinah, mawaddah, dan al-rahmah.

Kata kunci: Akhlak Suami, Khiyārukum, Kitab Sunan Al-Tirmizī, Takhrīj



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INTRODUCTION

Humans need other humans to survive, so it is human nature to interact with other humans, therefore humans are called social creatures.^{1,2,3} Humans interact in order to fulfill their needs, whether physical, psychological, or spiritual.⁴ Through interaction, humans form various social relationships, ranging from the simplest forms such as friendship, to more complex forms such as marriage.⁵

Because marriage not only connects two individuals, but connects everything that is different by connecting the differences between two families, merging two cultures and even different views on life as well.⁶ Marriage is also multidimensional, carrying with it a wide range of responsibilities, including social, economic, and legal, as well as emotional and spiritual ones. Beyond this enormous personal burden, it also impacts society.⁷

In the Islamic view, marriage is a social and spiritual institution with the aim of building peace (Sakīnah), love (Mawaddah), and compassion (Al-raḥmah).^{8,9} Marriage, in this case, is more than just a means of fulfilling biological and emotional aspects.¹⁰ Marriage is also a means of learning to build relationships based on responsibility, cooperation, connectedness, and long-term commitment. Thus, marriage becomes a space for implementing ethical values, such as internalizing noble morals in the closest human relationship, namely between husband and wife.

In marriage, husband and wife not only complement each other in terms of physical needs, but also grow together in morals, responsibility, and life vision.¹¹ These three are the symbiotic roots for building spiritual and social relationships with equality and respect for emerging realities.

¹ Anggi Ratulangi et al., “Hakikat Manusia Sebagai Individu Dan Keluarga Serta Masyarakat,” *Indonesian Journal of Multidisciplinary Scientific Studies (IJOMSS)* 1, no. 1 (2023): 15–19.

² Reva Pancarani et al., “The Nature of Humans as Social Creatures in the Qur’an,” *Diplomasi : Jurnal Demokrasi, Pemerintahan Dan Pemberdayaan Masyarakat* 2, no. 2 (2024): 48–61.

³ Faisal Chan Fajriah, Feby, Sentia Fita Ama, Silvina Noviyanti, “Peran Manusia Sebagai Makhluk Individu Dan Makhluk Sosial Dalam Kehidupan Bernegara,” *INNOVATIVE: Journal Of Social Science Research* 4 (2024): 2250–59.

⁴ Elis Anggeria et al., *Konsep Kebutuhan Dasar Manusia*, ed. A. Timor Eldian (Penerbit Deepublish Digital, 2023).

⁵ Septy; Zulkaida Srisusanti Anita, “Studi Deskriptif Mengenai Faktor-Faktor Yang Mempengaruhi Kepuasan Perkawinan Pada Istri,” *UG Journal*, no. Vol 7, No 6 (2013) (2013).

⁶ Sri Hidayati, “Penyesuaian Budaya Dalam Perkawinan,” *JOMSIGN Journal of Multicultural Studies in Guidance and Counseling* 1, no. 1 (2017): 83–98.

⁷ Ahmad Najhan Munadi and Muhammad Rahmatullah Wahyudi, “Konsep Keluarga Sakinah, Mawaddah, dan Rahmah Menurut Pegawai Kantor Urusan Agama (KUA) Kecamatan Babirik,” *Pediaqu: Jurnal Pendidikan Sosial Dan Humaniora* 2, no. 4 (2023): 10641–53.

⁸ Ana Rahmawati et al., “Membangun Keluarga Bahagia: Nilai-Nilai Interaksi Suami Istri dalam Al-Qur’an,” *MUSHAF JOURNAL : Jurnal Ilmu Al Quran Dan Hadis* 4, no. 3 (2024): 645–52.

⁹ Anton et al., “Ketentuan Pernikahan Menurut Perspektif Islam,” *Jiic: Jurnal Intelek Insan Cendikia* 2, no. 1 (2025): 1320–29.

¹⁰ Abdullah, *Prinsip-Prinsip Dasar dalam Keluarga Islam* (Aswaja Pressindo, 2022).

¹¹ Moh Nur Sholeh, *Mencari Yang Halal, Menemukan Yang Berkah*, 1st ed. (MC Publishing, 2025).

When these three foundations are aligned, a healthy interaction between husband and wife develops, complementing each other. Within the social and spiritual structure of the family, the husband is placed at the core, as the head of the family unit.¹² This leadership position is not simply about authority, but rather a trust that requires exemplary morals, emotional sensitivity, and the ability to maintain justice and compassion within the household. Therefore, a husband's morals are crucial for maintaining the continuity and quality of a marital relationship. The husband's exemplary conduct, justice, and compassion are the pillars that support a harmonious marital relationship.

In practice, this relationship idealism often faces challenges. In Indonesia, social reality demonstrates the high divorce rate across various religious groups, which is an indicator of an imbalance between ideal values and household practices.¹³ According to the Central Statistics Agency and the Ministry of Religious Affairs, the number of divorces increased from around 447,743 cases in 2021, to 516,344 in 2022, and then decreased to 463,654 in 2023.¹⁴ Meanwhile, in 2024, the Supreme Court, through the Directorate General of Religious Affairs, recorded 446,359 divorces.¹⁵ Although the figures show a decline, they are still quite large. The data shows that household problems are not a marginal phenomenon, but rather a structural problem that reflects the fragility of the quality of relationships in marriage, one of which is due to a lack of understanding of morals and responsibilities as a couple.

This phenomenon shows a weak commitment to maintaining relationships and reflects an unpreparedness to carry out roles.¹⁶

More than just numbers, divorce has serious psychosocial impacts, not only on the divorcing couples, but also on the children, the extended family, and the wider societal fabric.¹⁷ Many divorces occur because the husband is unable to carry out his role well, in terms of leadership, decision-making, financial responsibility, and failure to build healthy communication and empathy towards his partner.¹⁸ This is where it's important to reexamine the standards of husbandly goodness

¹² Putri Zulha Harahap, “Kekerasan dalam Rumah Tangga pada Masyarakat Kabupaten Tapanuli Selatan Perspektif Mubadalah” (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2025).

¹³ Muhammad Andri, “Analisis Faktor Ekonomi yang Berkontribusi terhadap Tingginya Angka Perceraian di Kabupaten Jombang,” *Badamai Law Journal Magister Hukum Universitas Lambung Mangkurat* 8, no. 1 (2023): 1–11.

¹⁴ M Fuad Nasar, “Ketahanan Keluarga Menuju Indonesia Emas 2045,” 2024.

¹⁵ Hanif Hawari, “Angka Perceraian Meningkat, Menag Usul UU Perkawinan Direvisi,” *detikHikmah*, 2025.

¹⁶ Edi Darmawijaya and Ferra Hasanah, “Peran Suami Istri Terhadap Peningkatan Angka Perceraian Di Mahkamah Syar’iyyah Blangkejeren,” *El-Usrah: Jurnal Hukum Keluarga* 3, no. 1 (2020): 84–100.

¹⁷ Nia Januari, “Menggali Akar Masalah: Analisis Kasus Perceraian Di Indonesia,” *AKADEMIK: Jurnal Mahasiswa Humanis* 3, no. 3 (2023): 120–30.

¹⁸ Ferra Hasanah, “Istri yang Bekerja dan Hubungannya terhadap Peningkatan Angka Perceraian di Mahkamah Syar’iyyah Blangkejeren (Studi Kasus Tahun 2015-2017)” (Universitas Islam Negeri Ar-Raniry, 2019).

from an Islamic perspective. Islam doesn't just limit a man's goodness to ritual worship, but also assesses the extent of his moral character in treating his wife and family.

One of the hadiths that is an important foundation in understanding the moral standards of a husband is

لَيْسَ أَهْلُهُمْ خَيْرٌ مِنْ خَيْرِكُمْ

"The best of you are those who are best to their wives." (HR. al-Tirmizī, no. 3895).

In this hadith, we find both a moral message and a theological basis for analyzing the qualities of a Muslim man's personality. The practice of kindness is neither symbolic nor casuistic; by highlighting the Prophet's teachings on a husband's morality toward his wife, we see that mercy has become an integral part of everyday family life. This hadith further demonstrates Islam's protection of women within the bonds of marriage, where a man's goodness is judged by how he treats his wife.

It is important to carry out research on this hadith, not only to understand its sanad and mata through the Takhrij al-Ḥadīṣ method, but also to explore the normative meaning contained therein. Takhrij studies can trace the authoritative sources of this hadith, determine the quality of the narrator, and look at the social and historical context in which the hadith was conveyed.¹⁹ Meanwhile, the analysis of the understanding of the sharia of hadith opens up space for researchers to interpret the dimensions of a husband's ideal morals that are relevant to contemporary life, especially in facing the current crisis of household relations.

This research is even more necessary when certain segments of society still view the husband's role myopically, namely from a patriarchal perspective. In fact, this hadith teaches how a man can have a very high status (not only because of social or economic qualities) that attracts the attention of his wife, but only if he treats her with ihsan (perfection), as did the Prophet. Although much research on the role of the wife in maintaining household harmony, attention to the husband's morals as a pillar or supporter of spiritual and social relationships within the family is still rare. Therefore, it is necessary to emphasize the moral dimension of household leadership on the part of the husband. Therefore, this hadith will be studied in Islamic scholarly literature, especially in the fields of family law and social ethics and norms for Muslims to live together under prophetic values. This study bridges classical texts with the context of the demands of the Muslim community today, also providing a comprehensive understanding of the noble values that a husband must possess in building an Islamic family that is *sakinah*, *mawaddah*, and *rahmah*.

¹⁹ Arif Sugitanata and Ema Marhumah, “Metode Takhrij Hadis pada Ilmu Hadis: Melacak Kualitas Hadis Keutamaan Menikah,” *Tadris* 17, no. 1 (2023).

RESEARCH METHODS

This research is a qualitative study using a library research approach, focusing on classical and modern Islamic texts. The primary technique used is Takhrij al-Ḥadīṣ, a method for tracing the origins of hadith, verifying their sanad (chain of transmission) and matān (matīn), and assessing the quality of their narrators.²⁰ The primary data in this study are sourced from the books Tuḥfah al-Aḥwazī bi-Syarḥ Jāmi' al-Tirmidzi and Al 'Urf, while secondary data come from scientific journals, articles, and related Islamic literature. The analysis was carried out in two stages: first, the Takhrij al-Ḥadīṣ process to determine the validity and source of the hadith Khiyārukum Khiyārukum Linisāihim; and second, a syarah analysis to understand the relevance of the content of the hadith to the husband's morality in forming a sakinah family. The results of the takhrij are then synchronized with the social context in the form of the phenomenon of divorce, thus producing an understanding of husband's morality that is based on evidence and is practically relevant.

RESULTS AND DISCUSSION

Editorial Hlittle brother

قَالَ: حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ خُلُقًا

Translation :

"Abu Kuraib has told us, (namely) 'Abdah bin Sulaiman has told us, from Muhammad bin 'Amr, (and) Abu Salamah has told us, from Abu Hurairah, he said: Rasulullah ﷺ said: "The believers who are most perfect in their faith are those who have the best morals. And the best of you are those who have the best morals towards their wives."

This hadith is a hadith narrated by at-Tirmidzi, with Hadith Number 1162, Juz 3, Page 466.²¹ And it is said حَبِيبٌ حَسَنٌ صَحِيحٌ by al-Tirmidhi. This wording implies a continuity between the quality of a person's faith and the most tangible expression of their morals in everyday life, especially in private and highly personal domestic relationships. Thus, this hadith speaks not only of faith in theological terms, but also of morals in the most fundamental social relations.

From the sanad side, this hadith was narrated through Abu Hurairah, a very trusted friend. The chain of transmission then continued to Abu Salamah bin 'Abdurrahman who also received an assessment of ṣiqoh from hadith scholars. However, in the sanad there is a narrator named Sa'id bin

²⁰ Aldo Muhammad Derlan and Romlah Aubakar Askar, "Metode Takhrij Hadits dalam Menakar Kualitas Hadits Nabi," *KAMALIYAH Jurnal Pendidikan Agama Islam* 2, nos. 234–245 (2024).

²¹ Abu 'Isa at-Tirmidzi As-Sulami, *Al-Jami' Ash-Sahih Sunan at-Tirmidzi*, 5th ed., ed. Ahmad Muhammad Syakir (Dār Ihyā' at-Turats al-'Arab, n.d.).

abī sa’id al-anṣorī al-madanīwho, although honest (ṣaduq), was known to be weak in memorizing so that his narration was considered to have weaknesses. This is the reason why this hadith does not reach the level of ṣaḥīḥ li-dhātihi, but is categorized by Imam al-Tirmiḏī as ḥasan ṣaḥīḥ.

In addition, there is another narration through Ṣāliḥ al-Marrī, which hadith scholars consider gharīb (unclear) or even ḍa’īf (false) because he is known to often narrate odd hadiths without support from other narrators. This weak narration cannot be used as sharia evidence, but it can still be seen as strengthening the moral meaning of the main hadith. Thus, despite the weaknesses in the sanad, this hadith still has sufficient validity to serve as a normative basis for discussing the concept of husbandly morality in the Islamic family.

Then Abu 'Isa (al-Tirmiḏī) said: "This hadith is gharib (foreign, not widely known); we do not know it except through the narration of Salih al-Marrī. In his hadith there are strange narrations which he conveyed himself and were not followed by other narrators. However, he was a pious person."

In the previous discussion, it was emphasized that the hadith "Khiyārukum linnisā’ihim" provides an ideal measure of a husband's quality in Islam. This hadith not only emphasizes the importance of morality in the marital relationship but also makes it an indicator of the perfection of faith. Therefore, a good husband not only fulfills Sharia obligations but also demonstrates moral excellence in gentleness, justice, and obligations towards his wife. Counterbalancing the hadith from this work, it is also narrated, though considered weak, referring to social circumstances when what is taught and preached by male leadership is not implemented.

It should be noted that the above narrative is a weak narrative by the majority of hadith scholars. Nevertheless, this history can be understood as a way of life that reflects the moral collapse resulting from social chaos in gender relations in are-way-social and normative research. However, the handover of "major matters" to women in the hadith's wording does not mean that women are demeaned because they demand men; it simply means that there is no male leader who must be present as qiyaadah in the family and society. In this regard, the hadith does not eliminate consultation with wives, even in the head of the Prophet Muhammad. In fact, in most cases, he sought advice from his wife, as happened in the case of the mother of war. Even so, the right to make strategic decisions must still be held by the husband as head of the household and not simply dethroned due to character weakness or incompetence.

Thus, this weak narration serves not as a sharia argument, but rather as a comparative narrative that reinforces the urgency of the moral message of the main hadith. While the hadith "khiyārukum linnisā’ihim" describes the ideal qualities of a husband, this narration illustrates the social consequences of a husband who fails to fulfill his role: when a man fails to lead morally,

gives generously, and assumes the responsibility of the household, leaving everything to himself without guidance.

This is where the implicit meaning of the two hadiths can reinforce each other: that a husband's morals toward his wife not only determine household harmony but also serve as a pillar of broader social stability. When that pillar collapses, society loses its direction, and it is in this context that "the belly of the earth is better than its back" becomes a sharp critique of men's moral inequality within the family.

The Hadith

Syuruhul Hadith Number 1082, Page 241, Juz 3.²²

(أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا)
لَأَتَمَّنَّ مَحَلَّ الرَّحْمَةِ لِضَعْفِهِنَّ .

Translation:

The person with the most perfect faith is the one with the best morals

Because they are a place of mercy because of their weakness.

In married life, the concept of ihsan taught in the Qur'an plays a very important role in creating harmony and happiness. In Surah Al-Baqarah (2:195), "And do good (ihsan), for indeed Allah loves those who do good." In the context of the household, doing ihsan means treating each other with affection, understanding, and sincerity. This includes not only good actions such as giving attention and fulfilling the physical needs of the partner, but also speaking with gentle and respectful words, as taught in Surah Al-Nisa (4:36). Ihsan in the household also means supporting each other in worship, giving the best in all aspects of life together, and maintaining each other's honor. By practicing ihsan, couples can build a relationship full of peace and blessings, and create a household full of love, justice, and perfection, in accordance with Allah's guidance.

The Prophet's hadith which reads, "Khiyārukum khiyārukum Linisāihim" is part of a series of sayings which begin with the statement, "Akmalu al-mu'minīna īmānan aḥsanuhum khuluqan" ("The person with the most perfect faith is the one with the best morals"). According to the explanation of the ulama, such as in *Tuhfatul Ahwadzi* by al-Mubārakfūrī when narrating Sunan al-Tirmidzī, the use of the letter lām in the word al-mu'minīn shows the meaning of emphasis (ta'kīd) that the perfection of a person's faith is very dependent on the perfection of his morals. In other words, true faith will give birth to good morals, not only towards society at large, but also—and first of all within the family.

²² Abul 'Ula Muhammad Abdurrahman bin Abdurrahim Al Mubarakfuri, *Tuhfatul Ahwadzi Bi Syarhi Jami' Al Turmuzi*, 2nd ed. (Dār Ihyā' at-Turats al-'Arab, 2008).

Mubārakfūrī explains that the continuation of this hadith, which states, "wa khiyārūkum khiyārūkum Linisāihim," demonstrates the practical aspects of noble morality in the husband-wife relationship. In this relationship, women are referred to as "maḥall ar-raḥmah" (the place of compassion), due to their gentler nature and their position in need of protection. Therefore, according to this discourse, the test of a man's moral quality is seen in how he treats his wife, not in his social position outside the home.

This hadith is corroborated by various narrations. In Sunan al-Tirmidhi, it is mentioned that this hadith also came from Aisha (RA), while in Sunan Ibn Majah, it is mentioned through Ibn ‘Abbās with the additional phrase: "Wa anā khiyārūkum li ahli." ("And I am the best among you to my family."). This addition confirms that the Prophet himself set a direct example in his treatment of his wives, thereby setting high ethical standards for his followers.

Al-Tirmidhi assessed this hadith as ḥasan ṣaḥīḥ, and Abu Dāwud also narrated it in a form that is close to it, down to the words "khuluqan" (morals). So, methodologically, this hadith meets the validity standards of matan and sanad, and substantially emphasizes the importance of the husband's morals in creating a household full of love and justice. Therefore, this hadith is not only relevant as a moral principle, but also as a basis for fostering a sakinah family based on prophetic values.

In the book Syarh al-Hadith number 1898, page 214, Juz 5.²³ It is emphasized that the nobility of a true Muslim is reflected in the beauty of his morals. The Prophet Muhammad (peace be upon him) said, "The best of you are those with the best morals, those who neither speak evil nor do evil." This statement highlights the importance of noble character as a primary indicator of a person's quality in the Islamic perspective. This hadith serves as a foundation for understanding that noble morals are not merely complementary, but rather the primary foundation for building an ideal personality according to the guidance of the Prophet (peace be upon him). By making morals the primary benchmark, Islam places ethics as a fundamental element in the social and spiritual life of its followers.

A further explanation in the same book elaborates on the meaning of the term “khiyārūkum,” which refers to “the best among you.” This word is derived from the root word khayr, meaning goodness, and is the antonym of ash-shirār, meaning bad or evil people. This interpretation emphasizes that a person's excellence is not measured by social standing, material wealth, or lineage, but rather by moral virtue and behavior that reflects nobility of character. Therefore, Islam frees the measure of nobility from merely worldly aspects and focuses it on more essential spiritual and ethical values.

²³ Al Mubarakfuri, *Tuhfatul Ahwadzi Bi Syarhi Jami' Al Turmuzi*.

"Ahāsinukum akhlāqan" can be interpreted as "those with the most beautiful morals," namely individuals who adorn themselves with commendable behavior. Good morals reflect qualities that earn God's approval, such as patience in the face of trials, compassion for others, honesty in speech, humility in attitude, and the ability to refrain from hurtful behavior, both verbally and physically. Such character traits not only serve as ethical guidelines in social interactions but also reflect the depth and perfection of one's faith. In other words, the quality of faith is clearly reflected in the beauty of everyday morals.

Meanwhile, the expression "lā yafḥash wa lā yatafaḥash" carries an important message regarding self-control in speech and actions. The term al-fāhiṡ refers to an individual who has become accustomed to using harsh words and acting violently—negative behaviors that have become part of their nature. On the other hand, al-mutafaḥish describes someone who consciously chooses to say or act cruelly despite realizing the evil of their actions, often driven by emotion, ego, or to defend prestige. Both types of behavior were condemned by the Prophet ﷺ, as they reflect a failure to guard one's speech and actions from things that contradict Islamic values.

This hadith falls into the category of ḥasan ṣaḥīḥ and has been narrated by two renowned hadith scholars, al-Bukhari and Muslim, indicating its validity and strength in establishing legal and ethical principles in Islamic teachings. The reliability of this hadith makes it a primary source for understanding the moral guidance that Muslims should uphold. With such authoritative status, this hadith serves not only as advice but also as a legal guideline for developing personal and social morals.

The relevance of the moral teachings in this hadith is increasingly felt in the context of contemporary life, especially in today's digital age, where social media often fuels a culture of harsh communication, full of sarcasm, and mutual demeaning. The Prophet's words serve as a reminder that nobility lies not in the courage to speak harshly, but in one's ability to refrain from harming others, either directly or indirectly. In a world increasingly noisy with competing voices, Islam teaches that virtue lies not in loudness of voice, but in calmness of heart and subtlety of speech. Good morals are the crown of faith; without them, other virtues lose their meaning.

The hadith "Khiyārukum khiyārukum linnisā’ihim" narrated by Imam al-Tirmizī, explicitly states that the best men are those who are best to their wives. In the hadith, the word "khiyārukum" is the plural form of "khayyir" which comes from the root word khair, meaning goodness, virtue, or virtue. In Arabic linguistics, the use of this plural form indicates a general meaning that includes all forms of goodness, both in words and deeds, in social and domestic contexts.

In Sharah al-A'ruf al-A'ruf, it is stated that the khiyrukum in this hadith refers not only to those who are virtuous in the form of worship or public contributions, but more importantly to those who demonstrate moral qualities even at the most intimate level, namely towards their wives. This

is one of the most fundamental concepts in Islam, that a man's greatness is not only about what he can show off to others, but also how well he treats his wife away from the public eye.

The word "Linisāihim" refers to the primary recipients of support, namely the wives. This clause not only serves as an additional element in the sentence structure but also conveys an important moral message in Islamic teachings. In these teachings, a person is considered good if he is able to maintain his best values in front of those closest to him, both emotionally and physically. Therefore, the Hadith under discussion emphasizes the importance of moral foundations by highlighting that family affairs are the primary arena for implementing and maintaining good moral values in human life.

Therefore, in the context of this research, the definition of khiyā in this Hadith is crucial to understand that we cannot ignore or treat household etiquette as an artificial addition to the overall picture in terms of maintaining the stability of the family unit, whether emotionally, morally, or spiritually. This emphasizes the point that Islamic marriage traditions not only guarantee the fulfillment of obligations to each other but also the emotional bond inherent in the best behavior in the husband-wife relationship.

Narrator of Hadith

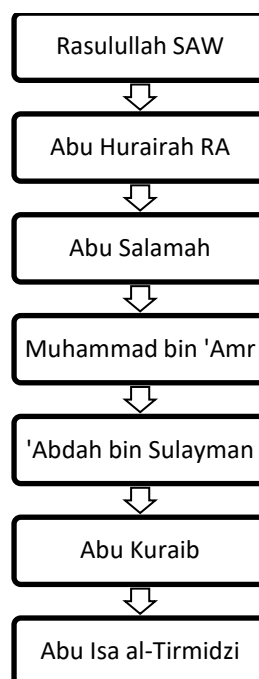


Figure 1. Sanad Hadith Khiyārukum Khiyārukum Linisāihim

No.	Name of Narrator	Year of Birth	Year of Death	Teacher	Nature (Assessment)
1	Abu Hurayrah	Around 1 H	57 or 59 H	—	Honest
2	Iyās bin Salamah bin al-Akwa' al-Aslamī	Around 20 H	94 or 104 H	Abu Hurayrah	trusted, narrated a lot
3	Sa'īd bin Abī Sa'īd al-Anṣārī al-Madanī	Unknown	145 H	Abu Salamah	honest, but there are mistakes in memorization
4	'Abdah bin Sulaiman al-Kilābī	Unknown	187 H or later	Muhammad bin 'Amr	very reliable and sturdy

Table 1. Sanad Biography

The Concept of an Ideal Husband as Reflected in the Hadith “Khiyārukum Linisāihim”

The concept of the ideal husband in Islam cannot be separated from the foundation of morality, as clearly illustrated in the saying of the Prophet Muhammad: "The best of you are those who are best to their wives." This hadith, narrated by Abu Hurairah and considered *hasan sahih* by Imam al-Tirmidhi, serves as a basic principle in assessing a man's quality by how he treats the women closest to him. In a patriarchal social structure that often places a husband's leadership as a sign of superiority, this hadith emphasizes that the parameter of a man's superiority lies not in power or physical strength, but in the quality of his interpersonal relationships, especially with his wife.

The editor of this hadith places the highest level of faith in recognizing good manners and offering congratulations from the outset on how a husband behaves. The husband-wife relationship is not transactional or hierarchical, but rather a reflection of faith and moral example. Indeed, among couples with high morals, when the wife learns about him, she is confused (astonished and amazed), and when he enters her, she feels secure.

This type of husband, as the hadith asks, is not the type who simply fulfills formal obligations as a breadwinner or decision-maker, but rather one who is conscious and active in practicing ethics and spiritual responsibilities. He creates a safe and harmonious home because he ensures she feels important and loved. This is not a fleeting reaction, but rather something rooted in his love and respect for faith, which generates empathy and concern. Therefore, a husband is not something to be feared, but rather to be held in our hands so that we never feel alone.

Given the prophetic experience, this is clear when you consider the Prophet's treatment of his wives. He cooked meals, cleaned, and spoke to them affectionately, flirting and showing affection in public. Furthermore, he even maintained his wife's dignity when they disagreed. This

implies that the best husbands according to Islam are those who can transform love into morality, and morality into a journey that is accepted by Allah.

CONCLUSION

The hadith "Khiyārukum Khiyārukum Linisāihim" emphasizes that the quality of a man's faith is not only evident in ritual worship, but also in his morals toward his wife. This aligns with the theory of values that places morality in concrete attitudes in interpersonal relationships. The values contained in this hadith include compassion (rahmah), justice ('adl), responsibility (mas'ūliyyah), and gentleness (rifq), which form the basis of ethics in the household. Consequently, individually, these values create peace (sakīnah) and a better quality of life, while socially, they strengthen family resilience and reduce the potential for divorce. Thus, this hadith is not only theologically significant but also relevant to the stability of Muslim families and communities.

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