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THE URGENCY OF A HUSBAND'S WIFE'S JEALOUSY TOWARDS HOUSEHOLD HARMONY (A PERSPECTIVE OF TUAN GURU IN EAST LOMBOK DISTRICT)

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Abstract

Jealousy is a complex emotion that can cause feelings of suspicion, anger, fear, or humiliation. Jealousy can attack people of all ages and often appears when people feel threatened. This research aims to determine the phenomenon of jealousy between husband and wife in the East Lombok district. Method: This research is qualitative, using field studies with a technical phenomenological approach to data findings from interviews, observations and documentation. Data analysis was done using the reduction method, and the results were displayed in descriptive form. Result: The results of this research show that: 1) The understanding of married couples in the East Lombok district about jealousy is different from the actual concept of jealousy. 2) Tuan Guru should actively teach the community about the concept of building a family, specifically in the chapter on jealousy. Because Tuan Guru, as a religious figure, is at the forefront of shaping public understanding. 3) Tuan Guru, as a religious figure, conveys more good steps in expressing jealousy.

Keywords: *Jealousy, Domestic Violence, and Master Teachers*

Introduction

Marriage is a very important moment in the journey of human life. Apart from bringing the bride and groom to a new life that is different from the previous one, marriage will also automatically change the status of both of them. After marriage, both parties will receive heavy burdens and responsibilities according to their respective natures (Sa'adah & Saptarini, 2018). Marriage is also one of the sunnatullah, a method chosen by Allah SWT for humans to reproduce for the preservation of life. It is a sacred agreement to form a family between a man and a woman. In the Qur'an, the purpose of marriage is clearly stated, namely a bond between husband and wife with the aim of creating an eternal, peaceful, and happy family (Hardianti & Nurwati, 2021).

However, many households find it difficult to achieve peace and prosperity. This could be caused by the husband's jealousy of his wife or vice versa. *Jealousy* is a complex emotion that can cause feelings of suspicion, anger, fear, or humiliation that can attack people of all ages and is generally associated with romantic relationships. However, feelings of jealousy can also be felt by siblings who are fighting for their parents' attention, by colleagues who are trying to gain sympathy from their superiors, and by many others (Chung & Harris, 2018).

However, every couple, whether they are still acquaintances or married, has definitely felt jealousy because

jealousy is something that is very natural for every couple. seen from the number of married couples in East Lombok district whose households are not harmonious due to jealousy and even divorce. Therefore, it could be said that one of the main problems in a household that sometimes makes things less harmonious is jealousy. In contrast to the jealousy that occurred among the wives of the Prophet Muhammad, this was the biggest issue in the household of the Prophet Muhammad. However, this did not cause a rift in his household relations and, in fact, he remained harmonious, peaceful, and a role model for humanity.

In Islamic teachings, it is not explicitly stated about the urgency of jealousy, but there are many hadiths that describe the importance of jealousy, such as one of the prophet's hadiths, which explains how the Prophet Muhammad SWT commented on Sa'ad's jealousy. In history, Sa'ad bin Ubadah said:

لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتِي لَضَرَبْتُهُ

بِالسَّيْفِ غَيْرَ مُصْنَفٍ

Meaning: "If I saw a man with my wife I would definitely hit him with the sharp edge of my sword."

Hearing his words, Rasulullah Sallallahu alaihi wa Sallam said:

أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ لَأَنَا أَغَيْرُ

مِنْهُ، وَاللَّهُ أَغَيْرُ مِنِّي

Meaning: "Is it not surprising that you are jealous of Sa'ad? Indeed, I am more jealous than Sa'ad, and Allah Subhanahu wa ta'ala is even more jealous than me." (HR Bukhari)

The results of interviews and initial observations conducted by researchers show that the phenomenon of jealousy between husband and wife does not create resilience in the husband-and-wife relationship. In fact, it becomes a cause of disharmony and even divorce. As proof, recently it was discovered that a murder due to jealousy occurred in East Lombok, namely by a police officer at Wanasaba Police, East Lombok Regency, with the initials MN, who shot his colleague with the initials HT to death. The shooting was allegedly caused by jealousy towards his wife (Hendriana, 2021). Also, in the case of the household of Asgar Ali, 30 years old, and Alimah, 29 years old, The jealous husband killed Alimah by slashing his wife because he was jealous of her chatting with other men (Farida, 2021).

This phenomenon shows that there has been a shift in the noble values and goals of jealousy, namely to protect a partner from actions that are considered despicable in the eyes of religion, now changing to something that is always considered negative and becomes taboo for married couples.

Thus, the phenomenon of the implementation of jealousy in society is still far from the concept of jealousy offered by religion. This would be very interesting to study in more depth. By paying attention to the description above, the author is interested in researching and studying in depth the "Urgency of Husband and Wife's Jealousy on Domestic Harmony (Teacher's Perspective in East Lombok Regency)."

Literature Review

Definition of Jealousy

Jealousy in the Big Indonesian Dictionary (KBBI) is feeling dissatisfied or less happy to see other people being lucky, etc. The word jealousy comes from the Greek word *zelos*, which means competition and shows the intensity of feelings. Jealousy in love is a normal feeling. According to R. G. Bringle in *The Psychology of Jealousy and Envy*, jealousy is behaviour, feelings and emotions that arise as a result of threats to the husband and wife relationship by rivals.

Characteristics of Jealousy

Fajri & Nisa (2019) explained that the characteristics of jealousy towards a partner are:

- a. Low self-esteem is considering yourself too small. One unfortunate measure that jealous people use to judge worthiness is whether a jealous person is loved or not.

b. Self-destructive behavior is characteristic of a jealous and possessive person. In fact, jealous people are capable and prominent in many areas of life. But when it comes to loved ones, a jealous person can act like a retard.

c. Difficulty accepting responsibility, it is almost certain that a jealous person will accuse his partner of causing him misfortune by torturing him. A jealous person rarely looks at the reality of the real problem.

Jealous Aspects

Buunk & Fernandez (2020) explained that the cognitive aspects of romantic jealousy occur before the emotional and cognitive aspects, and these emotions occur sequentially with the jealous aspects as follows:

a. The mental aspect consists of comparison with rivals, self-pity, self-blame, possessiveness, worry about image, thoughts of revenge, and thoughts of giving in.

b. The emotional aspects, a complex array of feelings, include pain, sadness, anger, helplessness, envy, fear, and humiliation. These emotions, often intense and overwhelming, are integral to the experience of jealousy.

c. Behavioral aspects, which consist of wanting to faint (shock), nervousness and shaking, fast heartbeat, loss of appetite, sweaty or shaking hands, constant questioning and seeking reassurance, aggressive actions, and even violence.

Based on these theories, jealousy involves thoughts, emotions, and behaviour.

Types of jealousy

Valentova (2020) Expressing jealousy can be divided into several things:

- a. Real (normal) jealousy is jealousy that is felt when the threat is straightforward and can damage the relationship (the threat is accurate).
- b. Suspicious jealousy (abnormal) is when the threat is unclear or only suspected; it can be said "suspicious jealousy" because it is only a reaction of fear and uncertainty.
- e. Obsessive jealousy/obsessionality: characterized by deliberate, excessive and unrealistic feelings of jealousy.
- f. Depressive jealousy/self-esteem: This is characterized by feelings of inadequacy and inferiority when compared with a partner, which results in an inability to trust his/her loyalty and makes potential betrayal with some rivals inevitable.

Meanwhile, jealousy in the Hadith of Polar al-Tis'ah is termed ghīrah. There are two ghīrahs. First is ghīrah, which Allah SWT likes, namely jealousy, which can protect the family from defamation of the family's good name. Second, ghīrah, which Allah SWT hates, is ghīrah, which is forbidden, namely

jealousy, which has no reason and always haunts the feelings so that the soul is oppressed by it. Jealousy like this will disturb the peace of the family. In the hadith narrated by Jābir bin ‘Ātik, it is stated:

مَنْ الْعَيْرَةَ مَا يُحِبُّ اللَّهُ وَمِنْهَا مَا يُبْغِضُ اللَّهُ، فَأَمَّا الَّتِي يُحِبُّهَا اللَّهُ فَالْعَيْرَةُ فِي الرِّيْبَةِ، وَأَمَّا الْعَيْرَةُ الَّتِي يُبْغِضُهَا اللَّهُ فَالْعَيْرَةُ فِي غَيْرِ رِيْبَةٍ، وَإِنَّ مَنْ الْخِيْلَاءِ مَا يُبْغِضُ اللَّهُ، وَمِنْهَا مَا يُحِبُّ اللَّهُ، فَأَمَّا الْخِيْلَاءُ الَّتِي يُحِبُّ اللَّهُ فَاخْتِيَالُ الرَّجْلِ نَفْسَهُ عِنْدَ الْقِتَالِ، وَاخْتِيَالُهُ عِنْدَ الصَّدَقَةِ، وَأَمَّا الَّتِي يُبْغِضُ اللَّهُ فَاخْتِيَالُهُ فِي الْبَغْيِ

"Among jealousy there are those that Allah loves, and there are those that Allah hates. The jealousy that Allah loves is jealousy in doubt. The jealousy that Allah hates is jealousy that is beyond doubt. And among feelings of pride, there are those that Allah hates and there are those that Allah loves. The feeling of pride that Allah loves is a person's feeling of pride in himself when fighting and giving alms, while the feeling of pride that Allah hates is the feeling of pride in falsehood."

In the hadith of Sahih al-Bukhārī it is stated:

قَالَ سَعْدُ بْنُ عُبَادَةَ: لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ غَيْرُ مُصْفِحٍ عَنْهُ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ، فَوَاللَّهِ لَأَنَا أَغْبِرُ مِنْهُ، وَاللَّهُ أَغْبِرُ مِنِّي

That Sa'd bin 'Ubādah had said: "if I see a man with my wife, I will hit him with my sword without forgiving him." This case was reported to the prophet, then he said: "Are you surprised by Sa'd's jealousy? Indeed, I am more jealous than Sa'd and Allah is more jealous than me."

In another narration, it is stated that "Allah is jealous, believers are also jealous, and Allah is jealous if a believer does what Allah has forbidden Him." The dynamics of jealousy in the Prophet's hadiths are varied. These hadiths revolve around the jealousy of wives Rasul, such as Āisyah's jealousy of Ḥafṣah, Āisyah's jealousy of Umm Salamah, Āisyah's jealousy of Shafiyah, Āisyah's jealousy of Khadijah and Ḥafṣah's jealousy of Āisyah.

Jealousy Conflict Resolution

Conflict is something that cannot be avoided in life. Throughout life, humans are constantly faced with and struggling with conflict. Including in married life. So a resolution is needed for this matter (Puspitarini, 2020). Domestic conflict resolution is any effort aimed at resolving conflicts or disputes related to marital life problems. This is necessary so that conflicts can be resolved well. Safira (2023) stated that two best solutions could be done to this problem, namely by using Islamic guidance. where according to Samsul

Munir, Islamic Guidance is theoretically to help clients learn to develop their nature by empowering the faith reason and will be given by Allah SWT as well as being aware of the fact that there are problems related to marriage and married life which often cannot be handled by those involved with these problems themselves. In addition, having a counsellor. What the counsellor does is use a psychological approach using conflict resolution over behaviour (direct violence). This can be done to eliminate the triggers for conflict. This can be resolved, among other things, by improving the quality of good communication between husband and wife because communication greatly influences productivity between husband and wife.

Understanding household harmony

Harmony means that everything should always be harmonious, harmonious, balanced. For example, a harmonious family is a family situation or condition where there is love, mutual understanding, support, time together, cooperation, good quality communication and minimal conflict, tension and disappointment in the household. (Aziz & Mangestuti, 2021).

Meanwhile, according to Syarifah Gustiawati, a harmonious household is one that is cooperative between husband and wife. This can create a peaceful, safe, and prosperous family atmosphere (Gustiawati, 2018)

Methodology

This research is descriptive qualitative research, namely by systematically multiplying data from literature and sources or findings from the informants studied. (Miharja, 2020). The data source for this research is primary data in the form of information obtained directly through interviews with teachers and husband and wife couples. Meanwhile, secondary data is data obtained from official documents, books, and research results in the form of reports related to the subject matter of the research. At the data analysis stage, the data obtained, both primary data and secondary data, is classified after being analyzed and then described with the aim of getting a picture that can be clearly understood.

Result and Discussion

Finding

There are three results from this research, namely that:

1. Married couples in the East Lombok district understand jealousy differently from the actual concept of jealousy.
2. Mr. Teachers should actively teach the public about the concept of building a family, specifically in the jealousy chapter. Tuan Guru, as a religious figure, is at the forefront of shaping public understanding.
3. Tuan Guru, as a religious figure, conveys more good steps in expressing jealousy

Discussion

Based on the research results, it was found that the understanding of married couples in the East Lombok district about jealousy is different from the actual concept of jealousy. This can be seen from the percentage of informants in the form of married couples studied. Of the twenty-eight couples that researchers interviewed, only five married couples understood the concept of jealousy taught by the Islamic religion. Their understanding then has an impact on the concept of applying jealousy, namely reasonable jealousy towards a partner. What is not allowed is blind jealousy without clear indicators, and it is not appropriate. Reasonable jealousy is, of course, in order to maintain harmony in the relationship. Meanwhile, blind jealousy reduces the warmth of the relationship between domestic partners. This rule of jealousy also applies to wives towards their husbands.

The concept of jealousy taught by Tuan Guru in the East Lombok district has not fully reached the community, and it seems that they have not yet reached the point of expressing jealousy. According to Tuan Guru in the East Lombok district, jealousy is very much needed in running a household as a balance and control to protect a partner from things that are prohibited by both Shari'a and custom. However, it is necessary to pay attention to understanding that is in accordance with what Shari'a recommends. Apart from that, husbands who are priests and are responsible for educating their wives do not fully

understand this concept. The proof is that they are not jealous when they see their wives going out without wearing a veil or going out without covering their private parts completely.

It is equally crucial to prioritise pleasant discussion in order to help both partners comprehend one other's well-intentioned intentions and to pay attention to the partner's time, language, and condition if they wish to offer advice. This will help them settle conflicts caused by envy. The public should then be actively taught the value of starting a family, particularly in the chapter on envy by Tuan Guru. Due to the fact that Tuan Guru is a religious leader who is actively influencing public perception.

Conclusion

Our research findings highlight a diverse and complex understanding of jealousy among married couples in East Lombok district. While some couples view jealousy as a form of dislike and harsh treatment towards a suspected partner, others hold a more nuanced view. This complexity was observed in the twenty-eight couples we studied, with a minority of five demonstrating a more comprehensive understanding of jealousy. These couples, by understanding jealousy in a broader context, were able to navigate their relationships with greater empathy and understanding.

Moreover, the concept of jealousy taught by Tuan Guru in the East Lombok district has not fully reached the community,

and they have not yet reached the point of understanding how to express jealousy. According to Tuan Guru in the East Lombok district, jealousy is really needed in running a household as a balance and control to protect a partner from things that are prohibited by both Shari'a and custom. However, it is necessary to pay attention to understanding that is in accordance with what Shari'a recommends.

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