

Building Husband and Wife Partnership Patterns Among Regional Parliament (DPRD) Members from the *Mubādalah* Perspective

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Abstract

This study aimed to analyze the husband and wife partnership pattern due to the wife's role as a member of the Regional Parliament (DPRD) from the *mubādalah* (reciprocity) perspective. The qualitative descriptive approach was adopted and data were collected through interviews and documentation of 6 female respondents of the DPRD members in Pesawaran Regency, Lampung Province. Respondents were selected using purposive sampling, while the parameters used to examine the husband and wife partnership pattern included division of domestic work, family financial support, and decision-making processes. The result showed an increase in the impact of the partnership pattern on household harmony, which was assessed using the interpersonal communication theory of Joseph A. Devito and Kyai Faqih's *mubādalah* theory. Furthermore, the division of domestic work among wives as DPRD members could be categorized into two groups. The first was the shared responsibility between husband and wife, while the second was the exclusive responsibility assigned to the wife without the involvement of the husband. In terms of financial support, some wives relied solely on their husbands, while others shared the responsibility. All respondents used the family

deliberation approach for decision-making and they agreed on the importance of building a good partnership based on the *mubādalab* principles between husband and wife. *Mubādalab* principle consisted of partnership, cooperation, reciprocity, and mutual understanding, which aimed to maintain household harmony.

Keywords: Partnership patterns; DPRD members; household harmony; *mubādalab*

Introduction

The purpose of marriage, as explained by Allah SWT in Surah An-Nisa, verse 21, is to create a *sakinah, mawādhah, wa rahmāh* (peaceful, loving, and merciful) family. Marriage in Indonesia is governed by the Marriage Law of 1974,¹ which established guiding principles to achieve the goal of creating a happy and lasting family.

Currently, the number of women working in the public sphere in Indonesia is rapidly increasing, even as members of the Regional Parliament (DPRD). According to the Central Statistics Agency (BPS), 39.52% or 51.79 million of the population aged 15 and above were working women in 2021. This increased by 1.09 million compared to the previous year, which was 50.7 million people.² Some of the reasons that motivate women to enter the public sphere include economic and psychological motives, as well as a sense of social responsibility.³ Tension often arises between husband and wife in the family, specifically in terms of time allocation and responsibilities, because women have triple roles as mothers, wives, and household managers. This situation also applies to women in positions as DPRD members, as they often have to leave their families for extended periods when assigned to tasks outside the region, requiring overnight stays. Due to this circumstance, some household duties are left behind and become the husband's burden. Insufficient establishment of a strong partnership between husband and wife can result in conflicts, affecting the harmony of their family. According to Musawamah, marital problems often lead to domestic violence cases.⁴ There are many examples of marriages among artists and members of the DPR/DPRD that end in divorce due to poorly established partnership patterns between husband and wife. An example is the

¹ Muhammad Khalilurrahman, Eficandra, and Dodon Alfiander, "Sharia-Based Customs in Unregistered Marriage Rules (Case Study in Rambatan Village, West Sumatra)," *Al Istinbath*, 2, 7 (November 2022): 579–96, <https://doi.org/http:dx.doi.org/10.29240/jhi.v7i2.5543>.

² "Data Perempuan Bekerja di Indonesia," *Badan Pusat Statistik* (blog), April 9, 2022, <https://www.bps.go.id/>.

³ Leny Nofianti, "Perempuan Di Sektor Publik," *Mawab*, 1, XV (June 2016): 51–61.

⁴ Musawamah Musawamah, "Kasus-Kasus Kekerasan Dalam Rumah Tangga Dan Penyelesaian Yuridisnya Di Pamekasan," *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 2, no. 1 (2017): 1–8, <https://doi.org/10.19105/al-ihkam.v2i1.2617>.

marriage between Rieke Diah Pitaloka and Donny Gahril in 2005, which ended in 2015. Jamal Mirdad and Lydia Kandou divorced in 2013 after 27 years of marriage, known publicly as a harmonious and compatible couple. Similarly, the marriage of Venna Melinda and Ivan Fadila Soedjoko, which lasted for 17 years, ended abruptly in 2014.⁵

Previous studies on husband and wife partnership patterns within households have focused on the differences in social status and heterogeneous respondents. Nanda Hiimmatul Ulya (2015) examined this partnership in nine families based on social status differences, including the division of roles, financial support, and decision-making within the family.⁶ Abdul Aziz (2017) also explored the patterns from a gender equality perspective.⁷ Rifqi Nurdiansyah (2019) focused on *adab* (manners) and⁸ Fiqih Iqbal Agustadz Illahi et al. (2020) investigated relationship patterns among families associated with Jama'ah Tabligh. These studies concluded that there were five patterns, namely a) leadership pattern within the household, b) financial support pattern, c) decision-making pattern, d) daily activities pattern, and e) family maintenance and protection pattern.⁹

Previous studies examined relatively heterogeneous respondents from the general population. However, this study focuses on relatively homogeneous respondents, specifically wives as DPRD members, which has not been explored yet. This is considered an opportunity to carry out an investigation with relatively homogeneous respondents from wives as DPRD members. None of the previous examinations also used the interpersonal communication theory by Joseph A. Devito and the *mubādalab* theory by Kyai Faqihuddin Abdul Kodiir to analyze the obtained data. The difference in respondents and the theories used for analysis has a significant contribution to the novelty of this study.

This study aimed to examine the partnership patterns formed by couples with the wife as a DPRD member, while also assessing the level of harmony within a household, from the perspective of the *mubādalab* theory. The theory is based on the cooperation principles between both parties, developed into a

⁵ Siska Permata Sari, "Deretan Artis Bercerai Setelah Jadi Anggota DPR, Nomor 4 Siap-siap Menikah Lagi!," *iNews.id*, February 21, 2022, iNews.id.

⁶ Nanda Hiimmatul Ulya, "Pola Suami Istri Yang Memiliki Perbedaan Peran Sosial di Kota Malang," *De Jure: Jurnal Hukum dan Syariah*, Nomor 01, Vol. 9 (2017): 53–62, <http://dx.doi.org/10.18860/j-fsh.v9il.4854>.

⁷ Abdul Aziz, "Relasi Gender Dalam Membentuk Keluarga Harmoni: Upaya Membentuk Keluarga Bahagia," *HARKAT: Media Komunikasi Islam Tentang Gender dan Anak*, No. 02, Vol.12 (2017): 27–37.

⁸ Rifqi Nurdiansyah, "Adab dan Pola Relasi Suami-Istri (Studi atas buku adab al-islam fi an-nidzhomi usroh)," *Al-Qisthu*, Nomor 1, Volume 17 (Agustus 2019): 19–26.

⁹ Fiqih Iqbal Agustadz Illahi, Suwarjin, and Lim Fahima, "Pola Relasi Suami Istri Pada Jama'ah Tabligh Di Kecamatan Ratu Samban Kota Bengkulu Perspektif Hukum Islam," *Qiyas*, Nomor 1, Vol.5 (April 2020): 23–28.

perspective and understanding of a specific relationship that embodies the values and spirit of partnership, cooperation, reciprocity, and mutualism.¹⁰

This is a qualitative descriptive field study, which used several parameters to observe husband and wife partnership patterns, such as the division of domestic work, financial support, and the decision-making process within the family. The partnership patterns were examined using the theory of interpersonal communication by Joseph A. Devito, while the examination of household harmony is carried out using Kyai Faqih's *mubādalab* theory. Primary data sources are obtained through interviews and documentation from 6 female DPRD members in Pesawaran Regency from 2019 to 2024. Respondents were selected using the purposive sampling technique. Meanwhile, secondary data sources include literature from the library and previous studies. Furthermore, the descriptive analysis and inductive reasoning were employed to summarize the experiences and perceptions of respondents. The result is hoped to contribute significantly to the understanding of Islamic family law, particularly concerning the issues of husband and wife partnership when the wife is a DPRD member, in an effort to maintain family harmony.

Discussion

A harmonious family is formed through a good partnership pattern among members, specifically between husband and wife, supported by effective communication. Unfortunately, some people fail to realize the importance of communication in their lives, including within their families and is often considered unimportant and uninteresting as a topic of discussion.

A. Husband and Wife Partnership Patterns

Based on the data, communication is an essential element in conveying messages to build a husband and wife partnership, particularly concerning the division of domestic work, financial support, and decision-making processes.

1. Division of Domestic Work

Respondents can be classified into two categories based on the pattern of domestic work division. The first consists of respondents who performed domestic work together, such as AW, APB, ES, FH, and DS. The second group involves the wife primarily handling domestic tasks while the husband is less involved (respondent LP).

According to AW, since the beginning of their marriage, everything has been carried out together with her husband “IS”, who always helps, except for tasks, such as ironing due to being left-handed. APB explained that she requires

¹⁰ Faqihuddin Abdul Kodir, *Qiro'ah Mubadalah: Tafsir Progresif Untuk Keadilan Gender dalam Islam*, Cetakan Pertama (Yogyakarta: IRCiSoD, 2019).

two house assistants to maintain cleanliness in and around the house. Other household tasks are sharing the responsibilities with her husband, IC.

Respondent ES shared that they have had a house assistant since their children were young. However, having a house assistant does not exempt ES from her duties and responsibilities as a wife and mother. Regardless of the busy schedule, ES ensures that the needs of her children and husband "IE" are attended to. During the couple's academic pursuit when their children were still young, ES and her husband jointly shouldered the responsibilities of household chores. Respondent FH expressed a similar sentiment, indicating that they were assisted by a family assistant for laundry and housekeeping. However, as the children grew older, all household tasks were performed collectively by all family members, including doing laundry, ironing, and cleaning the house. FH handles the cooking, assisted by her eldest child and husband, JLH, takes care of house cleaning, with the other children helping out by sweeping and mopping.

DS stated that she shared tasks with the husband from the beginning because they do not have a house assistant. However, the current situation has changed, and all household chores are handled by a house assistant since FH is busy and her husband occasionally travels out of town.

LP and her family have different experiences as the respondent highlighted that the concept of running a household varies from one family to another. According to LP, she carries out chores such as cooking, washing, sweeping, and others, even without a house assistant. Moreover, LP does not delegate these tasks to her husband "DF". This can be attributed to their customs and traditions as part of the Lampung ethnic group, where it is ingrained that the wife takes care of all the husband's needs. LP stated that while her husband focuses on providing for the family outside the house, they both shared the responsibility of raising their children.

The partnership built by the six respondents, both in sharing household chores between husband and wife (respondents AW, APB, ES, FH, and DS) and in a wife-focused domestic work pattern, has been observed to adopt effective interpersonal communication. This is evident through the mutual understanding between husband and wife regarding the responsibility and execution of household tasks, whether assisted by a house assistant or not. There is also openness and understanding in the division of domestic work between husband and wife, leading to harmony within the family. This is consistent with the reports of Riski Dwi Novianti et al. that family harmony can be achieved by establishing a husband and wife partnership through open

communication, support, understanding, and trust.¹¹ Consequently, spouses can fulfill their respective obligations fairly and consistently, with both playing significant roles in the family.¹²

2. Fulfillment of Family Needs

Regarding the fulfillment of family financial needs, the husband and wife partnership pattern among the respondents is also evident. In this aspect, the respondents are divided into two groups. The first is the group where the husband primarily focuses on providing for the family, but shares household responsibility with the wife. However, based on the analysis, there is effective interpersonal communication established between husband and wife in addressing this matter. This is supported by unwritten commitments that have been successfully upheld throughout their marriages.

The husband and wife partnership built through a commitment to financial support is evident in the statement of a respondent. AW mentioned that there was an agreement at the beginning for the husband (IS) to handle financial responsibility, while she assists in managing kitchen expenses. A similar sentiment was expressed by respondent DS, who stated that her husband handed over all income for effective management. This shows the commitment and agreement established through interpersonal communication.

3. Decision-Making Process

In this study, all respondents engage in family discussions to make decisions, except for crucial or urgent matters, which can be decided individually by either spouse. Typically, family discussions are initiated by presenting proposals, ideas, and arguments before reaching a joint decision. It is also common to involve children in expressing ideas and participating in discussions.

The discussions are commonly conducted for decision-making because it is believed to be the best approach within the family sphere and a form of interpersonal communication. Additionally, all respondents view discussions as part of their effort to build a strong partnership within the family, supported by effective communication. This is consistent with the explanation provided by Samsinar S., that family problems should be resolved through communication since most issues stem from hindrances in the communication process and channels. Effective communication can occur when family members possess an understanding and willingness to address various problems. Openness is

¹¹ Riski Dewi Novianti, Mariam Sondakh, and Meiske Rembang, "Komunikasi Antarpribadi Dalam Menciptakan Harmonisasi (Suami Dan Istri) Keluarga Di Desa Sagea Kabupaten Halmahera Tengah," *e-Journal Acta Diurna* VI, no. 2 (2017): 1–15.

¹² Sifa Mulya Nurani, "Relasi Hak Dan Kewajiban Suami Istri Dalam Perspektif Hukum Islam (Studi Analitis Relevansi Hak Dan Kewajiban Suami Istri Berdasarkan Tafsir Ahkam Dan Hadist Ahkam)," *Al-Syakhsiyah*, 1, 3 (June 2021): 98–116.

necessary for resolving issues by expressing information that is usually hidden. Communication within the family is crucial for maintaining a good relationship.¹³ Interpersonal communication is dialogical and receives immediate feedback, and is considered effective by experts in changing the attitudes, opinions, and behaviors of individuals. Therefore, interpersonal communication is the preferred and actively practiced mode of communication among family members.¹⁴

In terms of interpersonal communication between husband and wife in conveying requests for help to their partners, the respondents are divided into three groups: 1) The first group comprises respondents who often use straightforward and to-the-point language when asking for assistance, and they include AW, FH, and LP. 2) The second group is a respondent, namely APB, who is flexible in asking for help, sometimes using straightforward verbal language. APB sometimes used sign language or codes which can be understood by the spouses. 3) A group of respondents consisting of ES and DS who do not explicitly convey requests or only use body language or signals when needing assistance from their partners. This is because the respondents already understand when their partners need help and do not need to be asked, thereby automatically approaching as well as providing assistance. This phenomenon can occur due to a deep emotional connection between the couples, allowing them to empathize with and understand the emotions experienced by their partners. One contributing factor is the long duration of their marriages, with ES and DS having been married for 39 and 34 years, respectively, as shown in Table 1. A long marriage duration provides ample time for mutual learning and understanding. Another factor is the mutual understanding between husband and wife, where they always want to share in each other's experiences and express love by being ready to help when needed.

Table 1. Respondents' Profile Data

No	Respondents	Husband	Husband's Occupation	Years of Marriage
1.	AW	IS	Contractor	16 Years
2.	APB	IC	Village Head	17 Years
3.	ES	IE	Retiree of Civil Servant, Entrepreneur	39 Years
4.	FH	JLH	Entrepreneur	20 Years
5.	DS	IH	Entrepreneur	33 Years
6.	LP	DF	Civil Servant	18 Years

Source: data analysis

¹³ Samsinar S., "Pola Komunikasi Keluarga Dalam Perspektif Islam," *LAIN Bone*, 2020, 21–35.

¹⁴ Enjang A.S. and Encep Dulwahab, *Komunikasi Keluarga Perspektif Islam*, Cetakan Pertama (Bandung: Penerbit Simbiosis Rekatama Media, 2018).

In the process of conveying messages related to expressing love between partners using interpersonal communication patterns, the respondents and their husbands use the following methods: 1) The respondents, such as AW and DS, rely more on touch or body language, with the verbal language being rarely used. 2) Expressing love does not necessarily require explicit words, and it can be conveyed solely through body language (FH). 3) Various approaches are used to express love, specifically through attentiveness during special moments, and being ready to assist the partner without being asked (ES). 4) The respondents do not express love through words, but frequently used body language (LP).

In general, this study observed that all six respondents prefer and select to use body language to convey messages of affection to their partners. Body language is better understood by spouses than mere words because it has a stronger impact and is felt by the partner, specifically when accompanied by touch or body movements. There are several forms of body language commonly used between communicators to effectively convey messages, including 1) Emblems, directly translate words or phrases; 2) Illustrators, which literally "illustrate" verbal messages; 3) Affect displays, such as facial expressions conveying emotional meanings, namely anger, fear, joy, sadness, enthusiasm, and fatigue; 4) Regulators, nonverbal behaviors that regulate, maintain, or control the conversation, ensuring the communicant actively responds to the message conveyed by the communicator; and 5) Adaptors, nonverbal behaviors that complete specific needs and continue until the need is fulfilled (Joseph A. Devito¹⁵)

B. The Impact of the Husband and Wife Partnership on Household Harmony

Marriage is a shared life between two individuals of different genders who are not *mukhrim*, with a vision and hope to form a harmonious, happy, and lasting family, as well as to have righteous offspring. Therefore, it is crucial to maintain the partnership quality of husband and wife to achieve a harmonious household. According to Andarus Darahim, a harmonious family is filled with mutual understanding and tolerance towards the strengths and weaknesses of each other, since no human being is perfect.¹⁶

Communication between husband and wife is an important part of building a family partnership. Good communication will undoubtedly enhance the partnership quality between husband and wife, as well as other family members. Furthermore, good quality in the internal relationships/partnerships within the family facilitates the attainment of establishing a harmonious family.

¹⁵ Joseph A. Devito, *Komunikasi Antar Manusia*, Edisi Kelima (Pamulang-Tangerang Selatan: Karisma Publishing Group, 2020).

¹⁶ Andarus Darahim, *Membina Keharmonisan & Ketahanan Keluarga* (Jakarta Timur: Institut Pembelajaran Gelar Hidup, 2015).

Based on the above, this study conducted observations and interviews with 6 respondents, and the results are presented in Table 2.

Table 2. Household Harmony Data

No	Indicator	Respondent					
		A W	AP B	ES	F H	DS	LP
1.	Marriage in accordance with Islamic law and Law No. 1 of 1974 concerning Marriage.	√	√	√	√	√	√
2.	The family has a marriage certificate or other proof of a valid marriage.	√	√	√	√	√	√
3.	Have a suitable house/place of residence.	√	√	√	√	√	√
4.	Do not believe in superstitions/myths.	√	√	√	x	x	x
5.	Perform regular five daily prayers.	√	√	√	√	√	√
6.	The family has performed Hajj/Umrah.	√	x	√	x	√	x
7.	Regularly perform sacrificial rituals.	√	√	√	x	√	√
8.	Consistently contribute to ZIS (Islamic charitable giving of <i>Zakat</i> , <i>Infaq</i> , and Alms).	√	x	x	x	x	x
9.	Family is actively involved in community and religious social activities in the surrounding environment.	√	√	√	√	√	√
10.	Family is active in managing community and religious social activities in the surrounding environment.	√	√	√	x	x	x
11.	The average family members hold a bachelor's degree.	√	√	√	√	√	√
12.	Enhancing the capabilities of the family and the surrounding community to fulfill religious teachings.	√	x	x	x	x	x
13.	Growing and developing feelings of love and affection in harmony and balance within the family and its environment.	√	√	√	√	√	√
14.	Able to be an example to the surrounding community.	√	x	x	x	x	x
15.	There is a mutual understanding between husband and wife regarding the concept of a harmonious family and knowing how to achieve/maintain it.	√	√	√	√	√	√

Source: data analysis

According to the data in Table 2, the evaluation of household harmony was derived from interviews with 6 respondents and adjusted to the criteria of a harmonious family (*sakinah*) outlined in the Decree of the Minister of Religious Affairs of Indonesia No. 3 of 1999 regarding the Development of the Sakinah Family Movement. The decree delineated 4 types of Sakinah families, which were further grouped into 3, namely Sakinah II, III, and III Plus:

1. Sakinah II Family

Sakinah II Family is built on a valid marriage and has fulfilled its livelihood needs. It also understands the importance of practicing religious teachings and guidance within the family. This type of family can engage in social and religious interactions with the community but has yet to fully internalize and develop values of faith, piety, noble character, and ZIS. The respondents in this category are APB, FH, DS, and LP. However, among these four respondents, FH, DS, and LP still believe in existing and prevalent superstitions and myths in society, where APB no longer believes in superstitions.

2. Sakinah III Family

Sakinah III Family fulfills all aspects of faith, piety, noble character, social-psychological needs, and family development but has yet to become an exemplary model for its surroundings. Only the family of ES met the criteria of a Sakinah III. However, these respondents still exhibit certain limitations that prevent their classification as a Sakinah III Plus Family. These limitations include: a) The increase in ZIS contribution is not consistent each year, b) They have not been able to enhance the capabilities of the family and the surrounding community to fulfill religious teachings, and c) They have not been able to serve as role models for the surrounding community.

3. Sakinah III Plus Family

Sakinah III Plus Family fully fulfills the needs of faith, piety, noble character, social-psychological needs, and family development, as well as serves as an example to the community. The family of AW falls into this category because they have fulfilled all the criteria.

The results of this study showed that all respondents have engaged in interpersonal communication within their households, and as DPRD members, communication with spouses and children significantly influenced household harmony. This can be proven by the duration of marriage among the respondents, which ranges from 16 to 39 years, as shown in Table 1. This marriage should be appreciated, specifically considering the relatively low duration amidst the high rate of family divorces in Indonesia.

According to L. Pangaribuan, household harmony is difficult to achieve without a good interpersonal relationship between husband and wife. Effective communication is necessary to create a good interpersonal relationship and avoid situations that could damage the relationship.¹⁷ Therefore, well-established interpersonal communication brings many benefits to the husband, wife, and the entire family in maintaining the marital relationship.¹⁸ This is consistent with the report of Enjang AS et al., which highlighted the multifaceted functions of interpersonal communication within the family. These functions include fulfilling psychological needs, developing self-awareness, maintaining relationships, gathering information, and influencing others.¹⁹

C. The Perspective of the *Mubādalāh* Theory on the Husband and Wife Partnership Pattern

The formation of partnership patterns among wives as DPRD members can be observed by examining the domestic work division, financial support, and decision-making within the family. This study showed that some aspects conform to the *mubādalāh* theory, while others do not.

1. Domestic Work Division Pattern

The pattern of joint household chores between husband and wife is applied by respondents AW, APB, ES, FH, and DS. However, LP experienced a pattern where domestic chores are solely the wife's responsibility without involving the husband. These two patterns have emerged due to differing perspectives held by each respondent and other underlying factors.

In the first pattern, household chores are shared between husband and wife, as they believe that these tasks should be approached cooperatively, allowing for efficient completion and preventing the wife from bearing the burden alone. Several factors contribute to the emergence of this pattern, including 1) The absence of a hired domestic helper, requiring multiple individuals to manage household tasks, 2) The busy schedules of both husband and wife outside the home, consuming their time, energy, and mental focus, leading to exhaustion on both sides. These circumstances necessitate cooperation and mutual understanding among all family members. 3) Educating children to work together, thereby fostering empathy and affection.

¹⁷ Lisbon Pangaribuan, "Kualitas Komunikasi Pasangan Suami Istri Dalam Menjaga Keharmonisan Perkawinan," *BKPP Kota Pematangsiantar- Propinsi Sumatra Utara* Volume 2 Nomor 1 (March 2016), <https://digilib.uns.ac.id/>.

¹⁸ Muhammad Luthfi, "Komunikasi Interpersonal Suami dan Istri Dalam Mencegah Perceraian di Ponorogo," *ETTISAL: Journal Of Communication*, 1, 2 (June 2017): 51–62.

¹⁹ Enjang A.S., Encep Dulwahab, and Agus Salim, *Komunikasi Konseling: Dari Wawancara, Seni Mendengar, Sampai Soal Kepribadian*, Cetakan Kesatu (Bandung: Penerbit Nuansa, 2009).

In accordance with the *mubādalah* theory, this study considered the pattern of joint household chores performed by both husband and wife, with assistance from other family members. According to KH. Faqihuddin Abdul Kodir, the term *Mubādalah* signifies a perspective and understanding of a specific relationship between two parties that encompasses the values and spirit of partnership, cooperation, reciprocity, and mutualism. The principle of this theory applies broadly to human relations, state and citizens, employers and employees, parents and children, teachers, and students, as well as in marital relationships.²⁰ Furthermore, this study emphasized the importance of empathy between husband and wife within the family. The husband should empathize with the wife, who is engaged in daily household chores, such as cleaning, cooking, and fulfilling the family's needs. This is specifically true when the wife is a DPRD member and has numerous activities outside the home, which can be very exhausting. Therefore, the husband should have the desire to alleviate the burden of the wife.

This study further showed that the husband's empathy towards the wife regarding household chores is an application of justice within the family. By practicing justice, the wife feels valued, loved, and treated equally by her husband, which ultimately strengthens the bond between the couple, as well as other family members. This is consistent with the opinion of Hanif Al Fauzi Nur et al. that justice is a necessary fundamental element in marital life.²¹

Considering the existing conditions, the domestic tasks are collaboratively undertaken by 5 respondents, namely AW, APB, ES, FH, and DS, according to the guidance and Sharia of Islam. This is consistent with the application of the principle of the *mubādalah* theory, which emphasizes mutual assistance, including the division of domestic work between husband and wife. Moreover, it is in accordance with the words of Allah SWT in Surah Al-Māidah (5), verse 2, forming the basis of the *mubādalah* theory in applying the principle of mutual assistance among individuals, including the reciprocal responsibilities between husband and wife. Rabe'e also explained that the responsibility (*mas'uliyah*) for managing the household rests with the wife. However, this does not imply that she should singlehandedly accomplish the tasks, starting from preparing meals, bathing the children, ironing clothes, cleaning, and organizing the house. The actual execution of these tasks may involve the wife's efforts, the

²⁰ Faqihuddin Abdul Kodir, *Perempuan (Bukan) Sumber Fitnah! Mengkaji Ulang Hadis dengan Metode Mubadalah* (Bandung: Afkaruna.id, 2021): 7-8

²¹ Hanif Al Fauzi Nur, Agus Hermanto, and Abdul Qodir Zaelani, "Monogami Dalam Tinjauan Mubadalah," *El-Izdivaj: Indonesian Journal of Civil and Islamic Family Law* 3, no. 2 (Desember 2022): 93-108.

assistance of her husband, or the collective involvement of other family members.²²

The second pattern of domestic work division, where the entire duty and responsibility lies solely wife, is influenced by the cultural background of the husband and wife. In the Lampung tribe, an 'image' has been formed, emphasizing the wife's role in attending to all the husband's needs while focusing on work and external activities. This is supported by the statement of Darlin Rizki et al. that many cultural conflicts in society make it difficult to achieve an ideal situation for implementing a good partnership between husband and wife.²³ As expressed by LP:

"I believe that household matters such as cooking, washing, and sweeping should not be assigned to the husband. This is because of our cultural influence, as we are from the Lampung tribe. It is already established that men are taken care of by their wives. They focus on earning a living outside the house, except when raising children, which should be a joint accomplishment."

The extreme patriarchal culture within the LP's family is still very apparent, with a clear division of tasks between husband and wife. This is part of the leadership pattern of the household, as explained by Wardah Nuroniyah, which includes extreme and moderate patriarchal, as well as liberal leadership styles.²⁴ The possibility exist for the harmonization of religious and cultural perspectives within a family.²⁵ In the context of the *mubadalah* theory, the practices within the LP family and her husband do not align with the principle of mutual cooperation between husband and wife. All household chores become the wife's burden, resulting in a significant physical and psychological burden. Therefore, there is a need for open communication between the husband and wife. This is explained by Zafirah Ayuni Ridwan et al. that maintaining a long-lasting marriage is achieved through openness between spouses, understanding the characteristics of each other, and being ready to

²² Sheikh Abu Al Hamd Rabee', *Membumikan Harapan Keluarga Islam Idaman* (Jakarta Pusat: Lembaga Kajian Ketahanan Keluarga Indonesia (LK3I), 2011).

²³ Darlin Rizki, Frina Oktalita, and Ali Sodikin, "Maqasid Sharia Perspective in Changes the Marriage Age Limits for Woman According to Law Number 16 of 2019," *Al- Istinbath* 7, no. 2 (November 2022): 487–508, <https://doi.org/http:dx.doi.org/10.29240/jhi.v7i2.4016>.

²⁴ Wardah Nuroniyah, "Gender Discourses Within Pesantren in Cirebon: Understanding the Typologis of Kyais' Interpretations of the Concept of Qawwam," *Samarah* 7 (May 2023): 875–96, <https://doi.org/10.22373/sjhk.v7i2.15689>.

²⁵ Dri Santoso et al., "Harmony of Religion And Culture: Fiqh Munakahat Perspective on the Gayo Marriage Custom," *Ijtihad*, 2, 22 (Desember 2022): 199–218, <https://doi.org/10.18326/ijtihad.v22i2.199-218>.

accept criticism.²⁶ As explained by Abdul Qodir Zaelani et al., a harmonious family (*sakinah*) can be built by husband and wife by applying the 4 M, namely mutual acceptance, respect, trust, and complementing each other.²⁷

2. The Pattern of Providing Livelihood

The pattern of providing livelihood within the family of each respondent varies significantly and can be generally categorized into 2 types. *First*, the husband assumes sole responsibility for providing and seeking a livelihood, as observed in the families of AW, DS, and LP. *Second*, the pattern of shared responsibility between husband and wife, as implemented in the families of APB, ES, and FH.

The implementation of the *mubādalah* theory can be observed in the experiences of AW, DS, and LP where the pattern of providing livelihood within their household aligns with the principle of reciprocity and partnership. This is consistent with the concept of the *mubādalah* theory proposed by Kyai Faqih.²⁸ According to Islam, it is permissible for wives to work, as long as they fulfill the etiquettes of being a Muslimah, do not neglect their primary duties as a wife and mother, with the permission of the husband, and ensure a proportional division of tasks at home. This allowance is made to fulfill the family's financial needs and the societal aspirations of women. By sharing the responsibility of *maisyah* (providing livelihood), the burden of domestic duty is also shared.²⁹

According to the *mubādalah* theory, it is mentioned in the Qur'an with the expression "*ba'dubum auliya' ba'dh*," which means mutually helping and supporting one another. This is consistent with the words of Allah in Surah At-Tawbah (9), verse 71. KH. Furthermore, Faqihuddin Abdul Qodir explained that Surah At-Tawbah (9), verse 71 explicitly teaches the principle of mutual support between men and women in all aspects of life. "*Ba'dubum auliya' ba'dh*" means one is a *wali* (helper, responsible, supporter, and guardian) to the other. Many commentators interpret the phrase "*ba'dubum auliya' ba'dh*" as mutual assistance (*tanāshur*), affection (*tarāhum*), love (*tabāhub*), and support (*ta'ābud*). Therefore, men and women, including husband and wife, are mutually *wali* to each other according to their respective capacities in all aspects of life.³⁰ This is supported by the reports of Desi Asmaret that there is an equal status among

²⁶ Zafirah Ayuni Ridwan and Lucy Pujasari Supratman, "Pola Komunikasi Antarpribadi Pasangan Suami Istri Lanjut Usia," *Fakultas Komunikasi Dan Bisnis Universitas Telkom*, 3, 5 (Desember 2018): 4119–43.

²⁷ Abdul Qodir Zaelani, Is Susanto, and Abdul Hanif, "Konsep Keluarga Sakinah Dalam Al-Qur'an," *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law* 2 (2021): 36–60.

²⁸ Faqihuddin Abdul Kodir, *60 Hadis Shabih Khusus Tentang Hak-Hak Perempuan Dalam Islam Dilengkapi Penafsirannya*, Cetakan Pertama (Yogyakarta: DIVA Press, 2019).

²⁹ Fuji Pratiwi and Prayogi, "Nafkah Keluarga: Konsultasi Fikih Muamalah," *Republika*, March 20, 2020, republika.co.id.

³⁰ Kodir, *Perempuan (Bukan) Sumber Fitnah! Mengkaji Ulang Hadis dengan Metode Mubadalah*.

husbands and wives as creatures of Allah and an equal evaluation of deeds based on Surah Al-Hujurat (49), verse 13.³¹

Regarding the pattern of financial provision, it is believed by the respondents the husband is solely responsible for the provision of family needs. This is consistent with the statement of Yulmitra Handayani that husbands should provide for their families.³² Similarly, Syaikh Nawawi Al Bantani stated that husbands are the leaders of the family and will be held accountable for fulfilling their responsibilities, including providing for their wives to the best of their ability. The rights of wives over husbands include receiving financial support according to their abilities.³³

According to Dr. Oni Sahroni, a member of the National Sharia Council of MUI, it is fundamentally the husband's responsibility to provide for the family, and there is no minimum requirement for financial support. However, the capacity, contentment, and gratitude of the husband for the blessings are considered the best etiquette. In addition to the husband's capacity as a leader, the responsibility of providing for the family is also mandated by the Qur'an.³⁴ This is consistent with the Quranic verse in Surah Al-Baqarah (2:233), which serves as one of the foundations of the *mubādalah* theory.

In Indonesian law, the position of family financial provision is further detailed. According to prevailing regulations in Indonesia, husbands are obligated to provide for their wives, including clothing, housing, household expenses, healthcare expenses for the wife and children, as well as educational expenses for the children (KHI Article 80, paragraphs 2 and 4). This is also clarified in Law Number 1 of 1974 concerning Marriage, Article 34, paragraphs 1 and 2, which stipulated that husbands must provide for the family according to their ability. On the other hand, wives are obliged to manage household affairs to the best of their ability.³⁵

3. Decision-Making Patterns

A total of 6 respondents, namely AW, APB, ES, FH, DS, and LP were found to apply the method of family discussion for their decision-making patterns. However, not all decisions within the family are made through

³¹ Desi Asmaret, "Kajian Tentang Gender Perspektif Islam (Studi Analisis Tentang Posisi Perempuan dan Laki-laki Dalam Islam)," *JURIS: Jurnal Ilmiah Syariah*, 2, 17 (July 2018): 259–68.

³² Yulmitra Handayani, "Tipologi Pelaksanaan Kewajiban Nafkah Lahir Suami Yang Berstatus Narapidana Perspektif Hukum Islam (Studi Analisis Interpretasi Teori Qira'ah Mubadalah)," *JURIS: Jurnal Ilmiah Syariah*, 1, 19 (June 2020): 13–30.

³³ Syaikh Nawawi Bin Umar At-Tanari Al-Bantani et al., *Merajut Keluarga Sakinah: Terjemah Kitab Uqud Al-Lujain*, Pertama (Kediri: Penerbit Mukjizat, 2016).

³⁴ Pratiwi and Prayogi, "Nafkah Keluarga: Konsultasi Fikih Muamalah."

³⁵ Aulia Nuansa, *Kompilasi Hukum Islam (KHI) Edisi Lengkap*, Cetakan 9 (Bandung: CV. Nuansa Aulia, 2021).

discussion, specifically between spouses and other family members. Family discussions are reserved for matters pertaining to principles and urgent situations. AW stated that "At certain points, some decisions need to be discussed, but sometimes it is not necessary when not too urgent. For example, regarding the choice of schools for the children, it should be ensured that the desires of the mother, father, and children align. Similarly, decisions, such as my candidacy for council member need to be discussed because it is crucial and will have significant consequences to be accepted collectively."

According to ES, "when the issue is not fundamental, it does not necessarily have to be discussed together, and sometimes it is okay for me to solely take the decision. But matters of principle require discussion, and sometimes it is a father who makes the final decision." Similarly, FH expressed, "we have family discussions, which are later conveyed to the children. We ask for their opinions and then decide what is best. We consider together, discuss which opinion is better, and then make a decision. Therefore, there is no dominant influence between the two of us."

FH agreed with the three previous respondents, saying "Indeed, everything is first subjected to discussion. For instance, regarding schooling, we consult the children and inquire about their preferred educational institutions. We made an effort to follow the children's desires because following the parents' wishes may not necessarily align with their wants." Based on the statements provided by the respondents, several reasons why families use discussions to make decisions were observed:

- a. The decision to be made is highly significant and required the consideration of multiple parties, including husband and wife, to evaluate alternative options.
- b. The decision can potentially affect all family members, including husband and wife, necessitating a shared understanding of the matter and a mutual comprehension of the potential implications.
- c. Through the process of family discussions, each party is allowed to propose suggestions, ideas, and thoughts that are considered both in terms of their merits and drawbacks. This approach promotes open-mindedness and acceptance when a member's proposal is not chosen as the final decision.
- d. It teaches children about the importance of family discussions and the process of making decisions, including learning how to express suggestions, ideas, and thoughts along with their reasons and arguments.
- e. Family discussions are consistent with Islamic teachings and are exemplified by the Prophet Muhammad.

Family discussions are an excellent approach to addressing issues because they allow for the resolution of differences in perspectives and opinions through a mutually beneficial decision-making process. This approach is

consistent with the principles of the *mubādalah* theory, as applied by all respondents in their families. The principle of partnership is evident in the communication between husbands and wives, promoting the sharing of proposals, suggestions, ideas, and thoughts accompanied by reasoning and arguments to resolve issues and make joint decisions by seeking the best solutions among the available alternatives. Numerous Qur'an verses can serve as a basis for the importance of consultation (*syuro*), according to the *mubādalah* theory, including Surah Ash-Shura, verse 38.

Conclusion

In conclusion, there are two categories of partnership patterns between husband and wife regarding the domestic work division. First, all domestic works were accomplished together by both husband and wife. The second primarily focused on the wife, with or without the assistance of domestic helpers. In this study, it was observed that respondents solely relied on the husband for the provision of livelihood, while others shared the responsibility. In terms of decision-making within the household, all respondents used family discussions and unanimously agreed on the importance of building a good partnership pattern based on the principles of the *mubādalah* theory. They emphasized that such a partnership pattern, characterized by cooperation, reciprocity, and mutual support, was crucial for maintaining household harmony.

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