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An Analysis on Spying on Spouse Privacy in the Family Islamic Perspective: The Impact and Solution

Analisis tentang Memata-matai Privasi Pasangan dalam Keluarga Perspektif Islam: Dampak dan Solusinya

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Abstract

Keywords: Spying;
Privacy; Spouse;
Family; Impact

The main problem in this study is the impact of spying on the privacy of couples in the family on the integrity of the household according to the Islamic view. The purpose of the research is to find out the law of spying on the privacy of couples in the family and its impact and solutions from an Islamic perspective. The research methodology used is literature research by collecting data from the literature literature. The approach used is a theological-normative, Islamic law, and psychological approach. The results of this study show that Islam prohibits the practice of spying on the privacy of couples in the family without a valid reason. Family members should respect each other's privacy and not attempt to spy on their partner's private activities without permission. Family relationships should be based on trust and mutual respect, as well as maintaining each other's privacy, unless there is a clear need to share information. The act of spying on the privacy of a spouse in the family can harm and harm family relationships. Among the impacts are the emergence of misunderstandings and prejudices, violations of the right to privacy, loss of trust, damage to communication, and psychological impacts such as feelings of betrayal, and destruction that can damage family harmony and relationships. The solutions taught in Islam include increasing piety to Allah swt., avoiding prejudice, respecting privacy, maintaining views (*gadhul-bashar*), maintaining honor (*al-'afaf*), building good communication, and forgiveness.

Abstrak

Kata Kunci:

Memata-matai;
Privasi; Pasangan;
Keluarga; Dampak

Permasalahan pokok dalam penelitian ini yaitu dampak memata-matai privasi pasangan dalam keluarga terhadap keutuhan rumah tangga menurut pandangan Islam. Tujuan penelitian yaitu untuk mengetahui hukum memata-matai privasi pasangan dalam keluarga serta dampak dan solusinya perspektif Islam. Metodologi penelitian yang digunakan adalah penelitian kepustakaan dengan mengumpulkan data dari literatur kepustakaan. Pendekatan yang digunakan adalah pendekatan teologis-normatif, hukum Islam, dan psikologis. Hasil penelitian ini menunjukkan bahwa Islam melarang praktik memata-matai privasi pasangan dalam keluarga tanpa adanya alasan yang sah. Anggota keluarga hendaknya menghormati privasi satu sama lain dan tidak berusaha memata-matai aktivitas pribadi pasangannya tanpa izin. Hubungan keluarga seyogyanya didasarkan pada kepercayaan dan saling menghormati, serta menjaga privasi satu sama lain, kecuali jika ada kebutuhan yang jelas untuk berbagi informasi. Perbuatan memata-matai privasi pasangan dalam keluarga dapat membahayakan dan merugikan hubungan keluarga. Di antara dampaknya yaitu, timbulnya kesalahpahaman dan prasangka buruk, pelanggaran terhadap hak privasi, hilangnya kepercayaan, rusaknya komunikasi, dan dampak psikologis seperti perasaan pengkhianatan, dan kehancuran yang dapat merusak keharmonisan dan hubungan keluarga. Solusi yang diajarkan dalam Islam diantaranya yaitu meningkatkan ketakwaan kepada Allah swt., menghindari prasangka buruk, menghormati privasi, menjaga pandangan (*gadhul-bashar*), menjaga kehormatan (*al-'afaf*), membangun komunikasi yang baik, dan memaafkan.

INTRODUCTION

In a family, the privacy of the couple has an important role in maintaining a harmonious relationship between husband and wife. However, sometimes there are situations where one of the partners is spying on their partner's privacy. In an Islamic perspective, spying on and spying on a spouse is considered a violation of an individual's right to privacy and can cause problems in family relationships. Therefore, this study aims to analyze the law of spying on the privacy of couples

in the family, its impact, and its solutions from an Islamic perspective.

Spying on a partner's privacy in a family can be defined as the act of engaging in personal privacy between a husband and wife. This includes spying on phone calls or text messages, such as reading text messages or emails, tapping phones, or collecting personal information secretly without your partner's permission, monitoring online or social media activities, spying on daily activities, or even spying on private conversations between family members. This practice can disrupt trust,

reduce privacy space, and cause uncomfortable feelings between couples.

In an Islamic perspective, privacy is respected and supported as one of the important values in a marital relationship. The practice of spying on a couple's privacy is contrary to the principle of mutual trust and respect for privacy in Islam. Theories of communication and interpersonal relationships are also relevant in understanding the impact of spying on a couple's privacy in a family context.

So far, little research has been done on spying on the privacy of couples in the family from an Islamic perspective. Existing studies focus more on psychological aspects and their impact on marital relationships in general. Therefore, more in-depth research is needed, especially using the Islamic perspective approach.

Although there are several studies on the privacy of couples in the family, there are still many aspects that have not been studied in depth. Some of the things that need to be researched include the Islamic view of the law of spying on the privacy of spouses in the family, its impact on domestic harmony, and solutions.

In this study, there are theoretical and conceptual gaps that need to be filled. Through literature analysis, it was found that research that examines spying on the privacy of couples in the family from an Islamic perspective is still lacking, so it is a gap that needs to be filled. Conceptually, it is necessary to develop a conceptual framework that

explains the implications or impact of the practice of spying on the privacy of couples in the family and the solution from an Islamic perspective. This gap is a strong reason to conduct more in-depth research in this regard.

In this study, the theoretical framework will be based on Islamic principles of privacy, trust, and family relationships. Approaches from communication and interpersonal relationship theory are also used to formulate a broader theoretical framework.

The main purpose of this study is to analyze about the law of spying on the privacy of couples in the family, what the impact is, and the solution from an Islamic point of view. Based on this, the objectives of this study are to:

1. Explain the law of spying on the privacy of spouses in the family from an Islamic perspective.
2. Identify the impact of the practice of spying on the privacy of couples in the family on household harmony.
3. Propose solutions to address the practice of spying on the privacy of couples in the family.

The results of this study are expected to provide a deeper understanding of the law of spying on couples in the family, the negative impact of spying on a couple's privacy and the solution from an Islamic perspective. It can also provide guidance for individuals, families, and Islamic communities in maintaining the privacy of couples and strengthening family relationships.

RESEARCH METHODS

The research method used is a qualitative method. A qualitative approach will be used to gain a deep understanding of spying on the privacy of couples in the family from an Islamic perspective.

The type of data used is literature data. The approach used is a theological-normative, Islamic law, and psychological approach. The data sources used are books of tafsir, hadith, fiqh, articles, and research that are relevant to the title studied.

The data was collected through a literature study that aimed to gather relevant information about the practice of spying on the privacy of couples in the family from an Islamic perspective.

The analysis technique used is the content analysis technique. The analysis technique is carried out by considering the text and context, as well as its applicability in the household context.

The collected data will be analyzed using a thematic analysis approach, to identify common themes or patterns and concepts that emerge from the collected data. The data will be analyzed intensively and key themes will be identified to provide deep insights into the impacts and solutions at hand.

RESULTS AND DISCUSSION

In family life, husband and wife are required to maintain good relationships, create a harmonious atmosphere, namely by creating mutual understanding, mutual respect, mutual

care, and mutual respect, as well as meeting each other's needs.

The principles and goals of marriage are to foster a quiet, peaceful, and happy family, live a life of mutual love and love, fear Allah swt. and fortify themselves from immoral acts and sexual misconduct, as well as foster family relationships and strengthen ties between families. (Al-Qur'an, 2014, pp. jilid 3, 422)

Islamic law commands to make improvements between fellow Muslims and strengthen their ukhuwah or unity, as well as prohibit anything that leads to division, hatred, and hostility.

In married life, mutual respect and maintaining trust are the main foundations for creating harmony. However, sometimes excessive suspicion arises that triggers the act of spying on the privacy of the couple in the family. For example: reading private messages, accessing social media accounts, secretly tracking the whereabouts, or tapping your partner's cell phone is a violation of a person's personal rights and dignity. In an Islamic perspective, this action can have a negative impact on the family and is contrary to the values taught.

Laws of Spying on the Privacy of Spouses in Families

Islam prohibits the practice of spying on the privacy of others (performing *tajassus*), as well as couples in the family. The desire to know or find out about your partner's privacy can lead to ugliness or unwanted things. Committing *tajassus*

(spying on privacy) is an act prohibited by religion. *تَجَسَّسُوا، وَلَ تَنَاجَشُوا، وَلَ تَخَاسَدُوا، وَلَ تَبَاغَضُوا، وَلَ تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا»* (Al-)

Spying on the privacy of a legal partner is haram or not allowed, except in certain circumstances for reasons justified by shlaw.

Attempting to secretly check or investigate your partner's cell phone can be interpreted as the act of finding out your partner's private secrets. This practice is in principle a forbidden practice, as Allah swt says. in QS al-Hujurat/ 49: 12.

لَا يَأْتِيهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَ تَجَسَّسُوا... US\$ 12

Translation:

O you who believe, stay away from many prejudices! Actually, some prejudices are sin. Do not look for faults in others ...

Word (*تَجَسَّسُوا*) *tajassasu* Taken from the word (*ج*) *Jassa*, namely an effort to find out in a hidden way. From here, the spy is named (*جاسوس*) *Jasus*. Imam al-Gazali understands this prohibition in the sense that one should not let people be in his secrecy. Namely, everyone has the right to hide what others do not want to know. If so, don't try to reveal what he is keeping secret. Finding fault with people is usually born from negative suspicions against them. Therefore, it is mentioned after the prohibition of suspecting or prejudice. (Shihab, 2011, pp. v. 12, 610)

In the hadith narrated by al-Bukhari and Muslims, the Prophet (peace and blessings of Allaah be upon him) forbade Muslims to stalk each other, spy on each other, envy each other, hate each other, and break the bonds of brotherhood. As he said:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَ تَحَسَّسُوا، وَلَ

juz 8, H 1422, Bukhari (19).

Means:

It was narrated to us Abdullah bin Yusuf, who told us Malik, from Abi al-Zinad from al-A'raj from Abu Hurairah ra. The Prophet (peace and blessings of Allaah be upon him) said: "Stay away from bad prejudice, because bad prejudice is the most lying of speech, do not look for issues with each other, look for faults, deceive each other, envy each other, hate each other, and turn your backs on each other, but be your servants of Allah who are brothers."

Tahassus That is, finding out (with the five senses) about news or unknown circumstances. This includes, for example, listening to other people's conversations. This is something that is forbidden in religion as mentioned in the hadith above. (Al-Islamiyyah, 1997, pp. juz 5, 292)

The Prophet (peace and blessings of Allaah be upon him) also forbade the act of spying, saying: "And do not spy on it" Spying means looking for faults and evils, and trying to reveal what is covered by Allah swt. of His servants. However, there are exceptions, permissible if it is necessary to save a person from destruction or destruction and the like. For example, if someone is told that the fulan is alone with a man who is going to kill him. (Al-Dorar al-Saniyyah, n.d.)

There are some circumstances in which it is permissible to spy on a couple's privacy if there is a strong and permissible reason for the law, such as to prevent disobedience, protect the family from harm, or to resolve disputes within the family. However, it must still

be done in an ethical and not excessive way.

Islamic law has forbidden the practice of spying and finding out the disgrace of human beings and violating their honor and their homes. As the Prophet (peace and blessings of Allaah be upon him) said:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَبُو الْإِزْدَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ أَنَّ امْرَأًا اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَنَّقَهُ بِعَصَاٍ فَقَالَتْ عَيْنُهُ، لَمْ يَكُنْ عَلَيْكَ جُنَاحٌ» (Al-Bukhari , 1422 H, الصفحات 9, 11).

Means:

Narrated to us Ali bin Abdillah, narrated to us Sufyan, narrated to us Abu al-Zinad from al-A'raj from Abu Hurairah said, Abu al-Qasim (Prophet (peace be upon him) said: "If someone peeks into your house without your permission, and you throw stones and hit his eyes, you will not be charged with anything.

This means that for those who peek into other people's houses without permission, then hurt their eyes because they were thrown stones by the owner of the house, then the owner of the house is not subject to any diyat (sanction). (Al-Asqalani, 1379 H, pp. juz 12, 245)

This hadith shows a strict prohibition against snooping or interfering with the privacy of others without permission.

Looking at something that does not belong to him, must be with the permission of the owner. It is not allowed to open the cellphone of the husband or wife to find out what the partner is doing, it is not allowed to open other people's records, it is not allowed to peek into other people's houses, and so on.

Attempts to carry out acts of espionage can cause estrangement in the

relationship, therefore in principle it is prohibited. This is of course when there is no right reason to do so. The act of spying is a continuation of the existence of suspicion or prejudice, while some allegations or prejudices are justified and some are not justified, as well as the act of spying (*Tajassus*). It can be justified in the context of state preservation or to prevent general mudharat. Therefore, spying on enemies or lawbreakers is not included *Tajassus* that are not allowed or prohibited. As for spying (*Tajassus*) that is related to a person's personal affairs and is only encouraged to know his or her circumstances, then this is very forbidden. (Shihab, 2011, pp. v. 12, 610-611)

The Prophet Muhammad (peace and blessings of Allaah be upon him) ordered his companions who were traveling far away to go to the mosque first, so that his wife would hear the news of her arrival, because in the time of the Prophet (peace be upon him) there were no means of communication, transportation, and modern technology. By coming to the mosque first, it was a means (at that time) to inform his wife that the husband had arrived from a long journey. As the Prophet (peace be upon him) said.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزَاةٍ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ دَهَبْنَا لِنَدْخُلَ، فَقَالَ: «أَمْهَلُوا حَتَّى نَدْخُلَ لَيْلٌ - أَيْ عِشَاءً -» (Al-Naisaburi, t.th., pp. juz 3, 1527).

Means:

From Jabir bin Abdullah said, "We were with the Prophet (peace and blessings of Allaah be upon him) during a military operation, when we were returning home and were about to enter the city of Medina, the Prophet (peace and blessings of Allaah be upon him)

said: "Slow down your steps, so that later we will enter (the city of Medina) at night, so that the women who are not yet neat in appearance will still have time to comb their hair and the wives of these returning soldiers can use razors (to shave their hair and prepare themselves for the meet their husbands with attractive appearances). (Narrated by al-Bukhari and Muslim)

The Prophet (peace and blessings of Allaah be upon him) respected the privacy of women, therefore he ordered the husband to give news first before arriving home from a long journey, so that the wife could prepare herself to welcome her husband. This is because in general, women do not want to be seen by their husbands in certain circumstances (not yet decorated).

Therefore, when the husband returns from a long journey, do not surprise the wife by coming suddenly so that she does not have enough time to prepare herself to meet her husband in a pleasant atmosphere. (Amir, 2020, p. 268)

Anas ra. It is narrated that the Prophet (peace and blessings of Allaah be upon him) never returned to his family after traveling late at night. He always returns between sunrise and noon or between sunset and the first third of the night. (Amir, 2020, p. 268)

The Prophet (peace and blessings of Allaah be upon him) forbade anyone to come to his family by knocking on the door at night, so that it would not be easy to accuse them of betraying him or making him slip.

It was narrated from Ibn Umar that after the Prophet (peace and blessings of Allaah be upon him) came from a journey, before entering Medina he said, "Do not come to your wives by knocking on the door at night." Then

there were two companions who violated his prohibition by going home. So each of them sees something he doesn't like at home. (HR Ahmad)

Based on this, it can be seen that the Prophet (peace and blessings of Allaah be upon him) has provided guidance and advice based on love and affection so that a Muslim maintains the honor of others, does not interfere in the personal affairs of others, and respects the privacy rights of others and their spouses. If this is violated, it will have a negative impact on household life and society. In fact, these violations can be the cause of various problems in the family that can disrupt household harmony.

The Impact of Spies on Spouse Privacy in the Family

In general, Islam advocates mutual respect, maintaining trust, and building trust in the relationship between husband and wife. Spying on a couple's privacy without a strong and sharia-justified reason can damage family harmony and is contrary to Islamic values. If a husband or wife ignores respect for their partner's right to privacy, it will have an impact on household harmony.

A Muslim who does not obey the teachings of the Prophet (peace and blessings of Allaah be upon him) which forbids a husband to surprise his wife by coming suddenly from a long journey, he also forbids a person from entering another person's house without permission, forbidding to find out what is the privacy of others, forbidding spying on the privacy of others and also their spouses, and so on, they will be tested with punishment in the form of various problems or calamities that can disturb the harmony of the household

and relationships between others. This is because they violate the teachings of the Prophet (peace and blessings of Allaah be upon him) and do not obey his teachings, which will have a bad impact on his life, especially in the context of the household.

Among the negative impacts of the practice of spying on the privacy of couples in the family are the following:

Misunderstanding and Prejudice Against Spouses

The Prophet (peace and blessings of Allaah be upon him) forbade and warned against several things that could lead to division, hostility, and hatred. Spying on your partner's privacy can lead to misunderstandings and prejudice that lead to a rift in the relationship between couples.

In the words of Allah swt. QS al-Hujurat/ 49: 12.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظُّلِّ إِنَّ بَعْضَ
الظُّلِّ إِنِ أَنْتُمْ ... US\$ 12

Translation:

O you who believe, stay away from many prejudices! Actually, some prejudices are sin...

The above verse emphasizes that some conjectures or prejudices are sin, i.e. unfounded conjectures. Usually, unfounded allegations that result in sin are bad allegations against other parties. This shows that the verse prohibits a person from having a prejudice that is baseless because it can lead to sin.

The Prophet (peace be upon him) advised not to be prejudiced or suspicious, which is an accusation that is in the heart without evidence, which means to be prejudiced against Muslims and talk about news that is not sure of the truth. The Prophet (peace and blessings of Allaah be upon him) said: "Indeed, prejudice is the most lies." That

is to say, lies occur more in prejudice than in words. (Al-Bukhari, 1422 H, pp. juz 8, 19)(Al-Dorar al-Saniyyah, n.d.)

Violation of Spouse's Privacy Rights

Islam highly upholds the personal rights of every individual, including within the scope of the family. Spying on a partner's privacy is a violation of that right. Violations of other people's privacy can cause various problems and can lead to resentment and mutual harm.

The House of the Prophet (peace be upon him) is the most brilliant example in terms of respect and appreciation, both for opinions and for others. Even though he was a prophet of choice, had a high reputation, and was held in high esteem by all his wives. But he still treated them with respect, respected them, was proud of them, and took their opinions in the affairs of the world seriously.(Abazhah, 2017, pp. 305-306)

Loss of Trust

The act of spying indicates a lack of trust in the husband-wife relationship. This can trigger prolonged tension and strife.

From Ibn Atik that the Prophet (peace and blessings of Allaah be upon him) said, "Indeed, among the types of jealousy that Allah swt. hates, that is, jealousy that is not based on doubt." (Narrated by Abu Dawud, al-Nasai, and Ibn Hibban). Because such is a bad opinion that is forbidden, and some of the suspicion or suspicion is a sin.(Murad, 2014, p. 216)

Breakdown of Communication

When someone feels their privacy is being violated, this can hinder open and honest communication in the family.

Psychological Impact

Feelings of anxiety, depression, and feeling insecure can appear in the spied partner, which can have a detrimental effect on mental health. The appearance of feelings such as betrayal and destruction can damage family relationships.

Solutions in Islamic Perspective

In facing various problems and problems in life, it is necessary to refer to the guidance of the Prophet (saw). It is important to return to his teachings and reveal solutions based on the guidance of the Prophet Muhammad (peace be upon him) to the various problems that occurred. One of the ways taught by the scholars is to return to the morals of the Prophet Muhammad (peace be upon him), because he is an example in all things, including in terms of facing problems related to the impact of spying on the privacy of couples in the family. It should be noted that noble morals and religious values, as well as good deeds are the cause of salvation from falling into evil and unpleasant things. Those who have good morals, maintain the values of religious teachings, and who have a lot of goodness, the consequences will be good, and the salvation of religion and the world can be expected.

In dealing with problems related to the impact of spying on the privacy of couples in the family, there are several solutions offered, both in the form of preventive and curative efforts from an Islamic perspective, among these solutions are as follows:

Increase piety to Allah swt.

Getting closer to Allah SWT and strengthening piety can help control

excessive suspicion and foster trust in your partner.

It is called fearful if a person does obedience to Allah swt. and hoping for His reward. He also renounced immorality and fear of His torment. Perfect piety is to do all the obligatory things and renounce all that is haram or syubhat, to do all the things of the Sunnah (to be encouraged) and to renounce the makruh (to be hated). This is the highest degree of piety. (Al-Syaqawi, 2011, p. 87)

Piety is the main condition to save oneself from various punishments and calamities. Also to free themselves from various problems and provide convenience in dealing with various life problems. As Allah swt. in QS al-Talaq/ 65: 2. (Satrianingsih, 2020, p. 150)

... وَمَنْ يَتَّقِ هَالِكٌ يُجْعَلْ لَهُ مَخْرَجًا

Translation

... Whoever fears Allah, He will surely open a way out for him.

A person who fears Allah swt. and obey the rules that He has set and do not violate the things that He forbids, surely Allah swt. will show him a way out of the difficulties he faces.

All religious values that have been learned, such as the teachings to be compassionate, patient, and maintain honor (*al-'afaf*), have shame (*Al-Haya'*), all of which are high values, all of which prevent from the desire to spy on the spouse and other people. (Jum'ah, 2024)

Avoiding Prejudice

Avoiding prejudice against others, especially against your partner is mandatory. By avoiding suspicion and prejudice, family members and the community will live in peace and calm and be able to work and be productive because they have no doubts about other

parties and also their energy will not be channeled to useless things. The whispers that come to one's mind about something are understandable, as long as they are not escalated into suspicions and bad judgments. In this context, the Prophet (peace and blessings of Allaah be upon him) advised: "If you suspect (i.e. something bad to others) comes to mind, then do not continue your conjecture and premonition by going further (HR al-Thabrani). (Shihab, 2011, pp. v. 12, 610)

Respect for Privacy

In Islam, every individual has a right to privacy that must be respected. Allah swt. said in QS al-Nur / 24: 27.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا
وَسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (27)

Translation:

O you who believe, do not enter a house that is not your home before asking permission and greeting its inhabitants. Thus it is better for you to take a lesson.

This verse talks about the ethics of visitation which is part of the Divine guidance related to human association.

Word (تَسْتَأْذِنُوا) *Tasta'nisu* Taken from the word (أَنَسَ) *Uns* namely closeness, peace of mind, and harmony. Letter addition *Sin* and *ta'* In this word it means demand. The command here is an order asking for permission. This is because the house is in principle a place to rest and is used as a place of refuge not only from danger, but also from things that its inhabitants are ashamed of when seen by "others". The house is where its inhabitants get their personal freedom and it is there that they get their perfect privacy. There are various ways that guests can do for this purpose, such as knocking on doors, clearing their

throats, dhikr, and others. One of the best and recommended in this verse is to say a greeting. As intended by the word (وَسَلِّمُوا) *wa tusallimu*/you give a greeting is an example of asking for permission. (Shihab, 2011, pp. v. 8, 519-520)

In the context of respecting the personal rights of couples in the family, it is mandatory for couples to respect each other's privacy rights. Because by respecting each other, it will be able to create harmony in the household.

Keeping the View (Gadd al-basar)

Allah swt. commands men and women to keep their eyes (*gadh al-basar*). This is a noble manner, maintaining honor, and a form of not spying on you. Just as it is forbidden to open the contents of another person's book except with their permission, it is also not allowed to spy on or investigate the contents of a partner's private messages or tap their cell phone without permission.

The command to guard or subdue the view is contained in Surah al-Nur / 24: 30-31.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى
لَهُمْ أَنْ هَلَّا خَبِيرٌ بِمَا يَصْنَعُونَ (30) وَقُلْ لِلْمُؤْمِنَاتِ
يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ (31)...

Translation:

Say to a believing man that they should guard their eyes and guard their genitals. Thus it is more sacred to them. Indeed, Allah is very careful about what they do.

Say to the believing women, let them guard their eyes, guard their genitals...

Word (يَغْضُّوا) *yaghdhdhu* Taken from the word (غَضَّ) *ghadhdha* which means to subdue or reduce. What is

meant here is directing the direction of the gaze for a long time to something forbidden or not good. (Shihab, 2011, pp. v. 8, 524)

The command to bow down or withhold the gaze is not only addressed to the men of the believers but also to the women of the believers as mentioned in the second verse above.

Maintaining Honor (*al-'Afaf*)

Iffah is the main trait that protects oneself from doing forbidden acts, both with one's hands, words, and orgasm, and sometimes even protects oneself from permissible acts for fear of damaging one's honor. (Al-Hufy, 2015, p. 126)

One of the meanings of the word *'iffah* in the Qur'an is to keep the genitals from the unclean. As Allah swt. In QS al-Nur / 24: 33.

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمْ
فَضْلُهُ ۖ ... 33SUS هَالِكٌ مِنْ

Translation:

Those who are unable to marry, let them maintain their purity until Allah empowers them with His bounty...

In this verse there is an order to seriously train oneself to be *'iffah*/*'afaf* for those who are not able to get married because they have not been able to provide for themselves.

This verse comes after there is an order for a person to guard himself from being involved in slander and to distance himself from committing immorality by keeping his eyes open. Then the order to get married was given so that it would be preserved from vices. There is also an order to restrain lust that invites evil and to be controlled until he is able to marry.

The Prophet (peace and blessings of Allaah be upon him) has reached the peak of the nature of *'iffah*. He was the

best example of all the great noble qualities. The nature of *'iffah* is also closely related to other main attributes such as amanah, fairness, qanaah, zuhud, and *itsar* (prioritizing others).

This includes the nature of maintaining honor (*al-'afaf*) if he prevents his lust or curiosity to look for the faults of others, prevents him from spying on the privacy of others and his partner in the family. So that *this attribute of al-'afaf* is needed to avoid the whispers of the devil and the poisonous arrows of the devil that can lead him to something that is forbidden by religion, namely spying on the privacy of the partner.

Building Good Communication

Open and honest communication between husband and wife is essential to foster trust and avoid misunderstandings. It is expected that husbands and wives will solve everything through good communication and deliberation. Deliberation is needed in an effort to deal with a problem, so it is said that whoever wants to do something and then he deliberates with a Muslim, then Allah swt. will give him taufik to choose the best for him.

What is meant by associating in a makruf way is having good morals, both in words, deeds, and traits; both born and inward; either secretly or overtly; both day and night. Building good communication is one of the efforts to get along well with your partner. (Murad, 2014, p. 184)

If Islamic law invites its people to have good morals to all creatures, both humans, animals, plants, and inanimate objects, and especially emphasizes this to others, then even more so to family and close relatives. The Prophet (peace

and blessings of Allaah be upon him) said, "The best of you are the best to his family. And I am the most among you to my family." (HR Ahmad, al-Tirmidhi, and al-Hakim)

In the hadith of the Prophet (peace be upon him), it is stated:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ.» (Al-Tirmidzi, 1975, pp. juz 3, 458).

Means:

From Abu Hurairah ra. The Messenger of Allah (peace and blessings of Allaah be upon him) said, "The most perfect people in faith are those who have the best morals. And you are the best to his wife." (HR al-Tirmidhi)

Among the good morals towards the wife is to choose good words when talking to her. A husband should not use words that provoke emotions or anger him. Likewise, do not say bad words such as insults, curses, curses, and the like. Of course, this also applies to wives in order to build good communication for the sake of creating a harmonious family.

Forgiving (*al-'Afw* and *al-Safh*)

If there is a problem in the family, Islam advocates to solve it in a wise and peaceful way, not by spying. If necessary, you can ask for the help of a trusted party such as a respected and respected family member to provide advice or mediation.

One of the morals of the Prophet (peace be upon him) in solving problems is by forgiving what is called

al-'afw and *al-safh*. As Allah swt. in QS al-Baqarah/2: 109.

...فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ هَالِكٌ بِأَمْرٍ إِنَّ هَالِكٌ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (109)

Translation:

So, forgive (let it go) and be free (turn away from them) so that Allah gives His command. Indeed, Allah is Almighty over all things.

Word *Al-'afw* (forgiving) means forgiving the wrongs of others without hatred, hurt, or not wanting to take revenge on the wrongdoer, even though he is able to repay them. (Al-Hufy, 2015, p. 219)

As for *al-safh*, it means not to reproach or insult, so the meaning is deeper than *al-'afw*. If *al-'afw* is not to punish the wrongs of others, then *al-safh* is to remove the scars of hurt and wounds from one's soul, open a new chapter, and do good to him. However, in general, *al-'afw* and *al-safh* are used the same, namely showing forgiveness, abandoning punishment, and turning away from the mistakes of others.

One of the characteristics of a pious person is to hold back anger and be willing to forgive the mistakes of others. (Hasyim, 2021, p. 420)

Allah swt. has taught forgiveness and is practiced directly by the Prophet Muhammad (saw) who is an example of noble character. Something that is not easy, but very urgent to implement in today's life even all the time. Relationships between humans and other creatures should be built on the basis of forgiveness, open-mindedness, and compassion. Seeing the good things of others, and forgetting their mistakes.

From an Islamic perspective, the act of spying on the privacy of a spouse in the family is something that is

CONCLUSION

forbidden and contrary to religious values and should be avoided as much as possible. Spying on the privacy of a spouse in the family is an uncommendable act and can have a negative impact on household harmony. The impact of the practice of spying on a spouse can disrupt household harmony, because it causes various problems in the family, including misunderstandings and prejudice against the partner, violation of the couple's right to privacy, loss of trust, damaged communication, and psychological impact. The solution offered by the Islamic perspective is to increase piety to Allah swt., avoid bad prejudice, respect privacy, maintain views (*gadh al-basar*), maintain honor (*al-'afaf*), build good communication, and forgive. By practicing the values of these religious teachings, harmony and happiness in the family will be maintained.

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