



## The Consequences of a Smoking Husband in the Dimension of Household Harmony Perspective Islamic law

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### ABSTRACT

*Smoking habit can also affect the harmony of a family. This paper presents how Islam views the consequences of a smoking husband to the marital harmony. This qualitative research was performed using Phenomenological and Normative Descriptive approach. The Phenomenological approach allowed for the discovery of facts about social phenomena in society, while the Normative Descriptive approach resulted in legal conclusions regarding the phenomena identified using the previous approach. In this research, wives who participated as samples did not found their marital harmony significantly affected by the cigarette smoke and they were not bothered to end the marriage due to it. Seen from another perspective, only fate can end a marriage, not cigarette smoke. In the context of Islamic Law, while some scholars may permit it, the majority of scholars prohibit smoking based on several verses in the Qur'an*

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## 1. Introduction

Marriage, by definition, originates from the term "married," which linguistically refers to the establishment of a family with a person of the opposite sex, involving sexual

relations.<sup>1</sup> It constitutes a profound connection between a man and a woman, assuming the roles of husband and wife, with the purpose of creating a joyful and lasting household founded upon a shared belief in a supreme deity.<sup>2</sup> Beyond being a union of affection between two individuals, marriage also merges the two families to which they belong.<sup>3</sup> This sacred union serves as a platform for the continuation of their lineage.

According to Islamic teachings, marriage holds a significant role as not only an act of worship but also as a reflection of Allah's divine practice and a tradition set by the Prophet. It symbolizes Allah's natural order and intention in the creation of the world. The term "sunnah of the Prophet" signifies a tradition upheld by the Prophet Muhammad for his own life and his followers.<sup>4</sup> Within Islam, marriage stands as a highly encouraged institution, especially for those capable of entering into it. The Quran and hadith offer various justifications for this encouragement, with one example found in Surah An-Nur (24:32).

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنَّ يَكُونُوا فُقَرَاءَ يُعْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Translation:

”And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.”<sup>5</sup>

Marriage stands as an inherent entitlement of every individual, a right that warrants safeguarding and support from the State. Rooted in human nature, marriage is a fundamental instinctive right that transcends all boundaries. Aligned with the Pancasila philosophy and the advancement of national legal frameworks, the State institutes marriage laws to be universally applicable to its citizens.<sup>6</sup> From a legal standpoint, marriage

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<sup>1</sup> Aidil Aulya dan Ahmad Irfan, “Konsistensi Hukum Perkawinan Islam di Indonesia: Interpretasi Mahkamah Konstitusi Terhadap Pernikahan Beda Agama di Indonesia.” *Al-Adalah: Jurnal Hukum dan Politik Islam* 8 no. 1 (2023): 113, DOI: [10.30863/ajmpi.v8i1.4149](https://doi.org/10.30863/ajmpi.v8i1.4149)

<sup>2</sup> Irmayanti Sidang, Nurfaidah Said, dan Ratnawati, “Perlindungan Hukum Terhadap Istri Dalam Pemenuhan Nafkah Pasca Perceraian Menurut Perspektif Hukum Islam.” *Al-Adalah: Jurnal Hukum dan Politik Islam* 8 no. 2 (2023): 143, DOI: [10.30863/ajmpi.v8i2.4220](https://doi.org/10.30863/ajmpi.v8i2.4220)

<sup>3</sup> Imamul, Arifin, Akmal Nurhidayat, and Marjoko Panji. “PENGARUH PERNIKAHAN DINI DALAM KEHARMONISAN KELUARGA.” *Jurnal Pendidikan Sosial Keberagaman* 8 no. 2 (2022): 67, <https://doi.org/10.29303/juridiksiam.v8i2.248>

<sup>4</sup> Aidil Aulya dan Ahmad Irfan, “Konsistensi Hukum Perkawinan Islam di Indonesia: Interpretasi Mahkamah Konstitusi Terhadap Pernikahan Beda Agama di Indonesia.” *Al-Adalah: Jurnal Hukum dan Politik Islam* 8 no. 1 (2023): 114, DOI: [10.30863/ajmpi.v8i1.4149](https://doi.org/10.30863/ajmpi.v8i1.4149)

<sup>5</sup> Departemen Agama RI. *Al-Qur'an dan Terjemahannya*. (Bandung: Cordoba, 2018), 354

<sup>6</sup> Ali Sibra Malisi. “PERNIKAHAN DALAM ISLAM.” *SEIKAT: Jurnal Ilmu Sosial Politik Dan Hukum* 1 no. 1 (2002): 27, <https://doi.org/10.55681/seikat.v1i1.97>



represents an imperative that remains inviolable, free from obstruction, as long as it adheres to established religious precepts.<sup>7</sup>

What should one do when considering a life partner who is addicted to habits like smoking? Smoking is a prevalent behavior found in a range of environments, including government institutions, markets, public spaces, and educational institutions such as schools. Evaluating a partner's smoking behavior involves a nuanced process that delves into their personal nature, drawing from their knowledge and beliefs about this habit's merits and drawbacks. One's attitude towards smoking behavior entails the assessment of their perspective, weighing the positives and negatives, as well as the advantages and disadvantages associated with the behavior. This attitude is essentially the extent to which a person positively or negatively evaluates the embodiment of specific actions. A positive attitude takes shape when an individual holds optimistic beliefs and judgments concerning the outcomes of these actions. Conversely, a negative attitude takes root when beliefs and judgments pertain to unfavorable consequences of the behavior.

One detrimental practice among the Indonesian population is smoking, which exerts adverse effects on both individual health and the environment. For certain individuals, cigarettes have transformed into a perceived essential, surpassing even the necessity of food intake. This viewpoint has elevated the status of cigarettes from a secondary requirement to a primary one.<sup>8</sup> Smoking encompasses the act of igniting and inhaling various tobacco products, such as clove cigarettes, conventional white cigarettes, cigars, or other derivatives derived from nicotine tabacum, nicotiana rustica, and similar species, including their synthetic counterparts. These products emit smoke laden with nicotine and tar, accompanied by potential additives.<sup>9</sup>

The smoke emitted by tobacco products contains a complex mixture of thousands of chemicals, and this concoction is recognized for its capacity to induce cancer, stroke, heart disease, and even fatality among non-smokers who are exposed to it, commonly referred to as secondhand smoke.<sup>10</sup> Consequently, the hazards of smoking extend beyond personal

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<sup>7</sup> Ahmad Zuhdi, and A. Muri Yusuf. "Hubungan Kematangan Emosi Terhadap Kepuasan Pernikahan Pasangan Suami Istri." *EDUKATIF: JURNAL ILMU PENDIDIKAN* 4 no. 2 (2022): 1697, <https://doi.org/10.31004/edukatif.v4i2.2268>

<sup>8</sup> Muhammad Ihsan, "Merokok dalam Perspektif Muhammadiyah dan Nahdatul Ulama." *Al-Qadha: Jurnal Hukum Islam dan Perundang-undangan* 4, no. 1 (2017): 16-33, <https://doi.org/10.32505/qadha.v4i1.174>

<sup>9</sup> Deastri Pratiwi, and Yuliwati. "DETERMINAN PERILAKU MEROKOK PADA REMAJA." *Jurnal Ilmu Kesehatan Karya Bunda Husada* 8 no. 1 (2022): 1-12, <https://doi.org/10.56861/jikkbh.v8i1.89>

<sup>10</sup> Najiah Meirina Anwar, Adinda Tri Wulandari, Dextra Fairuz, Kayla Zahra Azalea, Kezia Chrisiavinta, Nabila Putri Vinadi, Natasya Gita Cinta, Putri Rahmadian, Rahma Miladia Sari, Rifda Amalia Choirunnisa, Dadan Erwandi, dan Husnul Khatimah, "Risiko Terkait Perilaku Merokok di Dalam Rumah

harm, adversely affecting the well-being of those who share the environment. Every individual possesses the entitlement to breathe unpolluted air, devoid of the contaminants disseminated by the cigarette smoke of others.

Globally, the consumption of cigarettes and tobacco products stands as a significant contributor to mortality risk. Annually, an alarming toll of 5 million deaths can be attributed to cigarette consumption, and projections indicate that by 2030, this figure could surge to a staggering 10 million worldwide. Indonesia holds the distinction of being the fifth-largest tobacco producer on the global stage, generating a substantial 135,678 tons of tobacco, equivalent to approximately 1.9% of the world's total output. The nation's tobacco production has shown a marked rise from 135,678 tons per year in 2010 to 226,704 tons per year in 2012, correlating with a worrisome uptick in tobacco cigarette usage. Within this context, Indonesia claims the unenviable third position in the world's smoker rankings, encompassing a staggering 146,860,000 individuals.<sup>11</sup>

Despite the well-established dangers associated with cigarettes, they continue to garner a substantial following in Indonesia, with their popularity steadily increasing year after year. However, this issue remains a persistent topic of discussion, triggering ongoing debates spanning from the past to the present. Notably, the Indonesian Ulema Council (MUI) Fatwa Commission III convened from January 24th to 26th in 2009 in West Sumatra to issue a fatwa. This decree categorizes smoking as 'haram' (forbidden) for children and pregnant women, and further deems it unlawful for individuals to smoke in public spaces or any circumstances. The rationale underlying this fatwa lies in the recognition that the repercussions stemming from smoking far outweigh any perceived benefits it might offer.<sup>12</sup>

The fundamental issue underlying smoking behavior lies in the shared atmosphere that we all breathe. While smokers possess the right to indulge in their habit and release smoke into the air, this action often overlooks the rights of non-smokers who share the same environment.<sup>13</sup> From a psychological standpoint, many smokers experience perceived benefits such as heightened concentration, improved mood, enhanced learning capacity, stress alleviation, reduced fatigue, and an augmented ability to tackle problems when they engage in cigarette consumption. On a sociological level, cigarettes frequently

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Selama Masa Pandemi.” *Jurnal Pengabdian Kesehatan Masyarakat*: Pengmaskemas 1 no. 2, (2021): 9, <https://journal.fkm.ui.ac.id/pengmas/article/view/5745>

<sup>11</sup> Inri Timban, “Determinan Merokok Di Indonesia Survei Demografi Dan Kesehatan Indonesia Tahun 2010.” *Jurnal KESMAS* 7 no. 5 (2018): 2, <https://ejournal.unsrat.ac.id/index.php/kesmas/article/view/21962>

<sup>12</sup> Rizki Fathul Anwar Sabani, “Analisis Hadis La Dharara Wala Dhiraran sebagai Dasar Fatwa Keharaman Rokok.” *Jurnal Penelitian Ilmu Ushuluddin* 2 no. 2 (2022): 270, <https://doi.10.15575/jpiu.v2i2.13693>

<sup>13</sup> Republik Indonesia. Naskah Akademik Rencana Peraturan Daerah Kabupaten Bandung tentang Kawasan tanpa Rokok, (Bandung: DPR RI, 2017), 15.



serve as a social tool, functioning as conversation starters in casual discussions and even playing a role in pivotal negotiations.<sup>14</sup>

Cigarettes hold a notably ambiguous position from an Islamic perspective, particularly in Indonesia. The contrasting viewpoints on smoking are quite balanced, prompting a consideration for a comprehensive reevaluation of Islamic jurisprudence to establish a clear stance regarding the permissibility of smoking.<sup>15</sup> Concurrently, a prevailing notion is that Islam's teachings bear a distinct relevance to the adverse consequences associated with smoking, with these hazards serving as a pivotal criterion for judgment. Should the contents of cigarettes become unequivocally evident, their consumption would likely be deemed prohibited, as Islam prohibits engaging in actions that bring about harm.<sup>16</sup> Central to this principle is the notion that any form of harm must be prevented and eradicated (الضرر يزال: Harm should be eliminated).<sup>17</sup>

Nonetheless, the problem rests upon the assessment of whether smoking yields significant or relatively minor harm, and whether it offers any advantages to human beings. Herein lies the origin of divergent viewpoints arising from studies and analyses of the constituents of cigarettes in terms of their potential benefits and drawbacks. This divergence in perspective opens a fresh chapter, leading to the formulation of multiple viewpoints on the legal status of smoking, each supported by an array of distinct arguments.

## 2. Method

This study adopted a qualitative research approach to analyze the natural environment as its primary data source. Qualitative research are conducted to comprehend and dissect the events unfolding within a social context. In this pursuit, the researcher conducted observations on-site, striving to grasp and analyze the unfolding situation. The research was conducted in real-time, synchronizing with the interactions occurring within

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<sup>14</sup> Abdul Wahid Maksum. *Hukum Merokok Dalam Perspektif Pemersatuan Islam (Persis) Dan Majelis Ulama Indonesia (MUI), Skripsi*, (Yogyakarta : Fak. Syariah UIN Sunan Kalijaga, 2009), 3.

<sup>15</sup> Nadira Tatya Adiba, and Meilan Arsanti. "Perilaku Merokok Dalam Pandangan Islam." *Jurnal Teras Kesehatan* 6 no. 1 (2023): 29–38, <https://doi.org/10.38215/jtkes.v6i1.108>

<sup>16</sup> Farozī. *Pandangan Agama Islam terhadap Rokok serta Dampaknya bagi Kesehatan Paru-paru*, (Bekasi: Akademi Keperawatan Bhakti Husada Bekasi, 2015), 6.

<sup>17</sup> Nor Musfirah Mohamad, dan Azhan Taqiyuddin Arizan, "Aplikasi Kaedah Fiqh "Tiada Mudarat dan Tidak Boleh Memberi Mudarat" (*La Darar Wa la Dirar*) Dalam Mendepani Isu Pandemik Covid-19 di Malaysia." *MJIS: Malaysian Journal For Islamic Studies* 5 no. 1 (2021): 157, <https://doi.org/10.37231/mjis.2021.5.1.157>

the setting. The researcher undertook tasks such as observation, documentation, inquiry, and exploration of sources intricately linked to the unfolding events. Observation inherently remains intertwined with the contextual backdrop in which the behavior under study transpires.

In this study, the researcher employed a combined normative phenomenological and descriptive approach. The phenomenological aspect of this approach facilitated the discovery and presentation of factual insights into social phenomena within society. In parallel, the descriptive-normative dimension generated legal conclusions grounded in the findings derived from the preceding phenomenological approach.

The study relied on two distinct sources of data. The primary data was sourced from interviews conducted with informants, capturing their perspectives and insights. Additionally, empirical documentation and observational findings contributed to this primary dataset. Complementing the primary data, secondary data was drawn from literature that was directly or indirectly pertinent to the issues being investigated.

### 3. Results and Discussions

#### A. Cigarette within the Perspective of Islamic Law

Within the Muslim community, the topic of smoking remains a contentious and widely debated issue. Different factions hold varying viewpoints on the classification of cigarettes; some consider them as falling within the spectrum of legality, while others categorize them as *makruh* (discouraged) or even outright unlawful. These divergent perspectives give rise to numerous inquiries. Those who advocate for the prohibition of smoking diligently abstain from it, whereas proponents of its permissibility derive satisfaction from continuing the practice.

The stance of Islamic scholars concerning the legality (*halal*) and prohibition (*haram*) of tobacco diverges significantly. A plethora of literature exists, presenting arguments both in favor of the permissibility of tobacco consumption and in support of its prohibition. This body of work encompasses various viewpoints and ideas, reflecting the multiplicity of interpretations within the contemporary scholars of the four major schools of thought.

Certain imams, including Shaykh Ibrahim Al-Laqqani Al-Maliki, prohibit smoking. This viewpoint is evident in his work, specifically in the *Najasah* chapter, as referenced by Al-Allamah Al-Jamal in his citation from the book *Hasyiyah Syarahul Manhaj*. Al-Jamal's statement emphasizes the inclusion of substances such as anesthetics, cannabis, fragrant nutmeg, numerous types of *anbar* (perfume seeds), and *za'faran*. These substances warrant careful consideration and may cloud one's judgment.

Shaykh al-Laqqani asserted, "Upon analyzing the combined insights from both the religious jurisprudence (*fiqhi*) texts and medical knowledge, it becomes evident that cigarettes fall into the category of items requiring vigilance and are deemed impermissible for use. Cigarettes pose significant health risks that are undeniably detrimental. It is



unanimous that anything of this nature, in unanimous agreement (*ittifaq*), is considered unlawful."<sup>18</sup>

Al-Allamah Ibn Hajar affirms that tobacco is undoubtedly categorized among harmful and disease-inducing substances. Its appearance is situated in a specific timeframe, notably around a millennium after the migration of Prophet Muhammad. Al-Habib Abdullah bin 'Alawi Al-Haddad is recorded as attributing the emergence of tobacco to the year 1012 after the migration of the Prophet Muhammad. This marks the inception of tobacco's presence in Islamic regions. However, this perspective does not dismiss the viewpoint held by medical experts regarding tobacco's emergence in non-Islamic regions, such as European countries. Notably, among Europeans, tobacco was commonly referred to as "*tabgh*."<sup>19</sup>

Qalyubi (a prominent scholar of the Shafi'i School, passed away in 1069 H) conveys in his work "*Hasyiyah Qalyubi ala Syarh al-Mahalli*" (Volume I, page 69) that substances like marijuana and other mind-altering drugs are inherently sacred, even though their consumption is deemed impermissible. Consequently, our scholars hold the viewpoint that smoking falls into the same category of prohibition. This perspective is rooted in the concern that smoking can serve as a precursor to acquiring various perilous illnesses."<sup>20</sup>

The scholars' consensus on the prohibition of smoking can be comprehended through four distinct perspectives. Initially, the jeopardy it poses to health, as underscored by medical experts, warrants significant contemplation. Any substance that inflicts harm upon the body falls under the scholars' collective forbiddance, as established through their consensus.

Thirdly, an additional consideration emerges regarding the offensive odor emitted by smoking, which holds the potential to adversely impact non-smokers. This is especially pronounced in situations like congregational prayers, where the discomfort caused by the smell extends to the extent of potentially affecting even celestial entities, including angels.

Fourthly, smoking can be perceived as an act of extravagance (*israf*), as it lacks permissible benefits and is replete with potential harm. In fact, tangible hazards associated

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<sup>18</sup> Syaikh Ihsan Jampes. *Kitab Kopi dan Rokok untuk para pecandu rokok dan penikmat kopi berat*, (Jogjakarta: Pustaka Pesantren, 2009), 305.

<sup>19</sup> Syaikh Ihsan Jampes. *Kitab Kopi dan Rokok untuk para pecandu rokok dan penikmat kopi berat*, (Jogjakarta: Pustaka Pesantren, 2009), 310.

<sup>20</sup> Lulu Karima Kusmedi, "Pandangan Merokok dalam Perspektif Hukum Islam." *J-SHEI: Jurnal Syariah, Hukum dan Ekonomi Islam* 1 no. 1 (2023): 29-39, <http://ejournal.inisnu.ac.id/index.php/j-shei/issue/view/23>

with cigarettes have been substantiated through the insights of those with experience in the matter.

Among the scholars who have expressed the permissibility of smoking is Al-Babili, who contends that smoking cigarettes is permissible. Even if it were to be deemed impermissible, the prohibition would not be rooted in the inherent nature of smoking itself (*la lidzatihi*). Rather, the verdict regarding the permissibility of smoking is based on a careful assessment of the opinions of experts in Islamic jurisprudence (*mazhab*) and experts in wisdom. This assessment takes into account the justification for the permissibility of something that does not cloud the intellect's awareness.<sup>21</sup>

Certain scholars who advocate for the permissibility of cigarettes include Ar-Rashid, as evidenced in his commentary on the "*Nihayah*" by Imam Ramli. In this context, the absence of compelling evidence demonstrating the prohibition of smoking leads to the conclusion that a favorable perspective—regarding its permissibility—is valid. Scholars who adopt a restrictive stance on smoking often label it as "undesirable" if indulged in.

Conversely, proponents of its permissibility posit that smoking does not inherently yield negative consequences, as there exist no explicit textual prohibitions against it.<sup>22</sup> The crux of this legal matter revolves around its allowance, which may even serve as a conversational lubricant, fostering enthusiasm in interactions. Noteworthy among these perspectives is the considered standpoint of Shaykh Ali Al-Ajhuri, who authoritatively states that smoking is permissible—albeit with the caveat that it does not impair one's cognitive faculties, consciousness, or harm the body.<sup>23</sup>

The permissibility of smoking cigarettes with a "makruh" classification holds under the condition that the individual's heart is not entirely reliant on smoking. In other words, if a person can easily disassociate smoking from their daily life, then smoking carries a "makruh" label. However, if an individual is ensnared by a cigarette addiction to the extent that quitting becomes unattainable, then the act of smoking does not warrant a "makruh" classification.<sup>24</sup> This latter perspective carries a stronger validity in the realm of legal rulings (*fatwa*).

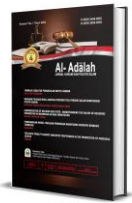
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<sup>21</sup> Syaikh Ihsan Jampes. *Kitab Kopi dan Rokok untuk para pecandu rokok dan penikmat kopi berat*, (Jogjakarta: Pustaka Pesantren, 2009), 321.

<sup>22</sup> Syaikh Ihsan Jampes. *Kitab Kopi dan Rokok untuk para pecandu rokok dan penikmat kopi berat*, (Jogjakarta: Pustaka Pesantren, 2009), 337.

<sup>23</sup> R. Aris Hidayat. "Kontroversi Hukum Rokok Dalam Kitab Irsyād Al-Ikhwān Karya Syekh Ihsan Muhammad Dahlan." *International Journal Ihya' 'Ulum al-Din* 17 no. 2 (2017): 189, <https://doi.org/10.21580/ihya.16.2.1652>

<sup>24</sup> Syaikh Ihsan Jampes. *Kitab Kopi dan Rokok untuk para pecandu rokok dan penikmat kopi berat*, (Jogjakarta: Pustaka Pesantren, 2009), 120.



## B. Smoking husband in the Demension of Household Harmony

A husband and wife do not resemble superiors and subordinates; instead, they embody a symbiotic mutualism and rationality that renders both roles indispensable for cultivating a harmonious family.<sup>25</sup> Our society comprehends the profound repercussions of smoking, particularly in the context of health issues. Numerous explanations abound concerning the potential problems stemming from smoking, as discussed previously. In accordance with the Islamic perspective previously elucidated, the act of smoking is scrutinized. When contemplating cigarettes, the focal point shifts to their benefits and mafsadat (harmful consequences). When something proves advantageous, its acceptability is evident. Conversely, when an entity engenders negativity or adverse outcomes, prohibition becomes warranted. This sentiment finds resonance in a hadith: "Do not engage in anything perilous or that poses peril" (Ahmad's Musnad, Malik, and Atturmudzi).<sup>26</sup>

What about the domestic sphere? It's undeniable that among 10 household leaders, 5 of them contend with family members who possess a smoking habit. The household realm essentially represents the closest environment to a smoker's disposition. The potential for encountering cigarettes, along with their detrimental repercussions, becomes apparent within their immediate family circle. Specifically, their children and spouse are at risk. Frequently, a husband who smokes must endure an array of adverse effects, including the likelihood of cancer, asthma episodes, lung ailments, throat infections, respiratory complications, and complications during pregnancy, among others. In an alternative perspective, the outcomes associated with smoking husbands are viewed as catalysts for domestic disparity, as seen in a case in Surabaya. In this instance, a wife initiated a divorce lawsuit against her husband due to his smoking habit. The wife possesses a profound trauma associated with smokers, stemming from her father's demise. Although her father was a non-smoker, she was consistently exposed to tobacco smoke within her workplace. Grounded in this premise, she pursued the divorce suit against her husband, as she had frequently implored him to cease smoking. Ultimately, the legal action was retracted, partly driven by her affection for her husband and his commitment to cease smoking.

From this instance, it can be concluded that there exists a possibility of discord within a household due to a husband's smoking habit. Smoking has the potential to become a factor leading to divorce, albeit with the condition that family well-being remains the

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<sup>25</sup> Maula Sari, and Fahrudin. "Konsep Keharmonisan Rumah Tangga Dalam Al-Quran ( Interpretasi Ma'na-Cum-Maghza Atas Term Libas Dalam QS. Al-Baqarah: 187 )." *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an Dan al-Hadits*, 15 no. 2 (2021): 195–208, <https://doi.org/10.24042/al-dzikra.v15i2.7009>

<sup>26</sup> Indis Ferizal, "Mekanisme Pengujian Hukum Oleh Ulama dalam Menetapkan Fatwa Haram Terhadap Rokok." *Jurnal Hukum: Samudra Keadilan* 11 no. 1 (2016): 56, <https://ejournalunsam.id/index.php/jhsk/article/view/26>

central concern. Various public opinions revolve around the advantages and disadvantages of smoking in terms of its impact on household harmony.

Based on the insights shared by one of our interviewees, Rukman Hamid<sup>27</sup>, he mentioned that his smoking habit faced disagreement from his wife due to the bothersome nature of the generated smoke. Consequently, his approach to smoking involved stepping out of the house to mitigate this issue. Rukman Hamid highlighted that, in addition to the numerous adverse effects associated with smoking, it surprisingly provided a sense of relief from both dizziness and stress. Despite his efforts to break free from the habit by substituting it with candy, his attempt proved short-lived, as the habit resurfaced after a mere 3 months of experimentation, persisting to this day.

Essentially, individuals also grasp the repercussions of smoking; furthermore, a variety of lung health warnings exist, as articulated by Mirwan in an interview. He acknowledges that smoking has an impact on lung health, leading to potential impotence and fatality.<sup>28</sup> However, due to its transformation into a hobby and routine, immediate cessation is arduous. Each individual is progressively striving to relinquish the smoking habit. Mirwan concedes that his spouse both supports and opposes his practice, yet consistently cautions and prompts him without outright prohibition. One of the noted affirmative outcomes of smoking is its stimulation of work enthusiasm, particularly when coupled with coffee for heightened mental acuity, as per his observations.

Corresponding to Mirwan's perspective, Baharuddin,<sup>29</sup> another interviewee, was also acutely aware of the health risks associated with smoking. However, the prevailing smoking culture within his surroundings, predominantly comprised of smokers, fostered a heightened comfort in his smoking habit. Despite his wife's prohibition against smoking, she eventually came to terms with her husband's addiction. Unlike the earlier interviewee, Baharuddin held the belief that smoking yielded no positive outcomes. For him, smoking merely served as a post-meal ritual, as he associated cigarettes with his after-dinner routine.

A household leader undeniably comprehends the perils of cigarette smoke, particularly concerning the well-being of the family and, notably, the health of a child. Parents must exercise great caution in light of the potential risks. This is why they proactively take preventive measures. As disclosed during an interview with Abdul Nasr<sup>30</sup>, he acknowledged being well-informed about the adverse health effects of smoking. He further mentioned that his wife did not voice any grievances. One of the strategies he

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<sup>27</sup> Rukman Hamid, Lurah Mangkoso, Wawancara di Mangkoso, September 26, 2022.

<sup>28</sup> Mirwan, Sekretaris Badan Perencanaan Pembangunan, Penelitian, dan Pengembangan Daerah (BAPPELITBANGDA) Kab. Barru, Wawancara di Mangkoso, Oktober 1, 2022.

<sup>29</sup> Baharuddin, Ketua To pa'biring (Tokoh Pemuda Wiringtasi), Wawancara di Wiringtasi Kel. Mangkoso, Oktober 3, 2022.

<sup>30</sup> Abdul Nasr Musa, Pensiunan BPBD Kab. Barru, Wawancara di Mangkoso, Oktober 11, 2022.



employs to mitigate this issue is abstaining from smoking when he is in the company of children or inside the house with his family.

Based on the explanations provided by several husbands, it can be inferred that husbands who smoke are indeed aware of the consequences associated with smoking. Despite making various attempts, the addictive nature of smoking poses a significant barrier to cessation. These husbands openly acknowledge that their wives are opposed to their smoking habit. However, the wives display an understanding stance, recognizing that a substantial number of their social connections and surroundings are also smokers. Consequently, the husbands perceive their wives as relatively accepting of their smoking behavior.

From a casuistic perspective, the realm of kinship encompasses a vast scope. Consequently, addressing the complexities of the smoking dilemma requires more than solely considering the husband's standpoint. In a parallel endeavor, a collection of interviews was conducted with wives whose husbands are smokers. Contrary to their husbands' smoking behavior, these wives express clear disagreement. Their stance, however, extends only to imposing a prohibition, and nothing more. Apni Vulgasari's account exemplifies this sentiment<sup>31</sup>. She distinctly dissents from her husband's smoking habit, and the only recourse she sees is implementing a ban. Thankfully, through gradual steps, progress has been achieved towards complete cessation. She emphasizes that this issue hasn't necessarily strained household harmony. Furthermore, her husband actively adopts preventive measures, refraining from smoking in close proximity to their children. Her affection for her husband remains steadfast, and she isn't prepared to sever ties merely due to his inability to quit smoking.

Similarly, the perspective of Mrs. Handayana<sup>32</sup> reinforces this view. She clarifies that she doesn't take issue with her husband's smoking habit as long as it's confined to outside the living space. However, if he smokes in the car or indoors, her displeasure is evident due to her aversion to the cigarette smell. She acknowledges that smoking enhances her husband's work enthusiasm, which in turn secures their financial stability. Mrs. Handayana's insights underscore that smoking doesn't inherently lead to discord within a household. Essentially, harmony prevails as long as both spouses comprehend their respective stances and roles. This mutual understanding is pivotal to maintaining genuine household harmony.

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<sup>31</sup> Apni Vulgasari, Staf Honor Kantor Lurah Mangkoso, Wawancara di Mangkoso, September 26, 2022.

<sup>32</sup> Handayana, IRT/Pengusaha Meubel, Wawancara di Mangkoso, Oktober 3, 2022.

It is important to recognize that quitting smoking abruptly, rapidly, and consistently is a challenging endeavor for individuals. This difficulty arises due to the development of dependence caused by smoking, as highlighted by Sri Wahyuni<sup>33</sup>. In light of the interview findings, she revealed that she was aware of her husband's smoking habit even before they got married. While there were differences in their perspectives regarding this habit, with her being in disagreement, she acknowledges the formidable nature of breaking free from smoking. Her approach primarily revolves around offering her husband unwavering support in his journey to gradually diminish or ultimately cease his smoking habit.

Certainly, there exist a multitude of issues within every household, varying in complexity across different residences. Among these, one particularly intricate challenge revolves around the issue of cigarette smoking. Notably, a study underscored that smokers tend to incur higher healthcare expenditures compared to their non-smoking counterparts. Consequently, the ramifications of smoking extend beyond individual health, significantly impacting the financial allocation of a household.<sup>34</sup> When it comes to establishing a harmonious household, each couple possesses a unique set of strengths and weaknesses, presenting a constant test of compatibility. The true measure lies in our ability as partners to navigate these potential hindrances without allowing them to excessively encumber the household dynamics, all while maintaining a sense of reasonability.

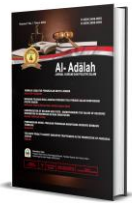
Based on the perspectives shared by several wives of smokers, it can be deduced that the majority of them are accepting of their husbands' smoking habits, as long as certain conditions are met. These conditions include refraining from adversely affecting the family's financial stability, demonstrating awareness of appropriate smoking locations, and maintaining mutual respect within the relationship. Predominantly, these wives hold the viewpoint that they are unwilling to dissolve their households solely due to the issue of smoking. They believe that separations arise naturally either through circumstances like death or other influencing factors. While seeking professional assistance from therapists is seen as a potential solution, it is acknowledged that true resolution hinges largely on an individual's self-determination. Meanwhile, the husbands appear to downplay the dangers linked with smoking due to their prolonged addiction, exhibiting a disregard for the associated negative consequences.

The notion that smoking can enhance cognitive quality among those who engage in it is a perspective held by some, largely attributing the calming effect of smoking to this

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<sup>33</sup> Sri Wahyuni, Wiraswasta, Wawancara di Wiringtasi Kel. Mangkoso, Oktober 6, 2022.

<sup>34</sup> Ika Rahma Ginting dan Rizky Maulana, "Dampak Kebiasaan Merokok Pada Pengeluaran dalam Rumah Tangga, *Jurnal Kebijakan Kesehatan Indonesia: JKKI* 9 no. 2 (2020): 77, <https://journal.ugm.ac.id/jkki/article/view/55879>



potential benefit. This perspective explains the continued prevalence of smoking among many husbands. Despite being aware of the adverse consequences associated with smoking, they persist in its consumption. Nevertheless, a number of these individuals adhere to self-imposed guidelines and are mindful of appropriate smoking locations. Generally, wives refrain from imposing overly stringent rules that outright prohibit their husbands from smoking. Instead, husbands exhibit a personal awareness and choose not to smoke in specific environments, such as indoor spaces, vehicles, or when in the presence of their children.

#### 4. Conclusions

Based on the results of research conducted by the author on the Consequences of a Smoking Husband in the Dimensions of Household Harmony in the Perspective of Islamic Law, we can conclude that; First, some of the scholars say that it is permissible or permissible, some have a fatwa that is makruh, while some others are more inclined to say that it is forbidden according to the word of Allah SWT in Surah Al-Baqarah verse 159 and Surah An-Nisaa verse 29.

Berdasarkan hasil penelitian yang telah dilakukan penulis tentang Konsekuensi Suami Perokok dalam Dimensi Keharmonisan Rumah Tangga Perspektif Hukum Islam, maka dapat kami simpulkan bahwa; Pertama, Sebagian diantara ulama memfatwakan mubah atau boleh, sebagian berfatwa makruh, sedangkan sebagian lainnya lebih cenderung memfatwakan haram sesuai dengan firman allah swt dalam surah Al-Baqarah ayat 159 dan surah An-Nisaa ayat 29.

Secondly, in general, wives do not tend to take issue with their husbands' smoking habits, provided that it does not disrupt the family's finances, the husband is mindful of his behavior while smoking, and both partners treat each other with respect. The prevailing sentiment among most wives is that they are unwilling to dissolve their marriage solely due to smoking. From their perspective, there are circumstances that might necessitate the separation of husband and wife, such as death or other significant factors. While seeking the assistance of a therapist might offer a potential remedy, this largely depends on the individual's determination to change. Meanwhile, husbands appear to disregard the potential hazards of smoking due to their enduring addiction, consequently underestimating the adverse repercussions it may entail.

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