

## Contextualization of Reciprocal Values in the Fulfillment of Financial Support as an Effort to Strengthen Families

\*Linda Firdawaty<sup>1</sup>, Zuhraini Zuhraini<sup>2</sup>, Nurnazli<sup>3</sup>  
Mokhammad Samson Fajar<sup>4</sup>

Universitas Islam Negeri Raden Intan Lampung, Indonesia<sup>1,2</sup>

Universitas Muhammadiyah Metro, Indonesia<sup>4</sup>

Corresponding author: \*linda.firda@radenintan.ac.id

DOI: <https://dx.doi.org/10.29240/jhi.v9i2.10215>

Received: 28-09-2023

Revised: 21-01-2024

Accepted: 10-05-2024

Cite this article:

Firdawaty, L., Zuhraini, Z., Nurnazli, N., & Fajar, M. (2024). Contextualization of Reciprocal Values in the Fulfillment of Financial Support as an Effort to Strengthen Families. *Al-Istinbath: Jurnal Hukum Islam*, 9(2), 399-426. doi:<http://dx.doi.org/10.29240/jhi.v9i2.10215>

### Abstract

This study aims to explore the form of the absence of reciprocal or mutuality values that lead wives to file for a divorce, the factors causing the non-implementation of reciprocal values in financial support, and strategies for family strengthening. This research is a qualitative descriptive study based on the increasing trend of divorce cases filed by wives. Data was gathered from online news about the trend of divorce lawsuits triggered by either the wife's or husband's failure to apply reciprocal values. Interviews were conducted with masalah family counselors, heads of religious affairs office, female scholars, academics, and judges of religious courts about the reasons wives file for divorce and efforts to strengthen families. Analysis was done qualitatively using the theories of *mubla* and social adaptation. The findings indicate that the absence of reciprocal values is triggered by gender-biased understanding dominating classical scholars' mindsets, which rely on patriarchal ethics and greatly favour men. This gender bias is implemented in Indonesian marriage regulations and becomes ingrained in the subconscious of society. The gender bias is implemented in Indonesian marriage regulation and becomes ingrained in the subconscious of humanity. Consequently, the obligation of financial support is seen as an absolute duty of the husband, without considering specific circumstances such as illness,

disability or imprisonment, which may prevent the husband from fulfilling his obligations. On the other hand, when a husband cannot provide financial support, he is also unwilling to share domestic responsibilities, causing the wife to bear a double burden. As a result, conflicts and violence often occur. Therefore, there is a need to reinterpret the concept of financial support by following the messages of the Quran and the dynamics of modern society, implementing reciprocal values, and adapting roles. Socialising reciprocal values to all elements of society through relevant institutions and social media is essential for realising family strengthening.

**Keywords:** Contextualization; reciprocal value; maintenance; family muslim strengthening

## Introduction

The high number of divorce cases, especially divorce lawsuits filed by wives, has threatened the resilience of Muslim families. As statistical data shows, the number of divorces in 2023 will reach 463,654 cases. Three hundred fifty-two thousand four hundred three cases (76%) were divorce lawsuits, while 111,251 cases (24%) were divorce talaq<sup>1</sup>. One of the reasons is triggered by the non-implementation of reciprocal values/mubla in fulfilling the responsibility of living. The absence of reciprocal values as a cause of divorce can arise from wives or husbands who cannot cooperate in fulfilling their maintenance responsibilities. Wives who do not have reciprocity are proven in Lampung; hundreds of wives sue for divorce from their husbands to the Religious Court due to high economic needs<sup>2</sup>. In West Java and Padang, divorce is triggered by unemployed husbands who do not have permanent jobs. Husband in prison, domestic violence, physical disability, and madat are the reasons for divorce in Kudus.

On the other hand, the wife has reciprocated and replaced the husband's role as the primary breadwinner, but the husband is addicted to online gambling and is too lazy to work, the husband is a hobbyist of online games, and online chatting triggers jealousy and has an impact on divorce. The husband does not work and does not want to share roles in the household, so the wife experiences a double burden. As a result, conflicts often lead to divorce.

Various causes of the non-realisation of reciprocal values in fulfilling responsibilities are due to multiple factors, including gender-biased

---

<sup>1</sup> Central Statistics Agency, "Marriage and Divorce by Province," n.d.

<sup>2</sup> Tomy Saputra, "Waduh! Ratusan Suami Di Bandar Lampung Digugat Cerai Setiap Bulan," *Detik.Sumbagsel*, 2023.

interpretation of Qur'anic verses and al-Hadith regarding the obligation of alimony, which causes alimony to be seen only as the husband's obligation. As a result, when the husband is unable to provide for the family because the husband is laid off, his income is not enough to meet his needs, even the husband is sick or disabled, then the wife quickly files for divorce. In addition, the *patriakhi* view impacts the inequality of relationships in the family. This right appears when the wife is ready to take over the responsibility of maintenance, even becoming the backbone of the family, but the husband does not want to work together to meet domestic needs because he views domestic duties as the absolute responsibility of the wife. In this situation, the husband and wife need to make signs of the division of duties to meet the family's needs. In family relations, roles and functions are a barometer of whether each party has carried out their rights and obligations correctly<sup>3</sup>. The consequence of working wives is that they will experience double burdens: on the one hand, having to earn a living and, on the other hand, having to carry out domestic duties. No reciprocity and cooperation with the husband exacerbates this condition. Inequality in relations and lack of collaboration due to misinterpretation of the verse of the obligation to provide for maintenance, the view of interpretation Due to stress, it triggers quarrels that lead to divorce.

Several studies that discuss the value of reciprocity in fulfilling the responsibility of living focus on several themes. First, research recommends the importance of reinterpreting and reformulating the law to be relevant to the current role of women. The interpretation of classical jurisprudence that rests on patriarchal ethics favours men and ignores the principle of gender equality has resulted in <sup>4</sup> an understanding of gender bias so that alimony is only imposed on the husband under any conditions. As a result, when the husband cannot provide for himself, the wife has the right to demand alimony or choose to divorce<sup>5</sup>. Second, the importance of progressive legal breakthroughs according to the work of today's women. In the past, women were prohibited from earning a living; now, they are allowed even to become the primary breadwinners<sup>6</sup>, so it needs to be understood by both parties that maintenance is not an absolute burden of the husband but cooperation between the two<sup>7</sup>. In

---

<sup>3</sup> Siti Djazimah and Ihab Habudin, "Isteri Sebagai Pencari Nafkah Utama: Studi Terhadap Perajin Kapuk Di Desa Imogiri, Bantul, Yogyakarta," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 9, no. 1 (2017): 47, <https://doi.org/10.14421/ahwal.2016.09104>.

<sup>4</sup> Ziba Mir-Hosseini, "Towards Marriage as Equal Partners," in *Justice and Beauty in Muslim Marriage Towards Egalitarian Ethics and Laws*, ed. Mulki Al-Sharmani Ziba, Mir-Hosseini, 1st ed. (London, 2022), 1–16.

<sup>5</sup> Moh Mukri and Siti Mahmudah, "Reinterpretation of Livelihoods in Marriage Law and Its Implications of Family Resistance in the Time and Post Covid -19," *Smart* 1, no. 2 (2021): 113–27.

<sup>6</sup> Ahmad Rajafi, "Reinterpretasi Makna Nafkah Dalam Bingkai Islam Nusantara," *Al-Ihkam* 13, no. 1 (2018): 97–120, <https://doi.org/DIDOI.10.19105/al-ihkam.v13i1.1187>.

<sup>7</sup> Telaah Khi, Perspektif Gender, and Durotun Nafisah, "Politisasi Relasi Suami-Istri :?" 3, no. 2 (2008).

addition, Firdaus Mursal revealed that family harmony could be realised in families with working wives and husbands who take care of the household by applying five principles of *maslahah*, namely *hifẓ al-mal*, *hifẓ al-nafs*, *hifẓ al-nasl*, *hifẓ al-'aql*, and *hifẓ al-din*<sup>8</sup>. Third, research recommends building interpersonal communication and *mublà* theory to realise family harmony. His findings, Supriyadi, revealed that alimony can be agreed to be the husband's dependents or borne jointly<sup>9</sup>. Both husband and wife can work together to meet the family's needs with the support of effective communication. It takes the commitment of related parties to build family resilience<sup>10</sup>.

This research offers a new perspective in efforts to contextualise reciprocal values in the fulfilment of livelihoods. The importance of reinterpreting and reformulating the marriage law and the compilation of Islamic law that is responsive and gender fair is in keeping with the current work of women. This effort to reinterpret and reformulate the obligation of maintenance is expected to be a legal umbrella on the obligation of maintenance, which will have an impact on the understanding that if the husband as the primary breadwinner is in a state of incapacity, then the wife is obliged to bear the family support according to her ability. Increase awareness of the importance of reciprocal values and cooperation to strengthen the family and prevent divorce. In addition, this study also emphasises the importance of implementing reciprocal values and social adaptation, especially for families who experience a change in their role as the primary breadwinners. This social adaptation is needed for married couples and all levels of society to realise cooperation and reciprocal values and the value of justice in household relations. So that there are no stereotypical views or degrading the dignity of men who take care of the household.

The novelty of this research is also seen in the effort to develop a strategy for socialising reciprocal values by involving all elements of society, authorised agencies and social media so that reciprocal values are expected to be accepted and implemented by involving all parties massively. Although this discourse has been voiced by gender activists such as Kiyai Husein Muhammad, Kiyai Faqihuddin Abdul Qadir, Nyai Rofi'ah, and Mbak Alisa Wahid, there are

---

<sup>8</sup> Desminar Firdaus, Mursal, "The Principles of The Concept of *Maslahah* in Islamic Family Law of a Wife Looking for Living Husband Taking Care of Household Work," *Al-Istinbath* 9, no. 1 (2024): 259–84.

<sup>9</sup> Abdul Qadir Zailani Supriyadi, "Building Husband and Wife Partnership Patterns Among Regional Parliament (DPRD) Members from the *Mubādalah* Perspective," *Al-Istinbath* 8, no. 2 (2023): 445–64.

<sup>10</sup> Dede Nurul Komariah Viena Rusmiati Hasanah, "MOTEKAR (Motivator Ketahanan Keluarga) Dan Pemberdayaan Keluarga Rentan," *PAUD Lectura* 2, no. 2 (2019): 42–43.

still many practices of violation of rights and obligations in the household that can trigger conflicts or divorce.

This study wants to explore the absence of reciprocal values in fulfilling alimony, the factors that cause the lack of reciprocal values in fulfilling alimony responsibilities and family strengthening strategies using *mubalà* theory and social adaptation. Household crises can be triggered by various factors such as economic factors, lack of responsibility, and differences in outlook on life<sup>11</sup>. A husband, in charge of maintenance is not a perfect creature. Certain circumstances can cause the husband to be unable to fulfil his obligations, such as illness, disability, or being a criminal offender. The wife is required to play a role in helping to find a solution. The basics of reciprocal values are essential to meet household needs. This is illustrated when a wife can survive while her husband is serving a prison sentence. Wives aware of marriage partnerships work hard to meet the family's needs while still supporting their husbands<sup>12</sup>. On the other hand, when the husband cannot provide for the family due to termination of employment bankruptcy, and the wife is willing to bear the family's support, the husband should be willing to do domestic work so that the burden of the household is hit together<sup>13</sup>. In the concept of *mubadalah*, alimony is a shared responsibility, so it is necessary to have a comprehensive understanding of reciprocal values to protect both parties.

This qualitative descriptive research seeks to raise the norms of justice about the maintenance responsibility in the perspective of reciprocal / *qiraah mubadalah*. Analyse the form of non-implementation of reciprocal values in Muslim household life in Indonesia. There is a tendency for married couples to no longer view marriage as a sacred and robust bond so that when faced with the problem of unfulfilled alimony, the bond becomes fragile. The fragility of household buildings impacts the increase in divorce lawsuits in Indonesia. Observing the development of today's society and wives' involvement in the public sphere to meet family needs, wives may become the primary breadwinners. On the other hand, a husband who cannot provide for his family turns into a person provided for by his wife and does not want to adapt to change roles or help his wife carry out domestic family duties. This triggers conflicts that often lead to divorce.

Examining the norms of justice about the fulfilment of alimony with the theory of *mubalà* and social adaptation. The data is sourced from primary data and secondary data. The data is sourced from primary data and secondary data.

---

<sup>11</sup> Siti Nurjanah, "Divorce and Its Impact on Custody of Minors Using Islamic Law Perspectives," *Al-Istinbath* 7, no. 1 (2022): 119–40.

<sup>12</sup> Sineb El Masrar, "Wife 's Self-Efficacy When Her Husband Is Serving a Criminal Sentence and Its Relevance to Indonesian Family Law : Mubadalah Perspective," *Smart* 4, no. 1 (2024): 66–78.

<sup>13</sup> Faqihuddin Abdul Kodir, *Qiraah Mubadalah, Tafsir Progressif Untuk Keadilan Gender Dalam Islam*, ed. Rusdianto (Yogyakarta: IRCiSoD, 2019).

Primary data is sourced from online news and interviews. Primary data is extracted from informants involved in family development, such as Maslahah family coaches, female scholars, religious affairs offices, academics and religious court judges. The interview explored the factors that cause the failure to apply reciprocal values in fulfilling alimony and strategies for strengthening families through the *muḥlā* approach.

Meanwhile, secondary data was obtained from online news about the absence of reciprocal values that triggered wives to file for divorce. Online data is used as data with the consideration of wanting to explore divorce cases that are currently trending. Online data can describe trends in divorce reasons throughout Indonesia based on the characteristics of the kinship system, including the patrilinear kinship system represented by the Lampung, Bangka and Aceh regions. Parental is defined by the Sukabumi, Bojonegoro and Malang regions, while West Sumatra's Lunto Rice Field area represents *Matrilinial*.

Reference studies, studies of laws and regulations and other documents also support secondary data. The analysis is carried out qualitatively on the subject of the problem so that the answer to the problem can be found and used as a reference in making a policy. The results of this research are expected to enlighten and give birth to the concept of legal reform towards developing a just *masalah* family towards family resilience.

## Discussion

### Contextualisation of Reciprocal Values

Contextualisation is the understanding of the values of something by considering the context relevant to the present<sup>14</sup>. Context involves elements of the situation, cultural values, and other factors that affect the meaning of something—in line with the meaning of the rules of *fiqh*, maintaining good old values and taking new and better values<sup>15</sup>, namely by reinterpreting it according to the existing socio-culture<sup>16</sup>. Reciprocal refers to a reciprocal or reciprocal relationship of giving and receiving<sup>17</sup>. A reciprocal relationship occurs when a person gives something in the hope of receiving it back through goods, services or social

---

<sup>14</sup> Saini KM, "Pembinaan Penonton Seni Pertunjukan Di Kota-Kota Besar," *Jurnal Seni Panggung* 11, no. 6 (1997).

<sup>15</sup> Soleh Hasan Wahid, "Kontekstualisasi Konsep Nafkah Ramah Gender Perspektif Murtaḍhā Muṭḥahhari Dan Faqihuddin Abdul Kodir," *Al-Syakhsiyah: Journal of Law & Family Studies* 1, no. 2 (2019): 255–79, <https://doi.org/10.21154/syakhsiyah.v1i2.2030>.

<sup>16</sup> Mughniatul Ilma, "Kontekstualisasi Konsep Nusyuz Di Indonesia," *Jurnal Pemikiran Keislaman* 30, no. 1 (2019): 47–74, <https://doi.org/10.33367/tribakti.v30i1.661>.

<sup>17</sup> Sibyl Diver et al., "Recognizing 'Reciprocal Relations' to Restore Community Access to Land and Water," *International Journal of the Commons* 13, no. 1 (2019): 400–429, <https://doi.org/10.18352/ijc.881>.

support<sup>18</sup>. More than that, mutual relationships are an effort to create a sense of togetherness and mutual respect.

In line with reciprocal, the concept of *mublà* means replacing, changing, and exchanging each other<sup>19</sup>. *Mublà* is interpreted as the same between men and women, meaning that both benefit from each other<sup>20</sup> and have the right to play a role in the public and domestic<sup>21</sup> spheres. see also Faqihuddin Abdul Kadir's *Mublà Concept and Its Formulation in Child Parenting Patterns*<sup>22</sup>. The substance of *qiraah mublà* is a partnership between men and women in building life relationships. The feminist contextualisation of Murthahhari and Faqihuddin Abdul Qadir obtained a synthesis that the principle of reciprocity (*mubādalah*) must be in the framework of equality to maintain universal justice in the *Qur'an*<sup>23</sup>.

*Qiraah mublà* offers a method of interpreting the principle of partnership between men and women in all verses of the *Qur'an* and hadiths on the law<sup>24</sup>. Women and men are the subjects addressed by the source text of Islamic law<sup>25</sup>. The involvement of women in earning a living has given birth to a paradigm shift in the rights and obligations of husband and wife<sup>26</sup>. When the wife is willing to bear the support, the husband must be willing to do domestic work so that the burden of the household is hit together<sup>27</sup>. Islamic textual sources are open to interpretation with a holistic approach to Islamic teachings, international human rights standards, and national legislation<sup>28</sup>. It is necessary to reconstruct rights and obligations in the form of *mublà fiqh* to give birth to a paradigm that husband and wife are partners to realise reciprocity, both in

---

<sup>18</sup> Serge-Christophe Kolm, "Introduction: The Economics of Reciprocity, Giving and Altruism," *The Economics of Reciprocity, Giving and Altruism* 1 (2000): 1–44, [https://doi.org/10.1007/978-1-349-62745-5\\_1](https://doi.org/10.1007/978-1-349-62745-5_1).

<sup>19</sup> Kodir, *Qiraah Mubadalah, Tafsir Progressif Untuk Keadilan Gender Dalam Islam*.

<sup>20</sup> Anisah Dwi Lastri P, "Qira'Ah Mubadalah Dan Arah Kemajuan Tafsir Adil Gender: Aplikasi Prinsip Resiprositas Terhadap Q. S. Ali Imran: 14," *Muāṣarab: Jurnal Kajian Islam Kontemporer* 2, no. 1 (2020): 53, <https://doi.org/10.18592/msr.v2i1.3655>.

<sup>21</sup> Wilis Werdiningsih, "Penerapan Konsep Mubadalah Dalam Pola Pengasuhan Anak," *IJouGS: Indonesian Journal of Gender Studies* 1, no. 1 (2020): 1–16, <https://doi.org/10.21154/ijougs.v1i1.2062>.

<sup>22</sup> M. Afiqu Adib and Natacia Mujahidah, "Konsep Mubadalah Faqihuddin Abdul Kodir Dan Formulasinya Dalam Pola Pengasuhan Anak," *Fokus: Jurnal Kajian Keislaman Dan Kemasyarakatan* 6, no. 2 (2021): 171–92.

<sup>23</sup> Wahid, "Kontekstualisasi Konsep Nafkah Ramah Gender Perspektif Murtaḍhā Muṭhahhari Dan Faqihuddin Abdul Kodir."

<sup>24</sup> Kodir, *Qiraah Mubadalah, Tafsir Progressif Untuk Keadilan Gender Dalam Islam*.

<sup>25</sup> Kodir.

<sup>26</sup> Lathifah Munawaroh, Bagas Heradhyaksa, and Sadari, "Construction of The Five Pillar Law of Mubadalah in the Perspective of Islamic Marriage Philosophy," *Smart: Journal of Sbaria, Tradition, and Modernity* 2, no. 2 (2022).

<sup>27</sup> Kodir, *Qiraah Mubadalah, Tafsir Progressif Untuk Keadilan Gender Dalam Islam*.

<sup>28</sup> This Framework, "Musawah Framework for Action," n.d., 1–6.

household associations, for the benefit of the family<sup>29</sup>. This must be reconsidered if we want to make it a new fiqh paradigm<sup>30</sup>. The mubādalah methodology concludes that the alimony is the responsibility of both<sup>31</sup>. So, we are no longer looking at whether the husband or wife is making a living; the important thing is that the maintenance needs are met.

### The Concept of Responsibility for Maintenance

Maintenance is a husband's obligation to his wife in the form of shopping, clothing, and housing<sup>32</sup>. As explained in the Qur'an Surah al-Baqarah (2: 233)

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

*The father must give the mother food and clothes well.*

Furthermore, in the Suttat at-Thalaq (65:7) it is explained that:

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

*Let the person who can provide for himself according to his ability. And the one deprived of his sustenance should provide for him from what Allah has given him. Allah does not burden a person (but) just what Allah has given him. Allah will later open the space after the narrowness.*

Yet the model of marriage in classical jurisprudence construction rests on patriarchal ethics, denying gender equality and highly favouring men<sup>33</sup>. As a result, the husband is always at the forefront while the wife is in a limited area<sup>34</sup>. The gender-based division of labour also causes a double burden for women, but it frees men from domestic duties since men are only responsible for providing for the family<sup>35</sup>. Basically, gender bias thinking does not originate

<sup>29</sup> Agus Hermanto, "Menjaga Nilai-Nilai Kesalingan Dalam Menjalankan Hak Dan Kewajiban Suami Istri Perspektif Fikih Mubadalah," *Al-Mawarid Jurnal Syariah Dan Hukum (JSYH)* 4, no. 1 (2022): 43–56, <https://doi.org/10.20885/mawarid.vol4.iss1.art3>.

<sup>30</sup> A. Kumedi Ja'far and Agus Hermanto, "Reinterpretation Of The Rights And Duties Of Contemporary Husbands And Wives," *Samarah* 5, no. 2 (2021): 648–67, <https://doi.org/10.22373/sjkh.v5i2.9124>.

<sup>31</sup> Kodir, *Qiraah Mubadalah, Tafsir Progressif Untuk Keadilan Gender Dalam Islam*.

<sup>32</sup> (Jakarta: Kencana, 211AD).

<sup>33</sup> Ziba Mir-Hosseini, "Towards Marriage as Equal Partners."

<sup>34</sup> Muhammad Nur Kholis, "Konsep Kepala Keluarga Antara Laki-Laki Dan Perempuan Dalam Surat An Nisa (4) Ayat 34," *Istinbath: Jurnal Hukum Islam* 12, no. 2 (2016): 274–90.

<sup>35</sup> Nadia Agha, "Kinship, Patriarchal Structure and Women's Bargaining with Patriarchy in Rural Sindh, Pakistan," in *Househol Work: Exploitation and Negotiation*, 1st ed. (Singapore: link springer, 2021), 126–67.



from religious messages but is influenced by social constructions. Qur'anic verses are used as a tool of legitimacy to marginalise women<sup>36</sup>. It is essential to apply reciprocal values in fostering households, especially for working women, to maintain the family's survival<sup>37</sup>. The increase in divorce cases is due to the marriage law and the compilation of Islamic law, which only imposes financial burdens on husbands. Therefore, the reciprocal principle needs to be realised in living together<sup>38</sup>. It is essential to interpret the concept of alimony with the Islamic Nusantara approach to give birth to responsive legal products<sup>39</sup>.

In essence, in men and women, there are two masculine and feminine traits simultaneously, but there are more dominant ones. When the prominent masculine nature is male and female, he is considered as *qawwamun* (protector with his livelihood) to others. The advantages in question have nothing to do with gender. Therefore, the interpretation of qiraah mublà makes the wife aware that the obligation of maintenance is not the absolute burden of the husband but the joint responsibility of husband and wife, and there will be no situation of mutual demands<sup>40</sup>. Maintenance is a need for *dharuriyat*. If the husband is incapable, then the wife can take on the role of breadwinner for the benefit of the family<sup>41</sup>. The application of social adaptation theory with associative adaptation patterns, as revealed by Gilin and Gilin in Suryono Sukanto<sup>42</sup>, is that associative interaction patterns are applied to achieve accommodation, cooperation and assimilation to achieve social order. The change of position of alimony responsibility needs to be accompanied by reciprocity and cooperation between the two so that neither party experiences double-boarding. There is a change in the responsibilities borne by husband and wife, requiring adoption in household duties.

---

<sup>36</sup> Mutiara Andalas et al., "The Gender Equality Argument of Nasaruddin Umar," *SALASIKA: Indonesian Journal of Gender, Women, Child, & Social Inclusion's Studies* 3, no. 2 (2020): 79–89.

<sup>37</sup> Nastangin and Muhammad Chairul Huda, "The Role of Career Women in Creating a Sakīnah Family: From Mubādalah (Mutuality) Perspective," *Al-'Adalah* 19, no. 1 (2022): 123–40, <https://doi.org/10.24042/adalah.v19i1.11579>.

<sup>38</sup> Efa Rodiah Nur, Fathul Mu'in, and Hamsidar Hamsidar, "The Reconstruction of The Livelihood Concept from A Mubadalah Perspective in Lampung Province," *Samarah* 7, no. 3 (2023): 1897–1920, <https://doi.org/10.22373/sjhc.v7i3.17613>.

<sup>39</sup> Rajafi, "Reinterpretasi Makna Nafkah Dalam Bingkai Islam Nusantara."

<sup>40</sup> Ramdan Wagianto, "Konsep Kleuarga Maslahah Dalam Perspektif Qira'ah Mubadalah Dan Relevansinya Dengan Ketahanan Keluarga Di Masa Pandemi Covid 19," *Juris Jurnal Ilmu Syari'ah* 20, no. 1 (2021).

<sup>41</sup> Nur, Mu'in, and Hamsidar, "The Reconstruction of The Livelihood Concept from A Mubadalah Perspective in Lampung Province."

<sup>42</sup> Soerjono Sukanto, *Sosiologi Suatu Pengantar* (Jakarta: Raja Grafindo Persada, 2010).

## Family Resilience

Family resilience is a construction that describes the ability of a family to adapt to stress and rise from adversity<sup>43</sup>. The concept of family resilience includes the family's physical, emotional, social and spiritual aspects. Walsh offers a helpful framework for identifying and being a family bulwark in overcoming crises and ongoing pressures to foster a sense of coherence, collaboration, competence and confidence<sup>44</sup>. Income and food access correlate with livelihood security, followed by adaptability among family members.<sup>45</sup> On the other hand, the *masturab* program of the *tabligh* congregation is one of the models used to realise a sakinah family amid high demands for life. With six principles of da'wah, namely 'Âlima (teacher), Zâhida (simplifying life), 'Âbida (hard in worship), Murabbiya (teacher), Khâdima (servant) and Da' iya (preacher).<sup>46</sup>

Job loss, reduced income, and stress increase conflicts that threaten family resilience<sup>47</sup>. The four main factors are the reasons for divorce, namely infidelity, domestic violence, continuous disputes, and economic factors<sup>48</sup>. The causes of the increase in divorce in Aceh and South Sulawesi are the economy, education, lack of religious understanding, early marriage, and lack of empathy for the obligations of husbands/wives. In addition, domestic instability, women's economic independence and mismatch in expenses and lifestyle are also triggers for divorce.<sup>49</sup> There is an appreciation for the existence of women

---

<sup>43</sup> D.R. Dehaan.L Hawley, "Toward a Definition of Family Resilience: Integrating Life-Span and Family Perspectives. *Family Process*," *Family Process*, 35(3), 2 35 (3), no. 2 (1996): 282–98.

<sup>44</sup> Walsh.F., "The Concept of Family Resilience: Crisis and Challenge. <https://doi.org/10.1111/J.1545-5300.1996.00261.X> White, J. M., Klein, D. M., &," *Family Process* 35, no. 3 (1996): 261–81.

<sup>45</sup> Yusefri, Mu'adil Faizin, and Wahyu Abdul Jafar, "Protecting Child Labor Rights: Maqasid Sharia Framework and Policy Recommendations," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 2 (July 31, 2024): 1188–1215, <https://doi.org/10.22373/SJHK.V8I2.24559>.

<sup>46</sup> Naskur Bilalu et al., "The Role of Mastûra Da ' Wah in Forming A Sakinah Family in the Jama ' Ah Tabligh of Manado City Life Carried out by the Commands of Allah SWT and the Sunnah of the," *Al Adalah* 19, no. 2 (2022): 401–18.

<sup>47</sup> Mufliha Wijayati et al., "The New Men?: The Rahima's Experiences in the Gender Sensitivity Construction among Marriage Registrar in Lampung Indonesia," *Samarah* 7, no. 3 (2023): 1489–1513, <https://doi.org/10.22373/sjhc.v7i3.17666>.

<sup>48</sup> Ismiranda Dalvi and Tesi Hermaleni, "Factors Affecting Divorce During The Covid-19 Pandemic Period in Bukittinggi," *Psikologia: Jurnal Psikologi* 5, no. 1 (2022): 21–28, <https://doi.org/10.21070/psikologia.v5i1.1219>.

<sup>49</sup> Muslim Zainuddin, Mansari, and Nadhilah Filzah, "Divorce Problems and Community Social Capital in Realizing Family Resilience in Aceh," *Samarah* 6, no. 2 (2022): 914–33, <https://doi.org/10.22373/sjhc.v6i2.15080>.

as parties that can support the financial resilience of the family<sup>50</sup>, not to demean the husband because the wife has a higher income<sup>51</sup>. Women's empowerment in fulfilling their livelihood can also be achieved by saving to ensure family resilience<sup>52</sup>. Premarital course programs, marriage sermons, and designing marriage guide modules for brides-to-be<sup>53</sup> are forms of the government's role in maintaining the stability of the social system<sup>54</sup>. The involvement of the Marriage Registrar as a male religious figure is very effective in changing the paradigm of the Muslim community in building gender justice awareness<sup>55</sup>. The framework for improving livelihood security is essential for governments, institutions and individuals. By using incentive strategies, individual persuasion and empowerment strategies become a reference for building sustainable livelihoods worldwide<sup>56</sup>.

### **Form of Absence of Reciprocal Value Causes Wife to File for Divorce**

Divorce statistics in 2023 show that divorce cases reached 463,654 cases. Three hundred fifty-two thousand four hundred three cases (76 %) were divorce lawsuits, while 111,251 cases (24 %) were divorce talaq<sup>57</sup>. Economic factors rank second highest as the reason for divorce after continuous quarrels. The occurrence of divorce is due to the non-realisation of reciprocal values caused by the attitude of the wife or husband. The lack of reciprocal value is illustrated by various reasons for wives to file for divorce, triggered mainly by economic factors. Based on data traced from online media, including detiksumbagsel.com, tribunnews.com, kumparan.com, detik.com, harianmuria.com and so on, it can be revealed that several forms of the absence of reciprocity values in the household are the reasons/triggers for divorce:

---

<sup>50</sup> Bisrat Teklesilassie Yazew, "Women's Contributions versus Men's Patriarchal Status among Afar Pastoralists in the Lower Awash Valley," *Heliyon* 10, no. 14 (2024): e34469, <https://doi.org/10.1016/j.heliyon.2024.e34469>.

<sup>51</sup> Zainuddin, Mansari, and Filzah, "Divorce Problems and Community Social Capital in Realizing Family Resilience in Aceh."

<sup>52</sup> Simon Manda, "COVID-19, Livelihoods and Gender: Material, Relational and Subjective Realities in Rural Zambia," *World Development Perspectives* 32, no. December 2022 (2023): 100547, <https://doi.org/10.1016/j.wdp.2023.100547>.

<sup>53</sup> Mursyid Djawas et al., "The Government's Role in Decreasing Divorce Rates in Indonesia: The Case of Aceh and South Sulawesi," *Abkam: Jurnal Ilmu Syariah* 21, no. 1 (2021): 163–88.

<sup>54</sup> Djawas et al.

<sup>55</sup> Wijayati et al., "The New Men: The Rahima's Experiences in the Gender Sensitivity Construction among Marriage Registrar in Lampung Indonesia."

<sup>56</sup> Yi Fan et al., "Livelihood Resilience of Vulnerable Groups in the Face of Climate Change: A Systematic Review and Meta-Analysis," *Environmental Development* 44, no. November (2022): 100777, <https://doi.org/10.1016/j.envdev.2022.100777>.

<sup>57</sup> Badan Pusat Statistik, "Nikah Dan Cerai Menurut Propinsi," 2024.

Divorce lawsuit because wife is not reciprocal	Narration	Source	Characteristics and Location
<b>The high demands of family needs</b>	"Hundreds of divorced wives sued their husbands at the Tanjung Karang Class I Religious Court. From January to August 2023, 1,022 women filed for divorce. Economic problems are the biggest reason. The demands of family needs cause married couples to quarrel often, leading to divorce lawsuits."	<a href="https://www.detik.com/sumbagsel/berita/d-6956633/waduh-ratusan-suami-di-bandar-lampung-digugat-cerai-setiap-bulan">https://www.detik.com/sumbagsel/berita/d-6956633/waduh-ratusan-suami-di-bandar-lampung-digugat-cerai-setiap-bulan</a>	Patrilineal/ Tanjung Karang
<b>Social Media, women's independence</b>	Nine hundred eighty-eight wives in Bangka Belitung sued for divorce from their husbands from January to June 2023. Failure to build cooperation in the household is the culprit. It is easy for people to accept new cultures due to the flow of information. Divorce is not something taboo, and women's social and economic independence is also the cause.	<a href="https://bangka.tribunnews.com/2023/08/24/988-istri-di-babel-gugat-cerai-suami-sosiolog-ungkap-penyebabnya-singgung-dampak-medsos">https://bangka.tribunnews.com/2023/08/24/988-istri-di-babel-gugat-cerai-suami-sosiolog-ungkap-penyebabnya-singgung-dampak-medsos</a>	Patrilineal/ Bangka Belitung
<b>The husband is unable to provide for himself.</b>	Continuous quarrels trigger Cibadak Sukabumi's divorce due to economic factors, such as the husband's inability to provide for the family.	<a href="https://www.detik.com/jabar/berita/d-6507679/sepanjang-2022-istri-gugat-suami-dominasi-kasus-perceraian-di-sukabumi">https://www.detik.com/jabar/berita/d-6507679/sepanjang-2022-istri-gugat-suami-dominasi-kasus-perceraian-di-sukabumi</a>	Parental/ Sukabumi, West Java
<b>Poverty, low education, no permanent job</b>	More than a thousand wives filed for divorce in Bojonegoro, East Java, triggering poverty and low levels of education. Most of those who filed for divorce were couples with elementary and junior high school education because they did not have a permanent job.	<a href="https://www.beritasatu.com/nusantara/1056928/1000-lebih-istri-di-bojonegoro-gugat-cerai-suami-kemiskinan-dan-pendidikan-penyebabnya">https://www.beritasatu.com/nusantara/1056928/1000-lebih-istri-di-bojonegoro-gugat-cerai-suami-kemiskinan-dan-pendidikan-penyebabnya</a>	Parental/ Bojonegoro East Java

<b>Husband imprisoned, disabled husband</b>	"As of May 2022, PA Kudus recorded 650 divorce cases, 491 divorce lawsuits. The highest cause is due to constant quarrels, economic problems, in prison, domestic violence, physical disability, madat, forced marriage, apostasy is also clearly there Muchlis Registrar PA"	<a href="https://www.detik.com/jateng/berita/d-6126737/491-istri-di-kudus-gugat-cerai-suami-apa-alasannya">https://www.detik.com/jateng/berita/d-6126737/491-istri-di-kudus-gugat-cerai-suami-apa-alasannya</a>	Parental/ Kudus
<b>The husband does not have a permanent job.</b>	As of July 2023, 630 divorce cases have been decided in PA Class IA Padang West Sumatra. Four hundred fifty-nine cases of divorce lawsuits, and 171 divorces of talaq. According to Nursal, the chairman of the Padang Religious Court, the reason the wife filed for divorce was that the husband did not have a permanent job, so he was unable to provide for his wife and children.	<a href="https://www.tribunnews.com/regional/2023/07/21/melihat-banyaknya-kasus-istri-yang-gugat-cerai-suami-di-padang-hampir-capai-90-kasus-dalam-sebulan">https://www.tribunnews.com/regional/2023/07/21/melihat-banyaknya-kasus-istri-yang-gugat-cerai-suami-di-padang-hampir-capai-90-kasus-dalam-sebulan</a>	Matrilinal/ Padang West Sumatra
<b>Divorce Sued Because Husband Is Not Reciprocal</b>			
<b>Husband is lazy to work because of online gambling addiction</b>	Hundreds of housewives in Bandar Lampung file divorce lawsuits every month to the Religious Court. The dominant factors are the economy and couples addicted to online gambling. The husband is addicted to online gambling so he is lazy to work, and the impact is that the wife is not fed.	<a href="https://medan.tribunnews.com/2023/09/30/gara-gara-judi-online-ratusan-pasutri-di-bandar-lampung-pilih-cerai-istri-tak-kuat-suami-kecanduan">https://medan.tribunnews.com/2023/09/30/gara-gara-judi-online-ratusan-pasutri-di-bandar-lampung-pilih-cerai-istri-tak-kuat-suami-kecanduan</a>	Patrilinal/ Tanjung Karang
<b>Husband's hobby games online, immature in marriage</b>	315 Wives in Aceh sue for divorce from their husbands; online games are the wrong cause. Another trigger is the intervention of a third party, close people/family, or immature in the household so that different paradigms between husbands trigger conflicts that lead to divorce.	<a href="https://www.merdeka.com/peristiwa/315-istri-di-aceh-besar-gugat-cerai-suami-game-online-salah-satu-sebabnya.html">https://www.merdeka.com/peristiwa/315-istri-di-aceh-besar-gugat-cerai-suami-game-online-salah-satu-sebabnya.html</a>	Patrilinea 1/ Aceh
<b>Stereotypical Views</b>	In some countries in Asia, especially Indonesia, there are still many men who adhere to stereotypical beliefs for a long	<a href="https://www.popbela.com/relationship/married/nurul-hafizarizalia-putri/alasan-">https://www.popbela.com/relationship/married/nurul-hafizarizalia-putri/alasan-</a>	Patrilinal/ Indonesian

	time. They believe that women must do several household chores. such as washing dishes, keeping the house clean, cooking and others.	suami-tidak-mau-membantu-pekerjaan-rumah-tangga	
<b>Lazy Husband at Work, jealousy due to online chat</b>	As of June 2022, 1033 divorce cases have been filed with the Central Java Blora District Court. 341 cases of divorce talaq, 692 cases of divorce lawsuits. The reasons for divorce are disputes and quarrels due to economic problems, husbands are lazy to work, new trends of wasteful wives due to online shopping habits, the influence of social media where couples often chat online, send photos so that they trigger jealousy.	<a href="https://banyumas.tribunnews.com/2023/09/22/kasus-gugatan-cerai-tinggi-ribuan-wanita-di-blora-terancam-menjanda">https://banyumas.tribunnews.com/2023/09/22/kasus-gugatan-cerai-tinggi-ribuan-wanita-di-blora-terancam-menjanda</a>  <a href="https://harianmuria.com/jateng/pasangan-muda-sumbang-angka-perceraian-di-blora/">https://harianmuria.com/jateng/pasangan-muda-sumbang-angka-perceraian-di-blora/</a>	Parental/ Blora, Central Java
<b>Early marriage, lazy husband at work and domestic violence</b>	Young couples contribute to the divorce rate in Blora. Early marriage causes immature couples, an economy, husbands' laziness to work, do not provide properly, infidelity and domestic violence	<a href="https://harianmuria.com/jateng/pasangan-muda-sumbang-angka-perceraian-di-blora/">https://harianmuria.com/jateng/pasangan-muda-sumbang-angka-perceraian-di-blora/</a>	Parental/ Blora
<b>Husband leaves his wife without news.</b>	Many wives divorced their husbands in Sawahlunto. 80% of the 170 divorce cases are divorce lawsuits. The causes are dominated by economic factors, such as alimony, infidelity, and husbands leaving their wives without clarity.	<a href="https://hariansinggalang.co.id/istri-banyak-gugat-cerai-suami-di-sawahlunto/2/">https://hariansinggalang.co.id/istri-banyak-gugat-cerai-suami-di-sawahlunto/2/</a>	Matrilinal Sawahlun to, West Sumatra

The data above describes that the absence of reciprocal values triggers the wife to file for divorce due to the attitude of both parties, the wife and the husband. These reasons can be classified into 2; first, the wife's attitude is not reciprocal, which occurs in Bandar Lampung; the high demands of family needs cause husband and wife to quarrel, often leading to divorce. In Bangka Belitung, the failure to build cooperation in the household and the influence of information results in people viewing divorce as not taboo. Furthermore, women's socioeconomic independence also triggers a high rate of divorce lawsuits. In West Java and Padang, it is triggered by unemployed husbands who do not have permanent jobs, and in Bojonegoro, low education impacts the difficulty of getting a decent income. This fact shows that the wife does not

have reciprocal value, which has the potential to cause family conflicts that lead to divorce.

Second, the husband's attitude that is not reciprocal appears in several cases, including in Bandar Lampung, where the husband is too lazy to work because he is addicted to online gambling. As a result, the husband is in debt and unable to provide for the family. In Blora, early marriage causes an immature husband's attitude and lack of responsibility in the household; the husband is too lazy to work and commits domestic violence; the husband does not want to cooperate in carrying out domestic duties because of stereotyped views so that the wife experiences a double burden. In addition, the husband left his wife without news of what happened in Sawah Lunto, West Sumatra. This fact shows that the husband does not have a reciprocal attitude in undergoing relationships in the family, and there is no awareness of the importance of maintaining relationships, cooperation, and responsibility in meeting family needs.

The non-implementation of reciprocal values in the household triggers the fragility of family resilience. Some wives easily file for divorce when their husbands are unable to provide for themselves. On the other hand, when most wives realise that alimony is a shared responsibility, they are ready to become the primary breadwinner. However, her husband is unaware of her reciprocal values in her home life. When unable to provide for the family, the husband also does not care about the domestic affairs of the household<sup>58</sup>, so the wife experiences a double burden. In this situation, the husband should replace the role of the wife in carrying out domestic duties, cooperating and helping each other<sup>59</sup>. Similar things have been practised by the families of Lampung DPRD members who apply signs that maintenance and household duties are fulfilled together<sup>60</sup>. However, in the reality of domestic life, many people are still unaware of the reciprocal values of their husbands.

### **Causes of Non-Implementation of Reciprocal Value in Fulfillment of Maintenance**

Data from interviews with several masalah family leaders/gender activists, the head of the Office of Religious Affairs as the party that conducts marriage guidance, Women's Ulama (KUPI), academics, judges/clerks can be described several factors that cause the non-realisation of reciprocal values in the fulfilment of alimony that trigger divorce lawsuits, including the following:

---

<sup>58</sup> Djawas et al., "The Government's Role in Decreasing Divorce Rates in Indonesia: The Case of Aceh and South Sulawesi."

<sup>59</sup> Werdiningsih, "Penerapan Konsep Mubadalah Dalam Pola Pengasuhan Anak."

<sup>60</sup> Supriyadi, "Building Husband and Wife Partnership Patterns Among Regional Parliament (DPRD) Members from the Mubādalāh Perspective."

Cause	Institution	Narration	Source <sup>61</sup>
<b>Interpretation of gender bias, attitudes, cultural influences</b>	Maslahah Family Coach	"The interpretation of gender bias towards the source of Islamic law about the relationship between men and women colours Islamic law and positive law. Gender bias attitudes are embedded in the subconscious of husbands and wives since childhood, making it challenging to apply reciprocal values. Environmental/cultural influences contribute to the difficulty of applying reciprocal values, if the husband wants to help with domestic tasks, but is seen as taboo by his family."	NR
<b>The influence of patrilineal culture in the reading of Islamic legal texts, attitudes</b>	Maslahah Family Coach	The reading of Islamic legal texts in classical jurisprudence on gender relations is influenced by patriarchal ideologies that are gender-biased. The inequality in the relationship between men and women due to the influence of patrilineal culture has been inherent in Islamic society. The wife is seen as a domestic creature, not allowed to leave the house, and the husband is superior, so all absolute needs become the husband's obligation.	FAQ
<b>The <i>bimwin</i> program has not run optimally</b>	Office of Religious Affairs	The marriage guidance program has not run optimally, and funding constraints, The view of some people that the marriage guidance program seems to be a formality	SA
<b>Low education, communication skills</b>	Office of Religious Affairs	Low education has an impact on the lack of job opportunities and people's income. Low communication skills trigger conflicts.	Wwn
<b>Misunderstand the meaning of household leadership.</b>	Ulama Perempuan (KUPI)	Annisa 34's letter about domestic leadership was misunderstood, so the maintenance responsibility was only imposed on the husband. The obligation of Maintenance in	BC

<sup>61</sup> MAR Nr, FAQ, AA, WW, AM, ER, AH, EM, ASR, AM, "Wawancara Dengan Penggiat Keluarga Maslahah, Ulama KUPI, Kepala Kantor Urusan Agama, Akademisi, Hakim/Panitera Pengadilan Agama" (2023).



			Islamic law and the law is imposed on the husband so that no matter the situation, the husband is still obliged to provide for the family. Low public understanding of reciprocal relationships in family life. In a patrilineal culture that considers men to be superior and abstains from doing domestic duties, women are inferior who only serve in the domestic realm	
<b>Lack of understanding of mublà relationships and interpersonal communication</b>	Ulama Perempuan (KUPI)		Lack of understanding and socialisation about reciprocal/mublà values in fulfilling livelihoods. Low interpersonal communication in the family, and low education.	ER/ Hapless
<b>Lack of cooperation, ignoring empathy</b>	Academics		Lack of cooperation ignoring empathy in fulfilling household obligations is due to ego factors. Influence of traditions, culture and environment of married couples	AH/ Lampung
<b>Cultural influence, husbands rely on wives.</b>	Academics		With the influence of matrilineal culture, husbands are often lazy because they are used to getting property facilities from their wives, relying on their wives' independence to make a living.	EM/Cage Stone
<b>Marriage is considered a transactional contract.</b>	Judge/Committee		Marriage is seen as a transactional contract without a comprehensive understanding of marriage's essence. There is no sense of mutuality in building a household	Asr/ Judge/ Lampung
<b>There is no mutuality; the husband relies on his wife as the breadwinner, and the husband cheats.</b>	Judge/Committee		The non-realisation of reciprocal value can come from the wife or husband. Sometimes, the husband has no fixed income, and the wife becomes the primary breadwinner. However, the husband lacks care and cooperation in meeting other domestic needs, even having an affair when the wife is busy working.	Am /Judge/ West Java
<b>Husbands are lazy because they rely on their wives' independence</b>	Judge/Committee		Due to matrilineal culture, the husband is lazy because he is used to getting property facilities from his wife, relying on his wife's independence to make a living. The husband left his wife without news from Verita	Mart/ Judge of West Sumatra

Source: Interview with Maslahah Family Activists, KUPI Ulama, Head of the Religious Affairs Office, Academics and Religious Court Judges March-May 2023

The data illustrates that the cause of the difficulty in implementing reciprocal values is the interpretation of gender bias that affects the minds of scholars due to socio-cultural constructions when Islam was revealed in Arabia. As a result, the text of Islamic law and the Marriage Law is coloured by an understanding of gender bias. The misinterpretation in capturing the message of the verse about relationships and responsibilities in the family is embedded in the subconscious of husband and wife since childhood, so applying reciprocal values in the family is challenging. Nr and FAQ express this opinion. Both are figures of maslahah family coaches and female scholars. In line with this opinion, SM, as a KUPI scholar, revealed a misunderstanding in capturing the message of the verse about family leadership. The paradigm that the superior husband has an impact that the husband provides for the family under any circumstances so that when the husband is sick, disabled or in prison, the wife still demands alimony or files for divorce. In addition, Judge AM revealed that the cause of the divorce lawsuit was triggered by the husband not being reciprocal, even having an affair when the wife was busy making a living, and not wanting to cooperate in carrying out domestic duties. The US judge revealed the cause of the divorce lawsuit because he did not understand the essence of marriage. Marriage is considered a transactional contract. Cultural influence is also seen in the matrilinear society of West Sumatra; husbands become too lazy to work because they rely on their wives as breadwinners, and husbands leave their wives without news, as revealed by EM academics.

The meaning of this finding is that the absence of reciprocal value triggers the high rate of divorce lawsuits. The understanding of gender bias that views men as superior and obliged to provide for the family under any circumstances so that if the husband is unable to provide for himself, the wife has the right to demand alimony or divorce. The wife's income is the wife's entire right, only used to fulfil the wife's lifestyle<sup>62</sup>. The understanding of the husband's superiority is also seen when the wife realises the importance of maintaining the household, tries to help, and even becomes the primary breadwinner. However, the husband does not want to share the role of domestic duties because he views domestic duties as only the wife's obligations<sup>63</sup>. The absence of cooperation and reciprocal relationships causes dissatisfaction and physical and psychological pressure on the wife, leading to divorce.

---

<sup>62</sup> Mukri and Mahmudah, "Reinterpretation of Livelihoods in Marriage Law and Its Implications of Family Resistance in the Time and Post Covid -19."

<sup>63</sup> Agha, "Kinship, Patriarchal Structure and Women's Bargaining with Patriarchy in Rural Sindh, Pakistan."

The strong understanding of *patriakhi* dominates people's lives almost worldwide.<sup>64</sup> The lack of recognition for women to interact socially and economically is evident in the pastoral community in the Afar Valley of Awash Hilir. This must be an essential note to eliminate women's socio-cultural limitations to contribute to meeting family needs<sup>65</sup>. On the other hand, this understanding of patriarchy has been criticised by Ibrahim Hosen, that there is no element of patriarchy in the definition of marriage explained by jurisprudence scholars. Marriage in Islam aims to build a prosperous household of *sakinah*, *mawaddah*, and *rahmah*, so it is not appropriate to associate the perfect tamkin of the wife as a condition for the obligatory maintenance as stipulated in Article 80 (5) of the KHI<sup>66</sup>. Therefore, it is necessary to reconstruct rights and obligations in the form of *mublà fiqh* to give birth to a paradigm that husband and wife are partners to realise the benefits of the family<sup>67</sup>. The principle of cooperation and partnership through the idea of *mubādalah* needs to be realised in the text of living together towards a *maslahah* family<sup>68</sup>.

Increasing the awareness of married couples in implementing reciprocal values is urgent in efforts to strengthen the family. Adaptation and negotiation are needed in responding to role changes due to the husband's inability to make a living<sup>69</sup>. When the wife takes on the role of the primary breadwinner, the husband takes over or helps with domestic tasks in the household. The importance of couple awareness is to apply social adaptation theory with associative adaptation patterns, where associative interaction patterns are applied to achieve reciprocal cooperation, complementarity and assimilation to achieve welfare and order in the family. The change of the position of family support responsibility needs to be accompanied by reciprocity and cooperation between husband and wife so that the relationship in the family is happy and satisfying and no party experiences double boarding. This cooperation will strengthen the fulfilment of rights and responsibilities and foster interdependence and mutual support in marriage bonds.

---

<sup>64</sup> Wahyu Abdul Jafar et al., "Philosophical Foundations and Human Rights in the Bajapuik Tradition: Bridging Local Wisdom and Islamic Law in Minangkabau Marriage Practices," *De Jure: Jurnal Hukum Dan Syariah* 16, no. 1 (June 30, 2024): 212–33, <https://doi.org/10.18860/J-FSH.V16I1.27681>.

<sup>65</sup> Teklesilassie Yazew, "Women's Contributions versus Men's Patriarchal Status among Afar Pastoralists in the Lower Awash Valley."

<sup>66</sup> Widya Sari and Muhammad Arif, "Pemikiran Ibrahim Hosen Tentang Konsep Pernikahan Dan Kontribusinya Terhadap Pembaruan Hukum Perkawinan Di Indonesia Widya," *Al-Istinbath* 6, no. 1 (2021): 127–44.

<sup>67</sup> Hermanto, "Menjaga Nilai-Nilai Kesalingan Dalam Menjalankan Hak Dan Kewajiban Suami Istri Perspektif Fikih Mubadalah."

<sup>68</sup> Nur, Mu'in, and Hamsidar, "The Reconstruction of The Livelihood Concept from A Mubadalah Perspective in Lampung Province."

<sup>69</sup> Kodir, *Qiraah Mubadalah, Tafsir Progressif Untuk Keadilan Gender Dalam Islam*.

## Family Strengthening Strategy through the Implementation of Reciprocal Values

Based on interviews with parties related to the development of *maslahah* families in Indonesia, consisting of *maslahah* family activists/gender activists, the Office of Religious Affairs (KUA), Women Ulama (KUPI), academics and judges/pensioners, efforts to implement *mublà* values can be carried out as described as follows:

Authorised institutions	Narration	Informant/Source <sup>70</sup>
<b>Maslahah Family Coach</b>	Socialisation and building awareness of the importance of reciprocal values/ <i>mublà</i> simultaneously until it can change the public's perception of the value of <i>maudalah</i>	NR
<b>Maslahah Family Coach</b>	Interpret the verse about the obligation of maintenance with the <i>qiraah mublà</i> approach. Socialisation on the understanding and implementation of reciprocal values	FAQ
<b>Office of Religious Affairs (KUA)</b>	Strengthening pre-marriage guidance materials, Technical Guidance to build harmonious relationships, Adolescent Guidance before entering marriage Strengthening the function of BPPPP for married families	SA
<b>KUA</b>	It is necessary to improve education to increase job opportunities and family well-being.	Wwn
<b>Ulama Perempuan (KUPI)</b>	Understanding the obligation of maintenance with the <i>qiraah mubaladah</i> approach Improving the understanding and application of reciprocal values in households Reformulation of the obligation of maintenance in the Marriage Law and KHI	BC
<b>Ulama Perempuan (KUPI)</b>	It needs adaptation/negotiation due to the exchange of roles as breadwinners. Improving understanding and implementation of reciprocal/reciprocal values in fulfilling maintenance obligations	ER/Malang
<b>Academics</b>	It is necessary to understand the meaning of reciprocal values/ <i>mublà</i> as the message conveyed in the normative text of Islamic law. Reciprocal/ <i>mublà</i> messages can be conveyed through educational media, <i>Bimwin</i> , offline and online <i>da'wah</i> media.	AH/Lampung

<sup>70</sup> Nr, FAQ, AA, WW, AM, ER, AH, EM, ASR, AM, "Wawancara Dengan Penggiat Keluarga Maslahah, Ulama KUPI, Kepala Kantor Urusan Agama, Akademisi, Hakim/Panitera Pengadilan Agama."

<b>Academics</b>	Understanding the essence of marriage comprehensively so that each person has a responsibility.	EM/Cage Stone
<b>Judge</b>	Understanding the nature of marriage, there needs to be reciprocal cooperation in meeting the family's needs.	Asr/Hakim/ Lampung
<b>Judge</b>	Need adaptation and negotiation due to changes in roles in the household It is necessary to build a common awareness of responsibilities in the household.	Amn /Hakim/ West Java
<b>Judge</b>	Comprehensively understand the essence of marriage so that each has a responsibility	Mart/Judge of West Sumatra

Source: Interview with Maslahah Family Activists, KUPI Ulama, Head of the Religious Affairs Office, Academics and Religious Court Judges March-May 2023

Referring to the results of the interview above, it can be understood that several essential strategies are carried out to strengthen the family, including the need to reinterpret the normative text of Islamic law on marital relations and obligations according to the message of equality between men and women, as expressed by FAQ and SM. SM revealed the need to reformulate the Marriage Law to be more responsive to society's current dynamics. NR and ER revealed that it is necessary to socialise reciprocal values simultaneously. Adaptation and negotiation are needed due to the change of roles between husband and wife. Meanwhile, SA and AH revealed the need for socialisation and strengthening of material on reciprocity in marriage guidance by KUA, online da'wah media, Friday sermons and *ta'lim* assemblies

These findings recommend that the root of the problem of difficulty in implementing reciprocal values in the family needs to be addressed. First, the importance of reinterpreting the concept of alimony obligations is adjusted to the dynamics of modern society today, where wives also have competence in the public sphere so that they can help meet the needs of the family, especially when the husband is unable to fulfil his alimony obligations. This study supports Rajafi's research findings on the importance of reinterpreting the *nash* about gender fair maintenance obligations according to the message of the Qur'an and the current dynamics of women<sup>71</sup>. The importance of reformulating the obligation of maintenance in the marriage law and the compilation of Islamic law emphasises the balance of responsibilities between husband and wife, gender justice, and humanity, and it can strengthen the relationship between husband and wife. Article 34, paragraph (1) of the Marriage Law states that the husband must protect his wife and provide everything necessary for married life according to his ability. The reformulation of the Marriage Law and the KHI substance is aimed at adding a clause that if the husband is unable to fulfil his maintenance obligations due to illness, disability, imprisonment or other reasons

<sup>71</sup> Rajafi, "Reinterpretasi Makna Nafkah Dalam Bingkai Islam Nusantara."

so that he does not have the income to provide for the family, then the wife according to her ability can be obliged to provide for the family.

Second, efforts should be made to increase awareness of reciprocal values and role adaptation in meeting family needs. This effort to increase awareness of reciprocal values is carried out by socialisation involving all individuals and communities regardless of gender and age. Efforts can be made in various programs, among others, building gender equity awareness involving multiple parties, especially Marriage Registrars as male religious figures<sup>72</sup>. The involvement of KUA employees as male religious leaders to socialise reciprocal values to married couples to change the Muslim community's paradigm in building gender justice awareness<sup>73</sup>. Support from traditional leaders and spiritual leaders can contribute so that family resilience can still be maintained<sup>74</sup>. Socialisation through social media is also no less critical in realising equality and justice in the family. Socialisation is not only for couples who are about to get married, who are getting married but also for all levels of society. Social adaptation in the family is expected to provide a reasonably fair understanding of the responsibilities of husband and wife. Using incentive strategies, persuasion strategies, and individual empowerment becomes a reference to build sustainable livelihoods<sup>75</sup>, which leads to strengthening families.

## Conclusion

The absence of reciprocal values that trigger the fragility of family resilience is caused by the wife's attitude but also by the attitude of the husband, who does not want to cooperate reciprocally. The cause is the understanding of gender bias imprinted in the subconscious of Indonesian society that men are a superior group, so maintenance is only charged to men without considering the obstacles that can cause the husband to be unable to fulfil the livelihood. As a result, when the husband cannot provide for the family, he is seen as irresponsible and deserves to be abandoned by his wife. On the other hand, when the wife is willing to replace the husband's role as the primary breadwinner, the husband also does not want to share the role of carrying out domestic duties because he views domestic duties as the wife's responsibility. As a result, the wife experienced double burdens, stress, and inequality in her household life relations. The solution is to reinterpret and reformulate the obligation to provide maintenance in the Marriage Law and KHI text towards a

---

<sup>72</sup> Wijayati et al., "The New Men: The Rahima's Experiences in the Gender Sensitivity Construction among Marriage Registrar in Lampung Indonesia."

<sup>73</sup> Wijayati et al.

<sup>74</sup> Zainuddin, Mansari, and Filzah, "Divorce Problems and Community Social Capital in Realizing Family Resilience in Aceh."

<sup>75</sup> Fan et al., "Livelihood Resilience of Vulnerable Groups in the Face of Climate Change: A Systematic Review and Meta-Analysis."

norm that better represents the value of justice in the midst of changes in the involvement of wives in the public sphere. The concept of reformulation of the Marriage Law and KHI by adding a clause whose substance is that if the husband is unable to fulfil his maintenance obligations due to illness, disability, imprisonment or other reasons so that he does not have income to provide for the family, then the wife according to her ability can be obliged to provide for the family. This reformulation can encourage the birth of more flexible norms based on gender justice. The concept of a more dynamic alimony allows the division of responsibilities according to the actual conditions of the couple, such as their respective financial, physical and psychological abilities. This reflects the principle of justice that is adaptive to each family member's actual needs and roles. Furthermore, socialisation is urgently carried out to increase awareness of reciprocal values to the entire community. The socialisation efforts need to involve men in religious affairs through youth guidance programs, marriage guidance, and marriage and divorce advisory bodies. This socialisation also needs to be carried out by judges, academics, and scholars, offline da'wah and through social media to realise a harmonious family that benefits and strengthens the family.

## References

- Adib, M. Afiqu, and Natacia Mujahidah. "Konsep Mubadalah Faqihuddin Abdul Kodir Dan Formulasinya Dalam Pola Pengasuhan Anak." Fokus: Jurnal Kajian Keislaman Dan Kemasyarakatan 6, no. 2 (2021): 171–92.
- Agha, Nadia. "Kinship, Patriarchal Structure and Women's Bargaining with Patriarchy in Rural Sindh, Pakistan." In *Househol Work : Exploitation and Negotiation*, 1st ed., 126–67. Singapura: link springer, 2021.
- Andalas, Mutiara, Neny Muthi'atul Awwaliyah, Setyasih Harini, Damayanti Suhita, Andri Astuti Itasari, Suryaningi, Andi Muhammad Zuhriah, and Andi Wahyu Irawan. "The Gender Equality Argument of Nasaruddin Umar." *Salasika: Indonesian Journal of Gender, Women, Child, & Social Inclusion's Studies* 3, no. 2 (2020): 79–89.
- Badan Pusat Statistik. "Nikah Dan Cerai Menurut Propinsi," 2024.
- . "No Titl," n.d.
- Bilalu, Naskur, Wira Purwadi, Syahrul Mubarak Subeitan, and Prophet Muhammad Saw. "The Role of Mastûra Da ' Wah in Forming A Sakînah Family in the Jama ' Ah Tabligh of Manado City Life Carried out by the Commands of Allah SWT and the Sunnah of the." *Al Adalah* 19, no. 2 (2022): 401–18.
- Dalvi, Ismiranda, and Tesi Hermaleni. "Factors Affecting Divorce During The Covid-19 Pandemic Period in Bukittinggi." *Psikologia : Jurnal Psikologi*

- 5, no. 1 (2022): 21–28. <https://doi.org/10.21070/psikologia.v5i1.1219>.
- Diver, Sibyl, Mehana Vaughan, Merrill Baker-Médard, and Heather Lukacs. “Recognising ‘Reciprocal Relations’ to Restore Community Access to Land and Water.” *International Journal of the Commons* 13, no. 1 (2019): 400–429. <https://doi.org/10.18352/ijc.881>.
- Djawas, Mursyid, Ridhwan, Soraya Devy, and Asmaul Husna. “The Government’s Role in Decreasing Divorce Rates in Indonesia: The Case of Aceh and South Sulawesi.” *Ahkam: Jurnal Ilmu Syariah* 21, no. 1 (2021): 163–88.
- Djazimah, Siti, and Ihab Habudin. “Isteri Sebagai Pencari Nafkah Utama: Studi Terhadap Perajin Kapuk Di Desa Imogiri, Bantul, Yogyakarta.” *Al-Ahwal: Jurnal Hukum Keluarga Islam* 9, no. 1 (2017): 47. <https://doi.org/10.14421/ahwal.2016.09104>.
- Fan, Yi, Xingmin Shi, Xueping Li, and Xiao Feng. “Livelihood Resilience of Vulnerable Groups in the Face of Climate Change: A Systematic Review and Meta-Analysis.” *Environmental Development* 44, no. November (2022): 100777. <https://doi.org/10.1016/j.envdev.2022.100777>.
- Firdaus, Mursal, Desminar. “The Principles of The Concept of Masalahah in Islamic Family Law of a Wife Looking for Living Husband Taking Care of Household Work.” *Al-Istinbath* 9, no. 1 (2024): 259–84.
- Framework, This. “Musawah Framework for Action,” n.d., 1–6.
- Hawley, D.R. Dehaan.L. “Toward a Definition of Family Resilience: Integrating Life-Span and Family Perspectives. *Family Process*.” *Family Process*, 35(3), 2 35 (3), no. 2 (1996): 282–98.
- Hermanto, Agus. “Menjaga Nilai-Nilai Kesalingan Dalam Menjalankan Hak Dan Kewajiban Suami Istri Perspektif Fikih Mubadalah.” *Al-Mawarid Jurnal Syariah Dan Hukum (JSYH)* 4, no. 1 (2022): 43–56. <https://doi.org/10.20885/mawarid.vol4.iss1.art3>.
- Ilma, Mughniatul. “Kontekstualisasi Konsep Nusyuz Di Indonesia.” *Jurnal Pemikiran Keislaman* 30, no. 1 (2019): 47–74. <https://doi.org/10.33367/tribakti.v30i1.661>.
- Ja’far, A. Kumedi, and Agus Hermanto. “Reinterpretation Of The Rights And Duties Of Contemporary Husbands And Wives.” *Samarah* 5, no. 2 (2021): 648–67. <https://doi.org/10.22373/sjhc.v5i2.9124>.
- Jafar, Wahyu Abdul, Musda Asmara, Mu’Adil Faizin, Helena Octavianne, and Budi Kisworo. “Philosophical Foundations and Human Rights in the Bajapuik Tradition: Bridging Local Wisdom and Islamic Law in Minangkabau Marriage Practices.” *De Jure: Jurnal Hukum Dan Syar’iah*



- 16, no. 1 (June 30, 2024): 212–33. <https://doi.org/10.18860/J-FSH.V16I1.27681>.
- Khi, Telaah, Perspektif Gender, and Durotun Nafisah. “Politisasi Relasi Suami-Istri :” 3, no. 2 (2008).
- Kholis, Muhammad Nur. “Konsep Kepala Keluarga Antara Laki-Laki Dan Perempuan Dalam Surat An Nisa (4) Ayat 34.” *Istinbath: Jurnal Hukum Islam* 12, no. 2 (2016): 274–90.
- KM, Saini. “Pembinaan Penonton Seni Pertunjukan Di Kota-Kota Besar.” *Jurnal Seni Panggung* 11, no. 6 (1997).
- Kodir, Faqihuddin Abdul. *Qiraah Mubadalah, Tafsir Progressif Untuk Keadilan Gender Dalam Islam*. Edited by Rusdianto. Yogyakarta: IRCiSoD, 2019.
- Kolm, Serge-Christophe. “Introduction: The Economics of Reciprocity, Giving and Altruism.” *The Economics of Reciprocity, Giving and Altruism* 1 (2000): 1–44. [https://doi.org/10.1007/978-1-349-62745-5\\_1](https://doi.org/10.1007/978-1-349-62745-5_1).
- Lastri P, Anisah Dwi. “Qira’ah Mubadalah Dan Arah Kemajuan Tafsir Adil Gender: Aplikasi Prinsip Resiprositas Terhadap Q. S. Ali Imran: 14.” *Muàṣarah: Jurnal Kajian Islam Kontemporer* 2, no. 1 (2020): 53. <https://doi.org/10.18592/msr.v2i1.3655>.
- Manda, Simon. “COVID-19, Livelihoods and Gender: Material, Relational and Subjective Realities in Rural Zambia.” *World Development Perspectives* 32, no. December 2022 (2023): 100547. <https://doi.org/10.1016/j.wdp.2023.100547>.
- Masrar, Sineb El. “Wife ’ s Self-Efficacy When Her Husband Is Serving a Criminal Sentence and Its Relevance to Indonesian Family Law : Mubadalah Perspective.” *Smart* 4, no. 1 (2024): 66–78.
- Mukri, Moh, and Siti Mahmudah. “Reinterpretation of Livelihoods in Marriage Law and Its Implications of Family Resistance in the Time and Post Covid -19.” *Smart* 1, no. 2 (2021): 113–27.
- Munawaroh, Lathifah, Bagas Heradhyaksa, and Sadari. “Construction of The Five Pillar Law of Mubadalah in the Perspective of Islamic Marriage Philosophy.” *Smart : Journal of Sharia, Tradition, and Modernity* 2, no. 2 (2022).
- Nastangin, and Muhammad Chairul Huda. “The Role of Career Women in Creating a Sakinah Family: From Mubāḍalah (Mutuality) Perspective.” *Al-’Adalah* 19, no. 1 (2022): 123–40. <https://doi.org/10.24042/adalah.v19i1.11579>.
- Nr, FAQ, AA, WW, AM, ER, AH, EM, ASR, AM, MAR. “Wawancara Dengan Penggiat Keluarga Masalah, Ulama KUPI, Kepala Kantor Urusan

- Agama, Akademisi, Hakim/Panitera Pengadilan Agama.” 2023.
- Nur, Efa Rodiah, Fathul Mu’in, and Hamsidar Hamsidar. “The Reconstruction of The Livelihood Concept from A Mubadalah Perspective in Lampung Province.” *Samarah* 7, no. 3 (2023): 1897–1920. <https://doi.org/10.22373/sjhg.v7i3.17613>.
- Nurjanah, Siti. “Divorce and Its Impact on Custody of Minors Using Islamic Law Perspectives.” *Al-Istinbath* 7, no. 1 (2022): 119–40.
- Rajafi, Ahmad. “Reinterpretasi Makna Nafkah Dalam Bingkai Islam Nusantara.” *Al-Ihkam* 13, no. 1 (2018): 97–120. <https://doi.org/DIDOI.10.19105/al-ihkam.v13i1.1187>.
- Sari, Widya, and Muhammad Arif. “Pemikiran Ibrahim Hosen Tentang Konsep Pernikahan Dan Kontribusinya Terhadap Pembaruan Hukum Perkawinan Di Indonesia Widya.” *Al-Istinbath* 6, no. 1 (2021): 127–44.
- Sukanto, Soerjono. *Sosiologi Suatu Pengantar*. Jakarta: Raja Grafindo Persada, 2010.
- Supriyadi, Abdul Qadir Zailani. “Building Husband and Wife Partnership Patterns Among Regional Parliament (DPRD) Members from the Mubadalah Perspective.” *Al-Istinbath* 8, no. 2 (2023): 445–64.
- Syarifuddin, Amir. *Hukum Perkawinan Islam Di Indonesia Antara Fiqh Munakahat Dan Undang-Undang Perkawinan*. Jakarta: Kencana, 211AD.
- Teklesilassie Yazew, Bisrat. “Women’s Contributions versus Men’s Patriarchal Status among Afar Pastoralists in the Lower Awash Valley.” *Heliyon* 10, no. 14 (2024): e34469. <https://doi.org/10.1016/j.heliyon.2024.e34469>.
- Tomy Saputra. “Waduh! Ratusan Suami Di BAndar Lampung Digugat Cerai Setiap Bulan.” *Detik.Sumbagsel*, 2023.
- Viena Rusmiati Hasanah, Dede Nurul Komariah. “Motekar (Motivator Ketahanan Keluarga) Dan Pemberdayaan Keluarga Rentan.” *PAUD Lectura* 2, no. 2 (2019): 42–43.
- Wagianto, Ramdan. “Konsep Kleuarga Masalah Dalam Perspektif Qira’ah Mubadalah Dan Relevansinya Dengan Ketahanan Keluarga Di Masa Pandemi Covid 19.” *Juris Jurnal Ilmu Syari’ah* 20, no. 1 (2021).
- Wahid, Soleh Hasan. “Kontekstualisasi Konsep Nafkah Ramah Gender Perspektif Murtaḍhā Muṭḥahhari Dan Faqihuddin Abdul Kodir.” *Al-Syakhsiyah: Journal of Law & Family Studies* 1, no. 2 (2019): 255–79. <https://doi.org/10.21154/syakhsiyah.v1i2.2030>.
- Walsh.F. “The Concept of Family Resilience: Crisis and Challenge.

<https://doi.org/10.1111/J.1545-5300.1996.00261.X> White, J. M., Klein, D. M., &.” *Family Process* 35, no. 3 (1996): 261–81.

Werdiningsih, Wilis. “Penerapan Konsep Mubadalah Dalam Pola Pengasuhan Anak.” *IjouGS: Indonesian Journal of Gender Studies* 1, no. 1 (2020): 1–16. <https://doi.org/10.21154/ijougs.v1i1.2062>.

Wijayati, Mufliha, Muhamad Nasrudin, Tutik Hamidah, Nancy Dela Oktora, and Ibnu Hasan Muchtar. “‘The New Men’: The Rahima’s Experiences in the Gender Sensitivity Construction among Marriage Registrar in Lampung Indonesia.” *Samarah* 7, no. 3 (2023): 1489–1513. <https://doi.org/10.22373/sjkh.v7i3.17666>.

Yusefri, Mu’adil Faizin, and Wahyu Abdul Jafar. “Protecting Child Labor Rights: Maqasid Sharia Framework and Policy Recommendations.” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 2 (July 31, 2024): 1188–1215. <https://doi.org/10.22373/SJHK.V8I2.24559>.

Zainuddin, Muslim, Mansari, and Nadhilah Filzah. “Divorce Problems and Community Social Capital in Realising Family Resilience in Aceh.” *Samarah* 6, no. 2 (2022): 914–33. <https://doi.org/10.22373/sjkh.v6i2.15080>.

Ziba Mir-Hosseini. “Towards Marriage as Equal Partners.” In *Justice and Beauty in Muslim Marriage Towards Egalitarian Ethics and Laws*, edited by Mulki Al-Sharmani Ziba, Mir-Hosseini, 1st ed., 1–16. London, 2022.

