

BUILDING A HAPPY HOUSEHOLD: A MODEL OF HUSBAND AND WIFE RELATIONSHIP AND ITS IMPLEMENTATION IN THE FAMILY LIFE OF TABLIGH CONGREGATION

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Abstract

This study aims to analyze the relationship model of married couples in Tabligh Jama'ah in Bandar Lampung City and Metro City. And to explore the actualization of the rights and obligations of married couples in maintaining family harmony in the tabligh congregation of Bandar Lampung City and Metro City. This field research intensively examines how the husband and wife relationship model in the family of tabligh congregation in Bandar Lampung City and Metro City. Data were collected using observation, interview, and documentation methods. The research informants consisted of six families. The data analysis technique used in this research is qualitative data analysis. Based on the results of the study, it was found that the husband and wife relationship model in tabligh congregation in Bandar Lampung City and Metro City is that the husband in the tabligh congregation family is absolutely the leader of the household, and this is also by Marriage Law No.1 of 1974 article 31 and Compilation of Islamic Law article 79. And the actualization of the rights and obligations of married couples in maintaining the household. The actualization of the rights and obligations of spouses in preserving family harmony in tabligh congregation Bandar Lampung City and Metro City includes 3 things, namely the fulfillment of alimony which is the right of the wife, decision making which is the right of both worshippers, as well as maintenance and protection.

Keywords: *Actualization; Family Life; Happy Household; Husband and Wife Relationship; Tabligh Congregation*

Abstrak

Penelitian ini bertujuan untuk menganalisis model relasi pasangan suami istri pada Jamaah Tabligh di Kota Bandar Lampung dan Kota Metro. Dan untuk mengeksplorasi aktualisasi hak dan kewajiban pasangan suami istri dalam menjaga keharmonisan keluarga pada jama'ah tabligh Kota Bandar Lampung dan Kota Metro. Penelitian lapangan ini secara intensif mengkaji bagaimana model relasi suami istri dalam keluarga jamaah tabligh di Kota Bandar Lampung dan Kota Metro. Data dikumpulkan dengan menggunakan metode observasi, wawancara, dan dokumentasi. Informan penelitian terdiri dari enam keluarga. Teknik analisis data yang digunakan dalam penelitian ini adalah analisis data kualitatif. Berdasarkan hasil penelitian ditemukan bahwa model relasi suami istri pada jamaah tabligh di Kota Bandar Lampung dan Kota Metro adalah suami dalam keluarga jamaah tabligh mutlak sebagai pemimpin rumah tangga, dan hal ini juga sesuai dengan Undang-Undang Perkawinan No.1 Tahun 1974 pasal 31 dan Kompilasi Hukum Islam pasal 79. Dan aktualisasi hak dan kewajiban suami istri pada jamaah tabligh di Kota Bandar Lampung dan Kota Metro. Dan aktualisasi hak dan kewajiban pasangan suami istri dalam membina rumah tangga. Aktualisasi hak dan kewajiban pasangan suami istri dalam menjaga keharmonisan keluarga pada jamaah tabligh Kota Bandar Lampung dan Kota Metro meliputi 3 hal, yaitu pemenuhan nafkah yang menjadi hak istri, pengambilan keputusan yang menjadi hak kedua jamaah, serta pemeliharaan dan perlindungan.

Kata Kunci: Aktualisasi; Kehidupan Keluarga; Rumah Tangga Bahagia; Relasi Suami Istri; Jamaah Tabligh

A. Introduction

Theoretically, this clear division of roles from the start as regulated in Law No. 1 of 1974 concerning Marriage and the Compilation of Islamic Law and religious texts is intended so that

there is no conflict in domestic life¹. Thus, both Law No. 1 of 1974 concerning Marriage and KHI and the Qur'an explicitly distinguish the husband's role as head of a productive household and the wife's role as a reproductive housewife, which can be interpreted as an effort to minimize the occurrence of conflict in the household². In reality, in a certain community, the role of husband and wife began to shift. A wife is no longer only in the domestic-reproductive space, but has started a career in the productive public space. The researcher found a phenomenon that followers of the Islamic organization tabligh congregation Bandar Lampung City and Metro city divide roles in the household and conduct domestic relations according to their own understanding of a *sakinah mawaddah warahmah* household life.

Happiness in the household is one of the important pillars in achieving individual and social welfare³. Research on the relationship model between husband and wife in the context of tabligh's congregation family life is very relevant considering the unique dynamics in this community. Tabligh congregation, as one of the Islamic preaching movements, has a distinctive approach to family life that is based on strong spiritual and religious values⁴.

¹ Nina Chairina, "Istri Pencari Nafkah Utama Dalam Keluarga (Kajian Pasal 34 Ayat 1 Undang-Undang No. 1 Tahun 1974 Tentang Perkawinan)," *Jurnal Studi Gender Dan Anak* 8, no. 01 (2021): 99–111.

² Putri Isna'in Yekti and Suciyani Suciyani, "Tinjauan Kompilasi Hukum Islam Terhadap Peran Istri Sebagai Pencari Nafkah Keluarga (Studi Kasus RT 17 RW 02 Desa Gunung Kecamatan Kartoharjo Kabupaten Magetan)" (UIN Surakarta, 2022).

³ Henry M Custodio, Michalis Hadjikakou, and Brett A Bryan, "A Review of Socioeconomic Indicators of Sustainability and Wellbeing Building on the Social Foundations Framework," *Ecological Economics* 203 (2023): 107608; Aliyu Ibrahim Saidu and Chunho Yeom, "Success Criteria Evaluation for a Sustainable and Affordable Housing Model: A Case for Improving Household Welfare in Nigeria Cities," *Sustainability* 12, no. 2 (2020): 656.

⁴ Jan A Ali and Rizwan Sahib, *A Sociological Study of the Tabligh Jama'at: Working for Allah* (Springer Nature, 2022); Zacharias Pieri, "Daily Ritual, Mission, and the Transformation of the Self: The Case of Tablighi Jamaat," *Numen* 66, no. 4 (2019): 360–80; Jan A Ali, "Tabligh Jama'at as an Emulatable Model of Faith Renewal," 2020; Nasruddin Yusuf et al., "Fulfillment of Family Support Rights in Khuruj Jamaah Tabligh Activities in Manado City," *Journal of Namibian Studies: History Politics Culture* 34 (2023): 1159–78; Ahmad Dzaky, Syaifuddin Sabda, and Mahyuddin Barni, "The

Therefore, this study aims to identify and analyse how the husband-wife relationship model applied in this community is able to create happiness and stability in their household life.

This research is important to contribute to the limited literature on family life in the tabligh congregation community. Although there are many studies on family life in the general context, studies that specifically examine the husband and wife relationship model in religious communities such as tabligh congregation are still rare. Thus, the results of this study are expected to provide new insights and enrich our understanding of the dynamics of husband and wife relationships in a specific religious context.

This research has practical urgency, namely as a guide for families in the tabligh congregation community and the wider community in building harmonious and happy relationships. By understanding the effective relationship model and its implementation in daily life, it is hoped that families can overcome various challenges faced in married life, thus creating an environment that supports the growth and development of family members. This will ultimately contribute to improving the quality of life of individuals and society as a whole.

Furthermore, this research can provide policy recommendations for religious institutions and the government in designing programmes that support family welfare. With a deeper understanding of the factors that influence household happiness in the context of tabligh congregation, it is hoped that strategic steps can be taken to promote positive values that can be adopted by other communities.

This research has the potential to have a significant impact on society by providing deeper insights and understanding of effective and harmonious husband and wife relationship models in the context of tabligh congregation. By revealing the best practices

Concept of Education in the Family of the Tabligh Congregation,” *International Research Journal of Management, IT and Social Sciences* 8, no. 5 (2021): 446–53.

and positive values applied in tabligh congregation families, this research can be a source of inspiration for other families who want to build more harmonious and happy relationships. In addition, the findings from this study can be used by educators, marriage counsellors, and policy makers to design educational programmes and interventions aimed at improving the quality of husband-wife relationships and family welfare in general. Furthermore, the insights gained from this study may help to reduce domestic conflict and increase social stability, ultimately contributing to a more harmonious and prosperous society.

The novelty of this research lies in its comprehensive and contextual approach in examining the husband-wife relationship model, especially in the tabligh congregation community, which has not been widely explored in previous academic literature. This research focuses not only on the theoretical and conceptual aspects of husband-wife relationship, but also on its implementation in the daily life of tabligh congregation families, who are known for their highly religious and conservative life practices. Through a qualitative and ethnographic approach, this research deeply explores the experiences, perceptions, and real practices of married couples in this community, so as to provide unique and specific insights into how religious values are translated in family life. As such, this research makes a significant contribution to understanding family dynamics in a distinctive religious context and can serve as a reference for future research in the field of family and religious studies.

B. Method

The research is a field research that intensively studies the relationship model between husband and wife in the family of tabligh congregation in Bandar Lampung city and Metro city. The data was collected using observation, interview and documentation methods⁵. The research informants consisted of six families. The

⁵ Lexy J Moleong, *Metodologi Penelitian Kualitatif*, n.d.

data analysis technique used in this research is qualitative data analysis⁶.

C. Results and Discussion

Understanding the Rights and Obligations of Husband and Wife

1. Definition of Rights and Obligations

A right is something that can be owned and controlled while an obligation is something that must be given, either in the form of objects or in the form of actions⁷. If the marriage contract has taken place and is valid, it has legal consequences. This will give rise to the rights and obligations of husband and wife in the family, which include: the rights of husband and wife together, the rights of husband over wife and wife over husband⁸.

2. Legal Basis for the Rights and Obligations of Husband and Wife

According to Islamic law, husbands and wives in building a household must act in a good way (ma'ruf) as Allah says in Q.S. an-Nisa' (4): 19:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتُبُوا النِّسَاءَ كَرِهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا
بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ ۗ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ
كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

"those have believed, it is not lawful for you to take women by force, nor should you trouble them in order to take back some of what you have given them, except when they have done manifestly abominable deeds. And deal with them properly. Then if you do not like them, (then be patient) for perhaps you dislike something, but Allah has made of it much good."

The above verse means that husbands should get along with their wives well. Do not be stingy in providing for them, do

⁶ Nyoman Kutha Ratna, *Metodologi Penelitian* (Yogyakarta: Pustaka Pelajar, 2010), 334.

⁷ Ibnu Mas'ud, *Fiqh Madzhab Syafi'i* (Bandung: CV Pustaka Setia, 2007), 312.

⁸ Slamet Abidin, *Fiqh Munakahat 1* (Bandung: CV Pustaka Setia, 1999), 157.

not scold them with anger that crosses the line or hit them or always have a gloomy face towards them. If the husband hates his wife because she has a defect in her body or has some dislikable traits, or his hatred for her arises because his heart is set on another woman, then he should be patient and not rush to divorce them. Hopefully, what the husband hates will bring good and happiness to them⁹.

3. Various Rights and Obligations of Husband and Wife

Regarding the rights and obligations of husband and wife, there are two rights, namely material obligations and immaterial obligations. Material obligations mean external obligations or those that are property, including dowry and maintenance. Meanwhile, immaterial obligations are the inner obligations of a husband towards his wife, such as leading his wife and children, and getting along with his wife in a good way¹⁰. In Islam, to determine a law on a problem must be based on the text of the Qur'an and the Sunnah of the Prophet. These two sources must be referred to primarily to obtain the title of validity as an Islamic law. In the Qur'an not all human problems can be found provisions, but usually, in addressing branch problems (*furu'iyah*) for which there is no detailed explanation, the Qur'an only provides general provisions¹¹.

The rights and obligations of husband and wife in the household are emphasized in the Quran Q.S. al-Baqarah (2) : 228, namely:

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي
أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ
أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ
عَزِيزٌ حَكِيمٌ

"Women who are divorced should refrain (from waiting) three quru'. They should not conceal what Allah has created in their

⁹ *Ibid.*, 133.

¹⁰ Mahmudah 'Abd Al' Ati, *Keluarga Muslim* (Surabaya: Bina Ilmu, 1984), 223.

¹¹ Ati, *Keluarga Muslim*.

wombs, if they believe in Allah and the Last Day. And her husbands have the right to refer to her during the waiting period, if they desire reconciliation. And the women have rights in proportion to their duties in a manner that is just. The husbands, however, have one degree of superiority over their wives. And Allah is the Mighty, the Wise.”

The verse is that the rights possessed by a wife are in balance with the wife's obligations towards her husband. Because the rights received by one party are an obligation for the other party. *Nafkah* is the right of a wife, and vice versa, giving this right is the husband's obligation to his wife. In addition to material support, a husband is also obliged to provide inner support for his wife in the form of interaction with his wife properly. A husband has rights that are obligations for his wife. In this context, what will be stated is the wife's obligation to obey her husband. Furthermore, it is also said in the Qur'an that (men are leaders for women) and women (wives) have rights in balance with their obligations in a *ma'ruf* manner. But the husband has one level of advantage over his wife.

In this verse, it is explained that women have equal rights with men and men have one level more than their wives, which is a proof that in virtuous deeds to achieve progress in all aspects of life, especially in the field of science, women and men both have rights and obligations. However, these rights and obligations are adjusted to their nature, both physical and mental. For example, a wife has the obligation to take care of the household, keep the household clean and secret and others. While the husband as the head of the family works and tries to make a *halal* living to provide for his wife and children. In the family/household, husband and wife are equal partners, helping each other and helping each other in realizing a *sakinah* household that is approved by Allah, SWT. The differences that exist are for complementarity and cooperation not as something that contradicts in building a happy household. From the above verse, several conclusions can be drawn that men are ordered to get along with their wives in the best possible way. Then the thing

that needs to be considered is that women have rights that are balanced with their rights and obligations in a ma'ruf way¹².

4. Rights and Obligations of Husband over Wife

The rights of the husband that must be fulfilled by the wife are only rights, not differences, because according to Islamic law the wife is not burdened with material obligations that are needed to meet the needs of the family. In fact, it is preferable that the wife does not have to work for a living if the husband is able to fulfill the family's maintenance obligations properly. This is so that the wife can devote her attention to carrying out the obligation of fostering a healthy family and preparing a pious generation. This obligation is quite heavy for a wife who will really carry it out well. However, it cannot be understood that Islam thus requires the wife to never see the outside world so that she is always at home¹³.

Rights and Obligations of Husband and Wife in Law No. 1 of 1974 concerning Marriage and Compilation of Islamic Law

1. The wife's obligations to her husband

In Law No. 1 of 1974 concerning Marriage, the consequence of placing the wife as a housewife is that the wife must be more active in the family's domestic space. so that issues relating to family domestic issues are the obligations of a wife. paragraph 2 of article 34 of Law No. 1 of 1974 concerning Marriage states: The wife is obliged to manage household affairs as well as possible. In the Compilation of Islamic Law Article 83 paragraphs 1 and 2 the obligations of the husband are stated as follows.

- a. The main obligation for a wife is to be physically and mentally devoted to her husband within what is justified by Islamic law.
- b. The wife shall organize and manage the daily needs of the household as well as possible.

¹² Khoiruddin Nasution, *Islam: Tentang Relasi Suami Dan Istri* (Yogyakarta: Academia dan Tazzafa, 2004), 241.

¹³ Nasution, *Islam: Tentang Relasi Suami Dan Istri*.

2. The husband's obligations towards his wife

In Law No. 1 of 1974 concerning Marriage, the obligation imposed by this Law on the husband is the obligation to provide a living. So that in a family, it is the husband who must earn a living. Article 34 of Law No. 1 of 1974 concerning Marriage states: The husband is obliged to protect his wife and provide all the necessities of household life according to his ability.

In the Compilation of Islamic Law (KHI) Article 80, it is stated that the husband's obligations towards his wife are as follows:¹⁴

- a. The husband is the supervisor of his wife and household, but still regarding important household matters decided by husband and wife together.
- b. The husband is obliged to protect his wife and provide all the necessities of household life in accordance with his ability.
- c. The husband is obliged to provide religious education to his wife and provide opportunities to learn knowledge that is useful for religion, country and nation.

In accordance with his income, the husband shall bear:

- a. Nafkah, kiswah and residence of the wife;
- b. Household expenses, maintenance and medical expenses for the wife and children;
- c. The cost of education for children.

The husband's obligations towards his wife as referred to in paragraph (4) a and b above shall come into effect upon the wife's full acceptance of them.

- a. The wife may release her husband from the obligations towards her as referred to in paragraph (4) letters a and b.
- b. The husband's obligation as referred to in paragraph (5) shall be discharged if the wife is nusyus.

¹⁴ Edi Gunawan, "Pembaruan Hukum Islam Dalam Kompilasi Hukum Islam," *HUNAFIA: Jurnal Studia Islamika* 12, no. 2 (2015): 281–305.

Definition of Tabligh Congregation

Tabligh congregation is not an organization originating from Indonesia but a transnational organization originating from India. The founder of Jamaah Tabligh is Muhammad Ilyas al-Kandahlawy, born in 1303 H in Kandahlah village in Muzhafar Nagar area, North Banladesh India. He died on 11 Rajab 1363 H. His full name is Muhammad Ilyas bin Muhammad Isma'il Al-Hanafī Ad-Diyubandi Al-Jisyti Al-Kandahlawi then Ad-Dihlawi. Al-Kandahlawi is the origin of the word Kandahlah, a village located in the Sahranfur region. Ad-Dihlawi is another name for Dihli (New Delhi), the capital of India.

It is in this country that the headquarters of the tabligh congregation movement is located. Ad- Diyubandi is the origin of the word Diyuband, which is the largest madrasa for adherents of the Hanafī school in the Indian peninsula. While Al-Jisyti is attributed to the Al-Jisytisiyah arekat founded by Mu'inuddin Al-Jisyti.¹⁵

His father was Shaykh Ismail and his mother was Shafiya al-Hafīdzah. He received his first education at home and memorized the Qur'ān at a very young age. He studied with his own brother Shaykh Muhammad Yahya, after which he went on to study at Madhāirul Ulum in the city of Saharanpur. In 1326, he received his Islamic education at the Deoband Islamic Madrasah in India. Here he learned about the Quran, Hadith, Fiqh and other Islamic sciences. He also learned the hadith Jam' Shāhihu al Turmuzdi and Shāhihu al-Bukhari from a scholar named Mahmud Hasan.

Tabligh congregation is officially not a group or an association, but a Muslim movement to become Muslims who practice their religion, and is the only Islamic movement that does not look at the origin of the mahdzab or sect of its followers. Muhammad Ilyas' aim in establishing the movement was to create a new da'wah system that made no distinction between ahlus-

¹⁵ Ahmad Syafī'i Mufidan, *Perkembangan Paham Keagamaan Transnasional Indonesia* (Jakarta: Litbang Dan Diklat Puslitbang Kehidupan, 2011), 147.

sunnah and other groups. As well as the prohibition of studying and teaching furu'iyah issues. According to them, it is sufficient to teach the virtues of charity from certain treatises only. After the death of Shaykh Muhammad Ilyas Kandahlawi, the leadership of the Jamaah was continued by his son, Shaykh Muhammad Yusuf Kandahlawi. In preaching, they go down to the community both in urban and rural areas, they invite the surrounding community to implement the teachings of Islam to the fullest and realize the meaning of the hadith of the Prophet Muhammad, SAW, so that in preaching they often wear Arabic nuanced clothing such as robes with lengths above the ankles, imamah or headbands which they consider all of them included in the sunnah of the Prophet. In preaching activities, they are divided into several groups and each group brings their own supplies to meet their needs during preaching.

Usually they bring enough pocket money, cooking utensils, sleeping equipment and other equipment according to their needs. After everything is prepared, they begin to spread to various places in urban or rural areas and usually they make mosques or mushalla as their place of activity, after which they visit the community to convey the teachings of Islam and invite them to enliven the mosque or musholla. After the community has gathered at the mosque or mushalla, they begin to explain the importance of Islamic unity, faith, charity, deliberation, mudzakarāh, and other Islamic teachings. However, the most important thing they do is preach in the form of da'wah. His famous book is Amani Akhbar, a commentary on the book of Ma'ani, including Shaykh Thahawi's Atsar and Hayat al-Shahabah. Tabligh congregation is also spread throughout the world, including in Pakistan and Bangladesh in Arab countries and throughout the Islamic world.

Relationship Model Of Married Couples In Tabligh Congregation In Bandar Lampung City And Metro City

Perceptions of the relationship model in the household are closely related to the role differentiation model in the household. It is often supported by gender, giving rise to the perception that

men are individuals who are more in the public sphere and women spend more time in the domestic sphere. In the process of this research, researchers took several ways to be able to explore data seriously, so as to be able to produce quality findings in accordance with the subject matter. There are several ways that researchers do. Namely by approaching the object, which means the wife. After the close relationship between the researchers, the researchers asked semi-informal questions, it was intended that the object did not feel interrogated, so that the answers given were what they were without being made up. The data that researchers analyzed from the object of research was closely related to the husband and wife relationship model that occurred in the tabligh congregation family, this is what researchers need to know because of interesting things. Between the data obtained and the theory that researchers get there are some differences. so this is interesting to analyze more deeply. The results of this study indicate that there is still a public-domestic perception pinned to husbands and wives. However, in some couples, this perception begins to fade with the background factors.

a. Household Leadership Model

The results of this study found that the leadership model in the households of tabligh congregation families is absolutely held by men (husbands). However, in their view, the meaning of household leader is an imam who is able to guide them always towards the truth. This is different from the editorial listed in Surah an-Nisa' (4): 34, in the Sahih interpretation of Ibn Kathir, it is stated that men are made leaders for women because they have advantages that are able to lead women and provide a living. So that the opinion of scholars with the verse is still general, so women cannot have access to become leaders in the household.

Here is also from the translation of the verse dzohiriyah al-baqarah verse 228, mentioned there that the husbands have one level of advantage over his wife. Men become leaders over women. Ibn Kathir prefers to translate protector or maintainer. Meanwhile, according to Quraisy Shihab, in understanding the verse in a special sense, namely in the continuation of the verse

explained the reason for the leadership, namely, because men are obliged to bear the cost of living for their respective wives/families. From what is obtained from the results of research that leads to the leadership model in the household of the Tabligh Jama'ah family, it can be included in the dzohir meaning of Surah al-Baqarah verse 228, namely husbands should be made a leader because they are given a level of advantage over women. Meanwhile, Article 31 of the 1974 Marriage Law and Article 79 paragraph 1 of the Compilation of Islamic Law explicitly state that the husband is the leader in the household. However, the consequences are found in article 34 of the 1974 Marriage Law. Which states that the husband is obliged to protect his wife and provide all the necessities of household life according to his ability.

All informants stated that the husband is the absolute leader in the household, it is factual that the husband's position as leader is more symbolic and administrative. Because not fully the duties of a leader can be carried out by the informant's spouse. Like the husband as the main breadwinner, guide, protector no longer runs fully. The increasing activities of wives in the public sphere as breadwinners and the reduction of husbands in the implementation as leaders in the household. Indirectly, it reduces the points of the contents of the Compilation of Islamic Law Article 79 which states "the husband as the head of the family and the wife as a housewife".

b. Implementation Model of Daily Activities

In the model of doing daily activities in the household of the tabligh congregation is divided into 2 types, namely:

1. All work is done together
2. There is a distinction in the work of certain activities.

For point (a), which happened to the couple Aisyah and Fajar, they often do things together. Because according to them it is more efficient and able to build mutual understanding between one another. This is in line with the contents of KHI article 77, that there is an obligation between husband and wife to love each

other, respect, be loyal and provide physical and mental assistance to one another. Then it is also explained in the verse of the Qur'an which explicitly instructs husband and wife to help each other, in an-Nisa' (4): 19 there is a sentence *ه ي ع ع م ال ب ش* "Deal with them in an appropriate manner" does not merely mean to deal with the wife in terms of sexual needs in a good way, but also includes the relationship between husband and wife in their daily lives, mutual communication, mutual help, mutual advice and so on.

Actualization of Rights and Obligations of Spouses in Maintaining Family Harmony in Tabligh Congregation Bandar Lampung City and Metro City

a. Decision Making

Relationships in households, in which there are many things that can support the harmony of relationships in the household. One form of domestic relations is the decision-making model, where this decision-making model when not well regulated, it is impossible to achieve a peaceful and peaceful family¹⁶. In the Qur'an, it has been explicitly explained that the best way to make decisions is by means of musyawah in every matter, including household affairs. The results of this study found two models in decision making, namely:

1. Decision-making based on deliberation
2. Decision-making dominated by one party.

The decision-making model based on where the choices applied by these families are supported by the contents of the verse al-Imron verse 159, in which there is an order to deliberate, even though in the verse the order to deliberate when deciding on a strategy in the battle of Uhud, however, it does not rule out the possibility of musyawarah orders also being used for other matters.

¹⁶ Ian G Hargraves et al., "Purposeful SDM: A Problem-Based Approach to Caring for Patients with Shared Decision Making," *Patient Education and Counseling* 102, no. 10 (2019): 1786–92.

¹⁷ Klaus Abbink, Asad Islam, and Chau Nguyen, "Whose Voice Matters? An Experimental Examination of Gender Bias in Intra-Household Decision-Making," *Journal of Economic Behavior & Organization* 176 (2020): 337–52.

And in deliberation there must be such a thing as differences of opinion, so people who are deliberating must pay attention to opinions that are closer to the verse of the Qur'an. And when Allah has shown something, then someone should be determined to make a decision with tawakkal to Allah. The second is in Surah Ash-Shura verse 38 in which there is a sentence *اشياء ان ي ب م شرع* (and with their affairs decided by consultation between them). This verse covers a lot of ground, making it very applicable to household affairs.

In this case, it can also be related to the theory of Head Complement husband and wife relationships, where between husband and wife when they have assumed marital status, all decisions of each partner are given the right to argue and the results of these opinions are chosen which is the best. Although it does not entirely meet the criteria for a Head complement couple, there are points contained in the couple. Likewise, quoting the opinion of Quraisy Shihab who explains that between husband and wife does not recognize differences in terms of humanity, but the differences between men and women are given. From this difference, positive communication (a relationship of mutual perfection) arises between the two in the frame of partnership. Explicitly, article 80 paragraph (1) KHI states: the husband is the supervisor of his wife and household, but regarding important household matters decided by husband and wife together, this article idealizes a pattern of decision making involving husband and wife collectively.

b. Sustenance Fulfillment

In reality, the main breadwinner is the wife who is a Quranic teacher. Meanwhile, the husband does not have a permanent job. This is clearly contrary to her statement. However, when asked, the informant prefers to surrender to the conditions of his family, when the husband has not found a suitable job, the

wife must be patient.¹⁸ In this case, it goes back to the husband's position as a leader that has been agreed upon by all Jama'ah Tabligh family couples in Bandar Lampung and Metro City. Looking back at the interpretation of an-Nisa (4): 34, in the Sahih interpretation of Ibn Kathir, it is stated that men are made leaders for women because they have the advantage of being able to lead women and provide a living.

Including the opinion of Wahbah Zuhaili, the right of leadership given to the husband is because a husband has a strong physique, as well as the obligation to provide dowry and nafkah terhaap his wife. And one of the narrations mentioned that the husband is the leader of his family, and he is responsible for what is his responsibility. one of the rights of a wife is to receive maintenance from her husband as stated in the 1974 marriage law article 34 and also in the Compilation of Islamic Law Article 80.

So that when the breadwinner is a wife, then in this family a husband is not applied as a breadwinner, it's just that from her statement, the wife still has hope that her husband can provide for her and her family. In a narration, a wife is indeed allowed to bear the cost of family maintenance, as reported by Abu Sa'id Al-Khudri, that Zainab the wife of Ibn Mas'ud came and said, O Messenger of Allah, indeed you have ordered charity today, while I have jewelry and I want to donate it, but Ibn Mas'ud said that he and his son are more entitled to receive my charity. Then the Prophet said, True (what was said) Ibn Mas'ud your husband and your son are more entitled to receive your alms (HR Bukhari). However, as the wording of the hadith above, this statement is limited to conditions where the husband is economically incapable. If the husband is able to work and has an income, the obligation to provide is still the responsibility of the husband.

Because the wife helps in fulfilling the livelihood, the husband's power is reduced, but the wife's role is still the same,

¹⁸ Imam Sujoko, Abdul Qhoni, and Ahmad Mujahid, "Fulfillment of Livelihood in Islamic Law in Family Resistance," in *International Conference on Islamic Studies (ICIS)*, 2021, 136–43.

namely as a caring mother for her child. Whereas in point (c), namely, there is no requirement for the husband to be the breadwinner in the household. When analyzed, this is very much related to the instructions of the tabligh congregation teachings, which in their books explain a lot about fadhailul a "mal, and every week the tabligh congregation holds ta'lim among women to be able to discuss personal, family and social life. The point of all the studies for female followers of the tabligh congregation is to direct them on how to always be grateful women, how to maintain and improve their faith, and how to be sholihah wives, namely by continuing to support their husbands to preach in the path of Allah, with their willingness, then Allah's sustenance will not stop for them, and Allah will strengthen their hearts. Their belief that every person is certainly burdened with the name of calling on goodness, so it is very natural when they give up their husbands to preach on the path of Allah in all directions to remind the local community to return to the path of Allah, a small example is calling for morning prayers in the mosque. And the strong principles of these wives have been able to defeat that they have the right to get enough afkah from their husbands.

In relation to the typology developed by Letha dawson scanzoni and John Scanzoni, this family relationship pattern is Equal Partner, where a wife does not have to be a housewife and a husband as a breadwinner, the roles can be swapped, the wife is the main breadwinner and the husband takes care of the house. And when referring to the opinion of Quraysh shihab who interpreted surat ath-thalaq: 7, namely: "Let the one who is spacious", namely being able and having a lot of sustenance, provide for his wife and children from the extent of his ability and thus he should give so that his children and wife also have spaciousness and breadth of shopping and who is constricted in his fortune, namely limited in income, then let him provide from the wealth given to him by Allah. He should not force himself to spend by seeking sustenance from sources that Allah does not approve of. Allah does not impose a burden on a person but according to what Allah gives him. Therefore, do not demand too

much from your wife and consider the situation of your husband or ex-husband. This is in accordance with the model of the four families above, because none of their spouses demanded more maintenance from their respective husbands. So that there is a willingness of the wives to help earn a living to fulfill their daily needs.

c. Maintenance And Protection

In general, what is widely known is that the husband has an obligation to be a protector, educator and caretaker of his family members. In accordance with the contents of the 1974 marriage law article 34 and the Compilation of Islamic Law article 80, there it is explained that the husband has an obligation to protect his wife. Men become leaders over women. Ibn Kathir prefers to translate protector or caretaker. However, from the findings of interviews with respondents and also observing the life journeys of some respondents, they agreed that they did not depend on their husbands, they only asked for protection from Allah SWT. So that the aqidah that they have instilled since they first decided to join the Tabligh Jama'ah, then they must be ready to be left behind to preach on every schedule.¹⁹

With the support of the solidarity of the wives of other members who often visit the wives who are left behind khuruj to be motivated and help when in need. Quoting from the writings of Tutik Hamidah, that the double workload of women is not sourced from the teachings of fiqh, but from customs that position men as heads of households and wives as *konco wingking*. Our culture has trained women to do many things, reproductive duties, domestic duties and earning a living. This must be enlightened to both husbands and wives, that justice and the principle of *mu'asyarah bil ma'ruf* must also be implemented in everyday life in the household, especially in husband and wife relationships. Because the purpose of marriage is a healthy, happy and lasting family (*sakinah*,

¹⁹ Risalan Basri Harahap, "Jamaah Tabligh, Sebuah Fenomena Antara Dakwah Dan Keluarga," *Jurnal AL-MAQASID: Jurnal Ilmu Kesyariahan Dan Keperdataan* 7, no. 1 (2021): 34–46.

mawaddah warahmah) will be difficult to achieve, if the principles of musawah and mu'asarah bi al-ma'ruf are not implemented.

D. Conclusions

The relationship model between husband and wife in the tabligh congregation in Bandar Lampung city and Metro city is that the husband in the tabligh congregation family is absolutely the leader of the household, and this is also in accordance with Marriage Law No.1 of 1974 article 31 and Compilation of Islamic Law article 79. The actualization of the rights and obligations of married couples in maintaining family harmony in the tabligh congregation of Bandar Lampung city and Metro city includes 3 things, namely in terms of fulfilling the wife's right to live, decision making which is the right of both, and maintenance and protection.

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