

**GENDER ROLE FLEXIBILITY OF SPOUSES TO REALIZE A *SAKINAH*  
FAMILY**  
**(Study on Lecturers of State Islamic University Maulana Malik Ibrahim Malang)**

**UNDERGRADUATE THESIS**

**By:**  
**SITI NUR AINI**  
**SIN 210201110068**



**ISLAMIC FAMILY LAW DEPARTMENT**  
**SHARIA FACULTY**  
**MAULANA MALIK IBRAHIM ISLAMIC STATE UNIVERSITY**  
**MALANG**  
**2025**

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**MALANG**

**2025**

### STATEMENT OF THE AUTHENTICITY

In the name of Allah,

With consciousness and responsibility toward the development of science, the

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### **GENDER ROLE FLEXIBILITY OF SPOUSES TO REALIZE A *SAKINAH* FAMILY**

(Study on Lecturers of State Islamic University Maulana Malik Ibrahim Malang)

Is truly the Writer's original work that can be legally justified. If this thesis is proven to result from duplication or plagiarism from another scientific work, if it is a precondition of the degree will be stated as legally invalid.

Malang, June 20<sup>th</sup>, 2025



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FAMILY**

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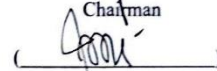
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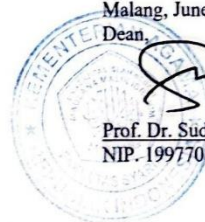
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## MOTTO

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

“And of His signs is this, that He created mates for you from yourselves that you might find quiet of mind in them, and He put between you love and compassion surely there are signs in this for a people who reflect.”

(QS. Ar-Rum:21).

## ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Alhamdulillahirabbil'alamin.* Praise be to Allah SWT, who has bestowed His grace, guidance, and *inayah* so that researchers can complete the thesis entitled “Gender Role Flexibility of Spouses to Realize a *Sakinah* Family (Study on Lecturers of State Islamic University Maulana Malik Ibrahim Malang)”. Sholawat and salam may always be poured out to our lord, the Prophet Muhammad SAW who has provided *uswatun khasanah* as a guide in living life in accordance with Islamic law. May we be included in the group of believers who get *syafa'at* from him, the great Prophet Muhammad SAW. *Aamiin Allahumma Aamiin.* The writer fully realizes that the preparation of this thesis will not be completed without the blessing of Allah SWT and the support of various parties who have provided teaching, guidance, motivation, and various other forms of assistance. Therefore, with all humility, the Writer expresses his deepest gratitude to:

1. Prof. Dr. H. M. Zainuddin, M.A, Rector of Maulana Malik Ibrahim State Islamic University, Malang.
2. Prof. Dr. Sudirman, M.A, Dean of the Faculty of Sharia, Maulana Malik Ibrahim State Islamic University, Malang.
3. Erik Sabti Rahmawati, M.A.M.Ag, is the Head of the Islamic Family Law Program at the Faculty of Sharia at Maulana Malik Ibrahim State Islamic University in Malang.
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With the completion of this thesis, the writer hopes that this simple work can provide benefits, especially for the writer himself, as well as for readers as a reference in the development of science, especially in the field of law. The writer also realizes that in the preparation of this thesis there are still many shortcomings and far from perfect. Therefore, the writer sincerely hopes for constructive criticism and suggestions from various parties for the improvement of this work in the future.

Malang, June 20<sup>th</sup>, 2025  
The Writer,



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**SIN. 210201110068**

## TRANSLITERATION GUIDE

In writing scientific papers, the use of foreign terms is often inevitable. In general, according to the General Guidelines for Indonesian Spelling, foreign words are written (printed) in italics. In the context of Arabic, there are special transliteration guidelines that apply internationally. The following table presents the transliteration guidelines as a reference for writing scientific papers.

### A. Consonant

The list of Arabic letters and their transliteration into Latin letters can be seen on the following page:

Arabic	Indonesian	Arabic	Indonesian
أ	`	ط	t
ب	B	ظ	z
ت	T	ع	‘
ث	Th	غ	gh
ج	J	ف	f
ح	h	ق	q
خ	Kh	ك	k
د	D	ل	l
ذ	Dh	م	m
ز	Z	و	w
س	S	ه	h

ش	Sh	ء	'
ص	ṣ	ي	y
ض	ḍ		

Hamzah (ء) at the beginning of a word follows its vowel without any sign. If the hamzah (ء) is located in the middle or at the end, it is written with a sign (').

## B. Vowel

Arabic vowels, like Indonesian vowels, consist of single vowels or monoftongs and double vowels or diphthongs. Single Arabic vowels whose symbols are signs or harakat, are transliterated as follows:

Arabic Character	Name	Latin Character	Name
	Fathah	A	A
	Kasrah	I	I
	Ḍammah	U	U

Arabic double vowels whose symbols are a combination of harakat and letters, transliterated in the form of a combination of letters, namely:

Sign	Name	Latin Character	Name
أَي	Fathah and ya	Ai	A and I
أَوْ	Fathah and wau	Lu	A and U

Example:

كَيْفَ : *kaifa*

هَوَّلَ : *hauḷa*

### C. Maddah

*Maddah* or long vowels whose symbols are harakat and letters, transliterated in the form of letters and signs, namely:

Harakat and Letters	Name	Letters and Sign	Name
أَ	Fatḥah and alif or ya	Ā	a and the line above
يِ	Kasrah and ya	Ī	i and the line above
وُ	Ḍammah and wau	Ū	u and the line above

Example : مُبَادَلَةٌ : *mubādalah*

### D. Ta Marbūṭah

There are two transliterations for ta marbūṭah, namely: ta marbūṭah which is alive or received fatḥah, kasrah, and ḍammah, which is transliterated as [t]. Whereas the ta marbūṭah which is dead or has the letter sukun, is transliterated as [h]. If the word ending in ta marbūṭah is followed by a word that uses the article al- and the two words are read separately, then ta marbūṭah is transliterated with ha (h). Example:

مُبَادَلَةٌ : *mubādalah*

سَكِينَةٌ : *sakinah*

### E. Syaddah (Tasydīd)

Syaddah or tasydīd which in the Arabic writing system is symbolized by a tasydīd sign (ّ), in this transliteration is symbolized by a repetition of letters (double consonants) given a syaddah sign. Example:

رَبُّنَا : *rabbanā*

الْحَجُّ : *al-ḥajj*

عَدُوٌّ : *‘aduwwu*

If the letter **ى** is tasydīd at the end of a word and is preceded by a letter with a kasrah letter (-), then it is transliterated as maddah letter (ī). Example:

عَلِيٍّ : *Alī* (not ‘*Aliyy* or ‘*Aly*)

عَرَبِيٍّ : *Arabī* (not ‘*Arabiyy* or ‘*Araby*)

#### **F. Sandang Words**

The article of faith in the Arabic writing system is symbolized by the letter (ﻻ) alif lam ma'arifah. In this transliteration guideline, the article is transliterated as usual, al-, when followed by a shamsiah letter and a qamariah letter. by a Shamsiah letter or a Qamariah letter. The article does not follow the sound of the letter directly that follows it. The article is written separately from the word that follows it and relates to a horizontal line (-). with a horizontal line (-). Example:

الشَّمْسُ : *al-syamsu* (bukan *asy-syamsu*)

الْفَلْسَفَةُ : *al-falsafah*

#### **G. Hamzah**

The rule of transliterating hamzah letters into apostrophes (') only applies to hamzahs located in the middle and end of words. However, if the hamzah is located at the beginning of the word, it is not symbolized because it is an alif in Arabic. In Arabic writing it is an alif. Example:

النَّوْءُ : *al-nau'*

شَيْءٌ : *syai'un*

أَمْرٌ : *umirtu*

## H. Writing Arabic Words Commonly Used in Indonesian

Transliterated Arabic words, terms, or sentences are words, terms, or sentences that have not been standardized in Indonesian. Words, terms, or sentences that are commonplace and become part of the Indonesian vocabulary, or have often been written in Indonesian writing, are no longer written according to the transliteration method above for example, the words Al-Qur'an (from the Qur'an), sunnah, khash and 'amm. However, if these words are part of a series of Arabic texts, they must be transliterated. Example: *khalwat, mahram, mubādalāh, sakinah, etc.*

## I. Lafz Al-Jalālah ( الله )

The word “Allah” preceded by particles such as jarr and other letters or as *muḍāf ilaih* (nominal phrase), is transliterated without the letter hamzah.

Example: صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : *ṣalallahu 'alaihi wasallam*

## J. Capital Letters

Although the Arabic writing system does not recognize capital letters (All Caps), in transliteration the letters are subject to the provisions on the use of capital letters based on the applicable Indonesian spelling guidelines (EYD). Capital letters, for example, are used to write the initial letter of proper names

(person, place, month) and the first letter at the beginning of a sentence. When a proper name is preceded by the article (al-), the initial letter of the proper name is written in capital letters, not the initial letter of the article. If it is located at the beginning of a sentence, then the letter A of the article is capitalized (Al). The same provision also applies to the initial letter of the title of the reference preceded by the article al-, both when it is written in the text and in the reference notes (CK, DP, CDK, and DR). Example: Al-Syatibi, Abu Zahra, Nasrun Harun, Ibn Qayyim, al-Qaḍi Iyāḍ, Ni'am Sholeh, and Abu Ishak al-Syatibi. Abū Naṣr al-Farābī, Al-Gazālī, Al-Munqiz min al-Ḍalāl.

## TABLE OF CONTENT

COVER .....	i
STATEMENT OF THE AUTHENTICITY .....	ii
APPROVAL SHEET .....	iii
LEGITIMATION SHEET .....	Error! Bookmark not defined.
CONSULTATION PROOF .....	v
MOTTO .....	vi
ACKNOWLEDGEMENT .....	vii
TRANSLITERATION GUIDE .....	ix
TABLE OF CONTENT .....	xv
CHART .....	xviii
TABLES .....	xix
APPENDIXES .....	xx
ABSTRACT .....	xxi
ABSTRAK .....	xxii
مستخلص البحث .....	xxiii
CHAPTER I .....	1
A. Research Background .....	1
B. Statement of The Problem .....	9
C. Objective of Research .....	9
D. Benefits of The Research .....	9
1. Theoretical Benefits .....	9
2. Practical Benefits .....	9



E. Operational Definition.....	10
1. Role Flexibility.....	10
2. Gender Role.....	10
3. <i>Sakinah</i> Family.....	11
F. Writing Systematics.....	11
<b>CHAPTER II .....</b>	<b>13</b>
A. Previous Research.....	13
B. Theoretical Framework.....	20
1. Role Flexibility.....	20
2. Gender Role.....	23
3. <i>Sakinah</i> Family.....	28
<b>CHAPTER III .....</b>	<b>34</b>
A. Research Type.....	34
B. Research Approach.....	34
C. Location of Research.....	35
D. Data Type and Sources.....	35
1. Primary Data .....	36
2. Secondary Data .....	38
3. Tertiary Data .....	39
E. The Technique of Data Collection.....	39
F. Data Processing Method.....	39
<b>CHAPTER IV .....</b>	<b>42</b>
A. The Reasons Why Spouses Choose to Work Together.....	42
B. Spouses' Perceptions About Working Wives.....	47

C. Roles in The Family of Working Lecturer Spouses at UIN Maulana Malik Ibrahim Malang.....	49
<b>CHAPTER V .....</b>	<b>71</b>
A. Conclusion .....	71
B. Suggestion .....	75
<b>BIBLIOGRAPHY.....</b>	<b>77</b>
<b>APPENDIXES.....</b>	<b>85</b>
<b>CURRICULUM</b>	
<b>VITAE.....</b>	<b>88</b>

## **CHART**

<b>Chart 1.1</b> Divorce Data Due to Economic Factors at The Malang City Religious Court.....	6
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## TABLES

<b>Table 2.1</b> Previous Research.....	17
<b>Table 3.1</b> Source of Informan.....	36

## **APPENDIXES**

Appendixes 1: Working Wife Profile Documentation.....	85
Appendixes 2 : Spouses Profile .....	86
Appendixes 2 : The Length of Time a Spouses Work .....	86
Appendixes 3: Interview Guide .....	87

## ABSTRACT

Siti Nur Aini, SIN 210201110068, 2025. **Gender Role Flexibility of Spouses to Realize a *Sakinah* Family (Study on Lecturers of State Islamic University Maulana Malik Ibrahim Malang)**, Undergraduate Thesis. Islamic Family Law Department, Sharia Faculty, State Islamic University Maulana Malik Ibrahim Malang. Supervisor: Dr. Jamilah, M.A.

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**Keywords:** Gender Role, *Sakinah* Family, Lecturer

This research is motivated by the phenomenon of married spouses who both work, especially among lecturers at UIN Maulana Malik Ibrahim Malang. This condition creates dynamics in household management, especially related to the gender role flexibility of spouses to realize a *sakinah* family. In this context, it is important to know how spouses respond to the division of roles and run a *sakinah* family life.

The purpose of this study is to describe the reasons spouses choose to work together, their perception about working wives, and how they manage their roles in the family. This research uses empirical juridical method with descriptive qualitative approach, through in-depth interviews with six spouses of lecturers at UIN Maulana Malik Ibrahim Malang.

The results showed that, 1). the six wives chose to work because of the urge to practice knowledge, develop themselves, and achieve financial independence. 2). The husbands also showed full support for this choice on the basis of trust and recognition of the wife's right to contribute publicly. 3). Their views on working wives reflect an equal and cooperative mindset, with acceptance of flexible role sharing. In practice, all spouses demonstrate a pattern of role flexibility built on communication, deliberation and cooperation. The division of domestic and childcare tasks is done dynamically and fairly. Spouse 4 displays the most comprehensive *sakinah* family practice and is categorized as a *sakinah* III Plus family. Spouses 2, 5, and 6 are at the *sakinah* III level, as they have fulfilled the spiritual, social, and psychological aspects harmoniously. While spouses 1 and 3 are categorized as *sakinah* II, because although they have fulfilled their basic and spiritual needs, they have not shown active social contributions. In conclusion, the husband-wife relationship in this lecturer spouse is built on the principle of interconnection (*mubādalāh*), which encourages the creation of a fair, harmonious household, and in accordance with the values of a *sakinah* family.

## ABSTRAK

Siti Nur Aini, NIM 210201110068, 2025. **Fleksibilitas Peran Gender Suami Istri Dalam Mewujudkan Keluarga *Sakinah* (Studi Pada Dosen Universitas Maulana Malik Ibrahim Malang)**, Skripsi, Program Studi Hukum Keluarga Islam, Fakultas Syariah, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Dr. Jamilah, M.A.

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**Kata Kunci:** Peran Gender, Keluarga *Sakinah*, Dosen

Penelitian ini dilatarbelakangi oleh fenomena pasangan suami istri yang sama-sama bekerja, khususnya dikalangan dosen UIN Maulana Malik Ibrahim Malang. Kondisi ini menimbulkan dinamika dalam pengelolaan rumah tangga, terutama terkait fleksibilitas peran gender suami istri untuk tetap mewujudkan keluarga *sakinah*. Dalam konteks ini, penting untuk mengetahui bagaimana pasangan menyikapi pembagian peran dan menjalankan kehidupan keluarga *sakinah*.

Tujuan dari penelitian ini adalah untuk mendeskripsikan alasan suami istri memilih untuk sama-sama bekerja, pandangan suami istri terhadap istri yang bekerja, serta bagaimana mereka mengatur peran dalam keluarga. Penelitian ini menggunakan metode yuridis empiris dengan pendekatan deskriptif kualitatif, melalui wawancara mendalam terhadap enam pasangan dosen di UIN Maulana Malik Ibrahim Malang.

Hasil penelitian menunjukkan bahwa, 1). keenam istri memilih bekerja karena dorongan untuk mengamalkan ilmu, mengembangkan diri, dan mencapai kemandirian finansial. 2). Para suami juga menunjukkan dukungan penuh terhadap pilihan tersebut atas dasar kepercayaan dan pengakuan terhadap hak istri untuk berkontribusi secara publik. 3). Pandangan mereka terhadap istri bekerja mencerminkan pola pikir yang setara dan kooperatif, dengan penerimaan terhadap pembagian peran yang fleksibel. Dalam praktiknya, semua pasangan menunjukkan pola fleksibilitas peran yang dibangun atas dasar komunikasi, musyawarah, dan kerja sama. Pembagian tugas domestik maupun pengasuhan anak dilakukan secara dinamis dan adil. Pasangan 4 menampilkan praktik keluarga *sakinah* paling menyeluruh sehingga dikategorikan sebagai keluarga *sakinah* III Plus. Pasangan 2, 5, dan 6 berada pada tingkat *sakinah* III, karena telah memenuhi aspek spiritual, sosial, dan psikologis secara harmonis. Sementara pasangan 1 dan 3 dikategorikan sebagai *sakinah* II, karena meski sudah memenuhi kebutuhan dasar dan spiritual, namun belum menunjukkan kontribusi sosial yang aktif. Kesimpulannya, relasi suami istri pada pasangan dosen ini dibangun atas prinsip kesalingan (*mubādalah*), yang mendorong terciptanya rumah tangga yang adil, harmonis, dan sesuai dengan nilai-nilai keluarga *sakinah*.

## مستخلص البحث

سيتي نور عيني، NIM 210201110068، ...2025 مرونة أدوار الجنسين للزوج والزوجة في تكوين أسرة سكية (دراسة عن المحاضرين في جامعة مولانا مالك إبراهيم مالانج بجامعة مولانا مالك إبراهيم مالانج)، أطروحة، برنامج دراسة قانون الأسرة الإسلامي، كلية الشريعة، جامعة مولانا مالك إبراهيم مالانج الإسلامية الحكومية. المشرف: د. جميلة، ماجستير

## الكلمات المفتاحية دور الجندر، دور الجنسين، سكية الأسرة، المحاضر

إن الدافع وراء هذا البحث هو ظاهرة الأزواج المتزوجين الذين يعمل كلاهما خاصة بين المحاضرين في جامعة مولانا مالك إبراهيم مالانج. تخلق هذه الحالة ديناميكيات في إدارة الأسرة، خاصة فيما يتعلق بمرونة أدوار كل من الزوج والزوجة للاستمرار في تكوين أسرة سكية. وفي هذا السياق، من المهم معرفة كيف يستجيب الأزواج لتقسيم الأدوار وإدارة حياة أسرية ساكنة.

الغرض من هذا البحث هو وصف الأسباب التي تجعل الأزواج والزوجات يختارون العمل معًا، وآراء الأزواج والزوجات تجاه الزوجات العاملات، وكيفية إدارة أدوارهم في الأسرة. يستخدم هذا البحث المنهج الفقهي التجريبي مع المنهج الكيفي الوصفي، من خلال مقابلات متعمقة مع ستة أزواج من المحاضرين في جامعة مولانا مالك إبراهيم مالانج.

خلصت نتائج هذا البحث إلى ما يلي: (1) اختارت الزوجات الست العمل بدافع الرغبة في ممارسة العلم وتطوير أنفسهن وتحقيق الاستقلال المالي. (2). كما أبدى الأزواج دعمهم الكامل لهذا الاختيار على أساس الثقة والاعتراف بحق الزوجة في المساهمة في العمل العلي. (3). وقد عكست آراؤهم حول الزوجات العاملات عقلية متساوية ومتعاونة، مع قبولهم لتقاسم الأدوار بمرونة. في الممارسة العملية، أظهر جميع الأزواج نمطًا من مرونة الأدوار مبنياً على التواصل والتشاور والتعاون. يتم تقسيم المهام المنزلية ورعاية الأطفال بشكل ديناميكي وعادل. يُظهر الزوجان 4 أكثر الممارسات الأسرية للسكية شمولاً ويصنفان كأُسرة سكية +3. أما الأزواج 2 و5 و6 فهم في مستوى السكية الثالث، حيث قاموا باستيفاء الجوانب الروحية والاجتماعية والنفسية بشكل متناغم. في حين يصنف الزوجان 1 و3 في مستوى السكية 2، لأنهما على الرغم من إشباعهما للاحتياجات الأساسية والروحية، إلا أنهما لم يظهرًا مساهمات اجتماعية فعالة. وختامًا، فإن العلاقة بين الزوج والزوجة في هذا الزوج المحاضر مبنية على مبدأ المعاملة بالمثل (المبادلة)، مما يشجع على إنشاء أسرة عادلة ومتناغمة ومتوافقة مع قيم الأسرة السكية، وهذا ما يجعلها علاقة متوازنة ومنسجمة.



## CHAPTER I

### INTRODUCTION

#### A. Research Background

Women's cultural sovereignty in Indonesia is very diverse and closely linked to ancestral traditions. However, globally, patriarchal cultures often place men in a dominant position and women in a subordinate position, creating inequality in gender relations.<sup>1</sup> The division of household duties, including domestic work, between husband and wife is still often determined by society's view of gender roles that generally require women to take care of the house.<sup>2</sup> In Indonesia, the division of roles between husband and wife is still strongly influenced by traditional views, where wives are considered responsible for domestic affairs, while husbands are tasked with earning a living for the family.

This division of roles not only grows from culture, but is also reinforced by law, such as Law No. 1/1974 on Marriage and the Compilation of Islamic Law (KHI). Article 31 paragraph (3) of this law refers to the husband as the head of the family and the wife as a housewife, emphasizing the wife's domestic role. KHI Article 79 also emphasizes the role of housewife, while Article 83 paragraph (1) obliges wives to obey

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<sup>1</sup>Abidin, Jenjen Zainal, Yeni Huriani, dan Eni Zulaikha, "Perempuan Berdaya: Memperkuat Peran Perempuan dalam Budaya Tradisional," *Socio Politica*, no.2(2023): 68  
<https://dx.doi.org/10.15575/journal.uinsgd.ac.id/index.php/socio-politica/article/download/26847/pdf>

<sup>2</sup>Jakiyah, dan Ratu Amelda, "Analisis Peran Gender dalam Pembagian Tugas Keluarga: Masyarakat Cipotok Kota Serang," *Jurnal Untirta*,(2023): 297  
<https://ejournal.untirta.ac.id/SNPNF/article/view/41/27>

their husbands physically and mentally and carry out household duties.<sup>3</sup> Article 80 of KHI emphasizes the husband as the head of the family who is obliged to provide, protect, and educate his wife and children, while the wife takes care of the household and obeys her husband. This regulation does not mention the wife's obligation to work, so structurally the state is reinforcing the traditional division of roles: the husband is the breadwinner, the wife is the housekeeper.<sup>4</sup>

This construction is reinforced by the religious interpretation of QS. An-Nisa verse 34, which reads:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْعُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

“Men are the maintainers of women, with what Allah has made some of them to excel others and with what they spend out of their wealth. So the good women are obedient, guarding the unseen as Allah has guarded and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the beds and chastise them. So if they obey you, seek not a way against them. Surely Allah is ever exalted, great.”<sup>5</sup>

This verse is traditionally interpreted that the husband as the leader of the family has authority over the wife, and the wife is obliged to obey her husband and focus on

<sup>3</sup>Lembar Negara Republik Indonesia Tahun 1974 No.1, <https://peraturan.bpk.go.id/Download/36382/UU%20Nomor%201%20Tahun%201974.pdf>

<sup>4</sup>Kementrian Agama RI, *Kompilasi Hukum Islam Indonesia*, (Jakarta: Direktorat Bina KUA dan Keluarga Sakinah, 2018), 41-45.

<sup>5</sup>Maulana Muhammad Ali, *The Holy Qur'an Arabic Text with English Translation and Commentariy* (U.S.A: Ahmadiyya Anjuman Isha'at Islam Lahore Inc, 2002), 206.

domestic roles. This interpretation is widely used to justify unequal gender role structures and inhibit role flexibility within the household.

Traditional gender roles still exist in some Indonesian societies, but today the role of women in the family has changed significantly. Many wives not only take care of the household, but also help the family economy by working outside the home. This dual role is important for increasing income, because on the one hand, wives continue to play a role as caregivers and housekeepers, while on the other hand they are also actively seeking income.<sup>6</sup>

Working women at the national level show an upward trend, with the female Labor Force Participation Rate (TPAK) rising by around 1% in February 2024 to 55.41%, although this is still the lowest in the last five years (compared to 54.03% in 2021).<sup>7</sup> According to the Central Bureau of Statistics of East Java Province (BPS Jatim), from 2020-2022, the TPAK of women in rural areas actually tends to be higher than in urban areas, rising from 58.33% in 2021 to 59.70% in 2022, after previously 54.27% in 2020.<sup>8</sup>

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<sup>6</sup>Septiana Wulandari, dan Lisbet Sitomorang, "Peran Ganda Seorang Istri Dalam Perspektif Gender (Studi Pada Pedagang di Kelurahan Gunung Seteleng Kecamatan Penajam Kabupaten Penajam Paser Utara)," *eJournal Pembangunan Sosial*, no.3(2024): 390 [http://ejournal.ps.fisip-unmul.ac.id/site/wp-content/uploads/2024/09/ejournal%20septiana%20Wulandari%201802035058%20\(09-09-24-12-50-19\).pdf](http://ejournal.ps.fisip-unmul.ac.id/site/wp-content/uploads/2024/09/ejournal%20septiana%20Wulandari%201802035058%20(09-09-24-12-50-19).pdf)

<sup>7</sup>Badan Pusat Statistik, "Februari 2024 Angkatan Kerja Perempuan Meningkat," *Goodstats*, 21 Mei 2024, diakses 19 Februari 2025, <https://data.goodstats.id/statistic/februari-2024-angkatan-kerja-perempuan-meningkat-cpeoL>

<sup>8</sup>Dinas Komunikasi dan Informatika Provinsi Jawa Timur, "Tingkat Partisipasi Angkatan Kerja Perempuan Lebih Tinggi di Pedesaan," *Dinas KOMINFO Provinsi Jawa Timur*, 14 Desember 2023, diakses 19 Februari 2025, <https://kominfo.jatimprov.go.id/berita/tingkat-partisipasi-angkatan-kerja-perempuan-lebih-tinggi-di-perdesaan>

Some of the previous studies that have a similar focus to this research are theses “Relasi suami istri sebagai Penanggung Jawab Nafkah Keluarga” by Dwi Wahyudi in 2020, “Peran Istri Sebagai Pencari Nafkah Perspektif *Qirā'ah Mubādalah* (Studi di Susun Jajar Kebon Kelurahan Gondang Wetan Kabupaten Pasuruan)” by Saila Riekiya in 2021, “Pemenuhan Nafkah Keluarga Oleh Istri Sebagai Pemulung Perspektif Masalah Mursalah (Studi di Jalan Muharto Kelurahan Kecamatan Kedungkandang Kota Malang)’ by Mochamad Nasrullah Burhanuddin in 2023, “Peran Suami Istri Dalam Pemenuhan Nafkah Keluarga Menurut Faqihuddin Abdul Kodir” by Milatul Hanifiyah in 2024, and the journal article “Menakar Dampak Perempuan Bekerja Dalam Meningkatkan Pendapatan Rumah Tangga” by Nurul Mahmudah in 2022.

Easy access to education opens up great opportunities for women to get higher education. Women now play an important role in education; knowledge makes them smart and able to multitask. Not only carrying out domestic roles as housewives and childcare providers, women also contribute to the progress of society and the education system in Indonesia.<sup>9</sup> The reform era changed society's view of women; under President Gus Dur, Presidential Instruction No. 9/2000 on Gender Mainstreaming (PUG) in National Development was issued to give women the opportunity to access the public realm, including education and employment.<sup>10</sup> These regulations have also

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<sup>9</sup>Syifa Evania Farin, “Peran Perempuan dalam Pendidikan di Indonesia Pada Zaman Modern,” no.2(2021): 2 <https://osf.io/jvesy/download/>

<sup>10</sup>Intruksi Presiden Republik Indonesia Tahun 2000 Nomor 9, [https://www.djkn.kemenkeu.go.id/pug/assets/files/informasi/Inpres\\_No.9\\_Thn\\_2000\\_-\\_PUG\\_dalam\\_Pembangunan\\_Nasional.pdf](https://www.djkn.kemenkeu.go.id/pug/assets/files/informasi/Inpres_No.9_Thn_2000_-_PUG_dalam_Pembangunan_Nasional.pdf)

brought about change, as shown by the number of women taking strategic positions as decision-makers. In addition, Law No. 23 of 2004 on the Elimination of Domestic Violence and Law No. 12 of 2022 on the Crime of Sexual Violence have been created to uphold and protect women.<sup>11</sup> Married women began to want to do other things rather than staying at home, which led to the emergence of the trend of career women or women who work outside the home to earn money. The Quran's view on career women is actually legitimate.<sup>12</sup> According to Ken Suratiyah, the two main factors for women's involvement in the job market are to increase family income and as a reflection of middle to upper socioeconomic conditions; working is also a means of self-actualization, making friends, and socializing.<sup>13</sup>

The dual role of wives means that women carry out responsibilities inside and outside the home. The positive impacts are: 1). increasing family income, reducing the burden on the husband, 2). strengthening family relationships with the support of the husband, 3). improving mental well-being through preferred activities, 4). increasing productivity with time management and prioritization. Negative impacts: selfishness due to having one's own income and less quality time with family.<sup>14</sup> Reduced time with

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<sup>11</sup>Rossa Ilma Silfiah, dan Humiati, "The Relevance of Gender Mainstreaming in Indonesia to Women's Rights in Islamic Law," *Lajil*, no.1(2023): 19 <https://doi.org/10.25041/jurnal.fh.unila.ac.id/index.php/lajil/article/view/2757/1979>

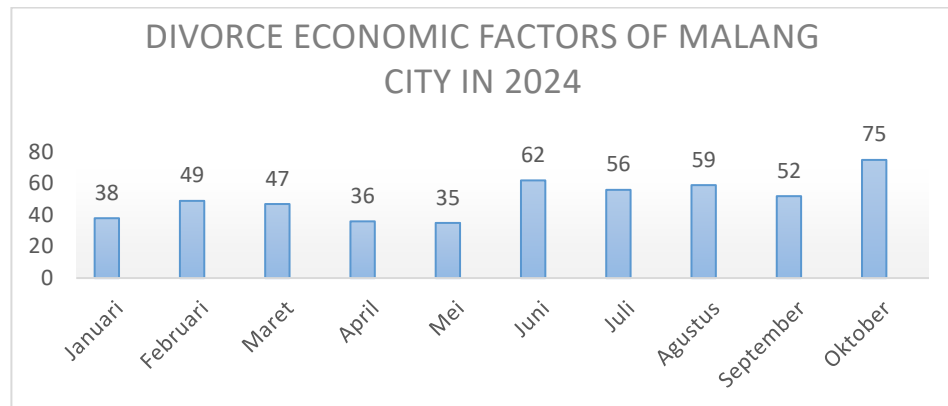
<sup>12</sup>Masripah, Yufi Mohammad Nasrullah, dan Nurul Fatonah, "Kebolehan Wanita Berkarir dalam Pandangan Al-Qur'an," *al quds*, no.2(2022): 850 <https://journal.iaincurup.ac.id/index.php/alquds/article/download/4238/pdf/20140>

<sup>13</sup>Ellin Herlina, *Analisis Peran Wanita Menikah Berkarir dan Dampaknya pada Kesejahteraan Keluarga Survey pada Para Wanita Karir yang Berkeluarga di Cirebon* (Cirebon: CV Esli Pro, 2020), 6.

<sup>14</sup>Ro'yal Aeni, dkk, "Implikasi Peran Ganda Istri Terhadap Keharmonisan Keluarga," *Qadauna*, no.2(2024):434 <https://journal.uin-alauddin.ac.id/index.php/qadauna/article/view/43737/19841#:~:text=ganda%20istri%20dapat%20meningkatkan%20rasa,Suami%20jadi%20mengerti%20kondisi%20istri%20%E2%80%9D>.

the family will result in the impact of children not being taken care of, but the phenomenon of increasing women working is not only for existence but for survival.

Sometimes women's work affects family harmony; when women have a career, they have less time for the household, which often leads to overwhelm, especially if the husband and family are not supportive of sharing responsibilities.<sup>15</sup> As evidenced from January to October 2024, there were 1445 divorce cases with 509 divorce cases caused by economic factors in PA Malang City.<sup>16</sup>



**Chart 1.1:** Divorce Data Due to Economic Factors at the Malang City Religious Court

Therefore, the economy is important for a family, it is one of the sources of peace and happiness (*sakinah, mawadah, warahmah*). The KUA Warungasep Islamic

<sup>15</sup>Asmanol Norma dkk, "Wanita Karir dan Dampaknya Terhadap Rumah Tangga," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory*, no.3(2024): 1696  
<https://shariajournal.com/index.php/IJJEL/article/download/706/351/1258>

<sup>16</sup>Pengadilan Agama Kota Malang Kelas IA, "Faktor Penyebab Perceraian," PA Kota Malang, diakses 7 Desember 2024, <https://pa-malangkota.go.id/faktor-penyebab-perceraian/>

Religious Instructor stated that a *sakinah* family is the natural expectation of every spouses; although the economy is not the only trigger for family breakdown, this issue often affects wholeness. Earning extra money is not an obligation, but it can help with family life.<sup>17</sup>

A *sakinah* family is a legitimate family that is full of love, making members feel safe, secure, peaceful, and happy while together achieving world-afterlife prosperity; these values become the basis for building a harmonious and prosperous family order.<sup>18</sup>

According to the

Ministry of Religious Affairs, there are 10 characteristics of a *sakinah* family:

1). standing on a solid foundation of faith, 2). fulfilling the mission of worship in life, 3). obeying religious teachings, 4). loving and caring for each other, 5). protecting and strengthening each other in goodness, 6). giving the best to each other, 7). deliberation to solve problems, 8). dividing roles fairly, 9). compactly educating children, 10). contributing to the good of society, nation and state.<sup>19</sup> Points 8 and 9 prove that in a family, flexibility is needed to realize a *sakinah* family.

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<sup>17</sup>Kementerian Agama, “Penyuluh Agama Islam Sampaikan Materi Tentang Kiat Keluarga Sakinah Dari Sudut Pandang Ekonomi,” *Kementerian Agama RI*, 11 Juni 2021, diakses 21 Februari 2025, <https://jateng.kemenag.go.id/berita/penyuluh-agama-islam-sampaikan-materi-tentang-kiat-keluarga-sakinah-dari-sudut-pandang-ekonomi/>

<sup>18</sup>Asman, “Keluarga Sakinah Dalam Kajian Hukum Islam,” *Al-Qadha*, no.2(2020): 103 <https://journal.iainlangsa.ac.id/index.php/qadha/article/download/1952/1337>

<sup>19</sup>Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah* (Jakarta: Subdit Bina Keluarga Sakinah, Direktorat Bina KUA & Keluarga Sakinah, dan Ditjen Bimas Islam Kemenag RI, 2017),13.

Although Law No. 1/1974 and KHI refer to wives as household managers, there is no explicit legal prohibition for wives to work outside the home, as long as it does not conflict with religious values and community norms. Traditionally, wives take care of the domestic, but women are still free to be involved in the world of work, especially with socio-economic changes. In Islam, even though wives play a role in supporting their husbands and households, there is no explicit prohibition on working, as exemplified by Khadijah, the wife of the Prophet Muhammad, who was a successful businesswoman. This is emphasized in the hadith of Bukhori which states:

“ From Aisyah RA she said that the Messenger of Allah said, "If a woman leaves her husband's house to earn a living to help her husband without causing damage, then she will get a reward for what she has worked for.” (HR. Bukhori).<sup>20</sup>

Islam does not limit women from working, as long as they maintain morals, ethics, honor, cover the aurat, and avoid things that are contrary to religious teachings. This shows that Islam supports women's participation in the world of work as long as it is balanced with family duties. This research discusses the gender role flexibility of working spouses (a study on lecturers at UIN Maulana Malik Ibrahim Malang) to realize a *sakinah* family, including seeing the positive impact of working wives in strengthening the family economy.

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<sup>20</sup>Hendro Risbiyantoro, Fitri Mutiah Salsa Bela, dan Delpa Firdaus, “Peran Istri Sebagai Pencari Nafkah Utama dalam Perspektif *Maqashid Al-Syari'ah*,” *Sahaja: Journal Shariah And Humanities*, no.2(2023): 207 <https://ejournal.darunnajah.ac.id/index.php/sahaja/article/download/133/101/>



## **B. Statement of The Problem**

1. What Are The Reasons Spouses Choose to Work Together?
2. What Are The Perceptions of Spouses About Working Wives?
3. How do Working Spouses Manage Family Roles to Realize a *Sakinah* Family?

## **C. Objective of Research**

1. To Analyze the Reasons Why Spouses Choose to Work Together
2. To Analyze the Perceptions of Spouses About Working Wives.
3. To Analyze the Way of Working Spouses in Managing Family Roles to Realize a *Sakinah* Family

## **D. Benefits of The Research**

The results of this study are expected to provide benefits to readers and writers both theoretically and practically, as follows:

### **1. Theoretical Benefits**

The benefits of this in terms of science, this research is expected to be an additional discussion, additional learning sources or completeness of literature in the field of *munakahat fiqh*, especially regarding the gender role flexibility of working wives to realize a *sakinah* family.

### **2. Practical Benefits**

- a. For the writer, it can provide benefits in the form of increasing knowledge, insight, and knowledge in examining gender role flexibility of spouses to

realize a *sakinah* family for lecturers at State Islamic University Maulana Malik Ibrahim Malang).

- b. For future writers, other writers can use this paper as baseline data and references for further research that discusses the theme of the concept of a *sakinah* family, and the same research object regarding the gender role flexibility of working spouses to realize a *sakinah* family.

## E. Operational Definition

### 1. Role Flexibility

Role Flexibility is the family's leadership, rules, role relationships between members, the family's ability to adjust to various conditions and adapt to its circumstances.<sup>21</sup>

### 2. Gender Role

Gender roles are social and cultural perceptions of how people should behave based on their gender.<sup>22</sup> The quality of family relationships and division of labor can influence gender role perspectives. Gender roles include differences in roles, functions and responsibilities that men and women have as

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<sup>21</sup>Pramudiani, Dessy.et ec. "Penguatan Fungsi Keluarga Untuk Menerapkan Pola Pengasuhan Positif Di Desa Danau Kedap", Medical Dedication (Medic) : *Jurnal Pengabdian Kepada Masyarakat FKIK UNJA*, no.1(2023): 27–33 <https://doi.org/10.22437/medicaldedication.v6i1.25136>

<sup>22</sup>United Way NCA, "Gender Roles and Norms:What Are They & How Do They Affect Children,"19 Mei 2023, diakses 9 Desember 2024, <https://translate.google.com/translate?u=https://unitedwaynca.org/blog/gender-norms/&hl=id&sl=en&tl=id&client=sge&prev=search#:~:text=Peran%20gender%20adalah%20ekspektasi%20sosial,mereka%2C%20sehingga%20melanggengkan%20ketidaksetaraan%20gender%20>.

a result of agreements or the formation of society. A family with gender equality and justice can be achieved through harmonious cooperation of gender roles.<sup>23</sup>

### 3. *Sakinah* Family

A *sakinah* family is a family that is founded on a legal marriage and is able to fulfill spiritual and material needs in a proper and balanced manner. They also have the ability to practice, live, and deepen the values of faith, devotion, and noble character.<sup>24</sup>

## F. Writing Systematics

To focus and the preparation of the thesis can be more focused and systematic, the writer will describe in general the five parts or chapters contained in the research with the guidelines for writing scientific papers of the shari'ah faculty at UIN Maulana Malik Ibrahim Malang, including:

Chapter I: Introduction. The introduction contains the starting point of the research. Then there is the formulation of the problem, research objectives, research benefits, research methods, previous research, and writing systematics which contains an overview of the thesis discussed.

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<sup>23</sup>Qanita Imamia, dan Syaifatul Jannah, "Peran Gender dalam Pembagian Tugas Rumah Tangga Perspektif Konseling Feminis di Desa Polagan Kecamatan Sampang Kabupaten Sampang," *Kabilah*, no.1 (2024): 383 <https://ejournal.iainata.ac.id/index.php/kabilah/article/view/365>

<sup>24</sup>Lauhul Mahfudz, dan Erina Rizki Amaliyah, "Konsepsi Keluarga Sakinah Menurut Hukum Islam," *El-Qist*, no.2(2020): 48 <https://ejournal.uluwiyah.ac.id/index.php/qisth/article/download/48/42/145>

Chapter II: Literature Review. Contains previous research and the theoretical framework or theoretical basis discussed. Previous research helps researchers understand research methodology and results. The use of previous research as a benchmark for writing and analyzing new research. Meanwhile, the purpose of the theoretical basis is to provide context, provide an explanation of the phenomenon under study, and show the relationship between this research and other existing research.

Chapter III: Research Methods. In order to achieve the research objectives, the research method is a scientific process used to collect data. This activity is a thorough investigation of the phenomenon. In this chapter the writer includes the type of research, research approach, research location, types and sources of data, data collection methods, and data processing methods.

Chapter IV: Research Results and Analysis presented in the form of data that has been obtained from primary and secondary legal materials then continued with the analysis process so that the answer to the problem raised by the writer is obtained. In this chapter the writer will explain the gender role flexibility of spouses to realize a *sakinah* family (study on lecturers at UIN Maulana Malik Ibrahim Malang).

Chapter V Closing. The last part of the thesis is called the closing. This section contains conclusions and a brief, concise, and clear explanation of the answers to the problems formulated in the form of formulation points. This chapter contains

suggestions and the last part contains a bibliography, appendices, and the writer's biography.

## **CHAPTER II**

### **LITERATURE REVIEW**

#### **A. Previous Research**

Previous research is a section that explains and provides data exposure to find differences and similarities with research that has been done by others before, and will also be used as a consideration as well as a basis for research conducted by the writer. The previous research included by the writer is as follows:

First, research by Dwi Wahyudi (2020) entitled “Relasi Suami Istri sebagai Penanggung Jawab Nafkah Keluarga” from IAIN Metro menerangkan bagaimana relasi suami istri penanggung jawab nafkah keluarga. This research explains the husband's responsibility to provide for his family under any circumstances, but as society's views change, many women now have careers in government offices, the private sector, even the military and police. This research uses library research with a descriptive qualitative approach.<sup>25</sup> The similarities with this study lie in the object (husband and wife), the theme of earning a living in the family, and qualitative descriptive nature. The difference lies in the focus: this research focuses on the gender role flexibility of working husbands and wives, while previous research only focuses on the relationship of the person responsible for earning a living. Another difference is in the research type: this study uses an empirical juridical method with

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<sup>25</sup>Dwi Wahyudi, “Relasi Suami Istri Sebagai Penanggung Jawab Nafkah Keluarga”(Undergraduate Thesis Institute Agama Islam Negeri Metro, 2020), <https://repository.metrouniv.ac.id/view/divisions/as/2020.type.html>

field observations, while the previous research was based on literature review; the data collection mechanism is also different, this research uses interviews.

Second, research by Saila Riekiya (2021) entitled “Peran Istri Sebagai Pencari Nafkah Perspektif *Qirā'ah Mubādalah* (Studi di Susun Jajar Kebon Kelurahan Gondang Wetan Kabupaten Pasuruan)” from Maulana Malik Ibrahim State Islamic University Malang, which discusses the wife's domestic work when she is the main breadwinner and the wife's role as the main breadwinner from the perspective of *Qirā'ah Mubādalah*. This research uses data collection methods in the form of interviews and documentation, including the type of empirical research (field research) with the object of 6 pairs of husbands and wives where the wife acts as a breadwinner, is descriptive qualitative, and is located in Jajar Kebon Hamlet, Gondang Wetan, Pasuruan, East Java.<sup>26</sup> The similarity with this research lies in the data collection method (interviews and documentation), the type of empirical research, and the descriptive qualitative nature. The main difference is the research focus: this study focuses on the gender role flexibility of husbands and wives who both work; the perspective used on lecturers at UIN Maulana Malik Ibrahim Malang; the object of research in the form of working husbands and wives; and the research location at UIN Maulana Malik Ibrahim Malang.

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<sup>26</sup>Saila Riekiya, “Peran Istri Sebagai Pencari Nafkah Perspektif *Qirā'ah Mubādalah* (Studi di Susun Jajar Kebon Kelurahan Gondang Wetan Kabupaten Pasuruan)”(Undergraduate Thesis Universitas Islam Negeri Maulana Malik Ibrahim Malang,2021), <http://etheses.uin-malang.ac.id/54075/>

Third, research by Nurul Mahmudah, Viviana, and Muhammad Syakir Al Kautsar (2022) entitled “Menakar Dampak Perempuan Bekerja Dalam Meningkatkan Pendapatan Rumah Tangga” from the Sultan Amai Gorontalo State Islamic Institute and the Metro Islamic Institute discuss the negative and positive impacts of women working to increase household income. This research uses a field research method with a descriptive qualitative approach.<sup>27</sup> The similarity with this research lies in the type of empirical research and descriptive qualitative approach. The difference lies in the theme: previous research focused on the impact of working wives, while this study focuses on, the reasons why spouses choose to work together, perception of spouses to working wives and how they manage their roles in the family.

Fourth, research by Mochamad Nasrullah Burhanuddin (2023) entitled “Pemenuhan Nafkah Keluarga Oleh Istri Sebagai Pemulung Perspektif Masalah Mursalah (Studi di Jalan Muharto Kelurahan Kecamatan Kedungkandang Kota Malang)” from Maulana Malik Ibrahim State Islamic University Malang which discusses the wife's efforts as a scavenger to fulfill her family's livelihood and how the masalah mursalah perspective sees the wife as the backbone of the family. This research uses data collection methods of interviews and documentation, with the type of field research and descriptive juridical approach.<sup>28</sup> The similarity with this

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<sup>27</sup>Nurul Mahmudah, Viviana, dan Muhammad Syakir Al Kautsar, “Menakar Dampak Perempuan Bekerja Dalam Meningkatkan Pendapatan Rumah Tangga,” *Setara*, no.2(2022) <https://e-journal.metrouniv.ac.id/jsga/article/view/5502/3147>

<sup>28</sup>Mochamad Nasrullah Burhanuddin, “Pemenuhan Nafkah Keluarga Oleh Istri Sebagai Pemulung



research lies in the field research method and descriptive approach. The difference is in the research location: previous research was conducted on Jalan Muharto, Kedungkandang, Malang City, with the wife working as a scavenger for a living, while this research was conducted at UIN Maulana Malik Ibrahim Malang, with the object of research husband and wife lecturers who work using gender role flexibility to build a *sakinah* family.

Fifth, research by Milatul Hanifiyah (2024) entitled “Peran Suami Istri Dalam Pemenuhan Nafkah Keluarga Menurut Faqihuddin Abdul Kodir (Studi Kasus Desa Saringembat Kecamatan Singgahan Kabupaten Tuban)” from the University of Nahdlatul Ulama Sunan Giri Bojonegoro, using a descriptive qualitative approach. This research describes the role of husband and wife in fulfilling family livelihood according to Faqihuddin Abdul Kodir, with three methods: field research, library research, and digital research.<sup>29</sup> The similarity with this research lies in the discussion of the role of husband and wife in family maintenance, the object of research husband and wife, descriptive qualitative approach, and research methods. The difference is that the previous research used Faqihuddin Abdul Kodir's point of view, the location in Saringembat Village, focusing on the role of maintenance, while this research focuses on the gender role

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Perspektif Masalah Mursalah (Studi di Jalan Muharto Kelurahan Kecamatan Kedungkandang Kota Malang)”(Undergraduate Thesis Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2023), <http://etheses.uin-malang.ac.id/54075/>

<sup>29</sup>Milatul Hanifiyah, “Peran Suami Istri Dalam Pemenuhan Nafkah Keluarga Menurut Faqihuddin Abdul Qadir”(Undergraduate Thesis, Universitas Nahdlatul Ulama Sunan Giri, (Studi Kasus Desa Saringembat Kecamatan Singgahan KabupateTuban, 2024), <https://repository.unugiri.ac.id:8443/5481/10/halaman%20awal.pdf>

flexibility to build a *sakinah* family, with a location at UIN Maulana Malik Ibrahim Malang in a lecturer spouses.

**Table 2.1**

**Previous Research**

<b>No.</b>	<b>Research Title</b>	<b>Similarities</b>	<b>Differences</b>
1.	Dwi Wahyudi Relasi suami istri sebagai Penanggung Jawab Nafkah Keluarga, 2020	<ul style="list-style-type: none"> <li>- The object of research is spouses</li> <li>- Theme on working parties in the family</li> <li>- It is a qualitative descriptive research</li> </ul>	<ul style="list-style-type: none"> <li>- The focus of the discussion in this study focuses on the gender role flexibility of working spouses, previous research only relates to the husband and wife's relationship as the breadwinner.</li> <li>- The type of research in this study is empirical while previous research is library research.</li> <li>- The data collection mechanism of this research is interview, previous research library.</li> </ul>

No.	Research Title	Similarities	Differences
2.	Saila Riekiya Peran Istri Sebagai Pencari Nafkah Perspektif <i>Qirā'ah Mubādalāh</i> (Studi di Susun Jajar Kebon Kelurahan Gondang Wetan Kabupaten Pasuruan),2021.	<ul style="list-style-type: none"> <li>- Data collection methods are interviews and documentation</li> <li>- Empirical research type</li> <li>- It is a qualitative descriptive research</li> </ul>	<ul style="list-style-type: none"> <li>- The problem in this research is that the working spouses in the family, while the previous research was the wife as the main breadwinner.</li> <li>- The perspective in this research is the spouses of a lecturer at UIN Maulana Malik Ibrahim Malang, while the previous research was from the perspective of <i>Qirā'ah Mubādalāh</i>.</li> <li>- The object of research in this study is a working spouses, while previous research was only wives</li> <li>- The location of this research is UIN Maulana Malik Ibrahim Malang, the previous research was in Jajar Pasuruan.</li> </ul>
3.	Nurul Mahmudah, Viviana, dan Muhammad Syakir Al Kautsar, Menakar Dampak Perempuan Bekerja Dalam Meningkatkan Pendapatan Rumah Tangga.	<ul style="list-style-type: none"> <li>- Type of empirical research (field research)</li> <li>- Descriptive qualitative approach</li> </ul>	Previous research focused more on the impact of working wives while this study, the reasons why spouses choose to work together, perception of spouses to working wives and how they manage their roles in the family.
4.	Mochamad Nasrullah Burhanuddin, Pemenuhan Nafkah Keluarga Oleh Istri Sebagai Pemulung Perspektif Masalah Mursalah (Studi di Jalan Muharto Kelurahan	<ul style="list-style-type: none"> <li>- Using empirical research type</li> <li>- Data collection methods interview and documentation</li> </ul>	- The location of this research is at UIN Maulana Malik Ibrahim Malang, previous research at Jalan Muharto Kedungkandang, Malang.

No.	Research Title	Similarities	Differences
	Kecamatan Kedungkandang Kota Malang), 2023.	<ul style="list-style-type: none"> <li>- Has a theme working in the family.</li> </ul>	<ul style="list-style-type: none"> <li>- The focus of this research discussion is on the gender role flexibility of spouses, while previous research on the fulfillment of a wife's livelihood.</li> <li>- The object of this research is spouses, previous research is wife.</li> <li>- The perspective of this research is a lecturer at UIN Maulana Malik Ibrahim Malang, previous research <i>Maslahah Mursalah</i>.</li> </ul>
5.	Milatul Hanifiyah, Peran Suami Istri Dalam Pemenuhan Nafkah Keluarga Menurut Faqihuddin Abdul Kodir (Studi Kasus Desa Saringembat Kecamatan Singgahan Kabupaten Tuban),2024.	<ul style="list-style-type: none"> <li>- Empirical research type</li> <li>- Descriptive qualitative approach</li> <li>- Has a theme working in the family.</li> <li>- Object of research are spouses.</li> </ul>	<ul style="list-style-type: none"> <li>- The perspective of this research is a lecturer at UIN Maulana Malik Ibrahim Malang, previous research Faqihuddin Abdul Qadir</li> <li>- The focus of this research discussion is on the gender role flexibility of spouses working to realize a <i>sakinah</i> family, previous research is only limited to the role of husband and wife in fulfilling family livelihood.</li> <li>- The location of this research at UIN Maulana Malik Ibrahim Malang, previous research in the village of Saringembat, Singgahan Subdistrict, Tuban country.</li> </ul>

From the table above, it can be concluded that this research has similarities with previous research, namely both discuss the theme of working to meet family needs, mostly using qualitative methods, and the object is husband and wife. The differences lie in perspective, location, focus of discussion, and some previous studies only discussed one of the working parties. As for the research gap, this study has a novelty subject matter that has not been discussed in previous studies, namely gender role flexibility of spouses to realize a *sakinah* family (study on lecturers at UIN Maulana Malik Ibrahim Malang) this study involves a sample of husband and wife lecturers working, it can be concluded that both of them are working. Until now, most of the studies that raise this issue have not conducted research on UIN Maulana Malik Ibrahim Malang lecturers whose husbands and wives work and this is the first research.

## **B. Theoretical Framework**

### **1. Role Flexibility**

The family's ability to adjust to different situations is called flexibility role. To make family roles more flexible, there are several ways that can be done including: 1). being able to agree on the division of roles, making a schedule of activities at home, 2). understanding the conditions of your partner and other

family members, 3). asking for help when problems cannot be solved independently, and 4). Spending fun time together.<sup>30</sup>

The relationship between husband and wife is not only defined by strict norms and rules, but also requires flexibility in exercising their respective rights and obligations. In the context of evolving social and economic changes, this flexibility becomes even more important. The marital structure consists of the rights and obligations of husband and wife, which influence the way they interact on a day-to-day basis.<sup>31</sup>

One sign of gender inequality is the double burden, where women work but still carry household responsibilities. This inequality should be ended through role flexibility between men and women. If the husband is the main breadwinner, it is natural for the wife to handle the home; but if both work, then it is fair that household duties are shared.<sup>32</sup>

According to classical fiqh, the rights and obligations of husband and wife include good relations (*mu'asyarah bil ma'ruf*), management of property, and sexual services. Today, women can work equally or even more than men, while

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<sup>30</sup>Unmaha, "Pengembangan Karir dan Peran Keluarga,Mendukung Keseimbangan Hidup," *Blog Unmaha*, 25 November 2023, diakses 35 November 2024, <https://blog.unmaha.ac.id/pengembangan-karir-dan-peran-keluarga-mendukung-keseimbangan-hidup/#:~:text=6.%20Fleksibilitas%20dan%20Adaptabilitas%20Bersama,dan%20tantangan%20dengan%20lebih%20efektif.>

<sup>31</sup>Afif Sabil, dan Ach Zukin, "Fleksibilitas Hak dan Kewajiban Suami Istri Perspektif *Mubādalāh*," *Al-Hukmi: Jurnal Hukum Ekonomi Syari'ah dan Keluarga Islam*, no.1(2024): 3 <https://journal.ibrahimy.ac.id/index.php/alhukmi/article/download/5287/2280/>

<sup>32</sup>Mubadalah, "Kodrat Perempuan dan Fleksibilitas Peran," *Mubadalah.id*, 14 September 2022, diakses 5 Februari 2025, <https://mubadalah.id/kodrat-perempuan-dan-fleksibilitas-peran/>

both also have the same sexual needs. The old adage “maintenance by men, sex by women” is relaxed by the principle of *mu'asyarah bil ma'ruf*, which emphasizes mutual kindness. According to *Mubādalāh* Faqihuddin Abdul Kodir, in the five pillars of marriage, maintenance and sex are mutual rights and obligations.<sup>33</sup>

With the pillars of *zawaj* and *mu'asyarah bil ma'ruf*, the husband also has an obligation to be willing to help with household chores. According to *Mubādalāh's* perspective, the verses about seeking sustenance and making a living apply to both men and women, meaning that both are encouraged in Islam to work to meet the needs of the family. In addition, the traditions that praise husbands who earn a living also apply to wives who do the same, because the basic principle is that whoever does, works, and gives will be rewarded.<sup>34</sup>

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

“Who believe in the Unseen and keep up prayer and spend out of what

We have given them.”<sup>35</sup> (QS. Al-Baqarah [2]: 3).

لِيُنْفِقْ ذُو سَعَةٍ مِّنْ سَعَتِهِ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا

مَا آتَاهُ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

<sup>33</sup>Faqihuddin Abdul Kodir, *Qirā'ah Mubādalāh* (Yogyakarta: IRCiSoD, 2019), 369-371.

<sup>34</sup>Kodir, *Qirā'ah Mubādalāh*, 373.

<sup>35</sup>Ali, The Holy Qur'an, 9.

“Let the man of wealth provide according to his means. As for the one with limited resources, let him provide according to whatever Allah has given him. Allah does not require of any soul beyond what He has given it. After hardship, Allah will bring about ease.” (QS.ath-Thalaaq [65]: 7).<sup>36</sup>

While the Qur'anic verses apply to both men and women, Al-Baqarah: 233 specifically asks a father to provide for his children and take care of nursing mothers. However, according to the principle of *Mubādalāh* this verse can also apply to women, for example when the husband works but his income is insufficient, or when the wife has income or property. In carrying out household duties and mandates, married spouses can play a role together, be flexible, understand each other, complement each other, and strengthen each other.

وَالْوَالِدَتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِيمَ الرِّضَاعَةُ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ  
وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا

“ And mothers shall suckle their children for two whole years, for him who desires to complete the time of suckling, and their maintenance and their clothing must be borne by the father according to usage. No soul shall be burdened beyond its capacity...’ (QS. Al-Baqarah [2]: 233).<sup>37</sup>

## 2. Gender Roles

### a. Definition

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<sup>36</sup>Ali, The Holy Qur'an, 106.

<sup>37</sup>Kodir, *Qirā'ah Mubādalāh*, 374.



Gender is defined as a socio-cultural construct that describes the roles, functions, responsibilities, attitudes and behaviors expected of women and men in society. For example, when a person is female, society often considers them best suited to take care of household duties, while men are considered best suited to work outside the home as the main breadwinner, while women are only supplementary breadwinners. Women are seen as homemakers, while men are the head of the family. Masculine images are attached to men as rational, assertive, aggressive, strong, while women are considered feminine, emotional, indecisive, passive, weak. These differences in roles, functions, responsibilities, attitudes, and behaviors often lead to gender injustice, namely unequal access, participation, control, and benefits from development. Therefore, the understanding of gender needs to be questioned and criticized.<sup>38</sup>

b. Gender Division

Two role theories can be used to look at the roles of men and women:

- 1). Nature Theory: Weakness as the Nature of Women; this theory says that the roles of men and women are only gradually outlined by nature.<sup>39</sup>

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<sup>38</sup>Ismi Dwi Astuti Nurhaeni, *Modul dan Bahan Ajar Konsep Gender Dalam Penegakan Hukum Lingkungan Hidup dan Kehutanan* (Jakarta: Direktorat Jenderal Penegakan Hukum Lingkungan Hidup dan Kehutanan Kementerian Lingkungan Hidup dan Kehutanan, 2022), 1-3.

<sup>39</sup>Umi Sumbulah, *Spektrum Gender Kilasan Inklusi Gender di Perguruan Tinggi* (Malang: UIN-Malang Press, 2008), 27-28.

## 2). Nature Theory: Men and Women in Social Construction.

Indeed, patriarchal societies rely on three metaphysical concepts: nature, dichotomy and identity to define men. Women's identities indicate that they are different beings from men. For example, men have a national, masculine, and public identity, while women have an emotional, feminine, and domestic identity.<sup>40</sup>

Husbands have the obligation to provide for their wives in three main forms: clothing, food, and shelter (board). The evidence for this obligation includes the words of Allah SWT in Al-Baqarah: 233, “And it is the duty of the father to feed and clothe the mothers in a good way,” as well as in Ath-Thalaaq: 7, “Let him who is able provide according to his means, and he who is constrained in his means provide from the wealth that Allah has given him,” and Ath-Thalaaq: 6, “Settle them (the wives) where you can according to your means.” This command to provide housing is part of maintenance. Traditionally, this was based on the assumption that wives do not work outside the home because they are physically challenged, so their needs must be fully met by their husbands.<sup>41</sup>

Nasr Hamid Abu Zayd states that orientation to the text is the hallmark of Islamic civilization. However, it is human interaction with the text, in the form of interpretations, that drives and creates civilization. One of the most dynamic types of interpretation of reality is the discipline of fiqh. Fiqh can provide different rulings for a particular issue

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<sup>40</sup>Sumbulah, *Spektrum Gender Kilasan Inklusi*, 31.

<sup>41</sup>Wahbah Az-Zuhaili, *Fiqh Islam WaAdillatuhu* (Jakarta: Gema Insani, 2011), 97.

because it is based on emerging realities, particularly the reality of women's rights and gender justice.<sup>42</sup>

In terms of a woman's responsibilities, Sheikh Nawawi Banten said, “And the wife should understand and see herself as a slave owned by her husband, or like a prisoner of war who must always submit to her husband. So, she should not spend or spend money from her husband's wealth, except with his permission. In fact, many scholars say that the wife is also not allowed to spend her own money without the husband's permission, just like a person who is allowed to spend his own money without the husband's permission.”<sup>43</sup>

This view of fiqh can no longer meet the demands of women's participation that are so important in a democracy like Indonesia today. Fiqh must ensure that the principles of Islamic teachings can be applied in the new world. No woman should be subjected to tyranny or violence. They should be justified by classical fiqh views that are no longer relevant.<sup>44</sup>

Achieving gender equality and justice requires egalitarian, democratic and open family relations, characterized by respect from the young to the old and affection from the old to the young. This creates a harmonious community where men and women both perceptions basic rights, respect, and maintain their dignity as servants of God. Without equal rights of spouses, a *sakinah* family is difficult to realize. Family formation is

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<sup>42</sup>Kodir, *Qirā'ah Mubādalāh*, 135.

<sup>43</sup>Kodir, *Qirā'ah Mubādalāh*, 140.

<sup>44</sup>Kodir, *Qirā'ah Mubādalāh*, 142.

influenced by the construction of gender in society. Gender analysis emphasizes that the purpose of marriage is achieved if the family is built on the basis of gender equality and justice, which is a dynamic condition in which spouses and family members have rights, obligations, roles, and opportunities that are mutually respectful, appreciative, and helpful in household life.<sup>45</sup>

The division of roles between men and women is influenced by cultural differences, such as the Arapesh tribe in Papua New Guinea who consider pregnancy and childbirth as a joint responsibility of husband and wife. This shows that duties do not always depend on gender, but are unique to each culture. As societies evolve, gender roles are also influenced by prevailing ideologies, social, political and economic factors.<sup>46</sup>

Gender mainstreaming is an effort to achieve gender justice and equality in various aspects of people's lives has been carried out by the Indonesian government, which does so by establishing policies that regulate gender equality. Here is a list of government policies that regulate gender equality:<sup>47</sup>

- 1). Article 31 paragraph 1 of Marriage Law Number 11 of 1974 states that the rights and position of the wife are equal to the rights and position of the husband in household life and behavior in society,<sup>48</sup>

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<sup>45</sup>Mufidah, *Psikologi Keluarga Islam Berwawasan Gender* (Malang: UIN-Maliki Press, 2013), 48.

<sup>46</sup>Sumbulah, *Spektrum Gender Kilasan Inklusi*, 35.

<sup>47</sup>Fadhila Yonata, *Manifesting Gender Dalam Buku Ajar* (Yogyakarta:Sulur Pustaka,2020), 11.

<sup>48</sup>Lembar Negara Republik Indonesia Tahun 1974 Nomor 1,  
<https://peraturan.bpk.go.id/Download/36382/UU%20Nomor%201%20Tahun%201974.pdf>

- 2). Law No. 7 of 1984 is the law that ratified the Convention on the Elimination of All Forms of Discrimination against Women (Convention Of The Elimination Of All Forms Of Discrimination Against Women),<sup>49</sup>
- 3). Law Number 39 of 1999 on Human Rights,<sup>50</sup>
- 4). Law No. 23/2004 on the Elimination of Domestic Violence,<sup>51</sup> and
- 5). Presidential Instruction No. 9/2000 on Gender Mainstreaming in National Development.<sup>52</sup>

### 3. *Sakinah* Family

#### a. Definition

A *sakinah* family is a family that begins with a sense of love (*mawaddah*) shared by both husband and wife and then develops into affection (*rahmah*) shared by each family as family members increase.<sup>53</sup>

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ  
وَعَلَى الْمُؤْمِنِينَ وَالزَّمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

<sup>49</sup>Lembar Negara Republik Indonesia Tahun 1984 Nomor 7, [https://peraturan.bpk.go.id/Download/175140/UU\\_1984\\_7.pdf](https://peraturan.bpk.go.id/Download/175140/UU_1984_7.pdf)

<sup>50</sup>Lembar Negara Republik Indonesia Tahun 1999 Nomor 39, <https://peraturan.bpk.go.id/Details/45361/uu-no-39-tahun-1999>

<sup>51</sup>Lembar Negara Republik Indonesia Tahun 2004 Nomor 23, <https://peraturan.bpk.go.id/Download/30306/UU%20Nomor%2023%20Tahun%202004.pdf>

<sup>52</sup>Instruksi Presiden Republik Indonesia Tahun 2000 Nomor 9, <https://peraturan.bpk.go.id/Details/285278/inpres-no-9-tahun-2000>

<sup>53</sup>Ririn Andriani, dan Hasan Zaini, “Keluarga *Sakinah Mawaddah Wa Rahmah* Menurut Al-Qur’an Perspektif Wahbah Az-Zuhaili,” *Lathaif*, no.1(2022): 4 <https://ejournal.uinmybatusangkar.ac.id/ojs/index.php/lathaif/article/download/5768/2492>

“When those who disbelieved harboured disdain in their hearts, the disdain of Ignorance, but Allah sent down His tranquillity on His messenger and on the believers and made them keep the word of observance of duty, and they were entitled to it and worthy of it, and Allah is ever knower of all things.”<sup>54</sup> (QS. Al Fath [48]: 26)

*Sakinah* is the attainment of the soul, according to Al-Maraghi, because there is calmness and tranquility in it. According to Ibn Kathir's commentary, *sakinah* is a type of psychology that Allah SWT puts into the human heart in the form of calmness and tranquility rather than anxiety.<sup>55</sup>

*Sakinah*, which means peace, is a calm and steadfast condition of the soul in the face of life's challenges and trials. This concept is based on several Qur'anic verses (QS. Al-Baqarah/2:248; QS. At-Taubah/9:26 and 40; QS. Al-Fath/48: 4, 18, and 26), which emphasize the importance of peace in the hearts of prophets and believers. In the context of the family, *sakinah* means a state of harmony and tranquility, even when faced with various difficulties.<sup>56</sup>

#### b. Levels of *Sakinah* Family

The Ministry of Religious Affairs of the Republic of Indonesia, which is responsible for fostering marriage and family, has also developed standards and criteria for *sakinah* families. These criteria are set out in the

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<sup>54</sup>Ali, The Holy Qur'an, 1001.

<sup>55</sup>Akhmad Ikhsanudin, Adri Latif, dan Ahmad Rezy Meidina, “Makna ‘Sakinah’ Dalam Al-Qur’an Serta Relevansinya Terhadap Kehidupan Berkeluarga Di Era Moderen,” *Al-Bayan: Jurnal Ilmu Al-Qur’an dan Hadist*, no.2(2024):260

<https://doi.org/10.35132/ejournal.stiqwalisongo.ac.id/index.php/albayan/article/view/777>

<sup>56</sup>Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah*, 11.

Decree of the Minister of Religious Affairs of the Republic of Indonesia No. 3/1999 on the Guidance of the *Sakinah* Family Movement, which establishes five levels of *sakinah* families with the following criteria:

- 1). A Pre-*Sakinah* Family is a family formed outside of a legal marriage and unable to fulfill the basic needs of family members, both spiritual and material.
- 2). *Sakinah* Family I is a legal family that is able to fulfill basic spiritual and material needs, but not yet able to fulfill social and psychological needs such as education, religious guidance, and social interaction.<sup>57</sup>
- 3). *Sakinah* II families are legal families that have fulfilled their needs, are aware of the importance of religious teachings and are active in social religious interaction, but have not been able to internalize and develop the values of faith, piety, noble character, and good deeds such as *infaq*, *zakat* and *amal jariyah*.
- 4). The *Sakinah* III family is a family that has achieved perfection in fulfilling the spiritual, social, psychological, and developmental needs of the family, but has not been able to act as a role model for the surrounding community.
- 5). The *Sakinah* III Plus family is a family that is perfect in fulfilling the spiritual, social, psychological, and developmental needs of the

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<sup>57</sup>Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah*, 17.

family, as well as being a role model for the community with complete faith, piety, and noble character.<sup>58</sup>

### c. Characteristics of a *Sakinah* Family

A *sakinah* family is usually described as a quiet family with a good and responsible husband, a faithful and loving wife, and dutiful children. According to M. Quraish Shihab, the concept of a *sakinah* family is a calm and loving family that can produce *mawaddah* and *rahmah*.<sup>59</sup> According to positive law, a *sakinah* family is regulated by the Directorate General of Islamic Guidance, the Compilation of Islamic Law, and the Marriage Law No. 1 of 1974, which is a legal family that aims to fulfill the needs of the body and mind in a balanced manner and to improve faith and noble character.<sup>60</sup>

“Abu Hurairah r.a. reported that the Prophet Muhammad (peace be upon him) said: “A woman is married for four things: her wealth, her offspring, her beauty, and her religion. So choose the one whose religion will keep you safe.” (HR al-Bukhari).

The Hadith explains that we have the freedom to choose a life partner for any reason, but not based on religion. Therefore, a *sakinah* family is

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<sup>58</sup>Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah*, 19.

<sup>59</sup>Anist Suryani, dan Kadi, “Konsep Sakinah Mawaddah Warahmah Menurut M. Quraish dan Relevasinya Terhadap Pendidikan Anak Dalam Keluarga,” *Ma'alim*, no.1(2020): 60  
<https://jurnal.iainponorogo.ac.id/index.php/maalim/article/view/2189>

<sup>60</sup>Nandang Fathurrahman, “Relevansi Pembentukan Keluarga Sakinah Perspektif Hukum Positif dan Al Ghazali,” *Khazanah Multidisiplin*, no.1(2023): 3  
<https://jurnal.iainponorogo.ac.id/index.php/syakhsiyyah/article/download/5969/2742/>



categorized if it has the following characteristics in their lives. First, the factor of mental well-being; Second, the factor of physical well-being; Third, the factor of family expenditure and income.<sup>61</sup>

d. Efforts to Build a *Sakinah* Family

The Qur'an is the basis for building a *sakinah* family and solving problems that arise in the family and society. In order to achieve a *sakinah* family, Islam emphasizes several important principles, namely: Building a loving and compassionate relationship. Recognizing the importance of mutual need between husband and wife, as described in the Quran as two garments that complement each other. Following the example of the Prophet's Hadith, namely respecting religion, respecting parents, being modest, being polite in relationships, and always introspecting. Pay attention to the four factors mentioned in the Prophetic Hadith as indicators of family happiness, namely: the loyalty of husband and wife, obedience of children, a healthy social environment, and ease of sustenance.<sup>62</sup>

Factors that can hinder the realization of a *sakinah* family include: 1). wrong or deviant beliefs that can damage religious values in the family, 2). consumption of food that is not halal and unbalanced, 3). excessive and consumptive lifestyles, 4). associations that are not in accordance with norms

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<sup>61</sup>Dwi Atmoko, dan Ahmad Baihaki, *Hukum Perkawinan dan Keluarga* (Malang:CV Literasi Nusantara Abadi, 2022), 117.

<sup>62</sup>Mufidah, *Psikologi Keluarga Islam*, 189.

and are unhealthy, 5). limited knowledge and social awareness, 6). behavior that is not good and immoral, 7). Distance from religious teachings and guidance.<sup>63</sup>

To build a *sakinah* family, it is necessary to consider the following points: 1). Being grateful for the blessings received, such as wealth, knowledge, and children, 2). Being patient when facing difficulties and trials in family life, 3). Trusting in Allah when planning and organizing life, 4). Deliberating in making important decisions concerning family affairs, 5). Helping each other and cooperating in goodness, 6). Fulfilling promises and commitments that have been made, 7). Repent immediately if they make a mistake, 8). Advise each other and give good advice, 9). Forgive each other and do not hesitate to ask for forgiveness, 10). Always have a good prejudice against the partner and family, 11). Strengthen the relationship with the partner's family, 12). Perform worship in congregation to strengthen the inner bond,<sup>64</sup> 13). Loving one's spouses' family as one loves one's own family, 14). Providing opportunities for one's spouse to gain knowledge.

By paying attention to these things, families can become more harmonious, respect each other, and achieve true happiness.<sup>65</sup>

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<sup>63</sup>Mufidah, *Psikologi Keluarga Islam*, 189.

<sup>64</sup>Mufidah, *Psikologi Keluarga Islam*, 195.

<sup>65</sup>Mufidah, *Psikologi Keluarga Islam*, 196.

## CHAPTER III

### RESEARCH METHODOLOGY

#### A. Research Type

Based on the background and problem formulation, this research is included in the category of empirical juridical research. This research emphasizes observations in the field or field research which focuses on collecting empirical data in the field of law, namely by direct interviews with sources.<sup>66</sup> To collect data and information directly, the writer will take from the husband and wife working as lecturers at UIN Maulana Malik Ibrahim Malang.

#### B. Research Approach

This research uses a descriptive qualitative approach. The research method known as the qualitative descriptive approach is based on the philosophy of postpositivism and uses research as an important tool to describe, describe, and explain thoroughly an event or phenomenon.<sup>67</sup> The writer will present the results of data the reasons why husbands and wives working at UIN Maulana Malik Ibrahim Malang choose to work together, the husband and wife's perception about working wives, and how the husband and wife manage family roles in order to realize a *sakinah* family.

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<sup>66</sup>Nursapia Harahap, *Penelitian Kualitatif* (Medan: Wal ashri Publishing, 2020), 56.

<sup>67</sup>Rusandi, dan Muhammad Rusli, "Merancang Penelitian Kualitatif Dasar/Deskriptif dan Studi Kasus," (2020):3 jurnal.staiddimakassar.ac.id

### C. Location of Research

This research was conducted at UIN Mulana Malik Ibrahim Malang. The reasons are; 1). both spouses are working, 2). UIN Maulana Malik Ibrahim Malang lecturers are expected to understand the concept of understanding the samawa family, 3). have knowledge of the concept of a samawa family based on the concept of the Ministry of Religious Affairs or the rights and obligations of husband and wife in fiqh perspective.

### D. Data Type and Sources

This type of research is a type of primary research in which all information, facts, and realities related or relevant to the research are referred to as primary data. It is referred to as “main data” or “primary” because this data is the main factor that determines whether the research process is successful or not.<sup>68</sup> This research includes qualitative research, qualitative research means studying the phenomenon as a whole by studying the phenomenon specifically in different cases,<sup>69</sup> Qualitative data is non-numerical data obtained from observations, interviews, recordings, or written materials consisting of verbal words.<sup>70</sup>

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<sup>68</sup>Sapto Haryoko, Bahartiar, dan Fajar Arwadi, *Analisis Data Penelitian Kualitatif (Konsep, Teknik, & Prosedur Analisis)* (Makassar: Badan Penerbit Universitas Negeri Makassar, 2020), 122.

<sup>69</sup>Syafrida Hafni Sahir, *Metodologi Penelitian* (Jogjakarta: KBM Indonesi, 2022), 41.

<sup>70</sup>Muhaammad Hasan dkk, *Metode Penelitian Kualitatif* (Makassar: Tahta Medika Group, 2021), 8.

Data serves as evidence for solving problems and answering research questions. In this study, the writers used data based on their sources, namely primary and secondary as follows:

#### 1. Primary Data

Primary data, or basic data, is data collected directly from the community.<sup>71</sup> The data source used is the interview. The primary data of this study are lecturers at UIN Maulana Malik Ibrahim Malang, husband and wife working. The following is the data of informant lecturer spouses who participated in this research from UIN Mulana Malik Ibrahim Malang. The informants in this study consisted of 6 spouses who both work as lecturers at UIN Maulana Malik Ibrahim Malang including, spouse 1 Mrs.I and Mr.W, spouse 2 Mrs.R and Mr.H, spouse 3 Mrs.A and Mr.M, spouse 4 Mrs.E and Mr.K, spouse 5 Mrs.N and Mr.G, spouse 6 Mrs.Z and Mr.F.

This study used 6 informant spouses for several reasons. The selection of six lecturer spouses as informants in this study was based on two main considerations. The six spouses were chosen in order to represent lecturer spouses from various faculties at UIN Maulana Malik Ibrahim Malang. By selecting based on the distribution of faculties, it is hoped that the data obtained can reflect the diversity of relationship patterns and role flexibility within the scope of the institution. The spouses who were used

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<sup>71</sup>Nurul Qamar, dan Farah Syah Rezah *Metode Penelitian Hukum Doktrinal dan Non-Doktrinal* (Makassar: CV. Social Politic Genius (SIGn), 2020), 52.

as subjects were those who had been identified, met the research criteria, and expressed willingness to be interviewed in depth. All spouses are husband and wife who both work as active lecturers at UIN Maulana Malik Ibrahim Malang. Therefore, these six spouses are considered relevant and representative to answer the focus of the statement of problem related to the flexibility of the role of husband and wife in realizing a *sakinah* family in an academic environment.

**Table 3.1.** Source of Informant

No.	Spouses' Name	Position
1.	Mrs.I and Mr.W	Lecturer of Shari'ah Banking Study Program, Faculty of Economics, and professor of Arabic Literature Language Study Program, Faculty of Humanities.
2.	Mrs.R and Mr.H	Lecturer of Islamic Family Law Study Program, Faculty of Shari'ah, and Lecturer of English Literature Study Program, Faculty of Humanities.
3.	Mrs.A and Mr.M	Lecturer at the Arabic Language Development Center, and Lecturer in Economic Management at the Faculty of Economics.
4.	Mrs.E and Mr.K	Lecturer in Islamic Family Law at the Faculty of Shari'ah and Lecturer at the Faculty of Psychology.
5.	Mrs.N and Mr.G	Lecturer of Social Science Education Study Program, Faculty of Tarbiyah

		Keguruan, and Lecturer of English Literature Study Program, Faculty of Humanities.
6.	Mrs.Z and Mr.F	Lecturer at the Faculty of Psychology, and Lecturer in Islamic Religious Education at the Faculty of Teacher Education.

## 2. Secondary Data

Data derived from literature or legal materials is considered secondary data.<sup>72</sup> Secondary data is used in research to support primary data. Secondary data in this study are divorce statistics, the handbook Foundation of a *Sakinah* Family published by the Sub-Directorate of *Sakinah* Family Development, Directorate of KUA & *Sakinah* Family Development, Directorate General of Islamic Guidance of the Ministry of Religious Affairs of the Republic of Indonesia in 2017, the book of husband and wife obligations from fiqh Sunnah adillatuhu by wahbah az zuhaili, the book *Qirā'ah Mubādalāh* by Faqihuddin Abdul Qadir, the book Gender Spectrum Flashes of Gender Inclusion in Higher Education by Umi Sumbulah, and the book Psychology of Gender Informed Islamic Families by Mufidah.

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<sup>72</sup>Muhaimin, *Metode Penelitian Hukum* (Mataram: Mataram University Press, 2020), 111.

### 3. Tertiary Data

Tertiary sources are articles that summarize or synthesize information from primary and secondary sources, such as journal articles, and other documents.<sup>73</sup> The tertiary data of this research are websites, KBBI, and encyclopedias.

## E. The Technique of Data Collection

This study used two data collection methods as follows:

### 1. Interview

The data collection method known as interviewing involves asking a predetermined number of questions to individuals about the research topic.<sup>74</sup>

This research used semi-structured interviews.

### 2. Documentation

A method of collecting data by looking at documents to obtain information about the problem under study. In research, documents can be writings, pictures, or masterpieces.<sup>75</sup> The second data collection used in this study is to collect supporting documents, such as the profile of spouses are working together.

## F. Data Processing Method

### 1. Editing

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<sup>73</sup>Derek Jansen (MBA), “Sumber Primer, Sekunder, Tersier,” Gradcoach, Januari 2023, diakses 5 September 2024, <https://gradcoach.com/primary-secondary-tertiary-sources/>

<sup>74</sup>Sahir, *Metodologi Penelitian*, 29.

<sup>75</sup>Haryoko, Bahartiar, dan Fajar Arwadi *Analisis Data Penelitian Kualitatif*, 176.



Data processing method to check and scrutinize the data that has been collected.<sup>76</sup> In this stage, the writer will edit relevant data related to the reasons why husbands and wives working at UIN Maulana Malik Ibrahim Malang choose to work together, the husband and wife's perception about working wives, and how the husband and wife manage family roles in order to realize a *sakinah* family.

## 2. Data Classification

The process of classifying and displaying data according to the topic of the problem, starting with grouping data according to the topic.<sup>77</sup> The data collected will be classified into categories regarding the reasons why husbands and wives working at UIN Maulana Malik Ibrahim Malang choose to work together, the husband and wife's perception about working wives, and how the husband and wife manage family roles in order to realize a *sakinah* family.

## 3. Data Analysis

The interview data were described and displayed according to their respective groupings. Organization of data collected from interviews and documentation.<sup>78</sup> After classifying the data, the writer will edit the analysis to answer the problem formulation raised in this study.

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<sup>76</sup>Muhammad Siddiq Armia, *Penentuan Metode & Pendekatan Penelitian Hukum* (Banda Aceh:Lembaga Kajian Konstitusi Indonesia,2022), 42.

<sup>77</sup>Hasan dkk., *Metode Penelitian Kualitatif*, 56.

<sup>78</sup>Zuchri Abdussamad, *Metode Penelitian Kualitatif* (Makassar:Syakir Media Press,2021), 103.

#### 4. Conclusion

The quantitative research data analysis process ends with conclusions, or verification. This method aims to collect all data and answers to build a research foundation based on the formulation of the problem.<sup>79</sup>

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<sup>79</sup>Sahir, *Metodologi Penelitian*, 47-48.

## **CHAPTER IV**

### **RESEARCH FINDINGS AND DISCUSSION**

This chapter will discuss the research results in accordance with the three predetermined statement of the problem, based on data from six informant spouses at UIN Maulana Malik Ibrahim Malang lecturers.

#### **A. The Reasons Spouses Choose to Work Together**

This section discusses the first problem in two parts, namely the wife's views and the husband's views on the reasons for choosing to work together. This separation is intended to capture each perspective in more depth.

##### **1. The Reasons Wives Choose to Work Together**

A wife's decision to work there are some reason by economics, the desire to practice knowledge, develop themselves, and achieve financial independence. Based on interviews with six lecturers' wives at UIN Maulana Malik Ibrahim Malang, it is known that they have strong and diverse reasons for working. This decision reflects a reciprocal relationship (*Mubādalah*) in the household, where the husband-wife relationship is not hierarchical, but based on mutuality: supporting each other, giving space, and recognizing each other's roles and needs. The majority of informants said that working is part of devotion and self-actualization, not just an economic obligation. As conveyed by Mrs.E. who explained in detail:

*“Untuk mengamalkan ilmunya, mengaplikasikan ilmu yang didapat, aktualisasi diri, memberi manfaat lebih luas untuk dunia pendidikan dan masyarakat. Kalau tidak bekerja hanya di rumah ya bermanfaat juga*

*untuk keluarga dan anak-anak, akan tetapi jika bekerja tidak bermanfaat hanya untuk lingkup kecil, tetapi lebih luas, lebih terstruktur, konsisten kemanfaatannya. Kita kalau berada di sebuah lembaga, dasar dari awal ingin bekerja di area pendidikan atau akademik”<sup>80</sup>*

The statement illustrates that work is not only seen as a personal obligation, but also as a broader and more directed form of social contribution. Working offers a space to share knowledge and make women's roles more meaningful in the sphere of education and society. In the concept of *Mubādalāh*, the need to develop, learn, and contribute belongs not only to men, but also to women. Wives have equal rights and opportunities to develop their potential, and husbands ideally play a supporting role, not a hindrance.

Five other informants stated the same thing. They recognize that working is a form of practicing knowledge, a means of self-development, and a way to gain financial independence. For example, Mrs.I added to carry out the sunnah of the prophet *Khairunnasi anfa'uhum linnas*<sup>81</sup>, Mrs.R mentioned that working is part of self-development and financial needs<sup>82</sup>, while Mrs.A added that working also opens up space for socialization with the community.<sup>83</sup> Mrs.Z said that it is important to work to continue to improve our knowledge,<sup>84</sup> while Mrs.N stated that the decision to work was based on the desire to live independently in accordance with her scientific field.<sup>85</sup>

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<sup>80</sup>Mrs.E, interview, (Malang, March 1<sup>st</sup>, 2025)

<sup>81</sup>Mrs.I, interview, (Malang, March 13<sup>th</sup>, 2025)

<sup>82</sup>Mrs.R, interview (Malang, March 15<sup>th</sup>, 2025)

<sup>83</sup>Mrs.A, interview, (Malang, March 15<sup>th</sup>, 2025)

<sup>84</sup>Mrs.Z, interview, (Malang, March 8<sup>th</sup>, 2025)

<sup>85</sup>Mrs.N, interview, (Malang, March 18<sup>th</sup>, 2025)

The concept of *Mubādalāh* emphasizes that the success of a household is not solely measured by who works or who stays at home, but how husbands and wives respect each other's roles, rights and obligations. This is evident in the informants' statements, where the decision to work is always linked to mutual benefits rather than just the wife's personal interests. Thus, *Mubādalāh's* analysis helps to understand that the reason why wives work in these academic families is not simply permission from the husband in the traditional authority framework, but a more equal and supportive form of inter-relationship, where both parties mediate, understand, and build a shared family vision.

## 2. The Reasons Husband Allows Both to Work

In *Mubādalāh*, the husband-wife relationship is not placed in a position of domination of one party, but in the principle of *Mubādalāh*, namely cooperation, mutual support, and giving each other space to develop. Analysis of the husbands' responses in this study shows that they interpreted permission to work for their wives not as a form of giving in or allowing from a superior position, but as a form of recognition that wives also have the right to empower and contribute.

For example, Mr.W stated that work for wives is a means to practice knowledge and increase the good deeds of the people. Within the framework of *Mubādalāh*, this view shows an awareness that the social and intellectual role of wives is as important as that of husbands, and both have an obligation to bring benefits to society.

Two other husbands, Mr.H and Mr.M emphasized that wives have the right to develop themselves. This is in line with the *Mubādalah* principle that recognizes the needs of both men and women to grow, develop, and improve themselves. In this principle, self-development space is not a monopoly of one party, but a mutually respected right.

In addition, three other husbands Mr.K, Mr.G, and Mr.F said that the wife's decision to work had been agreed upon since the beginning of the marriage. This shows equal communication, deliberation, and mutual agreement before marriage, a form of dialogical relationship idealized in the concept of *Mubādalah*. The husband does not impose his unilateral will, but instead builds a shared space to determine their respective roles.

Another important principle that emerges is shared responsibility in the household, as expressed by Mr.K that taking care of children is not only the wife's burden. This is a reflection of the *Mubādalah* value that rejects the rigid and traditional division of roles, and emphasizes that the household is a realm of collaboration, not subordination. Thus, all the reasons why husbands allow their wives to work can be understood as reflecting the principle of interdependence: recognition of rights, willingness to share roles, equal communication, and support for self-development. In addition, when the husbands in this study gave permission, support and recognition to their wives' work, it reflected the principle of reciprocity in relationships, as taught in the *Mubādalah*. Here, husbands do not position themselves as unilateral

permission-giving authorities, but rather as partners who jointly build a vision of a complete family, with the realization that the success and benefits of the wife's work will also have a good impact on the family as a whole.

## **B. The Perceptions of Spouses' About Working Wives**

In modern families, the roles of husband and wife have evolved following social and economic changes. Career women who work outside the home must fulfill two roles at once, as housewives who take care of their husbands and children, and as breadwinners who help their husbands financially. The challenge arises when they struggle to divide their time between work and family.<sup>86</sup> In this second problem formulation, it will be divided into two subchapters consisting of the husband's views and the wife's views.

### **1. The Perception of Husband's About Working Wife**

The majority of husbands of the six lecturer spouses view working wives as a good thing as long as they maintain the values of responsibility in the household. Support for working wives is not only interpreted as a form of tolerance, but also as a form of trust and recognition of the wife's public role. One opinion was shared by the husband of spouse 4, who emphatically stated:

*“Sama-sama berkiprah di wilayah domestik dan publik itu sama”*<sup>87</sup>

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<sup>86</sup>Nur Sania Dasopang, dan Lanna Rosalia Hasibuan, “Keseimbangan Antara Tanggung Jawab Keluarga dan Karir Wanita dalam Membentuk Keluarga Sakinah Mawaddah Warahmah Menurut Teori Gender dan Hukum Islam,” *Journal of Sharia and Law*, no. 1(2024): 107 <https://jom.uin-suska.ac.id/index.php/jurnalfsh/article/view/1878/367>

<sup>87</sup>Mr.K, interview, (Malang, March 1<sup>st</sup> 2025)

This statement reflects an egalitarian view, where the husband does not feel dominant over the public or domestic sphere, and welcomes his wife's involvement in the world of work. The husband of spouses 4 fully supports his wife's professional role as a lecturer, based on an understanding of the importance of women's contribution to society.

Meanwhile, the husband of spouses 1 stated that working is a good thing *“insyaAllah baik dan positif dengan tetap menjaga diri dari madharat”*<sup>88</sup> Spouse 2 husband made a similar statement, saying that women can work as long as they can develop themselves and manage their time. Spouse 3 husband gave a brief but supportive assessment by mentioning very good. The husbands of spouses 5 and 6 also stated that wives working is something natural and even better than just being a housewife, because it is more productive.

## 2. The Perception of Wife's About Working Wives

The wives of all six spouses also had a very positive view of working women, with more complex arguments. The most detailed view was expressed by the wife of spouses 4, who stated:

*“Menurut ibu melihat bahwa setiap orang itu harus mempunyai peran domestik dan publik tidak bisa seseorang itu hanya berperan di salah satu wilayah. Dalam prinsip ibu jika seseorang hanya berperan di wilayah domestik itu baik laki-laki maupun perempuan itu tidak pandang bulu kalau hanya berkiprah dunia domestik itu menurut ibu kurang kemanfaatannya. Kalau ibu sendiri sepenuhnya mendapat dukungan dari bapak untuk berkarir....”*<sup>89</sup>

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<sup>88</sup>Mr.W, interview, (Malang, March 13<sup>th</sup>, 2025)

<sup>89</sup>Mrs.E, interview, (Malang, March 1<sup>st</sup>, 2025)



This reflects a gender equality perspective, where women have equal rights to take part outside the home, and their potential should not be limited to domestic roles. This view also rejects patriarchal ideas that marginalize women from the public sphere, even though they have higher education.

Within the framework of *Mubādalāh*, the views of the wives of the six spouses reflect the principles of interdependence and role justice. *Mubādalāh* teaches that the relationship between men and women is not a superior-inferior relationship, but an equal relationship that supports and complements each other. When wives work, it is not just helping the husband, but part of the wife's active contribution to the family and society, which is essentially as important as the husband's role. In addition, the *Mubādalāh* principle is also seen when these wives continue to emphasize that household obligations must be managed together and should not be a unilateral burden. The wives of spouses 3, 5, and 6 also emphasize that working offers a space to share knowledge, maintain mental health, and increase productivity. They do not see public and domestic roles as two polar opposites, but as two roles that can be carried out simultaneously through communication, understanding and cooperation.

Thus, when analyzed in terms of *Mubādalāh*, the wives' opinions reflect the spirit of equitable division of roles, recognition of women's right to develop, and respect for women's contributions in the public sphere without neglecting family roles. All of this is in line with the ideals of a *sakinah* family that is inclusive, harmonious and just.

### **C. Roles in the Family of Working Lecturer Spouses at UIN Maulana Malik Ibrahim to Realize a *Sakinah* Family**

The third problem formulation regarding how husbands and wives manage their roles to realize a *sakinah* family will be discussed in several sub-chapters to facilitate analysis. The sub-chapters include: 1). the concept of a *sakinah* family, 2). awareness of rights and obligations, 3). the concept of role flexibility, 4). role flexibility factors, 5). how to overcome difficulties in building role flexibility, and 6). the division of domestic work in each spouses of lecturers at UIN Maulana Malik Ibrahim Malang. With this division, it is hoped that the discussion can be organized more systematically and in-depth according to the data from the informants' interviews.

#### **1. The Concept of *Sakinah* Family in the View of the Spouses of Lecturers at UIN Maulana Malik Ibrahim Malang**

Based on interviews with six spouses at UIN Malang lecturers, the concept of a *sakinah* family is not only understood as a calm and peaceful condition, but also includes daily practices such as intensive communication, joint worship, mutual support, and building equal relationships.

The analysis of *Mubādalāh*, the mutuality and reciprocity between husband and wife, was evident in almost all spouses. For example, spouses 4 emphasized the importance of open communication:

*“Saling menyayangi itu artinya memastikan masing-masing pasangan merasa nyaman dan tercukupi. Jadi kami biasa saling mengonfirmasi, apa yang dibutuhkan dari saya, saya lakukan. Hal-hal seperti*

*kebutuhan batinpun harus dikomunikasikan, jangan dianggap tabu, kadang kita menganggap tabu mengkomunikasikan hal itu, padahal itu masuk salah satu kebutuhan yang paling urgent dalam keluarga, karena memang tujuan pernikahan salah satunya untuk saling memberikan kepuasan dalam hubungan seksual, untuk memperoleh keturunan, untuk menghalalkan sesuatu yang awalnya haram yaitu hubungan seksual. hubungan seksual menurut ibu adalah sesuatu juga yang inti dalam keluarga. Tujuan pernikahan harus terungkap disitu bahwa harus ada niat bahwa disitu kita harus melaksanakan itu dengan niat ibadah, niat memperoleh keturunan makanya, harus dibicarakan, tidak boleh asal harus direncanakan, ya karena itu tadi mengandung banyak hal, selain itu juga ungkapan kasih sayang itu, dan perhatian terutama bahwa ungkapan kasih sayang juga harus ditunjukkan dalam aktivitas sehari-hari”<sup>90</sup>*

This is also manifested in the form of daily attention, such as eating together, sharing time, and maintaining togetherness.

*“Kami tidak pernah makan sendiri-sendiri dirumah, selalu saling menunggu. Itu sudah menjadi kebiasaan sejak awal menikah. Kalau ibu ya disini ibu punya pembantu jadi ibu tidak masak, walaupun ibu tidak masak tapi ibu harus mencari celah bagaimana agar suami itu merasakan pelayanan atau kebersamaan itu dengan menemani beliau makan”<sup>91</sup>*

Not only in the emotional aspect, they also maintain joint worship as a form of spiritual togetherness:

*“Kami selalu sholat berjamaah di rumah, terutama maghrib, isya’, dan subuh. Bahkan jika salah satu belum siap, yang lain akan menunggu. ketika punya pesantren ini banyaknya berbagi tugasnya saya ngimami di ponpes berarti ustad jamaah sama anak-anak dirumah dan begitupun sebaliknya. Jadi dirumah ini tidak berlaku sholat sendirian, harus berjamaah termasuk hal-hal menurut ibu juga mendukung kesanikahan keluarga dalam aspek spiritual harus bersama”*

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<sup>90</sup>Mrs.E, and Mr.K, interview (Malang, March 1<sup>th</sup>, 2025)

<sup>91</sup>Mrs.E, and Mr.K, interview (Malang, March 1<sup>th</sup>, 2025)

Spouse 1 defines a *sakinah* family simply as a household that is peaceful, calm and serene, without much stressful conflict. Spouse, 2 who are in a long-distance marriage (LDR), emphasize that maintaining communication, especially in matters of children and finances, is the essence of *sakinah*. Spouse 1 interprets a *sakinah* family simply as a household that is peaceful, calm and serene, without much stressful conflict. Spouse 2, who is in a long-distance marriage (LDR), emphasizes that maintaining communication, especially in matters of children and finances, is the essence of *sakinah*. Physical limitations in their togetherness are balanced with open communication as a strengthening of family ties.

Spouse 3 sees a *sakinah* family as a household run with honesty, trust, understanding and openness. For them, with these four points, harmony and tranquility can be achieved. Her husband adds that *sakinah* means a relationship that understands and loves each other. Spouse 5 defines a *sakinah* family as a household in accordance with Islamic teachings, with happiness inside and out. Happiness is not just an external appearance, but must be felt in reality by both parties, without pressure or inequality. They also maintain the spiritual aspect by congregating when possible, such as Maghrib, Isha', or Fajr after work.

Spouse 6 attributes *sakinah* to joint spiritual activities, such as regularly reciting the Koran and listening to lectures from scholars. They believe that learning from pious people creates inner peace. In addition, they cite open

communication, relationships like best friends, and the habit of sharing (shodaqoh) as keys to *sakinah*. The spouses wives also say that their simple life experiences and belief in blessings make them more prepared to accept all conditions with peace of mind.

## **2. The Awareness of the Rights and Obligations of Spouses of Lecturers at UIN Maulana Malik Ibrahim Malang**

Husband and wife's awareness of their respective rights and obligations is an important foundation in building role flexibility in the household. In the informants' view, a healthy household relationship is not solely determined by a rigid division of tasks, but by mutual understanding, open communication, and a sense of responsibility for their respective roles.

One of the spouses who expressed their views in detail was spouse 4, whose wife explained that the rights and obligations of husband and wife should not just wait to be fulfilled, but need to be communicated openly to avoid misunderstandings:

*“Alhamdulillah kami orang berpendidikan jadi tahu hak dan kewajiban suami istri. Terkait hak dan kewajiban suami istri itu tidak saling menunggu. Ibu tidak hanya menunggu untuk suami menunaikan kewajiban, ibu bisa menanyakan atau bisa konfirmasilah, bisa mengingatkan jadi tidak hanya menurut orang jawa itu tidak hanya nunggu pangertennya. Itu salah satu hal yang mungkin menjadi kunci yaitu komunikasi. Komunikasi dalam hal pemenuhan hak dan kewajiban itu sangat penting jadi saling mengingatkan atau meminta itu tidak papa, itu biasa tidak kemudian saling menunggu. Istri menunggu suaminya untuk menunaikan kewajibannya. Komunikasi harian itu harus dijalankan. Hak secara batin maupun lahir jadi harus dikomunikasikan tidak saling berprasangka itu yang penting karena itu sering menangi kasus kadang suami istri itu menunggu jadi*

*harusnya tanpa diingatkan tanpa diminta dia kan ngasih bu, kalau dia laki-laki yang bertanggung jawab harusnya tanpa diingatkan dikasih jadi bukan masalah itu kadang suami merasa bisa jadi dianggapnya istri tidak butuh atau suami lupa gapapa saling mengingatkan”<sup>92</sup>*

This statement emphasizes the importance of daily communication and openness to ensure all household needs can be met fairly. According to them, role flexibility comes from active interaction and mutual agreement, not from traditionally inherited roles.

Similar attitudes were expressed by the other five spouses. Spouse 1 emphasized that obligations must be fulfilled according to ability and domestic affairs are a priority. Spouse 2 emphasized the importance of communication so that rights and obligations are balanced. Spouse 3 stated that husbands and wives are complementary partners, and working does not mean taking on each other's roles, but rather as a form of support. Spouse 5 believes that although the husband is obliged to provide, household management is done together without the partition of my money-your money. While spouse 6 has a very loose view, with a flowing lifestyle, without demands on each other's rights, but still upholding responsibility for children and understanding each other's roles.

Thus, all spouses display a relationship pattern built on mutual trust and understanding. These different perspectives on the fulfillment of rights and obligations show the diversity of approaches to running a household. But the

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<sup>92</sup>Mrs.E, and Mr.K, interview, (Malang, March 1<sup>st</sup> 2025)

common thread remains the same role flexibility cannot be realized without communication, understanding and shared responsibility.

When viewed from *Mubādalāh*, the awareness of married spouses at UIN Malang lecturers regarding their respective rights and obligations reflects the principle of *Mubādalāh*, which emphasizes the importance of equal and equitable relations. In *Mubādalāh*, both husbands and wives have the right to be heard, reminded, and have their needs met, without having to rely on culturally inherited roles. For example, when a wife reminds her husband of his obligations or vice versa, this is not considered demeaning, but as a form of cooperation and shared responsibility to maintain harmony. The practice of open communication, as exemplified by spouse 4, shows that the spouses' relationship is built on the basis of deliberation (*shura*), mutual assistance (*ta'awun*), and compassion (*rahmah*), which are the main values in the principle of *Mubādalāh*.

From the perspective of traditional husband wife roles, household relations are usually understood as a rigid division of tasks: the husband as the main breadwinner and head of the family, while the wife is the housekeeper and caregiver of the children. However, the interview results show that the informant spouses are no longer fixated on this pattern. While some spouses still adhere to the husband's obligation to provide for example, spouses 1 and 5, they interpret this role flexibly, emphasizing that wives can also work and contribute, and that decision-making is done together. This

pattern shows a transformation from traditional roles to a more equal pattern, where differences in roles are no longer understood hierarchically, but as a form of complementarity.

When associated with the characteristics of a *sakinah* family according to the Ministry of Religious Affairs, the practices carried out by the informant spouses are in accordance with the main values of a *sakinah* family, such as point 5, Taking care of each other and strengthening each other in goodness, point 6, Providing the best for each other, point 7, Deliberation in solving household problems, feature 8, Equitable division of roles.<sup>93</sup>

Spouses not only carry out formal obligations, but also actively build communication to avoid prejudice, maintain trust, and ensure all roles are carried out properly. This creates a household atmosphere of peace (*sakinah*), love (*mawaddah*) and mercy (*rahmah*), which are the foundations of the ideal family according to Islamic teachings.

### **3. The Concept of Role Flexibility in the Perception of Spouses of Lecturers at UIN Maulana Malik Ibrahim Malang**

The concept of equality in marriage is not easy to implement due to human limitations, differences in abilities, and binding norms and rules. Even so, in the midst of social and economic changes, flexibility in carrying

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<sup>93</sup>Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah*, 13.



out the rights and obligations of husband and wife is an important key. The ever-changing structure of marriage requires husband and wife to be able to adjust to the challenges and needs that arise throughout the journey of the household.<sup>94</sup>

In modern families, flexibility in the roles of husband and wife is the key to a *sakinah* family, with role arrangements based on agreement, open communication, and advance planning. The results of interviews with six informant spouses show that flexibility is born from intense communication, mutuality and understanding. One informant, spouse 4, explained that:

*“Konsep fleksibilitas peran itu harus sama seiring, sejalan tapi nantik didalam proses meniti karir bersama, proses untuk mengurus keluarga bersama, mengurus anak bersama, disitulah nantik ada fleksibilitas peran yang harus dikomunikasikan selalu setiap hari, bagaimana agar anak-anak, keluarga itu tidak terbengkalai tapi karir keduanya tetap jalan”*<sup>95</sup>

This statement shows a deep understanding of the concept of flexibility, which is not just an absolute exchange of roles, but a form of cooperation and constant communication so that both parties can continue to carry out their roles in the public and domestic spheres without sacrificing family harmony.

For example, spouse 1 said that in accordance with sharia, norms, and natural law reflects a view that tends to be normative and traditional, namely that the roles of husbands and wives have been arranged according to

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<sup>94</sup>Sabil, dan Zukin, “Fleksibilitas Hak dan Kewajiban Suami Istri, no.1(2024): 3.

<sup>95</sup>Mrs.E, and Mr.K, interview, (Malang, March 1<sup>st</sup> 2025)

religion, community norms, and nature. This is different from the modern flexible view that emphasizes negotiation and equality based on daily agreements, in practice, they divide work dynamically and based on mutual understanding, even though their initial framework is based on normative values sharia, nature, natural law. They divide domestic tasks based on mutuality and understanding without a rigid division of labor. Spouse 2, who are in a long-distance relationship, still divide the roles in turns according to the time when the husband is at home and still maintain communication for all matters in the household.

Spouse 3 rejects the concept of superior-inferior in the household and mentions that harmonious relationships are built on the basis of equal partnership. Spouses 5 and 6 emphasize practicality and interchangeability, with husbands and wives sharing roles based on their abilities and free time. Spouse 6, for example, mentioned that they do not recognize the division of labor based on gender norms, but rather use the principle of who has time, he does it.

#### **4. Role Flexibility Factors according to Spouses of Lecturers at UIN Maulana Malik Ibrahim Malang**

The flexibility of husband and wife's roles in the household is not present automatically, but is formed by a combination of internal and external factors that influence each other. Based on interviews with six lecturer spouses at UIN Maulana Malik Ibrahim Malang, the main factors

that influence the emergence of flexibility include: communication, commitment, religious understanding, education, family background, and mental and emotional readiness in sharing roles. One of the informants who provided the most in-depth explanation, namely spouse 4, said that:

*“Komitmen itu harus disampaikan sebelum pernikahan, setelah menikah harus dijaga juga harus selalu didiskusikan, tidak kemudian hanya mengingat dulu. Jadi harus didiskusikan bagaimana caranya untuk mengimplementasikan komitmen itu agar masing-masing pasangan merasa nyaman, mendapatkan support, tidak boleh berharap pengertiannya, karena kita tidak tau dipikiran pasangan kita. Komitmen, komunikasi, diskusi, dan pengertian”<sup>96</sup>*

This statement demonstrates the realization that flexibility is not simply reactive, but the result of an agreement that is continually updated through open communication and regular discussion. In *Mubādalāh*, this reflects the principle of both parties supporting each other, understanding each other, and sharing responsibility for the common good.

The other five spouses made similar points with different nuances. Spouse 1 emphasized the importance of open-mindedness as the basis for understanding each other and not imposing rigid roles, in line with traditional values that emphasize harmony and spaciousness. Spouse 2 cited financial stability and communication as key to unequal role sharing, suggesting that material factors also influence flexibility. Spouse 3 noted that their educational background and environment shaped their views on flexibility,

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<sup>96</sup>Mrs.E, and Mr.K, interview, (Malang, March 1<sup>st</sup> 2025)

including their understanding of the values of fairness in marriage in line with modernity's emphasis on egalitarianism. Spouse 5 gave an example of how flexibility occurs practically, namely taking turns carrying out domestic duties according to their respective work conditions. Meanwhile, spouse 6 emphasized the importance of religious literacy and exemplary stories of Islamic figures such as Sayyidina Umar as inspiration in understanding the nature of household responsibilities.

In addition, although some spouse hold the traditional husband-wife role framework e.g., husband as leader, wife as housekeeper, in practice they still adjust to the needs of the family and do not stick to a rigid division of labor. This is a form of modern flexibility that accommodates traditional values, resulting in a contextually adaptive pattern of cooperation.

Conclusion, The factors of communication, commitment, religion, education, family background and emotional readiness are the main basis for the emergence of role flexibility. With the principles of mutuality, deliberation, and fair division of roles, these spouses succeeded in combining traditional and modern values in their households, so as to realize a complete *sakinah* family.

##### **5. How to Overcome Difficulties in Building Spouses Role Flexibility of Lecturers at UIN Maulana Malik Ibrahim Malang**

In living a household life, challenges are inevitable, especially in the context of building role flexibility between husband and wife. Based on

interviews with six informant spouses, it was found that open communication, deliberation, and understanding and commitment are the main strategies used to maintain harmony in the division of roles. One informant who shared in detail was spouse 4, the wife in this spouses emphasized the importance of open and continuous communication, as well as the need for commitment built even before marriage. She stated:

*“Komitmen itu harus disampaikan sebelum pernikahan setelah menikah harus dijaga juga, harus selalu didiskusikan. Jadi tidak boleh berharap pengertiannya, karena kita tidak tau dipikiran pasangan kita tetap harus disampaikan. Jadi kalau ibu pagi ini harus menyelesaikan ini, tolong bapak selesaikan yang lain. Komitmen, komunikasi, diskusi, dan pengertian”<sup>97</sup>*

This statement shows that role flexibility is not only influenced by situational conditions, but also by an understanding and active communication on a daily basis. Commitment is not just an initial promise, but something that must be maintained and implemented with full awareness.

Five other spouses also expressed similar views. Spouse 1 emphasized the importance of communication as the main key to solving problems. Spouse 2 added that apart from communication, they also spend quality time with their family to build closeness. Spouse 3 mentions that communication and deliberation should be the basis for every decision-making. Spouse 5 acknowledges that conflicts do occur, but they are resolved after each party

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<sup>97</sup>Mrs.E, interview, (Malang, March 1<sup>st</sup>, 2025)

cools down, then opens up and introspects. While spouses 6 emphasized the importance of solving problems directly by dialogue and seeking consensus, without silencing each other.

## **6. The Division of Domestic Work of Spouses Lecturers at UIN Maulana Malik Ibrahim Malang**

In household life, the division of domestic tasks is an important indicator in seeing the extent to which role flexibility between husband and wife is applied. Based on interviews with six informant spouses, it was found that the division of household labor is generally carried out dynamically and not rigidly, depending on the time, conditions and mutual agreement.

Six spouses stated that they divide household chores flexibly according to the situation. One informant, spouse 6, explained in great detail that they run a cooperative system and do not rely on gender norms:

*“Rumahnya ini gajelas pembagiannya extraordinary. Misalnya, normalnya biasanya kan masak ibu, cuci baju, cuci piring itu katanya pekerjaan wanita. Kalau dirumah ini semua bisa unisex. Semua bisa melakukan, jadi siapa yang bisa, siapa yang sempat itu melakukannya. Masak ya saya yang masak, ibu yang masak. Nyuci juga seperti itu, melipat baju dan sebagainya itu kita kerjakan bareng-bareng. Jadi, gabisa dijadikan patokan seperti kebanyakan rumah tangga ya mengalir begitu sajalah”<sup>98</sup>*

From the interviews, it was clear that the informant spouses practiced this interdependence. There is no fixed rule of who should do what instead, they divide household chores based on agreement, time availability, and

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<sup>98</sup>Mrs.Z, and Mr.F, interview, (Malang, March 8<sup>th</sup> 2025)

ability. Spouse 1 divides housework and parenting based on who is available and present at home. There is no rigid separation of roles; their principle is that there are no work lots, so both husband and wife are ready to complete the work without demanding each other. If the wife washes, the husband dries; if the wife sweeps, the husband cleans the yard. Spouse 2, who are in a long-distance relationship (LDR), show flexibility based on the condition of presence. When the husband is abroad, his wife and sister help with the house and children. When the husband returns to Indonesia, he takes over tasks such as picking up the children and helping with housework as time permits.

Spouse 3 applies a division of roles based on capacity and time. The wife handles more domestic tasks, but the husband also actively supports her, one of which is by finding a household assistant to help the wife. This shows that although the wife's role is more dominant at home, the husband is still involved in supporting the smooth functioning of the household. Spouse 4 shows a very equal and harmonious division of roles. The husband not only helps take the children to school, but also prepares meals, clothes, and ensures the children are physically and emotionally ready. All forms of domestic work, including the cleanliness of the house, are considered a shared responsibility that is carried out without blaming each other.

Spouse 5 has an open and practical division of labor. The wife focuses on cooking, while the husband does most of the other chores such as

sweeping, mopping, washing, and even cleaning the bathroom. They use laundry services for things like ironing, which shows a practical and efficient approach. Spouse 6 shows a very egalitarian and fluid pattern of role sharing. There is no gender-based division of labor; who has time, does what. Activities such as cooking, washing and folding clothes are done together. Their relationship flows naturally and is more like an equal partnership, without the rigid rules that are typical of traditional household roles.

## **7. Analysis of Husband-Wife Role Relationships and the Achievement of a *Sakinah* Family**

This subsection is the final part of the discussion of the third problem formulation, which aims to provide in-depth meaning to the data that has been presented previously. The analysis is conducted to further understand how the daily practices of six lecturer spouses in building household relationships contribute to the achievement of a *sakinah* family.

In this section, the researcher elaborates on four main analytical aspects, namely:

### **a. Analysis of the principle of *Mubādalāh***

Analyzing the principle of *Mubādalāh*, the principle of *Mubādalāh* complementarity and reciprocity appears in various forms in the practice of household relations of the six lecturer spouses, although the intensity is different. Spouse 4 is the spouses that most strongly applies the principle of *Mubādalāh*. Reciprocity is seen in inner



communication, the husband's involvement in domestic duties and childcare, and the consistent practice of congregational worship. Emotional, physical, and spiritual needs are discussed and met together. Spouse 6 also displays a very fluid and equal relationship. There are no compartmentalized roles everything is done based on who has the time. They said that their household runs like best friends, which strongly reflects the value of *Mubādalāh* in daily life. Spouse 5 shows a practical form of *Mubādalāh*. Although the wife cooks, house chores such as sweeping, mopping, and washing are done by the husband without objection. Husband and wife understand each other and complement each other's roles. Spouse 2 shows a condition-based *Mubādalāh*. Due to LDR, the relationship is realized in communication, trust, and division of roles in turns when the husband is in Indonesia. This shows an adaptive form of *Mubādalāh*. Spouse 1 and 3 practiced the principle of *Mubādalāh* in the form of understanding and support, although it did not fully reflect practical equality. For example, spouse 3 still leaves the main domestic tasks to the wife, but the husband helps indirectly. *Mubādalāh* Conclusion dominant, spouse 4 and 6, moderate spouse 2 and 5, normative tendency spouses 1 and 3.

b. Analysis of Traditional Roles

An analysis of the traditional roles of husband and wife revealed that the meaning and application of traditional roles varied across the

six spouses. Spouses 1 and 3 still start from the concept of natural roles. Spouse 1 mentions that the roles of husband and wife have been regulated by sharia and natural law, while spouse 3 states that the wife is more dominant in the domestic sphere. However, both are not rigid in practice and remain open to the husband's help. Spouse 2 practiced a flexible division of roles, but in daily life there was still a dominance of domestic roles by the wife, due to the LDR situation. However, when together, roles were rearranged according to time and conditions. Spouses 4, 5 and 6 abandoned the traditional structure. Spouse 4 divides roles equally in worship, childcare, and housework. Spouse 5 even shows the husband's dominance in domestic tasks. Spouse 6 is completely fluid and does not differentiate roles based on gender. Conclusion Traditional roles, still normative in spouses 1 and 3, adaptive transition in spouse 2, equal and flexible in spouses 4, 5, 6.

c. Analysis of Compatibility with the 10 Characteristics of a *Sakinah* Family According to the Ministry of Religious Affairs of the Republic of Indonesia

Analysis of Compatibility with the Characteristics of a *Sakinah* Family According to the Ministry of Religious Affairs The Ministry of Religious Affairs sets out 10 characteristics of an ideal *sakinah* family. The following is a mapping of the compatibility of each informant spouses based on the results of in-depth interviews: 1). Standing on a

solid foundation of faith spouses 1, 3, 4, 5, 6. All five spouses show faith that becomes the foundation of their home life. For example, spouses 5 and 6 actively recite the Koran and talk about the importance of tawakal, shodaqoh, and trust in Allah in facing difficulties, 2). Fulfilling the mission of worship in the lives of spouses 4, 5, 6, all three of them routinely carry out worship together. Spouses 4 explicitly mentions praying in congregation every day at home, while spouses 5 and 6 maintain congregational worship at certain times (such as Maghrib or Fajr) despite being busy working, 3). Adhering to religious teachings all spouses (1-6) expressed the importance of living according to Islamic law, including in the relationship between husband and wife, how to educate children, and how to solve household problems. This can be seen in their spiritual commitment and belief in Islamic values, 4.) Loving and affectionate spouses 1, 3, 4, 5, 6 These five spouses explicitly described warm, loving relationships and mutual affection. Spouses 4 even explained the importance of showing affection emotionally as well as physically through inner communication and togetherness. 5). Spouses 2, 4, 5, 6, despite the LDR, showed mutual support in their children's education and maintaining emotional stability. Spouses 4, 5, and 6 are very active in supporting each other's careers and daily lives, 6). Spouses 4, 5, 6 give each other the best. These spouses show emotional attention and concrete actions. Spouse 4

waits for the husband to eat together, spouses 5 shares the housework, and spouses 6 carries out the division of labor based on sincerity and readiness, 7). Deliberation in resolving household issues was a routine practice for all spouses (1-6). Spouses 1 mentioned that there are no work lots; who has time, he does it. Spouses 3-6 also emphasized the importance of discussion and joint decision-making, 8). Equitable division of roles spouses 4, 5, 6 The division of tasks between these spouses is very equal and fair. Spouses 4 indicates that the husband takes care of the children's uniforms, spouses 5 shares the house chores, and spouses 6 does not recognize gender-based division, 9). Spouses 2, 4, 5, 6 demonstrate the involvement of both husband and wife in childcare. Spouses 2 takes turns picking up the children when the husband is in Indonesia, while spouses 4 and 6 educate the children together and are consistently involved in the children's activities, 10). Contributing to the community, nation and state. Spouses 4, 5, 6 are all active in da'wah, academic activities, and community service. Spouses 4 is even a role model and regularly preaches, while spouses 5 and 6 actively participate in campus and social activities.<sup>99</sup>

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<sup>99</sup>Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah*, 13.

d. Analysis of *Sakinah* Family Levels

In terms of role arrangement, all spouses indicated that they apply a flexible pattern of task division, based on communication and mutual agreement. Each family has a different approach in managing the balance between domestic and public roles. The level of *sakinah* family they achieve is also different, depending on how far the characteristics of a *sakinah* family according to the Ministry of Religious Affairs can be implemented as follows:

Spouse 1 divides household tasks in rotation based on an agreed schedule. They show the characteristics of deliberation in solving problems and cohesiveness in educating children. Therefore, this spouses is categorized as a *Sakinah* II family, as they have fulfilled their spiritual and social needs, but are not yet fully active in community development activities.

Spouse 2 still places the wife as the main person in charge of the house, but the husband is ready to help when he has free time. This family shows harmony, looks after each other, and is active in social and religious activities. Therefore, this spouses is categorized as a *Sakinah* III family.

Spouse 3 arranges the division of roles based on the agreement of their respective working hours. This family adheres to religious

teachings and has strong faith, but is not yet socially active in the community. Therefore, it is categorized as a *Sakinah* II family.

Spouse 4 shows great flexibility and cohesiveness. The husband actively helps with domestic work, and the wife focuses on childcare and academic work. In addition, they are role models in the neighborhood and are active in da'wah and community empowerment. Therefore, this spouse is categorized as a *Sakinah* III Plus family.

Spouse 5 makes deliberation the key to household decision-making. Husband and wife work together in educating the children and completing household chores. They are also active in academic and social religious activities. Based on that, this spouses is a *Sakinah* III family.

Spouse 6 shows very open and egalitarian communication. They take turns in taking care of the children, cooking, and doing other domestic chores. Values such as justice, compassion, and cooperation are apparent in their lives. Therefore, this spouse is also categorized as a *Sakinah* III family.<sup>100</sup>

Overall, the most dominant characteristics of a *sakinah* family in these six spouses include a solid foundation of faith, deliberation in solving problems, fair division of roles, cohesiveness in educating

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<sup>100</sup>Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah*, 17-19.

children, and giving the best to each other. The level of *sakinah* achieved also varies, from *Sakinah* II to *Sakinah* III Plus, depending on the implementation of spiritual, psychological, social values, as well as their contribution to the surrounding environment.

## CHAPTER V

### CLOSING

#### A. Conclusion

Based on the results of research on six lecturer spouses at Maulana Malik Ibrahim State Islamic University Malang, it can be concluded that the flexibility of husband and wife roles is an important key in building a *sakinah* family. Each spouse shows different dynamics in the reasons for working, the view of working wives, and the way they manage family roles. The conclusions of this research are described based on each problem formulation as follows:

1. In general, the six wives stated that working is a form of practicing knowledge, self-actualization, and contribution in the field of education. In addition, they also want to be financially independent and not depend entirely on their husbands. The husbands also support this decision on the grounds that wives have the right to develop, and working is part of a mutual agreement from the beginning of the marriage. The pattern of husband-wife relationships that are built tends to be equal and mutually supportive, reflecting the principle of *mubādalāh* in the household.

However, there are also differences in the emphasis of reasons between one spouse and another: Spouses 1 and 4 emphasized the aspects of practicing knowledge and social benefits, and spouse 1 even explicitly mentioned the hadith “*khairunnāsi anfa'uhum linnās*” as the basis for choosing to work. Spouses 2 and 3 emphasize self-development and financial independence, with their husbands



providing full support. Spouses 5 and 6 see working as part of life's necessities, with spouse 6 even stating that if they stay at home, their scientific potential may not develop. Although the husbands were equally supportive, there were differences in the emphasis of the reasons among the husbands: The husband of spouse 1 Mr.W views that working for wives is a means of practicing knowledge and increasing good deeds for the people. He emphasized the importance of women's social-intellectual role in society, parallel to that of men. The husbands of spouses 2 Mr.H and 3 Mr.M emphasized that wives have the right to develop themselves, increase their scientific capacity, and work outside the home as long as they remain responsible in the family. Their views reflect that self-actualization space is a shared right in marriage. The husbands of spouses 4 Mr.K, 5 Mr.G, and 6 Mr.F said that the wife's work was a joint decision since the beginning of the marriage, which has become their commitment as an academic spouses. They also emphasized that household duties, including childcare, are a shared responsibility, not the wife's burden alone.

2. In common, all husbands consider working for their wives to be normal and even positive, as long as they maintain their household responsibilities. The support they provide is not just tolerance, but a form of recognition of their wives' rights and capacity to play an active role in the public sphere. This reflects an egalitarian view, where household relations are not based on male dominance, but on cooperation. The difference lies in the way they express their support and the aspects they emphasize more. The wives' views are similar in that all wives view

working women as having an important role, not only in the family, but also in society. Working for them is not just a form of financial independence, but also a practice of knowledge, self-actualization, maintaining mental health, and a form of social worship. The difference can be seen in the arguments and values that are emphasized by each of them: Spouse 4's wife deeply emphasized that everyone should have both domestic and public roles, because if they only play a role in the domestic area, the benefits are very limited. She rejected the rigid gender-based division of roles, and emphasized that women's public roles are equally important. The wives of partners 3, 5 and 6 emphasized that working provides a space to develop oneself, maintain one's learning spirit and increase productivity, while still fulfilling one's role as a wife and mother. The wives of spouses 1 and 2 also said that working is not only to fulfill financial needs, but also to spread wider benefits and apply the knowledge they have. It can be concluded that both husbands and wives in the six informant spouses have equal and supportive views towards women who work. This reflects the practice of *mubādalāh* values in household life, where relationships are built on the basis of equality, respect for each other's roles, and fair cooperation. This view also shows a shift from traditional patterns of relationships towards relationships that are more egalitarian and adaptive to the context of modern life.

3. Based on the results of research on six lecturer spouses at UIN Maulana Malik Ibrahim Malang, it can be concluded that the concept of a *sakinah* family is not only understood normatively as a condition of peace and tranquility, but also

reflected in daily practices which include intensive communication, joint worship, fair division of roles, and mutual support. Spouse 4 shows the most complete and applicable understanding through consistent congregational worship, emotional attention, and open communication in all aspects, including inner and sexual needs. Spouse 6 illustrates a friendly and fluid relationship between husband and wife, while spouse 1, despite their normative understanding of roles, still dynamically shares tasks in practice. Spouses 3 and 5 emphasized the importance of equal partnership and cooperation in building a household. Awareness of the rights and obligations of husband and wife is also an important foundation in building role flexibility. Spouse 4 reiterated the importance of communication to ensure that rights and obligations are not just expected but openly expressed and reminded. Spouses 2 and 3 interpret household relations as a complementary partnership. Spouses 1 and 5 still maintain the concept of the husband's obligation as the breadwinner, but do not rule out the possibility of the wife contributing. Spouse 6 shows a loose and flexible attitude, but still maintains the main responsibility together. In terms of role flexibility, all spouses show a pattern of cooperation built on communication, agreement and understanding. Spouse 4 understands flexibility as a process of adjusting every day in dividing roles in a balanced way. Spouses 1 and 2, despite having a normative frame of mind, still divide tasks practically. Spouse 3 rejects the superior-inferior concept and emphasizes the importance of partnership. Spouses 5 and 6 practiced a he who has the time does the work pattern, without being bound by gender roles.

The main factors supporting this role flexibility include: daily communication, educational background, religious values, and pre-marriage agreements. When linked to the characteristics of a *sakinah* family according to the Ministry of Religious Affairs, the six spouses have fulfilled most of the indicators, ranging from faith, joint worship, love, deliberation, to child education. Based on the level of practicing these values, spouse 4 is categorized as a *sakinah* III Plus family, because they are able to integrate all spiritual, social, psychological aspects, and become a role model. Spouses 2, 5, and 6 are at the *sakinah* III level, because they have fulfilled the spiritual, social, and psychological aspects as a whole. Meanwhile, spouses 1 and 3 is classified as *sakinah* II, because they have fulfilled their basic and spiritual needs, but are not yet fully involved in social and religious contributions.

### **B. Suggestion**

Based on the results of this study, the writer provides the following suggestions:

1. For married spouses, especially those who both work, it is important to continue to maintaining open and healthy communication is essential. Gender role flexibility should serve as a means of cooperation, not as a burden borne by one party.
2. For educational institutions and the government, policy support is needed that supports equality of role in the family, such as paternity leave facilities,

flexible working hours for educators, and training programs on gender role in the family.

3. For future writers, it is recommended to develop similar research with a wider population and a more in-depth approach in order to enrich the literature on the dynamics of the role of husband and wife in forming a *sakinah* family, especially in the context of academic society.

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## APPENDIXES

### Appendixes 1: Working Spouses Profile Documentation

Spouse	Husband's Profiles	Wife's Profiles
1	Head of Cooperation and Ma'had Development, the first professor of Islamic Studies from the Faculty of Humanities at UIN Maulana Malik Ibrahim Malang.	She is a lecturer at the Faculty of Economics, currently the Head of the Center for Religious Moderation and Socio-Cultural Studies at UIN Malang.
2	English program teacher, expertise at UIN Maulana Malik Ibrahim Malang, expertise in teaching of literature and library and cultural studies, education S1 English Language and Literature, State Islamic University of Malang, S2: English Education, State University of Malang	Study program of shari'ah economic law. He also teaches Islamic family law, is the supervisor of the international class program (ICP) at the Faculty of Shari'ah.
3	Dean of the Faculty of Economics, UIN Maulana Malik Ibrahim Malang for the term of office 2021 - 2025.	Lecturer of the Special Program for Arabic Language Learning (PKPBA).
4	1. Psychology lecturer, is a professor in the field of Islamic Philosophy. Education S1 Faculty of Tarbiyah IAIN Sunan Ampel Malang 2. S2 State Islamic University Sunan Kalijaga 3. S3 State Islamic University Sunan Kalijaga.	Lecturer at the Faculty of Sharia, UIN Maulana Malik Ibrahim Malang, East Java, with a focus on Islamic thought, Qur'an and Hadith studies, and gender studies. In addition to being a lecturer, Mrs. E, is the caretaker of Al-Azkiya Student Islamic Boarding School in Malang. In addition, she also serves as a consultant for the <i>Sakinah</i> family, whose secretariat is

		located at the Faculty of Sharia. In addition, she serves as a mediator at the Malang City Religious Court. She was also involved in the implementation of KUPI as a participant.
5	- Lecturer in English literature, S1: English Language and Literature, State Islamic University of Malang - S2: American Studies, Gadjah Mada University, creative writing, folklore studies, history of english literature.	She is a lecturer in Social Science Education Study Program, Faculty of Tarbiyah and Teacher Training.
6	Head of Ubudiyah at the Al-Aly ma'had center, and lecturer in Islamic religious education.	Lecturer at the Faculty of Psychology, started working as a lecturer at UIN Malang in 2014, civil servant in 2019.

## Appendix 2 : The Length Of Time a Spouses Work

The subjects of this study show that almost all of them have diverse educational backgrounds and length of employment. Specifically, the six married spouses have the following educational backgrounds and length of employment:

1. Spouse 1 with an educational background of S3 and a long length of work, namely the wife since 2002 and the husband since 1997,
2. Spouse 2 with an educational background of wife S2 and husband S3 and varying lengths of work, namely wife since 2019 and husband 2011,
3. Spouse 3 with an educational background of wife S2 and husband S3 and a relatively long length of work, namely wife and husband since 2005,

4. Spouse 4 with educational background of wife S2 and husband S3 and various lengths of work, namely wife since 2009 and husband since 2000,
5. Spouses with educational backgrounds of wives S2 and husbands S3 and a relatively long length of work, namely the wife since 2012 and the husband 2010,
6. Spouse 6 with a doctoral education background and various lengths of work, namely the wife since 2019 and the husband since 2015.

### **Appendix 3: Interview Guide**

1. What is your highest level of education?
2. Since when have you been working?
3. Why did you choose to work? (Wife only)
4. Why did you choose to work as a lecturer and not something else?
5. How did you do when your wife decided to work? Did you discuss or anything else?
6. Why do you allow your wife to work? (Husband only)
7. What do you think about your wife working?
8. What is your opinion about the rights and obligations of husband and wife?
9. What do you understand by “Flexibility of Husband and Wife Roles” in the context of households in Islam?
10. How do you understand the concept of “*Sakinah* Family” in Islam? And how do you apply it?
11. What do you consider to be the factors that influence the flexibility of the role of husband and wife in the household?
12. How do you deal with the division of domestic work?
13. How do you overcome difficulties in building role flexibility?



## CURRICULUM VITAE



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### Educational Background:

No.	Institution	Periode
1.	Anggrek Kindergarten Ajung Kulon	2007-2009
2.	SDN Ajung 1	2009-2015
3.	SMP Plus Darus Sholah Jember	2015-2018
4.	MAN 1 Jember	2018-2021
5.	UIN Maulana Malik Ibrahim Malang	2021-2025

### Non-Formal Educational Background:

No.	Institution	Periode
1.	Darus Sholah Jember Islamic Boarding School	2015-2017
2.	Ma'had Al-Aly UIN Malang	2021-2022

