

Mubadalah as an Islamic Moderating Perspective between Gender and Patriarchal Regimes in Building Family Resilience

Septi Gumiandari

IAIN Syekh Nurjati Cirebon

septigumiandari@gmail.com

Ilman Nafi'a

IAIN Syekh Nurjati Cirebon

ilman.crb72@gmail.com

Abstract:

The COVID-19 pandemic has a multidimensional impact, including threatening family resilience. Psychological pressure, as well as an increase in the burden of household domestic work due to concentrated activities (work, school) at home, can give rise to family conflicts that lead to domestic violence and divorce. This study aims to offer a Mubadalah concept as a perspective and methodology in building family resilience. The results show that (1) Mubadalah is a perspective of reciprocity between men and women in carrying out their gender roles both in the domestic and public area so that one does not hegemonize over another but a relationship that supports, cooperates, and helps each other; (2) Mubadalah can be a method of reading texts and contexts around family issues; and (3) Mubadalah is an Islamic moderating perspective between gender and patriarchal regimes. This perspective allows for a balanced relationship and partnership between the two sexes and is not just a transformation of thoughts from patriarchy to matriarchy. Through approach a companionship and non-hierarchical relationship between family members, family resilience can be built.

Key Words: *Mubadalah, Family Resilience, Gender, Patriarchal*

INTRODUCTION

The COVID-19 pandemic has a multidimensional impact. It does not only present a health crisis but also threatens family resilience. Since the COVID-19 pandemic, every family has been faced with different and unpredictable situations. Mobility restriction policies and the appeal to work from home become a psychological problem for the family (Kasdi & Saifudin, 2020). Based on a survey conducted of 20,000 families by BKKBN (The Indonesian National Family Planning Coordinating Agency) during April-May 2020, it shows that 95% of families experience stress due to pandemics and social distancing.

Psychological pressure, as well as an increase in the burden of household domestic work due to concentrated activities (work, school) at home, can give rise to family conflicts that lead to domestic violence and divorce (Chen & Bonanno, 2020). The World Health Organization report (2020) "Covid-19 and violence against women: What the health sector/system can do" states that violence against women & children tends to increase. The increase in domestic violence during this pandemic also hit Indonesia. *Komnas Perempuan*

noted that during this pandemic there were 319 reports of violence against women with the number of victims reaching 321 people, of which 62.93% were victims of domestic violence (<https://www.komnasperempuan.go.id/>). The Ministry of Women's Empowerment and Child Protection also noted that from February to May 2020 there were 340 cases of reports of violence against children with a total of 378 children.

Departing from the above conditions, strengthening family resilience must also be a global concern because the family as the smallest social entity is the basic capital for the sustainability of national development (Saidiyah & Julianto, 2016). The strengthening of family resilience affects the strength of a country especially to get through difficult times due to this pandemic (Walsh, 2016; Widaningsih, 2017). Puspitawati (2012) describes family resilience as a condition for a family that is able to adapt, has coping strength, and succeeds through stress, both present, and future. Oh & Chang (2014) state that there are five consequences associated with family resilience, namely accepting situations, changing life perspectives, improving the quality of relationships, strengthening an unyielding attitude, and improving family health. Resilient families will respond positively to all difficulties in certain ways, according to the context, the level of the problem, the interactive combination of risk and protective factors they have, and by considering the point of view of all family members (Mayordomo et al., 2016; Allendorf & Ghimire, 2013; Tyas, Herawati, & Sunarti, 2017; Kiewisch, 2015; Coyle, 2011)

This study aims to offer a concept of *mubadalah* as a perspective and methodology in building family resilience. How the *mubadalah* can become a moderate perspective between gender and patriarchal regimes will also be elaborated in this article. This study is expected to be a solution for Muslim family resilience in responding to the global pandemic. This simple work tries to internalize the values of reciprocity in balanced marital and familial relations between family members in order to strengthen family resilience in times of global pandemic.

This study uses library research, a study referring to written data or materials related to the topic of the discussion being raised (Davis & William, 2011). Since this study explored about "*Mubadalah* as an Islamic Moderating Perspective between Gender & Patriarchal Regimes in Building Family Resilience," the first and foremost sources are all literatures including books, newspapers, journals both printed and online journals talking about *mubadalah*, family resilience, gender, and patriarchal culture. As much as possible data is attempted to be obtained from primary sources, but it does not rule out the retrieval of data from secondary sources (Arikunto, 2010). To obtain an accurate interpretation about the content of the concept of women movements, the author used Gadamer's Hermeneutic approach. While in analyzing the data, the researcher used content analysis, data reduction, data interpretation, and triangulation (Sugiyono, 2012). From the results of data analysis then conclusions are drawn.

DISCUSSION

***Mubadalah* as a Perspective of Reciprocity between Men and Women.**

Mubadalah comes from three original Arabic letters, namely "*ba-da-la*" which means to replace, change (Muhdor, 2008). The word *mubadalah* is a form of reciprocity (*mufa'alah*) and cooperation between two parties (*musyarakah*), which means to replace, change, or exchange each other (Ibnu Manzhur, 1990). Meanwhile, in terms of terminology, *mubadalah* can be defined as "the Islamic principle regarding reciprocity between humans in carrying out their roles in personal, marital, familial and social life both in the domestic and public

sphere, based on equality between them, justice and benefit for both of them, so that one does not hegemony over the other, and/or becomes a victim of injustice from the other, but a relationship that supports one another, cooperates with one another and helps one another" (Kodir, 2019).

As a concept, *mubadalah* was popularized by Kodir (2019), a male feminist with a strong Islamic educational background. The concept of *mubadalah* which he rolled out was based on the holy verses of the al-Qur'an and hadith. Among the verses on which the *mubadalah* is based is QS. at-Taubah, 71: "Those who believe, male and female, are helping each other, one to another; in enjoining goodness, prohibiting evil, establishing prayers, issuing zakat, and obeying Allah and His Messenger. They will be blessed by Allah. Allah is Most Powerful and Most Wise." This verse emphasizes the reciprocal relationship between men and women, where one is a helper, support, compassion, and support for others. (Kodir, 2019). And there are many other verses, such as (al-Baqarah, 2: 197; 232; 233, Ali Imran, 3: 195, and an-Nisa 4: 19) that specifically affirm explicitly the perspective of reciprocity between men and women, both in social and household spaces. Besides general verses regarding the importance of reciprocal relationships in life, such as the verses of al-Maidah (5: 2) and al-Anfal (8: 72). Meanwhile, among the many hadith texts used as the basis for *mubadalah*, according to Fu'adah & Nugraheni (2020), is a hadith narrated from Anas ra, from the Prophet said: "Do not believe someone among you so that he/she loves for his/her brother/sister what is loved for him/her" (Narrated by Sahih Bukhari).

In order to strengthen the two sources of Islam mentioned above, *mubadalah* also has a philosophical basis that refers to the essential teachings of Islam, namely the concept of tauhid. The concept of tauhid narrated in the sentence "lā ilāha illallāh", according to Mulia (2006), is actually a Muslim proclamation of two things: (1) recognition that Allah is One and the only God worthy of worship, and (2) a statement on equality between humans before God.

In the context of the relationship between husband and wife, the concept of tauhid shows the vertical relationship between husband-wife and God, without any intermediary including their spouse, while the relationship between husband and wife is horizontal, where both are equal (Wadud, 2006). Both are servants of Allah, one is not god over the other, but the Lord of both is Allah SWT. (Aqib, 2019). The social meaning of tauhid is a source of inspiration for *mubadalah*, which demands a social system that is reciprocal, equal, and cooperative. There is no superiority or domination (Kodir, 2016). Public spaces should not be built by and only comfortable for men. Even domestic space is not only burdened or controlled by women. Participation in public and domestic must be widely opened to men and women equally (Yuliandra et al., 2020; Santoso, 2020). From this explanation, it can be understood that *mubadalah* is a perspective of reciprocity between men and women in carrying out their gender roles both in the domestic and public area based on Islamic perspective, so that one does not hegemonize over another but a relationship that supports, cooperates, and helps each other.

***Mubadalah* Can Be A Method Of Reading Texts And Contexts Around Family Issues**

There is no doubt that one of the factors triggering the emergence of violence against women is the biased understanding of the society in understanding sacred texts. The sacred text, which actually requires the establishment of a just social life system and construction, and does not tolerate any form of humiliation of human dignity, is then

twisted by the understanding of its readers who have a patriarchal perspective to create injustice practices, marginalize, discriminate against one sex, and reduce human dignity. This is where *mubadalah* can be used as a method of reading text.

In the *mubadalah* technique, the text of the Qur'an and hadith must place men and women as equal subjects. If there is an unequal text in placing the two, an interpreter should not be fixated on the subject and object contained in the lexical structure of the Arabic language, but focus on the message the text wants to convey. After that, the interpreter needs to link the message with reciprocal principles in various other verses and hadiths, and apply the message reciprocally (Kodir, 2016; 2019). In other words, if we are faced with a text that is literally indicated for men, then the text can include and be targeted at women, and vice versa, so that the message of the text can be applied by and for both. Through the *mubadalah* methodology, something is called a problem if it is *maslahat* for both sexes, and something is not called *maslahat* if it is only a benefit for one sex alone but has a negative impact on the other (Rofi'ah, 2020)

One example is Q.S. al-Baqarah, 223: "Your wives are a field (sex) for you, so hang out according to (which pleases) you". Because the principle of mutual benefit demands sexual activity and enjoyment as the right of both partners; husband and wife, it is necessary to interpret the reciprocal of the verse. For this reason, the meaning of the text is actually not only targeting women but can also target men as its objects. The interpretation of the verse in the interpretation of *mubadalah* can be expressed like this: "Your husbands, O wives, are a field of sex for you, so hang out accordingly and in a way that can bring your pleasure". Or with another translation in Indonesian that is more neutral: "Your marriage partner is your sex field, so you can hook up with them according to your (pleasure)" (Kodir, 2019).

The method of *mubadalah* can be used for all texts in the holy book of the Qur'an as long as the message of the text is general and includes both sexes. This reciprocal interpretation technique is important because the dichotomy between texts for men and texts for women often creates various Islamic interpretations of gender that are absolute, sexist, lame, and perpetuate various violence against women. This dichotomy also creates dominative culture, from one sex to another, hegemonic, and ultimately destructive.

The *mubadalah* method can not only be used to read texts but also to read the context of life. There is no doubt that the reality of life can never be separated from the existence of men and women. *Mubadalah* affirms that men and women are full subjects of life. Both must manifest benefits and get it. Both are also required to avoid damage and keep it away. This is in line with the formulation of *mubadalah* in the following principles of Fiqh law: "What is beneficial (good) for one sex must be brought in for both and what is bad for one of them must also be kept away from both" (Kodir, 2019).

It can be elaboratively explained that like women, men are not only required to do good things outside the home, but are also encouraged to contribute in the domestic space, educate children, and enjoy intimacy with family (Werdiningsih, 2020). At the same time, women are also given ample opportunities to be able to contribute to the public sphere and benefit from it (Vanryan et al., 2020; Hidayah et al., 2019). Both have the same rights and obligations so that they can complement, strengthen, and build a good social life for all communities (Wardatun & Wahid, 2019). During the COVID-19 pandemic, where domestic workloads are increasingly piling up, works from home, learn from home, and so on, which really need cooperation and reciprocal relationship between married couples to

manage it together. This is where mubadalah can become a method of reading reality by presenting intermittent household relationships for the sake of realizing family resilience.

An interesting fact that can be learned from the current pandemic condition is that the policy to always be at home, whether we realize it or not, has been able to change the social stigma that jobs at home are easy and only side jobs. Instead of appreciating the heavy burden of domestic work, women also face a “double burden,” with their active participation in the public sphere. However, the policy “just stay at home,” provides its own insight into household life to hack the narrative of motherism and female domestication. Reciprocal relations become an obligation to be manifested in family life during these social restrictions. If not, it will create conflict and threaten family resilience.

The policy “just stay at home,” allows the husband to have more time with the family. Therefore, it should be used to actualize the concept of reciprocity relationship. All burdens and responsibilities of household affairs should not only be delegated to the wife but should be shared together. There is a synergy between husband and wife in doing all household matters. A practical example, the husband is ready to bathe the child while the wife prepares breakfast. Husbands take part in washing dirty dishes while the wife is tidying them up. Likewise in terms of caring for and educating children. The responsibility for shaping children's character is not entirely a burden on women. Men should also participate in it. Learning from home will definitely feel more fun if the husband and wife work together to help children with chores.

In a simple explanation from the perspective of mubadalah it can be said that both sexes; men and women, husbands and wives in domestic life are required to make benefits inside and outside the home. The perspective of mubadalah requires the equality of women and men so that both have the same rights and obligations so that they can complement, strengthen, and build a good family and social life (Kodir, 2019). Awareness of the importance of maintaining family integrity, especially during the Covid-19 pandemic, is a must for every family member. It is not only the government that needs to formulate programs as well as campaigns for tips to maintain family resilience, but each married couple needs to educate themselves and suppress their egos in maintaining a culture of good communication between family members.

Mubadalah Is An Islamic Moderating Perspective Between Gender And Patriarchal Regimes

One of the problems that can threaten family resilience is due to the emergence of disharmony in the relationship between husband and wife caused by the social construction and patriarchal culture that has been adopted by the community. The patriarchal system positions function within the family based on a rigid structure and have a hierarchy of power. Through the structural-functional theory approach, the patriarchal system places the position of husband, wife, and children in a vertical position, so that roles, rights, obligations, and responsibilities are largely determined by the patriarchal hierarchy.

In the structural-functional theory, the role of each family member is largely determined by the male power structure (father) as the head of the family who hierarchically has the highest authority in family decisions. The hierarchy is continued on differences in age and sex of family members, for example, brothers have a higher social structure than sisters. The relationships that are built often place it as if men have greater ability/power/strength than female family members. There are many stereotypes and even myths that have been embedded in society, for example, the absolute responsibility for the

family economy rests only with the father/husband, while domestic responsibility is solely the responsibility of the mother/wife. That is why in the understanding of the society in general, husbands are attached to a dominant role in public activities such as earning a living and women have a dominant role in domestic activities such as doing household chores, caring for children, and taking care of all the needs of their husbands (Saleha, Hartoyo, and Hastuti, 2008)

This hierarchical structural system does not only exclude the role of women in the family but on the other hand, burdens men with absolute responsibility for the family economy. Or vice versa, because of the absolute role assigned to the husband/father as the breadwinner, so that other roles such as child care and education, as well as other domestic roles, become absolute roles of mother/wife. This system, of course, will create an undemocratic situation where the distribution of limited resources (power, opportunities, and family decisions) is absolute without a negotiation process between family members. It will limit the existence of participatory roles among family members and in the end, will lead to inequality and injustice. This vertical structure has the potential to cause prolonged conflict within the family and ultimately threatens family resilience.

While on the other hand, gender activists use "gender analysis" in seeing almost all problems that exist in the relationship between men and women, including in family relationships (Aswiyanto, 2019). When faced with the reality of unequal relationships in the family, the mindset of gender activists often immediately wants to blame men/husbands and position women as victims. Because gender injustice often afflicts women and women often become victims, the feminist movement ultimately focuses on how to empower women to appear as subjects while men are the objects. The defense of these gender activists is indeed so blind to strengthen the existence of women. They are sometimes over defensive so that sometimes they are complacent to perpetuate the same violence, domination, and discrimination as the patriarchal system has done in oppressing women.

The simplest example is in the division of roles between husband and wife in the house. Gender activists often demand that men be involved in the home. They are sometimes lulled by their own perspective to dominate their partner's work, so that often happens when there is a gender activist who feels proud and feels successful in applying her perspective if her husband is willing to do domestic work at home and the women/wives can leave the house and excel in doing public works, and no longer take care of domestic work.

This is where gender analysis, whether we realize it or not, can become a new regime that only requires men to carry out their obligations in various domains, without questioning women's obligations as a form of reciprocal role. This gender regime, of course, needs to be reviewed with our critical awareness as true Muslim/Muslimah. Because ideally, all social roles that both sexes play are highly dependent on mutual conditions, agreement, and comfort.

Kodir (2019) wanted to dismantle and criticize this mindset through the mubadalah concept. Mubadalah is trying to find a middle way between the mainstream "gender analysis" and the patriarchal system that has been manifested so far so that women and men alike become active subjects in organizing/implementing daily life. Mubadalah is against any form of domination. According to the concept of mubadalah, a patriarchal regime (only taking sides with men) should not be countered with a gender regime (only sides with women), but it would be better if it had an annoyance perspective embedded in it. Because if that happens, there will no longer be a difference in the mindset of these

gender activists who overly honor women and the patriarchal mindset that always wants to favor men. Both of them are equally biased, want to respect each other, and feel they can be superior to the other.

Any work whether in the domestic or public sphere must be carried out without coercion and based on the needs, choices, common desires, and critical awareness of each individual. A reciprocal relationship demands the presence of a relationship of cooperation, connection, and mutual support between husband and wife. The relationship between husband and wife is reciprocal. A thorough understanding of reciprocal relationships is very important so that husbands and wives can carry out their roles in the family well (Cetinkaya & Gencdogan, 2014). Reciprocal relationships determine the responsibility of husband and wife for the work done in married life (Avotri & Walters, 2001). The division of work in the household is not rigid, it is not carried out based on the concept of the male body and the female body, but rather on harmonious cooperation in building a family (Nurlian & Daulay, 2008).

Research conducted by Saidiyah & Julianto (2016) explains that cooperation and communication that exists in family life can improve harmonious relationships between husband and wife. A harmonious family, good communication between family members, adequate economic conditions will play an important role in realizing family resilience. Family resilience can be built through companionship relationships, which are horizontal (not hierarchical) relationships. In *mubadalah*, the understanding of the subject-object, dominant-not dominant, superior-inferior, and the division of roles that are not balanced between male family members (father, son) and woman (mother, daughter) must be immediately removed.

Mubadalah's narrative has provided an insight for Muslim/Muslimah feminists to revisit their perspective so far and see the root of the problem in a more balanced way. *Mubadalah* has changed the perspective of feminists to focus not only on the axis of life of one sex but on both within the framework of reciprocity. *Mubadalah* is to present awareness not only to transform the mindset from patriarchy to matriarchy but ideally towards a balanced relationship of alliance and partnership between the two sexes. Therefore, *mubadalah* can become a moderating perspective from 2 (two) camps that are equally hegemonic, namely between the gender regime and the patriarchal regime.

CONCLUSION

This study reveals that *mubadalah* is a perspective of reciprocity between men and women in carrying out their gender roles both in the domestic and public areas so that one does not hegemonize over another but a relationship that supports, cooperates, and helps each other. In addition, in building family resilience, *mubadalah* is able to be a method of reading texts and contexts for social transformation towards cooperative, partnership, and reciprocal relations between men and women. *Mubadalah* can be an alternative solution in building reciprocal behavior between husband and wife couples in forming dignified, fair, and beneficial marital and familial relationships using an Islamic perspective.

Mubadalah is an important perspective and methodology to be manifested in married life, especially during this pandemic, because all burdens and responsibilities including household and public problems must be borne together, not delegated only to one partner alone (handayani, 2020). The family roles should ideally be flexible, not rigid. Vertical relations in families that uphold the power system (top-down) have proven to have caused many prolonged conflicts and in turn, have led to an increasing divorce rate. This is

because these hierarchical family relationships tend to lead to authoritarian attitudes, hegemony, and domination. Therefore, mubadalah is an Islamic moderating perspective between gender and patriarchal regimes. This perspective allows for a balanced relationship and partnership between the two sexes and is not just a transformation of thoughts from patriarchy to matriarchy. Through approach a companionship and non-hierarchical relationship between family members, family resilience can be built.

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