

## Representation of Family Law in the Digital Space: A Study of Discourse Analysis on Instagram Accounts

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### Abstrack

The emergence of interesting content through Instagram accounts managed by a person or a certain group representing a family law is important to discuss. One of the discourses that appears in these contents is related to the advice of husband and wife in building their household, then brings up tips for husband and wife to pay attention to each other. The husband and wife can apply the contents which are posted on the instagram account to create a harmonious household life. This paper aims to see the narratives that appear in the posts of intagram accounts through a discourse analysis approach. This research data is focused on 3 Instagram accounts with a selection of many followers on the Instagram account. The 3 Instagram accounts are @suami.istri.bahagia, @nasihatsuamiistri, @suamiistriromantis. This research leads to Netnographic studies or digital-based research. Then, because the data obtained is in the form of written content narratives, pamphlets, and videos posted on Instagram, it will be analyzed using discourse theory. The results showed that the content of the program gave rise to two studies that represented family law. First,

it relates to the husband's obligation to the wife and the wife's obligation to the husband by posting content in the form of advice for the husband and wife. Second, post content about parents' obligations to children by posting narratives in the form of tips and procedures. Furthermore, the author found that the problem that occurs in these Instagram accounts is the existence of gender bias, this means that posts that represent family law are more content intended for the Wife and their content reflects the business of selling Products.

**Keywords:** Representation; family law; digital space; discourse

## Introduction

In the post-truth era, social media is exploited by some parties to achieve their interests. Certain persons or groups use social media abuse to harass, degrade, or post people's privacy without permission.<sup>1</sup> However, not all media is negative. The rise of social media has disrupted and transformed science.<sup>2</sup> They include the science of marriage in Instagram accounts with an Islamic background and packaged in writing, pictures, and videos in an engaging way to encourage people to practice it. This study chooses Instagram because most Indonesians use it for leisure, business, and communication. According to dataIndonesia.id, 30% of Indonesia's population (97.38 million) used Instagram in October 2022.<sup>3</sup> Indonesia has many divorces due to family members needing to understand household responsibilities. Consequently, Instagram profiles about husband-wife relations have emerged to spread Islamic family relations teachings.

Islam's household idea includes *sakinah*, *mawadah*, and *warahmah* families. In Indonesian Family Law Regulations, it is related to husband-wife rights and obligations to children.<sup>4</sup> Law Number 1 of 1974 and the Compilation of Islamic Law govern family law in Indonesia. However, the regulations could be more

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<sup>1</sup> Virgin Suciyanti Maghfiroh1 and Faqihul Muqoddam, "Dynamics of Sexual Harassment on Social Media," *PROCEEDING of International Conference of Mental Health, Neuroscience, and Cyberpsychology*, 2018, 154–62, <https://doi.org/10.32698/25272>.

<sup>2</sup> Yesi Puspita, "The Usage of New Media to Simplify Communication and Transaction of Gay Prostitute," *Jurnal Pekommas* 18, no. 3 (2015): 203–12.

<sup>3</sup> Eva F. Nisa, "Creative and Lucrative Dawa: The Visual Culture of Instagram amongst Female Muslim Youth in Indonesia," *Asiascape: Digital Asia* 5, no. 1–2 (2018): 68–89, <https://doi.org/10.1163/22142312-12340085>.

<sup>4</sup> Risqa Febry Ayu, "Reformation Of Islamic Family Law In Indonesia: The Resolution Process," *Alhurriyah: Jurnal Hukum Islam* 06, no. 2 (2021): 193–206, <http://dx.doi.org/10.30983/alhurriyah.v6i2.4644>.

explicit on fostering love between husband, wife, and children.<sup>5</sup> Thus, an Instagram platform displays Syar'i content as an encouragement to men and wives to implement it in their household lives. The community massively follows Instagram accounts about husband-and-wife relationships in marriage to learn how to be a good husband and wife. Yulmitra Handayani (2021) warns that these accounts can be problematic if the discourse ignores moderate logic and Islam's respectful and compassionate norms.<sup>6</sup> The accounts published still produce advantageous and negative perceptions in society, especially among Instagram media activists.

Essentially, the Instagram account aims to revive Islamic da'wah messaging in a way that Instagram activists will accept. Examples of accounts include "@Suamiistri.Sakinah," "@suami.istri.bahagia," and "@nasehatsuamiistri." These Instagram accounts can inspire young Indonesian families. From those accounts' posts, it appears that all are family advice. Mostly, family life will be confusing. If a husband and wife disagree, it might lead to conflicts.<sup>7</sup> However, family dynamics will fluctuate, causing family conflict inasmuch the husband or wife can not accomplish their obligations.<sup>8</sup> By sharing da'wah about husband-wife relationships and being followed by tens of thousands of Instagram accounts, Instagram social media accounts are better than others for selection.

From these issues, the author's academic concern developed from Instagram posts. Yulmitra Handayani's (2021) research found a gender bias in Instagram marriage law content, which marginalises women and positions traditional fiqh over contemporary fiqh advancements.<sup>9</sup> However, many studies support this content. According to Abdul Manaf (2021), Zakir Naik's books and videos on Instagram emphasize women's rights in family life. Following this, the videos and books are integrated with the Instagram accounts including

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<sup>5</sup> Sara Martucci, "He's Working from Home and I'm at Home Trying to Work: Experiences of Childcare and the Work-Family Balance Among Mothers During COVID-19," *Journal of Family Issues* 44, no. 2 (2021): 291-314, <https://doi.org/10.1177/0192513X211048476>.

<sup>6</sup> Yulmitra Handayani, "Islamic Family Law In Digital Space: Gender Bias in the Discourse of Family Law in Instagram," *Al-Ahwal* 14, no. 2 (2021): 112-132, <https://doi.org/10.14421/ahwal.2021.14201>.

<sup>7</sup> Musaitir, "Problematisasi Kehidupan Rumah Tangga Pada Pasangan Suami Istri Perspektif Hukum Keluarga Islam," *Jurnal Hukum Keluarga* 12, no. 2 (2020): 153-176, <https://doi.org/10.20414/alihkam.v12i2.3091>.

<sup>8</sup> Kementerian Agama Republik Indonesia, *Fondasi Keluarga Sakinah* (Jakarta: Subdit Bina Keluarga Sakinah Direktorat Bina KUA & Keluarga Sakinah Ditjen Bimas Islam Kemenag RI, 2017).

<sup>9</sup> Handayani, "Islamic Family Law In Digital Space: Gender Bias in the Discourse of Family Law in Instagram."

"@suami.istri.romantis," "@suami.istri.bahagia," and "@nasehatsuamiistri," for example, The rights of a wife about her husband's opinion or treatment of her in the family.<sup>10</sup> This research has particular significance in that Yulmitra Handayani (2021) and Abdul Manaf (2021) studied family law and analysis. Yulmitra Handayani and Abdul Manaf spent their research study on pre-marriage and posting figures using the Quran and Hadiths. This study employed the discourse theory of characters to analyze the husband-wife relationship in a family. Thus, this research's subject and analysis demonstrate its novelty.

The account post is a relevant article or video with household advice for husband and wife. The publication will lead to Theo Van Leeuwen's discourse theory, which states that authority uses language to convey a group's reality to influence its ideology.<sup>11</sup> Instagram discussions frequently have interests. Then, their followers participate in the ruling group's goals (the Instagram account) by following studies or buying Instagram products. The research presentation uses discourse theory to analyze morphology, the word or sentence formation process.<sup>12</sup> Alwi (2013) states that discourse meaning relates to a word or phrase.<sup>13</sup> D. Maingueneau acknowledged Alwi's discourse, arguing it can be one sentence, one word, or several words.<sup>14</sup> Rulik Setiani (2022) also states that language can be a symbolic symbol with significant meaning.<sup>15</sup> Thus, discourse theory is proposed and deeply integrated with Instagram posts. These reports use contextual languages that include Syar'i family life.

Islamic family law discusses principles for a harmonious household. According to Musaitir (2020), the lack of harmony between husbands and wives within their household, as viewed through Islamic family law, can be attributed to several factors. These factors include the failure to fulfill rights and obligations, inadequate communication, divergent opinions, external interference from parents or in-laws, and conflicts between the mother and

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<sup>10</sup> Abdul Manaf, "Right of Women in the Family Law: A Zakir Naik Perspective," *Jurnal Hukum Islam* 20, no. 2 (2022): 207–228, <https://doi.org/10.28918/jhi.v20i1.5638>.

<sup>11</sup> James Paul Gee, *An Introduction to Dis-Course Discourse Analysis, Theory and Method* (London And New York: Routledge, 2005).

<sup>12</sup> Masitoh, "Pendekatan Dalam Wacana Kritis", *Jurnal Elsa* 18, no. 1 (2020): h, 66–76 <https://doi.org/10.47637/elsa.v18i1.221>.

<sup>13</sup> Alwi and Hasan, *Tata Babasa Baku Babasa Indonesia* (Jakarta: Balai Pustaka, 2010), h.56.

<sup>14</sup> Jean Dubois, *Dictionnaire de Linguistique* (Paris: Larousse, 1973), h. 77.

<sup>15</sup> Rulik Setiani and Dewi Sri Kuning, "The Use Of Clitics In Novel 'Murder On The Orient Express' By Agatha Christee," *Edukasi Lingua Sastra* 20, no. 1 (2022): h, 31-47, <https://doi.org/10.47637/elsa.v20i1.495>.

stepdaughter.<sup>16</sup> Moreover, as per the findings of Amri's study (2022), issues on spousal dynamics in family law may emerge due to the husband's lack of motivation to engage in employment, resulting in inadequate financial support for the wife due to insufficient income, as well as an absence of collaboration between the husband and wife in establishing a harmonious household.<sup>17</sup> The discourse surrounding family law on the joint endeavors of spouses in establishing a household is frequently employed as a topic of discussion in their Instagram account postings. This serves the purpose of constructing an ideology that can be adopted and implemented or even generating a discourse centered around commercial interests.

The current study utilizes empirical research to examine the narrative depicted in Instagram profiles offering advice on family marital relationships. However, due to the nature of this investigation which entails the extraction of data acquired from various content sources or online platforms, it necessitates the utilization of netnographic studies or digital-based research methodologies.<sup>18</sup> Netnographic research is an academic inquiry that seeks to explore the consumer culture manifested in online environments to understand and potentially influence an individual's perception of the expressions and norms prevalent inside these digital spaces.<sup>19</sup> This research methodology was selected based on the utilization of data derived from the digital realm, which inherently encompasses implicit connotations. When retrieving data, netnographic research utilizes narrative data, including various types of textual content, internet platforms, pamphlets, films, and blogs on the three Instagrams. The subsequent analysis will use Theo Van Leeuwen's discourse theory to examine the paradigm of marital guidance among Shar'i families as disseminated through Instagram accounts, explicitly focusing on the standpoint of family law. This study examines the discourse analysis of the figures offered in the research, focusing on how discourse theory is utilized as an analytical tool to address the issues embedded within the content of Instagram posts from these accounts.

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<sup>16</sup> Musaitir, "Problematika Kehidupan Rumah Tangga Pada Pasangan Suami Istri Perspektif Hukum Keluarga Islam."

<sup>17</sup> Amri Amri, "Disfungsi Nilai Maqhasid Syariah Terhadap Perceraian Karena Alasan Ekonomi Di Masa Pandemi Covid-19," *Jurnal Tassamuh* 14, no. 2 (2022): 308–328, <https://doi.org/10.47945/tasamuh.v14i2.686>.

<sup>18</sup> Serra Annisa, "Studi Netnografi Pada Aksi Beat Plastic Pollution Oleh United Nations Environment Di Media Sosial Instagram," *Jurnal Inovasi Pendidikan* 3, no. 6 (2019): 1109–23.

<sup>19</sup> Winda Dwi et al., "Virtual Ethnography Study on the Use of Social Media for Education on Prevention of Stunting in Children," *Proceeding International Conference on Social Sciences*, no. November (2019): 229–39, <https://www.boc.web.id>.

Additionally, this study will examine how family law is articulated within the content shared on these Instagram profiles.

## Discussion

### The concept of the Sakinah family in Islam

The pursuit of an ideal family is a universal aspiration among individuals. The concept of the family refers to a social unit comprising multiple individuals engaging in interpersonal interactions. A tight interpersonal bond exists between two or more individuals, specifically stemming from the context of marriage, legal ties, or adoption.<sup>20</sup> The family unit strongly correlates with the household. It provides a shared living space where members cohabit and engage in communal activities such as accommodation and consumption.<sup>21</sup> In the management of a household, various challenges may arise. One common occurrence that individuals often experience involves familial conflicts arising from disagreements or miscommunications between spouses. Similarly, social gatherings exist beyond the confines of one's domestic sphere, such as the spouse's extended family, who assume responsibility for managing the affairs of other family members.<sup>22</sup> However, domestic troubles emerge from misunderstanding the nature of marriage. The longevity of a family depends on the exchange of affection among its members.

The integration of love within the context of family life is vital for attaining a cohesive and tranquil familial structure, commonly referred to as the sakinah family. The concept of the sakinah family is a construct that has been developed within the Islamic tradition, as referenced in the Quran (Q.S An-Nahl: 80). This concept posits that the sakinah family is characterized by the creation of a state of calmness and safety within the household.<sup>23</sup> The Sakinah family also represents ideality, harmony, adequacy, and good character between

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<sup>20</sup> Samson Odhiambo Otieno, "Research Analyzing Family Dynamics And Conflicts August Wilson's 'Forces,'" *International Journal Of Science And Research (IJSR)* 12, no. 4 (2023): 30–37.

<sup>21</sup> Darlin Rizki, Frina Oktalita, and Ali Sodiqin, "Maqasid Sharia Perspective in Changes the Marriage Age Limits for Women According to Law Number 16 of 2019," *Al Istinbath* 7, no. 2 (2022): 487–508, <https://doi.org/http:dx.doi.org/10.29240/jhi.v7i2.4016>.

<sup>22</sup> Ansori, "Qawā'id Fiqhiyyah as Islamic Epistemology and Its Application at Marriage Law in Indonesia," *Juris: Jurnal Ilmiah Syariah* 21, no. 1 (2022): 67–76, <https://doi.org/10.31958/juris.v21i1.5529>.

<sup>23</sup> Abd Qohar et al., "Mut'ah Marriage Law in Perspective of Sayyid Husain Al-Thaba'thabai and Their Relevance with Family Law in Indonesia," *Al-Istinbath: Jurnal Hukum Islam* 7, no. 1 (2022): 225, <https://doi.org/10.29240/jhi.v7i1.3714>.

family members.<sup>24</sup> Moreover, within the *sakinah* family, there are other distinct qualities, such as *mahabbah*, which denotes affection and love towards the opposite sex. *Mawaddah*, which signifies a loving disposition towards one's dear ones. Last, *Rahmah*, which encompasses a compassionate love that involves self-sacrifice for the sake of loved ones.<sup>25</sup> As a result, by lovingly establishing the *sakinah* family, husband and wife must respect and care for each other.

The essence of the *Sakinah* family resides primarily within the constituent pieces of the family unit. The partnership between a husband and wife is a pivotal factor in establishing a harmonious household within the confines of the *Sakinah* family. In the Compilation of Islamic Law (KHI), Articles 77 to Article 80 delineate the specific duties and obligations assigned to both husband and wife within a marital relationship.<sup>26</sup> Similarly, within the context of Islam, an explanation of the distinct roles and obligations assigned to husbands and wives exists. However, according to the teachings of Q.S An-Nisa: 34, it is elucidated that men are designated as the guardians of women.<sup>27</sup> Based on this idea, it is evident that a husband possesses a defined scope of affiliation with his spouse concerning his entitlements and responsibilities. Similarly, a married woman is subject to social limitations regarding rights and duties towards her husband.

The concept of the *sakinah* family exemplifies Islam's emphasis on fostering a harmonious and peaceful family life characterized by peace, contentment, and the absence of discord.<sup>28</sup> The Qur'an and hadith mention "*sakinah*," "*mawadah*," and "*Rahmah*" to describe the "*sakinah*" household. The Quran mentions "*sakinah*" 69 times, each with a different pronunciation. *Mawadah* found many sayings in various formats. Ibrahim al-Biq'a'I defines

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<sup>24</sup> Qodariah Barkah et al., "Abandonment of Women's Rights in Child Marriage; An Islamic Law Perspective," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 17, no. 2 (2022): 383–411, <https://doi.org/10.19105/al-Ihkam.v17i2.6725>.

<sup>25</sup> Maimun, Ainul Haq Nawawi, and Abdul Haq Syawqi, "The Development of Fiqh Munakahah (Marriage Jurisprudence) Material Course in Madurese Islamic Universities and Its Relation with Gender Equality and Divorce Prevention," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 15, no. 2 (2020): 280–300, <https://doi.org/10.19105/al-Ihkam.v15i2.2734>.

<sup>26</sup> Mursyid Djawas et al., "The Construction of Islamic Inheritance Law: A Comparative Study of the Islamic Jurisprudence and the Compilation of Islamic Law," *Juris: Jurnal Ilmiah Syariah* 21, no. 2 (2022): 207–19, <https://doi.org/10.31958/juris.v21i2.7495>.

<sup>27</sup> Izuddin Nur Aminulloh, Khoirun Nisak, and Budianto, "Rights and Obligations of Husband and Wife When Having Sexual Relations in the Book of Fathul Izaar and Qurrotul 'Uyuun," *Gender Equality: International Journal of Child and Gender Studies* 9, no. 1 (2020): 138–39, <https://doi.org/10.4324/9781315065977-44>.

<sup>28</sup> Dan Jacobson, Ground Source, and Renewable Energy, *Islamic Family Law* (Nigeria: Department Of Religious Studies, University Of Nigeria, 2012).

mawadah as love that includes obedience, admiration, and respect. The Almunawwir lexicon defines "Rahmah" as affection. Quraish Shihab defines "rahmah" as promoting favorable household results. Quraish Shihab mentions "rahmah," which means attachment or compassion, 338 times.<sup>29</sup> In the Hadith regarding the sakinah family is strengthened; "Do good to women, for they were created from crooked ribs, and if you try to straighten them he will be crooked" (H.R.Tarmidhi). Contemporary scholars understand the hadith to mean that knowledgeable treatment of women is necessary for a harmonious family. In this usage, "women" means wives.<sup>30</sup>

A "sakinah family," or harmonious family unit, can be produced through understanding and accepting each family member's rights and obligations. Spouses must communicate well to fulfill their duties in marriage. Lack of communication or experience can lead to differing views on spouses' domestic rights and responsibilities. For instance, the husband is responsible for finding a job, relieving the wife of this duty. Nowadays, wives and women actively help their families financially. In contrast, a wife's responsibility involves handling domestic matters, including laundry, cooking, and cleaning. Is it true that a husband cannot manage his household? In light of these problems, efficient partner communication is crucial to create cooperation in household chores and a healthy and tranquil family atmosphere. Wives must also educate and guide their children. A woman can carry out her husband's duties but must be docile and obey him. A happy family unit, known as sakinah, entails love and a shared awareness of each spouse's family rights and responsibilities.

### **Instagram Accounts Containing Advice for Husbands and Wives in the Household: Mobilization of Islamic Messages and Consumer Capturing Strategies**

Stephanie Lauren (2022) reports that Instagram is a popular tool for community needs study. When searching for Instagram accounts that sell goods and services, note that some also offer educational materials,<sup>31</sup> Understanding and applying home construction principles is a specialty. When people marry young, they naturally try to be good husbands. It includes learning to be a good husband or wife and understanding their rights and responsibilities. Musaitir

<sup>29</sup> Eka Prasetiawati, "Penafsiran Ayat-Ayat Sakinah, Mawaddah, Warahmah Dalam Tafsir Al-Misbah Dan Ibnu Katsir," *Nizham* 05, no. 02 (2017): 1–17.

<sup>30</sup> Al-Ashfahānī, *Al-Mufradāt Fi Gharibil-Qur'an* (Beirut: Dārul-Ma'rifah, n.d.).

<sup>31</sup> Stephanie Lauren, Hanny Saputri, and Shekinah Magda, "Analysis of the Use of Instagram as a Publication Media in Building a Brand Image of @ Kurve.Official," *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 5, no. 1 (2022): 1687–1696, <https://doi.org/10.33258/birci.v5i1.3770>.

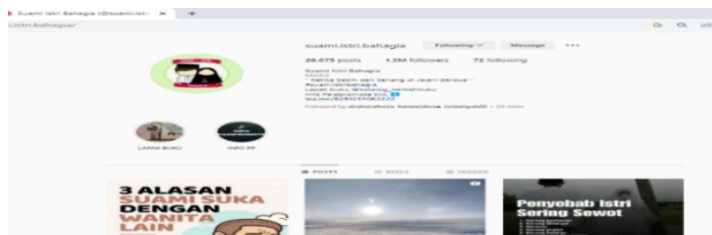


(2020) found that a husband and wife's maturity only sometimes affect their understanding of household management. Young married couples may comprehend domestic life better, frequently following religious advice.<sup>32</sup> Hence, newly married couples must possess a comprehensive understanding of how to fulfill the role of a supportive husband or a submissive wife, with the ultimate objective of fostering a harmonious environment inside the household.

Indeed, Instagram provides young couples with complete marital education and approaches for preserving a peaceful family life following syar'i ideals. This essay discusses the author's observations of Instagram accounts that post advice from married couples in writing, photographs, or videos. The author's decisions are restricted to Instagram accounts that offer these services. These accounts can be divided into three distinct types, specifically: "@suami.istri.Happy," "@nasehatsuamiistri," and "@suamiistriromantis." These Instagram accounts under consideration exhibits worthy potential for academic purposes owing to its substantial following and extensive collection of published content. It promotes religious affiliation alongside commercial merchandise.

#### 1. Instagram Account: @suami.istri.bahagia

The Instagram account has almost one million followers, indicating its popularity. This account collaborates with @katalog\_berkahbuku, which has posted 26.6 thousand times.<sup>33</sup> The account has multiple postings with photos, videos, and written tales about how couples should treat each other. These entries offer ways husbands can indulge their wives and wives can reward their husbands. This account provides many updates on how spouses can jointly engage in domestic life and advice on how to lead a harmonious household. The @suami.istri.bahagia account encourages married couples and incorporates business. It involves promoting family-friendly books and selling products for young families. This account's profile photo shows an anime husband and wife with the slogan "happy husband and wife." It matches the account's consistent marriage-related content.



<sup>32</sup> Musaitir, "Problematika Kehidupan Rumah Tangga Pada Pasangan Suami Istri Perspektif Hukum Keluarga Islam."

<sup>33</sup> Last update on the Page on January 12, 2023, at 21.00 WIT

Image 1. Screenshot of the Instagram account @suami.istri.bahagia

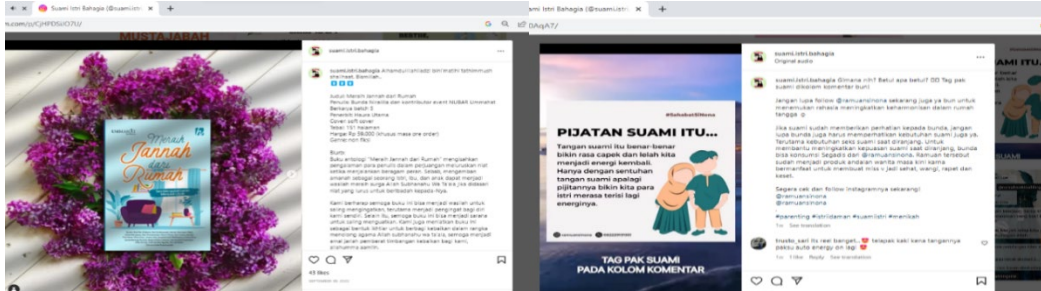


Image 2. Screenshot of Instagram account product promotion @suamiistri@suami.istri.bahagia

2. Instagram Account: @nasebatsuamiistri

This Instagram account promotes educational assistance for married couples handling family issues. The 412,000-follower Instagram account has posted over 4,600 photos and videos.<sup>34</sup> The Instagram account @suami.istri.bahagia offers advice on creating healthy marital relationships through reciprocal care and affection. Anime visuals and intriguing phrases can captivate followers, especially newlywed couples starting a family. In business, this account uses hashtags to connect with other accounts selling beauty, herbal drinks, and children's products to boost sales. This account differs from the previous one in certain areas. It offers education for married couples and spreads da'wah by sharing postings about parenting advice for children. Thus, first and subsequent accounts spread da'wah by providing education in their posts. Despite their similarities, this Instagram account is distinguished.

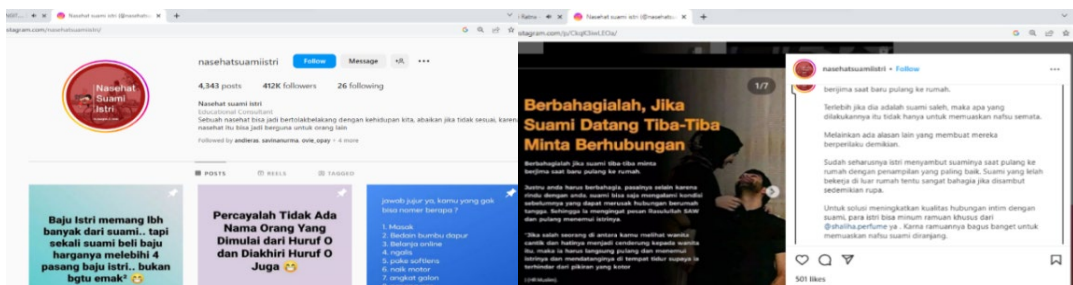


Image 3. Screenshot of the Instagram account @nasebatsuamiistri @nasebatsuamiistri

<sup>34</sup> Last update on the Page on January 12, 2023, at 21.10 WIT

3. Instagram Account: *@suamiistriromantis*

This social media account adopts romantic connotations of marital partnership, appealing to young couples. The term "romantic" holds significant appeal for couples and individuals in intimate relationships, such as those aspiring to be romantic partners, romantic boyfriends, or romantic family members.<sup>35</sup> Hence, the account *@suamiistriromantis* has garnered a following of 158 thousand individuals engaging the content by sharing posts accompanied by written narratives, images, and videos, totaling over 4.2 thousand shares.<sup>36</sup> The tale exhibits resemblances to prior ones, specifically regarding the husband's role in indulging his wife and the wife's tendency to dote on her husband within the context of marriage. Conversely, this narrative is accompanied by the practice of prayer during the performance of domestic tasks. Moreover, this account resembles prior instances in that it serves as a business instrument for account managers, who endeavor to present products that captivate potential buyers among the account's followers and viewers.

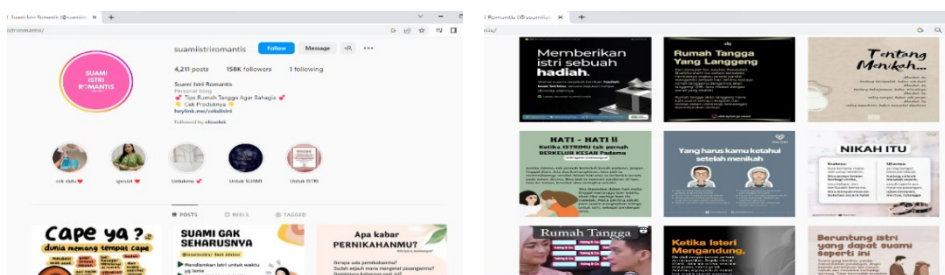


Image 4. Screenshot of the Instagram account *@suamiistriromantis*

Table. 1: Analysis of the advantages and disadvantages of Instagram accounts

Instagram Account Name	Excess	Deficiency
<i>@suami.istri.bahagia</i>	<ul style="list-style-type: none"> <li>• A large following</li> <li>• Numerous content and channels for spousal advice</li> </ul>	<ul style="list-style-type: none"> <li>• Increased postings about wife spoiling</li> <li>• Decreased posts on husband pampering</li> <li>• Lack of child-pampering posts</li> </ul>
<i>@nasebatsuamiistri</i>	<ul style="list-style-type: none"> <li>• A large following</li> </ul>	<ul style="list-style-type: none"> <li>• Predominant postings on wife spoiling</li> </ul>

<sup>35</sup> Risky Ananda Ariyati and Fathul Lubabin Nuqul, "Gaya Cinta (Love Style) Mahasiswa," *Psikoislamika: Jurnal Psikologi Dan Psikologi Islam* 13, no. 2 (2016): 29–38, <https://doi.org/https://doi.org/10.18860/psi.v13i2.6439>.

<sup>36</sup> Last update on the Instagram page, on January 8, 2023, at 23.00 WIT

	<ul style="list-style-type: none"> <li>• Numerous spousal guidance content and channels.</li> </ul>	<ul style="list-style-type: none"> <li>• Lack of posts regarding husband pampering</li> <li>• Lack of child-pampering posts</li> </ul>
@suamiistriromantis	<ul style="list-style-type: none"> <li>• Offers marital guidance content and platforms.</li> <li>• Features husband and wife advice on kid education.</li> </ul>	<ul style="list-style-type: none"> <li>• Primarily posts about wife spoiling</li> <li>• Fewer posts on husband pampering</li> <li>• Fewer followers than other Instagram profiles</li> </ul>

Upon examining the table above illustrating the benefits and drawbacks of the content included on the three Instagram accounts, it becomes evident that the posts showcased on their respective Instagram homepages predominantly revolve around the husband's methods of imposing financial burdens on his spouse within domesticity. In the domain of married treatment, the aspect of indulging the spouse remains deficient. The guidance provided by both spouses in the realm of child education can be deemed significant. Nevertheless, regarding observation, these Instagram accounts endeavor to disseminate messages of da'wah and education on the harmonious management of domestic affairs for married couples, aiming to minimize conflicts. The content published on their Instagram account consists of visual media, platforms, films, and written materials, primarily focused on da'wah (Islamic propagation) and education. These materials guide the proper conduct and dynamics between spouses within the domestic setting. The author's observation of the three Instagram accounts focuses exclusively on portraying marital harmony and attaining a *sakinah* family inside their own households.

### **Narration of Husband-and-Wife Advice in the Household: Representation of Family Law on Instagram Accounts**

Social media has emerged as a transformative tool in scientific communication, facilitating the acquisition and dissemination of up-to-date information about scientific advancements. Instagram is a widely utilized social media tool among the general populace. Yuni Fitriani's research revealed that Instagram's social networking platform offers four distinct advantages. Initially, it is imperative to acknowledge that personal branding extends beyond mere individual representation. Specifically, Instagram serves as a multifaceted platform facilitating discourse, interpersonal connectivity, and even the

cultivation of one's public standing. Furthermore, it functions as a platform for disseminating diverse information, events, and scientific data. Moreover, Instagram media offers online company users a platform to interact with their clients. Instagram, a widely popular social media site, can be characterized as a "viral" medium due to its ability to disseminate content rapidly.<sup>37</sup> Social media platforms like Instagram have assisted preachers in performing da'wah in religious studies. The main reason is the platform's appealing, straightforward, and fast information presentation.<sup>38</sup> For instance, Instagram has many religious studies postings about worship, *aqidah*, and morality.<sup>39</sup> As a consequence, Instagram has various purposes, including facilitating the dissemination of information for everyday applications in society, particularly in the context of Islamic da'wah.

Based on the results of this study, an analysis of the Instagram profiles "@suami.istri.bahagia," "@nasehatsuamiistri," and "@suamiistriromantis" indicates their capacity to shape the conversation surrounding family law, particularly about the actions demonstrated by husbands and wives in cultivating unity. Foucault's discourse theory posits that "discourse" covers a collection of texts and linguistic phrases strategically utilized to exert influence over individuals' thoughts or behaviors in a targeted manner.<sup>40</sup> Consequently, the discourse on Instagram significantly influences individuals' behaviors and subsequent application of such lessons in their own lives. Henceforth, the author categorizes the content into two components. The first component consists of information pertaining to couples' advice on establishing a harmonious family. The second component explicitly focuses on advising couples as parents to raise children.

Family law studies emphasize the legal framework guiding spouses' domestic families. The rule establishes a familial unit through matrimony based on the eternal divine essence.<sup>41</sup> Marriage partners must make efforts to keep the foster home peaceful. Thus, the regulation on Marriage Law Number 1 of 1974 and the Compilation of Islamic Law govern spouse behavior. In these rules,

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<sup>37</sup> Fitriani Yuni, "Analisis Pemanfaatan Berbagai Media Sosial Sebagai Sarana Penyebaran Informasi Bagi Masyarakat," *Paradigma - Jurnal Komputer Dan Informatika* 19, no. 2 (2017): 152, <https://doi.org/10.31294/p.v19i2.2120>.

<sup>38</sup> Danis Puntoadi, *Menciptakan Penjualan Melalui Social Media* (Jakarta: PT. Elex Media Komputindo, 2011), 11.

<sup>39</sup> Ulfa Fauzia Zahra et al., "Media Sosial Instagram Sebagai Media Dakwah," *Tabligh: Jurnal Komunikasi Dan Penyiaran Islam* 1, no.2 April (2016): 60–88, <https://doi.org/10.15575/tabligh.v1i2.26>.

<sup>40</sup> Eriyanto, *Analisis Wacana: Pengantar Analisis Teks Media* (Yogyakarta: LKiS, 2001), 64.

<sup>41</sup> Article 1 of the Marriage Law Number 1 of 1974

husband and wife have different rights and obligations. For instance, the husband is expected to protect and provide necessary household resources while the wife manages domestic concerns. The Compilation of Islamic Law states that parents must raise, guide, and grant their children proper rights. Purposefully mistreated or neglected children are criminally liable under Law Number 35 of 2014. According to the above regulations, there are uniform home-building rules. The Indonesian legal system and Islamic law prohibit husbands and wives. Both parties are bound by defined rights and obligations and cannot act arbitrarily or deviate from them.

### **1. Content Related to Husband-and-Wife Advice in Establishing a Family**

The counsel of the husband and wife, provided on household construction, is inherently intertwined with establishing a harmonious household. Based on Amri's presentation, his research indicates that instances of marital conflict arise from infrequent and inadequate communication between husbands, as well as a lack of understanding on the part of the husband regarding his wife's desires.<sup>42</sup> A wife is unable to tolerate her husband's circumstances, such as giving few livelihoods, and always hopes he will provide economically for the family without assisting him professionally.<sup>43</sup> These circumstances undeniably exert influence on marital conflicts triggering divorce. Consequently, the three Instagram accounts discussed in this article guide married couples on how to effectively navigate and comprehend one another within the confines of their domestic setting. These accounts offer a range of advice and strategies to foster harmonious relationships between husbands and wives.

#### **a. The wife's obligation to pamper her husband**

The Instagram accounts promote a wife's role in guiding and supporting her husband in the family. The Instagram account emphasizes the husband giving his wife tips on how to indulge rather than the wife abandoning him. The Instagram account @suami.istri.happy provides a visual portrayal of spouse communication tactics. The illustration shows how the husband's leadership skills help him communicate his problem-solving ideas. The phrase does not explicitly address the wife's advice but indicates that she should only give her

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<sup>42</sup> Amri, "Effort To Maintain Family Harmony For The Husband Of A Long Distance Marriage Couple In Jayapura," *Familia: Jurnal Hukum Keluarga Islam* 3, no. 1 (2022): 1–21, <https://doi.org/10.24239/familia.v3i1.61>.

<sup>43</sup> Amri, "Disfungsi Nilai Maqhasid Syariah Terhadap Perceraian Karena Alasan Ekonomi Di Masa Pandemi Covid-19."

husband unwanted advice once he asks. Following this, post a video of Kyiai Anwar Zaid's "Message for Wife," using the hashtag @dawahipunkyaii, to the Instagram account @nasihatsuamiistri. According to the film, a wife should not look melancholy around her husband. This suggestion is based on the notion that a spouse is a celestial entity and that Allah's blessings on a wife are connected to her husband's desire.

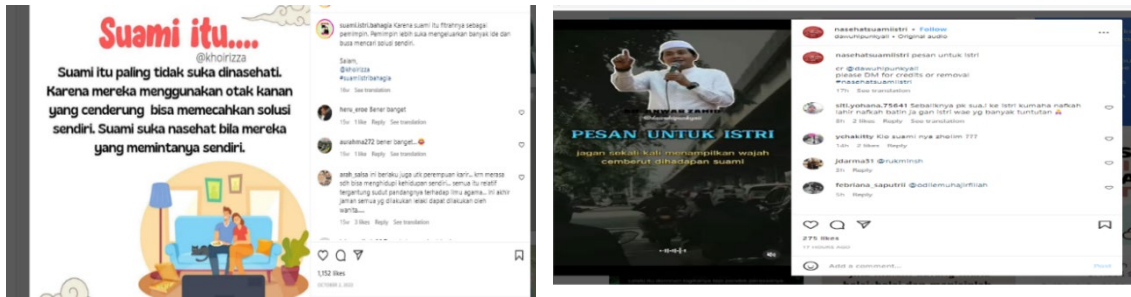


Image 5. Screenshot of the Instagram account @suami.istri.bahagia, @nasihatsuamiistri

The content shared on the Instagram account aims to facilitate a discourse that enhances wives' comprehension of their conduct toward their husbands. The current significance of this description lies in the fact that many wives lack the understanding of how to establish their role and status concerning their husbands. Lim Fahimah's research delved into an extensive examination of the theological texts, namely the Koran and Hadith, to elucidate many perspectives on the conduct expected of a wife in the presence of her husband. According to her research, the author stated that it is the wife's responsibility to enhance her appearance in the fact of her husband and respond to his summons when called upon.<sup>44</sup> The research description is reinforced within the legal framework of Indonesia, namely through the KHI (Compilation of Islamic Law) in Article 83. This article elucidates the obligation of the wife to demonstrate physical and mental devotion to her husband, a requirement justified by Islamic law.<sup>45</sup> Presently, a significant proportion of women in Indonesia adhere to dressing up as a means of societal representation. However, it is essential to note that the significance of dressing up extends beyond social contexts or opportune moments but also encompasses presenting oneself attractively to one's spouse within the domestic sphere. Hence, visual media

<sup>44</sup> Iim Fahimah and Rara Aditya, "Hak Dan Kewajiban Istri Terhadap Suami Versi Kitab 'Uqud Al-Lujjain,'" *JURNAL ILMIAH MIZANI: Wacana Hukum, Ekonomi, Dan Keagamaan* 6, no. 2 (2019): 161–72, <http://rinny-agustina.blogspot.co.id/2011/02/pengertian->.

<sup>45</sup> Andi Intan Cahyani, "Peradilan Agama Sebagai Penegak Hukum Islam Di Indonesia," *Jurnal Al-Qadai: Peradilan Dan Hukum Keluarga Islam* 6, no. 1 (2019): 119, <https://doi.org/10.24252/al-qadai.v6i1.9483>.

such as photographs and videos shared on the Instagram platform establishes a discourse wherein the woman expresses her admiration and respect towards her husband.

b. The Husband's Obligation to Pamper His Wife

The wife's attitude towards pampering her husband is critical, but the husband must also admire and indulge her. As mentioned, these three Instagram accounts mostly feature husbands advising their wives on domestic indulging. Instagram account @suami.istri.happy gives various husband-focused advice in text and pictorial form. The post lists several ways a husband can praise and care for his wife. The message advises husbands to share "Sunnahs of Husbands to Wives." to show their love for their wives. The post describes sunnah-sunnah practices that husbands use to show their love for their wives. These practices include comforting a sick lady, complimenting one's spouse, helping with household chores, and incorporating the wife in family events to create unity.

In addition, it is recommended to share captivating visuals on the Instagram profile @nasihatsuamiistri, as this will enable readers to comprehend and draw conclusions regarding the depicted narrative's substance. Based on the visual content shared on the Instagram account, it can be inferred that the underlying subject revolves around replenishing the wife's financial resources. This narrative suggests that the husband consistently demonstrates attentiveness toward his spouse's monetary matters. The accounts @suami.istri.bahagia and @nasihatsuamiistri provide advice and suggestions for husbands to show affection and care towards their wives. Additionally, the @suami.istri.romantis account shares content that addresses familiar sources of frustration for wives, including husbands' excessive use of electronic devices, incomplete household tasks, insufficient appreciation from their husbands, and other related issues. The rhetoric in the three Instagram accounts primarily targets husbands, emphasizing the importance of actively engaging in their domestic lives by consistently demonstrating attentiveness and care towards their spouses. Consequently, the husband's attention and indulgence towards his wife influence the overall harmony inside the household.



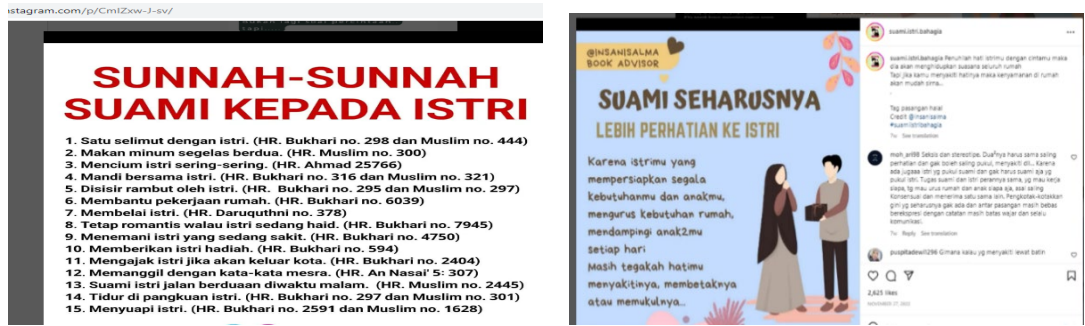


Image 6. Instagram Account Content or Caption Screenshot @suami.istri.bahagia

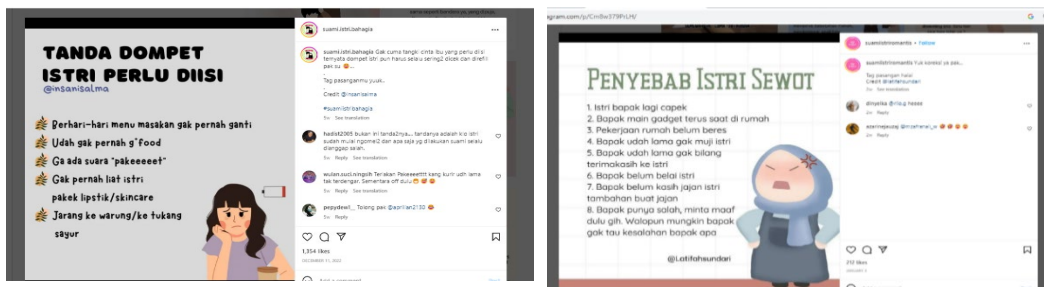


Image 7. Instagram Account Content or Caption Screenshot @nasihatsuamiistri, @suamiistriromantis

The three Instagram pages feature textual and linguistic discourse that encourages husbands to engage in acts of pampering towards their spouses. Instagram has become a platform that hosts numerous lessons, particularly those centered around the dynamics between husbands and wives, as seen by the prevalent content shared on the platform. A substantial body of literature elucidates the phenomenon of husbands elevating their status and honoring their spouses within the domestic sphere. The author provides a limited selection of captions as a sample of the captions shared across the three Instagram accounts. All the narrated captions pertain to the conversation that demands the wife's attention. The generated narrative consistently favors the wife, as though the individual managing this Instagram account represents a singular gendered group. The assertion that the husband assumes a leadership role inside the family, wherein all decision-making authority rests with him, is accurate. Establishing a harmonious family unit is a feasible endeavor. Nevertheless, the question arises about how the husband can effectively assume the responsibility of caring for it. Numerous studies have provided evidence suggesting that husbands are responsible for guiding their wives. According to Syaiful Anwar, the focus should be directed toward the wife rather than the

husband. This implies that the responsibility of guiding a wife in religious matters lies with her husband, positioning the husband as the primary influencer in shaping her religious beliefs and practices.<sup>46</sup> Hence, the discourse presented by the three narratives pertains to the notion of a husband's responsibility to care for his wife and guide her.

The advice promoted by the three Instagram accounts within the domain of Family Law pertains to the regulations governing marriage law within the narrative's environment. The description encompasses an analysis of the content found in three Instagram accounts, focusing on counsel provided to married couples. Specifically, the discussion revolves around the rules, obligations, and rights of husbands and wives. The rights and duties of a spouse are assigned distinct roles, ensuring an absence of hardship or gender bias. The Constitutional Court judgment Number 22/PUU-XV/2017, which pertains to the Marriage Law, elucidates that there exists no differentiation between genders in terms of the satisfaction of fundamental rights and constitutional entitlements of individuals. The Supreme Court ruling underscored the prohibition of sex-based differentiation, highlighting that discrimination arises when one party experiences such differentiation.<sup>47</sup> According to Fiqh Munakahat, the husband assumes a leadership role inside the family, necessitating the wife's obedience to her husband.<sup>48</sup> The narrative content of the three Instagram profiles should be aligned with the relevant provisions and policies, considering the ruling of the Supreme Court and elucidating the rights and responsibilities of husbands and wives under fiqh munakahat.

## **2. Content of Husband-and-Wife Advice (Parents) in Caring for Children**

The discourse surrounding family law encompasses not only the rights and duties of spouses but also the rights and duties of parents towards their children. The regulations outlined in Indonesia's Law Number 1 of 1974 on marriage and Law Number 35 of 2014 on child protection are evident. According to Law Number 1 of 1974, both fathers and mothers bear equal responsibility for the education and welfare of their children. Furthermore, the child protection law explicitly states that parents remain obligated and accountable for their children, even in cases where their whereabouts are

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<sup>46</sup> Syaiful Anwar, "Hak Dan Kewajiban Suami Istri Menurut Undang - Undang Nomor 1 Tahun 1974," *Jurnal Kajian Islam Alkamal* 1, no. 1 (2021): 1–15, .

<sup>47</sup> Agus Purnomo et al., "Dimensions Maqāsid Al-Sharī'ah and Human Rights in The Constitutional Court's Decision on Marriage Age Difference in Indonesia," *Samarah* 7, no. 3 (2023): 1397–1421, <https://doi.org/10.22373/sjhk.v7i3.13283>.

<sup>48</sup> Barkah et al., "Abandonment of Women's Rights in Child Marriage; An Islamic Law Perspective."

unknown, with such obligations and responsibilities being transferred to their extended family members.<sup>49</sup> The content above, shared by the Instagram account @suamiistriromantis initiates a discourse about parenting styles and the responsibilities of parents in their children's education. The shared material consists of a film that addresses educating boys and girls, emphasizing the differential nature of their educational needs, as stated in the video's caption. The movie initiates a discourse on how a mother might express affection toward her kid. In addition, the Instagram account mentioned earlier includes a citation of a Muslim hadith accompanied by the statement, "The act of educating girls is deserving of reward."

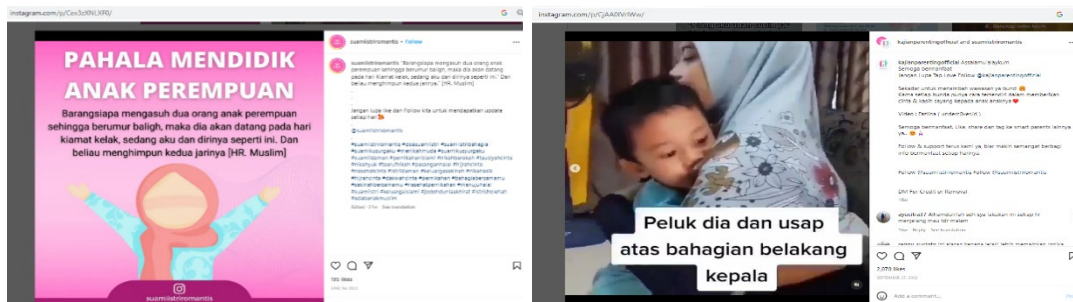


Image 8. Screenshot of the Instagram account @suamiistriromantis, @suamiistriromantis

The discourse on family law is consistently disseminated through various Instagram accounts that focus on spouses, offspring, and familial units. Given that family law research is inherently intertwined with these four components, it is evident that all accounts presented in this article have additional content or subtitles that favor the woman. Nevertheless, the author will endeavor to elucidate their Instagram profiles within the context of parental responsibilities towards their offspring. According to a study, the development of children's character can be influenced by various factors, such as habituation, exemplification, guidance, and motivation provided by their parents. The absence of parental guidance and education might have adverse effects on a child's personality, negatively impacting both the child and the parents.<sup>50</sup> According to CNBC Indonesia, parents need to devote attention to their

<sup>49</sup> Muhamad Subhi Apriantoro et al., "Comparing KHI and KHES in Marital Property Grant Disputes: An Analysis of Judges' Views," *Al-Istinbath: Jurnal Hukum Islam* 8, no. 1 May (2023): 37–52, <https://doi.org/http://dx.doi.org/10.29240/jhi.v8i1.6464>.

<sup>50</sup> Dicky Setiardi, "Keluarga Sebagai Sumber Pendidikan Karakter Bagi Anak," *Tarbawi: Jurnal Pendidikan Islam* 14, no. 2 (2017), <https://doi.org/10.34001/tarbawi.v14i2.619>.

children to decrease the number of teenage pregnancies outside of marriage.<sup>51</sup> Due to their parents' misguided parenting practices, they transform into a detrimental presence within their familial setting. Consequently, Instagram accounts endeavor to foster meaningful discussions by sharing content about the upbringing of intellectually advanced children to enable parents to incorporate these strategies within their familial settings.

Parenting practices in Islamic law necessitate considering various dimensions, encompassing faith-based, moral, physical, rational, psychological, and sexual components. Parents must fulfill these responsibilities in their lives.<sup>52</sup> Islamic beliefs require parents to use appropriate parenting methods from infancy to puberty.<sup>53</sup> The government has implemented regulations dealing with childcare methods, including social welfare legislation, child protection measures, and laws addressing the eradication of domestic violence. The legislation is designed to address the various dimensions involved in the effective nurturing and education of children by parents, as shown above.<sup>54</sup> Nevertheless, the current regulation needs detailed guidelines for parental approaches to educating their children. The absence of legislative laws on the intricacies of childcare has significant implications for advancing familial well-being. Hence, parents must get a comprehensive understanding of how Islamic law effectively governs the methods and principles of parenting. The realization of a harmonious family environment can be achieved through the implementation of a well-established pattern.

### **Discourse Analysis of the Representation of Family Law on Instagram Accounts**

Engaging in discourse analysis involves examining the narrative discourses presented by the preceding Instagram profiles and considering their textual and pragmatic aspects. Discourse analysis studies emphasize the importance of truthfulness, whereby language and written narratives adhere to

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<sup>51</sup> Anisa Sopiah, "Banyak Remaja Hamil Di Luar Nikah, Begini Respon Kemenkes," CNBC INDONESIA, 2023, <https://www.cnbcindonesia.com/lifestyle/20230115141532-33-405512/banyak-remaja-hamil-di-luar-nikah-begini-respons-kemenkes> .

<sup>52</sup> Amri, "Effort To Maintain Family Harmony For The Husband Of A Long Distance Marriage Couple In Jayapura."

<sup>53</sup> As-Sayyid Sabiq, *Fiqh Sunnah* (Beirut: Dar ar-Fikr, 1983).

<sup>54</sup> Kementerian Pemberdayaan, Perempuan Dan Perlindungan Anak, And Republik Indonesia, "Peraturan Pengasuhan Anak Dalam Keluarga Perlu Aturan Hukum Yang Jelas," *Publikasi Dan Media Kementerian Pemberdayaan Perempuan Dan Perlindungan Anak*, 2019, <https://www.kemennppa.go.id/index.php/page/read/29/2465/peraturan-pengasuhan-anak-dalam-keluarga-perlu-aturan-hukum-yang-jelas>.

established conventions and accurately reflect factual information.<sup>55</sup> The Instagram account mostly features instructional guidelines and recommendations to facilitate harmonious domestic life and foster emotional intimacy between married couples. This perspective has its justification in Islamic teachings, as stated in Q.S. Ar-Rum: 21. According to Islamic teachings, it is mandated by Allah for spouses and wives to cultivate a profound sense of affection towards one another, fostering an environment of tranquility and harmony.<sup>56</sup> Moreover, Marriage Law No. 1 of 1974 stipulates that the primary objective of marriage is to establish a harmonious and compassionate family unit, known as *sakinah*, *mawadah*, and *warahmah*. It is deemed futile if the marital relationship consistently engenders conflicts and disagreements stemming from an absence of attentiveness and care toward each other.<sup>57</sup> The Instagram accounts present materials and descriptions that offer guidance and strategies for cultivating affection within household life, recognizing that affection is a construct that requires intentional effort to be fostered. The establishment of emotional bonds among spouses and their children can significantly influence the fundamental objective of marriage, which is to promote a harmonious and nurturing family environment characterized by *sakinah mawadah warahmah*.

However, it is essential to note that discourse is not solely comprised of objective truths. In conducting discourse analysis, it is crucial to consider the underlying story that the lesson aims to convey. According to the critical discourse analysis model proposed by Theo Van Leeuwen, the discourse analysis process can identify marginalized social groups. As to his analysis, the narrative discourse elucidates the parties involved (groups or individuals) and the primary actors inside the narrative.<sup>58</sup> Leeuwen identifies three critical elements examined in discourse analysis: passivation, nominalization, and substitution of phrases. Privacy is a procedural concept that excludes the participation of actors or parties, and the act of nominalization eliminates the

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<sup>55</sup> Aris Badara, *Analisis Wacana Teori, Metode, Dan Penerapannya Pada Wacana Media* (Jakarta: Kencana Prenada Media Group, 2012).

<sup>56</sup> Subairi, "Keharmonisan Rumah Tangga Perspektif Hukum Islam," *Mabahits: Jurnal Hukum Keluarga* 2, no. 2 (2021): 171–87, <https://doi.org/https://doi.org/10.36835/mabahits.v2i2.765>.

<sup>57</sup> Ahmad Muhtadi Anshor and Muhammad Ngizzul Muttaqin, "Pre-Marriage Course Based on Religious Moderation in Sadd Al-Zari'ah Perspective," *Samarah* 6, no. 1 (2022): 74–97, <https://doi.org/10.22373/sjhk.v6i1.9111>.

<sup>58</sup> Yunisa Oktavia and Frangky Silitonga, "Implementasi Analisis Wacana Kritis Perspektif Leeuwen Dalam Berita Politik Surat Kabar Padang Ekspres Terhadap Pembelajaran Bahasa Berbasis Teks," *Jurnal Belajar Bahasa, UMM* 1, no. 2 (2016): 201–13, <https://doi.org/https://doi.org/10.32528/bb.v1i2.397>.

subject's position and alters the interpretation of the sentence as perceived by the recipients of a discourse.<sup>59</sup> According to Aris Badara's book, the process of clause substitution involves eliminating the major player in the planned narrative discourse.<sup>60</sup> When examining the elements presented by Theo Van Leeuwen in the narrative portrayed through Instagram profiles, it becomes evident that familial guidance holds significant relevance.

The study identifies many issues based on Theo Van Leeuwen's discourse analysis of family law representation on the Instagram accounts "@suami.istri.bahagia," "@nasehatsuamiistri," and "@suamiistriromantis." The Instagram accounts in question contain posts that pertain to passivity or the marginalization of a particular party. Upon analyzing the entirety of the posts, it becomes evident that the wife is more likely to benefit from them. It is primarily since the shared content on the account, as mentioned above, predominantly consists of the husband's guidance on how to care for and indulge his spouse. Among the numerous posts featured on this account, which primarily depict the role of women, the primary focus is on the wives themselves, with little consideration given to the notion that husbands also require care and attention. Furthermore, for promoting products and endorsements of Instagram accounts that sell services or commodities and endorsing accounts that provide educational resources or information unrelated to family law. The second concern pertains to Theo Van Leeuwen's work, as it involves substituting or altering sentences beyond mere suggestions or guidance for spouses to implement in their domestic lives. Additionally, followers, particularly husbands and wives, are exposed to promotional content for products on Instagram.

Undoubtedly, the issues encountered in portraying family law on Instagram platforms engender prevailing stereotypes and commercial narratives. The study of family law on the rights and responsibilities of spouses is not only influenced by one party, as Islam governs the rights and obligations of both husbands and wives and the rights and obligations of parents (who are spouses) towards their children. The state carries out the regulation of family law through the implementation of the Marriage Law and the Compilation of Islamic Law.<sup>61</sup> Nevertheless, it is crucial to emphasize the importance of upholding justice for one's relatives. One example of marital dynamics is the husband's responsibility

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<sup>59</sup> Eriyanto, *Analisis Wacana: Pengantar Analisis Teks Media*.

<sup>60</sup> Badara, *Analisis Wacana Teori, Metode, Dan Penerapannya Pada Wacana Media*.

<sup>61</sup> Anthin Lathifah, "State Marriage and Civil Marriage: The Role of State Policy on Interreligious Marriage in Central Java Abstract: Keywords: Abstrak: Kata Kunci :," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 15, no. 1 (2020): 1–30, <https://doi.org/https://doi.org/10.19105/al-lhkam.v15i1.2689>.

to provide financial support for his wife while simultaneously expecting the wife to fulfill her duty to her husband's demands. Similarly, the discourse presented by these Instagram accounts not only encompasses narratives guiding husbands on how to mend their relationships with their wives but also includes narratives that counsel wives on restoring their relationships with their husbands. When considering the circumstances, it might be argued that Instagram assumes the role of an account manager.

This study focuses on the legal framework of the rights and responsibilities of spouses and the rights and duties of parents towards their children within the context of family law. The legal consequences may develop when rights and obligations are not exercised or when one party dominates the rights and obligations during familial disputes. The utilization of narrative content, such as written posts, pictures, images, and videos, on the three Instagram profiles contributes to the formation of a narrative that consistently portrays the husband as displaying respectful behavior towards his wife, thereby eliciting a more significant number of viewpoints in support of this perspective. Naturally, the three Instagram profiles must also consider the presentation of posts as a story depicting the wife's compliance with her husband. The regulations on the rights and responsibilities of spouses in Islamic jurisprudence, as well as the regulations governing marriage law in Indonesia, ought to be formulated in a manner that upholds principles of fairness, impartiality, and neutrality, refraining from exhibiting any bias or preference towards any party involved. The three accounts' narrative content has generated a notable emergence of gender mainstreaming perspectives.

## **Conclusion**

Accounts that depict family legal matters can be observed on Instagram since they are prevalent in the digital realm. Three Instagram accounts linked to family law are @suami.istri.sakinah, @nasihatsuamiistri, and @suamiistriromantis. These accounts own a substantial number of followers ranging from hundreds to one million individuals and have shared over 10,000 pieces of content in various formats, such as images, narration posts, and videos. The Instagram account features postings that initiate family law discussions, offering guidance and recommendations for married couples. These appeals pertain to the responsibilities and obligations of both husbands and wives. The rights and obligations of husbands and wives have been addressed and regulated in relevant legislation through the compilation of Islamic law and marriage law. According to Theo Van Leeuwen's discourse theory, two issues emerge from the portrayal of discourse conveyed by these Instagram accounts.

Firstly, the narrative within the content predominantly favors the wife, potentially marginalizing the husband. Secondly, the records presented in the range are primarily targeted toward business accounts.

The present study explores the theoretical implications of Islamic law's paradigm on the adherence to rights and obligations between spouses, explicitly focusing on the principles outlined in family law. The harmonious functioning of a household necessitates alignment, collaboration, and mutual understanding between spouses. The regulations of the rights and responsibilities of spouses in family law are naturally enforced following their stipulations. Spouses must be able to discern between their rights and obligations within the context of their marital relationship. When there is a lack of knowledge or awareness, there is a potential for accumulating domestic responsibilities toward one of the individuals involved. This work possesses many limitations that future scholars may further explore. Specifically, this pertains to examining the interpretive approach employed in analyzing the theological underpinnings of individual posts on the Instagram account.

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