

## REINTERPRETATION OF LIVELIHOODS IN MARRIAGE LAW AND ITS IMPLICATIONS ON FAMILY RESISTANCE IN THE TIME AND POST COVID-19

Fathul Mu'in<sup>1</sup>, Moh. Mukri<sup>2</sup>, Khairuddin<sup>3</sup>, Siti Mahmudah<sup>4</sup>

Doctoral Program Family Law Student Raden Intan State Islamic University Lampung<sup>1</sup>

Professor Raden Intan State Islamic University Lampung<sup>2</sup>

Lecturer Raden Intan State Islamic University Lampung<sup>3,4</sup>

### ABSTRACT

The rules regarding a living in Law Number I of 1974 concerning Marriage and the Compilation of Islamic Law imposes the obligation to earn a living only on the husband. These two regulations create problems in society. Many wives demand a living from their husbands. Not a few wives also have jobs and income, but they are spent on their own needs, including for consumptive things, channeling hobbies and others because they think that fulfilling a living is not part of their obligations. This condition is coupled with the interpretation of a number of verses of the Qur'an and the traditions of the Prophet which are still patriarchal. The marriage law and a number of verses of the Qur'an and the Prophet's hadith need to be reinterpreted. This is because the development of an increasingly advanced era makes the role of women not only as wives who only take care of the household, but also as one of the contributors to the economy. This research uses the library research method. This study concludes that the livelihoods in these two laws and regulations need to be updated to be relevant to current conditions. Supposedly, the wife also has the same obligation in matters of livelihood. The reinterpretation of livelihood using the interpretation of *mubadalah* is to produce the principle of mutuality. The wife can even be the main breadwinner under certain conditions. This interpretation has implications for the fulfillment of the family's economy during the pandemic and post-covid-19 pandemic. Because, in difficult economic conditions, the wife participates in helping the family economy on a macro basis or even as the main provider in the household who changes places with her husband.

**Keywords:** *Reinterpretation, Livelihoods, Marriage Law, Family Resistance, Covid-19*

### A. INTRODUCTION

Islam pays attention to family problems, starting from the procedure for choosing a spouse, husband-wife relationship, educating children, to regulating the rights and obligations of children and parents, including living, inheritance rights and so on (Salim, 2013). The

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Occupation : Doctoral Program Family Law Student Raden Intan State Islamic University Lampung<sup>1</sup>

Professor Raden Intan State Islamic University Lampung<sup>2</sup>

Lecturer Raden Intan State Islamic University Lampung<sup>3,4</sup>

E-mail: [fathulmuin@radenintan.ac.id](mailto:fathulmuin@radenintan.ac.id)<sup>1</sup>, [moh.mukri@radenintan.ac.id](mailto:moh.mukri@radenintan.ac.id)<sup>2</sup>, [khairuddinmh@radenintan.ac.id](mailto:khairuddinmh@radenintan.ac.id)<sup>3</sup>, [sitimahmudah@radenintan.ac.id](mailto:sitimahmudah@radenintan.ac.id)<sup>4</sup>

## **Reinterpretation Of Livelihoods In Marriage Law And Its Implications on Family Resistance In The Time And Post Covid-19**

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concept of the Muslim family does not distinguish between rights and obligations between husband and wife. Wives have rights over their husbands in proportion to the rights that husbands have over themselves (Rozali, 2017; Zuhrah, 2013). The relationship between husband and wife is equal. Some Muslims understand that living is a gift from a husband to his wife after a marriage contract (Maki, 2021; Mu'in et al., 2020; Zubaidah, 2020).

Livelihood is obligatory because of the existence of a valid contract, submission of the wife to her husband, and the possibility of having fun. Livelihood is only required of the husband because of the demands of the marriage contract and because of the continuity of having fun as a wife is obliged to obey her husband, always accompany him, manage the household, educate her children (Faizah, 2020; Ghazaly, 2019). Livelihood also means shopping, meaning something that is given by a husband to his wife, a father to his children, and relatives from his property as basic necessities for them (Dirjen Pembinaan Kelembagaan Agama Islam Departemen Agama, 1984).

Livelihood means that all living expenses are the right of the wife and children in terms of food, clothing and housing as well as some other basic needs, even if the wife is a rich woman (Abdurrahman, 1992). However, in practice, a few husbands do not provide living for their wives and children. There are also husbands who provide a living that is not in accordance with household welfare standards (Mu'in et al., 2020).

The regulation of livelihood in Law Number 1 of 1974 concerning Marriage is regulated in Article 34 paragraph (1). In the article it is said that the husband is obliged to protect his wife and provide all the necessities of household life according to his ability. The law does not stipulate the amount of living that must be given, it only says according to the ability of the husband (Arsyita et al., 2021; BIP, 2017; Mamahit, 2013).

Subsistence in the Compilation of Islamic Law (KHI) can be seen in Article 80 paragraph (2) and paragraph (4), namely that the husband is obliged to protect his wife and provide all the necessities of household life according to his ability. In accordance with his income, the husband bears a living, *kiswah* and residence for his wife, household expenses, maintenance costs, education costs for children and other costs (Ismanto, 2021; Tim Redaksi, 2012).

The two laws and regulations impose the obligation of maintenance only on the husband. So, what happens in society, the wife always demands a living from her husband both in field conditions and cramped conditions. Not a few wives also have jobs and income, but they spent on their own needs, including for consumptive things, channeling hobbies and others, because they think that living is only the husband's responsibility.

As a result of this understanding, when the husband has not been able to meet household needs, the wife has strong reasons to justify that her husband is an irresponsible person for the family. The wife doesn't trust her husband anymore so she chooses to file for divorce (Ghozaly, 2008). As a result, from year to year the number of divorce cases always increases. Many women (wives) are willing and brave to sue for divorce from their husbands. In fact, the divorce will have a negative impact that is not small (Rais, 2014).

This situation has been exacerbated during the covid-19 pandemic. The virus that originated in the Province of Wuhan, China, at the end of 2019 created a non-natural disaster which impact was so devastating. This disease causes the 2019 corona virus pandemic (Schenker, 2021; Supriatna, 2020). The pandemic has not only caused hundreds of thousands of deaths but also tore up household harmony in a number of countries, including Indonesia.

The divorce rate in Indonesia has also increased. On average, wives file for divorce from their husbands because the family's economic condition collapsed due to the husband being laid off during the covid-19 pandemic (Utama, 2020). The increase in the divorce rate during the covid-19 pandemic also occurred in Lampung. Divorce caused by living expenses due to covid-19 is due to the husband's reduced income, the wife's unwillingness to help earn a living, coupled with a luxurious lifestyle (Qadaruiddin et al., 2020).

In addition to the marriage legislation which legitimizes women demanding a living in all conditions, the general understanding of the Qur'anic arguments in society also needs to be reinterpreted. Among them is QS. al-Nisa verse 34. This verse is often used in explaining the role and duties of providing living for the family. When explaining this verse, Husein Muhammad the leadership of the Darut Tauhid Islamic Boarding School Arjawinangun emphasized that the verse is informative, not normative (Husein, 2011), and informs gender relations (husband and wife relations) at the time of revelation (Rajafi, 2018).

There are certain similarities and differences between this gender relationship at the time of revelation and today. So that in the current context, men and women can become equal partners or even women can become leaders over men (Nurmila, 2013). Between husband and wife there can be a delegation of some functions between the two, when it is good and supports the dynamics in the household, to foster a *sakinah mawaddah wa rahmah* family (Kusumayanti, 2019).

Therefore, the marriage law and a number of verses of the Qur'an and the hadith of the Prophet need to be reinterpreted. This is because the development of an increasingly advanced era makes the role of women not only as wives who only take care of the household, but also as one of the economic contributors who can replace the husband's role if the husband is unable to carry out his obligations as the head of the family or the husband dies (Santoso, 2019).

Women and men are relationships based on perspectives and attitudes to respect each other, because both are dignified human beings, cooperate with each other and help each other. *Mubadalah* is an alternative from a hegemonic relationship to a partnership character relationship (Qodir, 2019). One of the leaders of *mubadalah* in Indonesia, Faqihuddin Abdul Qodir, explained that in the modern era, there are many women who work and occupy public positions and are responsible for their families. This condition demands the exchange of domestic roles between husband and wife due to the socio-economic demands of urban society.

The existence of this phenomenon certainly requires interpretations and fiqh that understand the reality of women which has changed in such a way. So that fiqh is required to be actual and contextual in absorbing existing social realities and linking them with the basic principles of Islam. In principle, children and households in the *mubadalah* perspective are a shared responsibility between husband and wife, each can share roles together, be flexible, understand each other, complement each other, and strengthen each other in carrying out household duties and mandates.

## **B. METHOD**

This research uses the library research method. This research includes normative research which data comes from primary and secondary legal materials (Faisal et al., 2021). The researcher describes the livelihood in Law Number 1 of 1974 and the Compilation of Islamic Law and its implications for family resilience during the pandemic and post-covid-19 pandemic. Then, the writer analyzes the concept of living with *mubadalah* interpretation. With this interpretation, it is hoped that this will be a way out of the position of husband and wife in meeting their living needs, especially during a pandemic.

## **C. DISCUSSION**

### **I. The Concept of Livelihood in Law Number 1 of 1974**

Provisions in the Marriage Law do not find the term of livelihood (Manan, 2005). Although the term of livelihood is not found, actually one of the articles in the law regulates the issue of living. However, the Marriage Law does not specifically and in detail regulate the issue of livelihood. The issue of livelihood is only regulated in Article 34 paragraph (1) which states: The husband is obliged to protect his wife and provide all the necessities of household life according to his ability (Nuruddien, 2019; Rohman & Taun, 2021).

If it is seen from the regulation of living in Article 34 paragraph (1) above, the husband is the party who is obliged to provide a living for his wife. The article says that the husband is

obliged to protect his wife and provide all the necessities of household life according to his ability. In the sense that a husband is obliged to provide all household needs to his wife, such as providing food, clothing, housing, house maintenance costs and so on.

Regarding the limit or level of providing a husband's support to his wife, there is no limit, in this law it only says that it is limited to the husband's ability, meaning that if the husband is able to provide sufficient income to meet household needs, then the husband should provide sufficient support to his wife according to his abilities as the husband. The obligation to the husband to protect his wife and provide all household needs strengthens the husband's position as the head of the family in accordance with Article 31 paragraph (3) the wife's position as a housewife who regulates household needs will be fulfilled if the husband as the head of the family carries out his obligations.

The concept of livelihood in Law Number 1 of 1974 concerning Marriage needs to be reinterpreted, because it is no longer relevant to current conditions and therefore needs to be reformed. In this law, maintenance is only the responsibility of the husband to his wife. Supposedly, the wife also has the same obligation in matters of livelihood while still paying attention to nature and remaining involved in taking care of her husband, children, and education. Actually the wife works for a living is a solution to help her husband overcome the inability to meet the needs of the family is the main factor to earn income and an important element for the prosperity of family members. If the wife does not help, it will cause harm to her family. So in conditions like this, the wife is actually recommended to help earn a living, in order to eliminate the difficulties faced by her family.

## **2. The Concept of Livelihood in the Compilation of Islamic Law**

Livelihood in the perspective of the Compilation of Islamic Law includes the husband's obligation to provide living for his wife, various kinds of livelihood, the wife frees her husband from providing living for her and the wife's right to get support is lost. In KHI Article 80 paragraph (4) it is stated that according to his income the husband bears: 1). Livelihood, *kiswah* and residence for the wife; 2). Household expenses, treatment costs and medical expenses for wife and children; and 3). Education costs for children. Meanwhile verse (7) states that the maintenance obligation is invalid if the wife applies *nusyuz* (Meliala, 2008).

The loss of the wife's livelihood is also reinforced by Article 84 paragraph (2) which states: As long as the wife is *nusyuz*, the husband's obligations to his wife as referred to in Article 80 paragraph (4) letters a and b do not apply except for matters for the benefit of the child (Meliala, 2008). Even though living is the husband's obligation to his wife, the wife can also free her husband from the obligation to provide living for her.

Article 80 paragraph (6) states: 'The wife can release her husband from the obligations towards her as referred to in paragraph (4) letters a and b'. In other provisions, KHI also stipulates the existence of an agreement for the separation of joint assets at or before the marriage. Although the assets obtained by each party can be separated and fully owned by the owner, the KHI stipulates that the husband's obligation to provide for his wife does not mean it is invalid.

Article 48 paragraph (1) states: 'If a marriage agreement is made regarding the separation of joint assets or company assets, then the agreement may not eliminate the husband's obligation to meet household needs. Thus, KHI states that husbands are obliged to provide for their wives and children in terms of clothing (kiswah), housing, household expenses, maintenance costs, medical expenses and education costs for children. This obligation remains in effect even though there is an agreement on the separation of joint assets during the marriage period (Hudaya, 2013).

The concept of living in KHI is also irrelevant and needs to be renewed since the obligation to provide a living, a place to live and others are the responsibility of the husband. In fact, under certain conditions, husbands experience difficulties at work, plus during the pandemic, layoffs occur everywhere. There needs to be a revision and renewal in the KHI, especially regarding the arrangement of living, housing and others that also involve the wife in fulfilling daily needs in household life.

### **3. The Concept of Livelihood in the Marriage Law and Its Implications for Family Resilience During and Post-Covid-19 Pandemic**

The meaning of the concept of living in a number of texts of the Qur'an, Hadith, opinions of classical scholars and laws and regulations has implications for family resilience in Indonesia in general, and the people of Lampung in particular. As a result of interpretations and meanings that are not relevant to the current situation, and are repeated over and over, both in religious pulpits, academic pulpits, as well as chats in markets and other places, the number of divorces has increased. The understanding of the husband's responsibility for maintenance is very strong in society; the assumption that the wife does not need to care about the maintenance responsibility legitimizes some people who think that it is enough for the wife to wait at home, without the need to interact socially and help to meet the family's economic needs. Even if the wife earns a living, she feels that the results of her hard work are hers, so it is okay to spend it just on hobbies or for other consumptive needs. They assume that maintenance is really the husband's responsibility alone. So if the husband is unable to provide for the family's needs, the wife may file for divorce to the religious court.

This fact is undeniable, even strengthened by the data on divorce cases (divorce claims) which always increase in number every year. This increase was added during the covid-19 pandemic, when husbands found it increasingly difficult to meet the needs of their families due to reduced income, layoffs and so on. Data proves that family resilience during the covid-19 pandemic in Lampung Province is relatively fragile. This can be seen from the large number of divorces filed and decided during the pandemic.

At the Tulang Bawang Religious Court, for example, the divorce rate increased during the covid-19 pandemic. In 2019, there were 111 divorce cases and 371 lawsuits. Meanwhile, during the pandemic or in 2020, the divorce rate at the Tulang Bawang Religious Court increased namely 128 divorce cases and 443 lawsuits. One of the reasons for this increase was the economic impact of covid-19. A number of family heads lost their livelihoods so their wives filed for divorce in court.

The same thing also happened at the Sukadana Religious Court, East Lampung, which experienced an increase in the divorce rate. In 2019, there were 463 divorce cases and 1,568 lawsuits. Meanwhile, during the covid-19 pandemic, the Sukadana Religious Court in 2020 handled 448 divorce cases and 1,655 lawsuits. The increasing number of divorce cases is also predicted due to the collapse of a number of family economies due to reduced income. The divorce rate at the Tulang Bawang Tengah Religious Court also increased during the covid-19 pandemic. This can be seen from the annual data at the court, namely before the pandemic in 2019, the number of divorces was 90 cases and lawsuits were 313 cases. Meanwhile, when entering the 2020 pandemic, the number of divorce was 123 and 359 divorced cases were sued.

Meanwhile, at the Religious Court Class I A Tanjungkarang, the number of divorces during the covid-19 pandemic actually decreased. Before the pandemic or 2019, the Tanjungkarang Religious Court handled divorce cases, namely 452 divorce cases and 1,441 lawsuits. Meanwhile when the covid-19 pandemic hit, or in 2020, the divorce rate actually decreased, namely 361 divorce cases and 1,339 lawsuits. Based on the case data in the four Religious Courts, it can be concluded that divorce cases dominate the cases submitted to the Religious Courts. The dominant factor of divorce in the four courts is due to economic or livelihood factors.

#### 4. Living in *Mubadalah* Interpretation

Faqihuddin Abdul Kodir (2019) in an effort to reposition texts that are considered gender biased in the Qur'an, uses a different approach and has its own character compared to other Muslim feminists. He calls his approach the *mubadalah* method. Etymologically the word means to replace, change, and exchange. In the *Lisan al-'Arabic* dictionary the word is defined

## Reinterpretation Of Livelihoods In Marriage Law And Its Implications on Family Resistance In The Time And Post Covid-19

Fathul Mu'in, Moh. Mukri, Khairuddin, Siti Mahmudah

as a reciprocal exchange process between two parties. The term *mubadalah* in fiqh is often used for themes that discuss muamalah issues, especially buying and selling (*al-ba'iy*). Buying and selling is often synonymous with the word *mubadalah* both in language and terms. However, this is not the case with the concept of *mubadalah* offered by Abdul Kodir in his gender approach to the texts of the Qur'an. He focuses more on the general meaning of *mubadalah* as everything that shows a reciprocal (mutual) meaning (Qodir, 2019; Wahid, 2019).

*Qira'ah mubadalah* is deliberately presented to complement the dynamics of the text and reality in the Islamic tradition, which so far has not presented the awareness that women are the same subject as men (Santoso, 2019; Zakiyah, 2020). The method of interpretation of *mubadalah* is an interaction between text and reality, which is expected to give constructive meaning to the reality of women's lives and can raise the principles of relations between men and women in the household realm. There are at least four pillars of marriage that are affirmed by the Qur'an, namely the principle of pairing between husband and wife (*zawaj*), relations and behavior between husband and wife are doing good to each other (*mu'asyarah bil ma'ruf*), processing mutual agreements with sharing opinions (deliberations), and letting each other (*taradhin*) (Santoso, 2019).

The concept in classical fiqh, the rights and obligations of husband and wife rests on three things, namely good relations (*mu'asyarah bil ma'ruf*), property maintenance, and sexual services. The first relationship is addressed to both parties, where the husband is asked to do well to his wife and vice versa. This relationship becomes the foundation for the next two matters, and other matters concerning daily marital roles. As explained earlier, this relationship must be mutually reinforcing in order to bring good (Santoso, 2019).

According to Faqihuddin Abdul Kodir, this relationship is not a dominant relationship between one and the other. Either for reasons of social status, resources brought, or just gender. Rather, it is a paired relationship (*zawaj*), mutuality (*mubidah*), partnership (*mu'awanah*), and cooperation (*musyarakah*). In this modern era, there are many women who work and occupy public positions and are responsible for their families. This condition demands the exchange of domestic roles between husband and wife due to the socio-economic demands of urban society. In rural areas there are also many cases of women who bear the burden of supporting their families because their husbands are already working but their income is insufficient, cannot find work, cannot work because of illness, or has died.

The existence of this phenomenon certainly requires interpretations and fiqh that understand the reality of women which has changed in such a way. So that fiqh is required to be actual and contextual in absorbing existing social realities and linking them with the basic

principles of Islam. In principle, children and households in the *mubadalah* perspective are a shared responsibility between husband and wife, each can share roles together, be flexible, understand each other, complement each other, and strengthen each other in carrying out household duties and mandates.

*Mubadalah interpretationis* expected to be able to raise the principles of relations between men and women in order to be balanced in the reality of Muslim society. An example is Surah an-Nisa verse 34 which means: “Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means....”.

According to the *mubadalah* interpretation, the verse above is not affirming the leadership or responsibility of men towards women based on gender, because such a meaning cannot be *mubadalah* and is not in accordance with Islamic principles. In Islam, a person is not given the burden of responsibility just because of his gender, but because of his abilities and achievements. *Mubadalah* interpretation emphasizes that this verse is talking about demands for those who have virtue (*fadhil*) and wealth (*nafaqah*) to be responsible for supporting those who are unable and do not have property. This is the main idea in the verse, an idea that is universal and can be changed.

Men are mentioned explicitly because of the real conditions when the verse was revealed, and also the general condition until now, they have property and are able to support it. But this verse, in substance, actually targets those who have property to support family members who do not have property. This verse becomes the foundation in interpreting the verses of livelihood in husband and wife relations. At a practical level, it can be done both by husband and wife. In this case, of course, it must still pay attention to the condition of women who have a reproductive mandate that is not owned by men. This makes the demands of livelihood are more emphasized on men. But in principle both have the same responsibility in terms of bearing the burden of family maintenance and are required to work together. Working and earning a living in Islam is the right of men, as well as the rights of women.

In another verse, women earning a living for their families are not prohibited in Islam since every good deed can be done by men or women, including earning a living. Allah SWT said in Q.S An-Nahl verse 97: Meaning: “Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions”.

The verse clearly and unequivocally says that every man and woman who does good deeds will be rewarded by Allah SWT. According to Quraish Shihab, whoever does pious deeds, regardless of gender, whether male or female, while he is a believer, that is, the deeds he

## Reinterpretation Of Livelihoods In Marriage Law And Its Implications on Family Resistance In The Time And Post Covid-19

Fathul Mu'in, Moh. Mukri, Khairuddin, Siti Mahmudah

does are born out of the encouragement of a valid faith, and then in fact it will surely be given to each of them a good life. In this world and indeed they will all be rewarded in this world and in the hereafter with a reward that is better and more than what they used to do (Shihab, 2002).

Other verses also mention that men and women are likened to clothes. Both must protect each other and cover their shortcomings. A number of hadiths also explain the wife's ability to earn a living for her husband: "*It has been told to us 'Uthman bin Abu Syaibah has told us Jarir from Mansur from Shaqiq from Masruq from 'Aisha radiallahu 'anha said; The Prophet sallallahu 'alaihi wasallam said: "If a woman gives charity from the food in her (husband's) house, it is not intended to cause damage, then for her she is rewarded for what she spends and for her husband is the reward for what he has worked for. Likewise for a treasurer / treasurer ( will get a reward) without deducting the reward of each of them in the slightest"*" (al-Bukhari, 2002).

The hadith above illustrates that living in the family becomes an obligation, which must be fulfilled as a responsibility to the family, be it from a husband or from a wife for his family. In this day and age, it is not uncommon to find that wives who work outside the home earn a living for their families as do their husbands, in fact many are successful in their jobs and become the main support for their families and replace their husbands' position as breadwinners. Meanwhile, there is also a wife who works for a living to help her husband in improving the family's economic standard, together with the welfare of family life in accordance with the purpose of marriage.

According to the *Mubadalah* concept, the wife is allowed to have a career and even act as the main breadwinner. In the concept of reciprocal interpretation, the position between a man and a woman or between husband and wife is *mubadalah* (mutuality). So, it is not a problem if the wife acts as the breadwinner. In this case, the exchange of roles between husband and wife is not a mistake, but for the benefit. When the wife decides to be the breadwinner, it is the husband who should take care of the domestic needs. This is the principle of mutuality in the household for the realization of a *sakinah, mawaddah wa rahmah* family, especially during the covid-19 pandemic.

As with other good deeds, providing living for husband and family, even though basically it is not the wife's obligation, is also a reward. The text of this hadith is a record that records the history of women who worked to provide for their families during the time of the Prophet. In those days, women working outside of domestic responsibilities were a fact.

As the hadith narrated by Bukhari which explains the story of the companion of the Prophet, Zainab r.a. wife of Abdullah bin Mas'ud r.a., Zainab is the one who provides for

Abdullah (her husband) and the orphans (Atmanegara, 2020; Mahmud & Syamsuddin, 2019). According to the Prophet Muhammad, A wife who provides for her family gets two rewards, namely the reward of providing for the family and the reward of alms (Aryani, 2021; Ruslan, 2018). The text of this hadith clearly tells about a wife who supports the family economy. In another narration it is also stated that Zainab's job is home industry, making certain crafts at home and selling them to the market. That is, he becomes the head of the family who is responsible for economic adequacy.

This role, as emphasized by the Prophet Muhammad in the text of the hadith is well appreciated by Islam. Neither women nor men are prevented from being involved in ensuring that the family's economic needs are met and fulfilled. This relationship becomes the foundation in carrying out domestic life. Husband and wife must be able to carry out domestic roles related to household affairs and public roles related to work to earn a living in a balanced manner according to their respective capacities. This relationship must strengthen each other and bring goodness, not a dominant relationship between one and the other. Either for reasons of social status, resources brought, or just gender. Rather, it is a paired relationship (*zawaj*), mutuality (*mubadalah*), partnership (*mu'awanah*), and cooperation (*musharaka*).

The principle of "mutuality", including in earning a living as a perspective (*mafhum at-tabadul*) is highly accepted by various parties, because there are many verses and hadith texts that talk about this. Seeing the work and results of interpretations like this, *qira'ah tabaduliyah* is a necessity so that justice, mercy, and benefit which are the basic principles of Islam do not disappear just because of ijtihad and human interpretation which is bound by space and time.

##### **5. The implications of Mubadalah interpretation of family resilience during and after Covid-19**

The interpretation of mubadalah is implicated in the creation of a *sakinah, mawaddah, wa rahmah* family, especially in fulfilling family livelihoods during a pandemic, especially after the covid-19 pandemic as marriage is not a political contract between superiors and subordinates. The husband becomes the boss who gives wages so that he is free to employ his wife. When there is no salary, the contract period is over. Marriage should place husband and wife in an equal relationship to work together. As a couple who treat each other well (*muasyarah bil ma'ruf*), give each other a sense of security and comfort for each other, and are willing to accept each other's strengths and weaknesses (*taradhin*).

This principle of working together and helping each other in goodness can be interwoven to earn a living. The role of women no longer needs to be questioned when working as breadwinners. Men and women can help each other to finance household life and to share the burden of other household chores. When a man intentionally abandons his wife without a

living, acts very stingy when he is able, or deliberately lazes on his wife's hard work to earn a living, then such behavior is tyranny and has harmed the purpose of marriage to make each other happy.

However, when men under certain circumstances cannot perform their protective function in the form of a living, then the role of women is needed as a breadwinner. He will get the same appreciation as a man when he leaves the house to earn a living. Thus, these women who earn a living, from every step and drop of sweat that they produce, will be recorded as worship and reward. Allah SWT teaches to be able to take care of spouses and family members by building family welfare through economic means.

The verse on livelihood which is reinterpreted through the *mubadalah* interpretation approach is able to appreciate the times so that living which is part of the family economy is no longer drawn on a patrilineal line but can also be based on a bilateral basis with the concept of "family economic consensus", with the meaning that women (wives) can participate as well as in helping the family economy on a macro basis or even as the main provider in the household who changes places with her husband on condition of obedience to Allah SWT in the form of maintaining family trust or trust. That way, even during a pandemic, the economy and household harmony will remain strong, especially after the covid-19 pandemic.

#### **D. CONCLUSION**

This study concludes that the Marriage Law Number 1 of 1974 concerning Marriage does not specifically and in detail regulate the issue of livelihood. The issue of livelihood is only regulated in Article 34 paragraph (1) which states that the husband is obliged to protect his wife and provide all the necessities of household life according to his ability. When viewed from the living arrangements in this article, the husband is the party who is obliged to provide a living for his wife. Meanwhile, in Article 80 paragraph (4) of the KHI, the obligation to support is only borne by the husband. The concept of livelihood in these two laws and regulations is no longer relevant to current conditions. Supposedly, the wife also has the same obligation in matters of livelihood. The reinterpretation of the concept of living using the *mubadalah* interpretation is to produce the principle of mutuality that must be put forward in earning a living. The wife can even be the main breadwinner under certain conditions. This interpretation has implications for the fulfillment of the family's economy during the pandemic and post-covid-19 pandemic. Because, in difficult economic conditions, the wife participates in helping the family economy on a macro basis or even as the main provider in the household who changes places with her husband on condition of obedience to Allah SWT in the form of maintaining family trust.

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**Reinterpretation Of Livelihoods In Marriage Law And Its Implications on Family Resistance In The Time And Post Covid-19**

Fathul Mu'in, Moh. Mukri, Khairuddin, Siti Mahmudah

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