

## Wife's Self-efficacy when her husband is serving a criminal sentence and its Relevance to Indonesian Family Law: Mubadalah Perspective

Syarpani<sup>1\*</sup>, Sineb El Masrar<sup>2</sup>

<sup>1</sup>Head of Correctional Institution Class II B Way Kanan, Indonesia; <sup>2</sup>Director of Gazelle Multicultural Women's Magazine, Germany

**Abstract:** Abstract: This article analyzes the wife's self-efficacy in maintaining the household when the husband is serving a criminal sentence in Lampung Province Penitentiary. The question to be answered is how is the wife's self-efficacy and the fulfillment of family maintenance when the husband is serving a criminal sentence in a correctional institution? And what is its relevance to the development of family law in Indonesia? This research uses qualitative methods, the type of field research conducted at the Lampung Province Penitentiary. Data sources are taken from primary and secondary data. Data collection techniques through observation, interviews and documentation. Interview respondents from wives who do self-efficacy and the Head of Lampung Province Penitentiary. The theory used uses mubadalah theory. The results showed that wives who faced this situation experienced significant economic, social, physical, and mental impacts, but they were able to adapt to these conditions. Wives' self-efficacy, which reflects awareness of marital partnership, is key in maintaining family integrity, with the mubadalah relationship pattern as a strategy to maintain household harmony in the face of trials such as husbands who become prisoners.

**Keywords:** Husband Incarceration, Mubadalah, Wife's Self-Efficacy

**Abstrak:** Artikel ini menganalisis tentang efikasi diri istri dalam mempertahankan rumah tangga saat suami menjalani hukuman pidana di Lembaga Pemasyarakatan Provinsi Lampung. Pertanyaan yang akan dijawab bagaimana cara efikasi diri istri serta pemenuhan nafkah keluarga ketika suami menjalani hukuman pidana di Lembaga Pemasyarakatan? Serta apa relevansinya terhadap pengembangan hukum keluarga di Indonesia? Penelitian ini menggunakan metode kualitatif, jenis penelitian field research yang dilakukan di Lembaga Pemasyarakatan Provinsi Lampung. Sumber data diambil dari data primer dan sekunder. Tehnik pengumpulan data melalui observasi, wawancara dan dokumentasi. Responden wawancara dari istri yang melakukan efikasi diri dan Kepala Lembaga Pemasyarakatan Provinsi Lampung. Teori yang digunakan menggunakan teori mubadalah. Hasil penelitian menunjukkan bahwa istri yang menghadapi situasi ini mengalami dampak ekonomi, sosial, fisik, dan mental yang signifikan, namun mereka mampu beradaptasi dengan kondisi tersebut. Efikasi diri istri, yang mencerminkan kesadaran akan kemitraan dalam perkawinan, menjadi kunci dalam mempertahankan keutuhan keluarga, dengan pola relasi mubadalah sebagai strategi untuk menjaga harmoni rumah tangga dalam menghadapi ujian seperti suami yang menjadi narapidana.

**Kata Kunci:** Efikasi Diri Istri, Mubadalah, Suami Menjalani Pidana

**Corresponding Author:** Syarpani ([syarpanis3hk@gmail.com](mailto:syarpanis3hk@gmail.com))

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## A. Introduction

Marriage is a binding agreement between a man and a woman to legalize biological relations between the two parties voluntarily based on Islamic law. The willingness of both parties is a major capital to realize the happiness of family life which is filled with love and tranquility in a way that is approved by Allah SWT (Hutapea, 2022).

By marrying in accordance with Islamic law, Allah promises to provide a fulfilling life and remove many difficulties. Islam favors marriage and all the good consequences associated with marriage, both with regard to society and humanity. This is because marriage reassures the soul, restrains the emotions, and keeps the eyes away from what Allah has forbidden (Shaykh, t.th: 530).

The fulfillment of biological needs is important in maintaining the integrity of marital life, but certainly not everything. Some theories place the aspect of fulfilling biological needs as the main element in the family, biological needs for husbands or wives are quite important to fulfill, although it is not only to fulfill biological needs that are the purpose of marriage. The fulfillment of biological needs is a shared need, therefore it should not be forced (Ulfami, 2011: 94).

As the smallest organization in society, the family must be driven by economic sufficiency. Economic aspects are important to consider in building a family, because the sustainability of the family is also influenced by economic aspects. In the tradition of society, the economic factor for each candidate, especially men as the head of the household, is a criterion that cannot be ignored because the economic factor here is the second determinant after the communication factor that triggers infidelity which will make the household disharmonious and messy (Yudhistira, 2013).

The obligation to provide maintenance is on the husband, so he should not neglect it. If a henpecked person who should be able to provide for his children and wife, because of his stinginess he rarely provides for her, then the husband is considered to be shirking his responsibilities. In providing maintenance, the husband is not limited by his wife's request. That is, there is no certain amount that can be mobilized for the cost of living, the amount depends on the husband's ability (Rozali, 2017).

In the reality of life there are several things that cannot be avoided by humans, the human will is certainly not always in harmony with what Allah SWT wants, therefore there are several things that in this case can prevent the husband from fulfilling his obligation to provide for the family, such as illness, disability, and husbands whose lives are imprisoned (prisoners).

Based on field observations at the Waykanan Class II B Correctional Institution, Bandar Lampung Class I Correctional Institution and Bandar Lampung Class II A Narcotics Correctional Institution, there are several criminal cases that have caused some husbands to live their lives behind bars, resulting in an impact arising in the form of neglecting the husband's obligation to provide for the family. Thus, wives must work hard because they automatically have to carry out two responsibilities at once, namely outward responsibility as a wife, how to be a housewife who can protect her children, but also must be able to become the head of the household who can lead and provide for his family as long as the husband is not free from prison.

Research on wives' *self-efficacy* when their husbands are serving time is important as it provides an in-depth understanding of family dynamics affected by criminal convictions. This often results in wives having to take on the dual role of breadwinner and primary caregiver, which has a profound impact on their psychological and social well-being. Using mubadalah theory, which emphasizes interdependence and partnership in husband-wife relationships, provides a relevant analytical framework. This theory highlights the importance of balance and mutual support in maintaining the integrity of the household, especially in the face of difficult situations such as the husband's incarceration. Thus, this study not only enriches the literature on self-efficacy but also proposes a practical approach to support families in crisis.

Three relevant studies that have been conducted previously include a study by Smith (2015) which examined the psychological and social impact on wives of prisoners, Johnson (2017) which explored wives' coping strategies in maintaining family welfare when their husbands are imprisoned, and Lee (2019) which analyzed the role of extended family support in helping wives of prisoners. The similarities of these three studies are the focus on the negative impact and coping mechanisms of wives when their husbands are incarcerated. However, the main difference lies in the theoretical approach and scope of research; Smith and Johnson's research used a psychological approach while Lee emphasized on social aspects and extended family support.

Gap analysis shows that no research has specifically integrated mubadalah theory in this context, which is the main novelty of this article. This article not only identifies the challenges faced by wives of prisoners but also offers *kesalingan*-based solutions that are relevant to the culture and family law in Indonesia. The formulation of this research is How is the wife's self-efficacy in maintaining the household when the husband is serving a sentence in Lampung Provincial Penitentiary?; How is the fulfillment of family maintenance when the husband is serving a sentence in Lampung Provincial Penitentiary?; How is the impact on the family when the husband is serving a sentence in Lampung Provincial Penitentiary and its contribution to the development of family law in Indonesia?

## **B. Research Methods**

This study uses a qualitative method to explore in depth the self-efficacy of wives when their husbands are serving a criminal sentence and its relevance to family law in Indonesia, with the aim of revealing the various impacts of criminalization on the family in terms of economic, social, physical, and mental aspects, as well as the *coping* mechanisms of wives to maintain the integrity of the household. The research was conducted for six months in Lampung Province, focusing on several correctional institutions and religious courts. Data sources in this study are primary and secondary data sources. Primary data sources came from in-depth interviews with wives of prisoners and correctional institution employees, while secondary data consisted of books, journal articles, and relevant scientific works. Data collection techniques include in-depth interviews, participatory observation, and documentation studies, all of which aim to provide a holistic and in-depth picture of wives' self-efficacy and its contribution to the development of family law in Indonesia. This type of research is *field research*, which is conducted at the Lampung

Province Correctional Institution. This research uses a qualitative approach. The population in this study is Lampung Province Correctional Institution while the sample in this study is Class II B Waykanan Correctional Institution, Class I Bandar Lampung Correctional Institution and Class II A Narcotics Correctional Institution Bandar Lampung, consisting of: Head of prison, 2 prison employees, and 7 wives of prisoners. Data collection techniques in this research are interviews and documentation. Data analysis in this study used qualitative methods. Analyzed using *mubadalah* theory.

### C. Research Findings

#### Definition of Efficacy

Self-efficacy is an individual's belief about his or her ability to carry out a task or perform an action necessary to achieve a certain result. Self-efficacy can encourage a person's performance in various fields including entrepreneurial interest. (Stephen, 2018) Therefore, opening a business requires self-confidence (*self-efficacy*) in his ability so that his business can succeed (Robbins, 2007: 180). Self-efficacy is also known as social cognitive theory or social reasoning which refers to an individual's belief that he is able to carry out a task. Based on the explanation above, it can be concluded that self-efficacy is a person's self-belief in their ability to achieve certain goals.

Self-efficacy is generally understood as a specific behavior in a specific environmental context, self-efficacy is more of a trait-like version of the concept called generalized or global self-efficacy. Generalized self-efficacy refers to global stability and confidence in the ability to deal with stress efficiently (Zagoto, 2019). Self-efficacy is the belief in one's own ability to face and solve problems effectively. Self-efficacy also means believing oneself capable of succeeding and being successful. Individuals with high self-efficacy are committed to solving problems and will not give up when they realize the strategies they are using are not working. Individuals with high self-efficacy will effectively face challenges, have full confidence in their abilities, quickly face problems and be able to recover from failure (Bandura, 1998).

Self-efficacy in the household is very important as it reflects a wife's belief in her ability to take over her husband's role and keep the family intact while he is serving time. This self-efficacy helps wives cope with the economic, social, physical and mental challenges posed by their husband's absence. By having strong self-efficacy, wives are better able to adjust to changing roles, improve the welfare of children, and ensure household stability. This is important because keeping the family intact not only impacts on the well-being of individual family members, but also on the social health of the community as a whole. Self-efficacy is also relevant to the concept of *mubadalah*, which emphasizes the importance of cooperation and mutual support between husband and wife in building a harmonious and sustainable household.

#### The Urgency of Mubadalah in the Family

Mubadalah, which comes from Arabic, means "mutual" or "equal". In the context of social relations and Islamic law, *mubadalah* refers to the principle of equal rights and obligations between two parties, especially between husband and wife in marriage. This principle emphasizes the importance of balance, mutual understanding, and harmonious cooperation in married life (Nur, 2020). The

concept of mubadalah aims to create justice and equality, so that both husband and wife can carry out their roles and responsibilities fairly and equally, without the domination of one party over the other.

The mubadalah theory was introduced by Prof. Dr. Husein Muhammad, a widely known scholar and activist in Indonesia. He is one of the founders of the Center for Gender and Islamic Studies at the State Islamic University (UIN) Sunan Kalijaga Yogyakarta. Husein Muhammad has contributed significantly to the development of gender studies in Islam, by emphasizing the importance of the mubadalah perspective in the interpretation of religious texts, particularly those relating to gender relations and women's rights in Islam.

The theory of mubadalah is comprehensively discussed in Husein Muhammad's book *Islam, Gender and Justice: A Vision of Mubadalah Equality*. This book outlines the principles of equality in husband-wife relationships and how the application of the concept of mubadalah can create a more just and harmonious relationship in the family. This book is an important reference for academics, activists, and legal practitioners who focus on gender studies and family law in the Islamic context (Husein, 2019).

The urgency of applying the principle of mubadalah in the family lies in efforts to create justice and balance in the distribution of rights and obligations between husband and wife. In marriage, both husband and wife have important roles that complement each other. Mubadalah ensures that neither party feels dominated or subordinated, but both support each other and work together to achieve common goals in the family. For example, in the case of livelihood, mubadalah emphasizes that while the husband has the primary obligation as the breadwinner, the wife also has the right to participate in family economic decisions and has equal opportunities in self-development. The application of mubadalah in the family not only improves individual welfare but also strengthens the family institution as the basic unit of a just and harmonious society (Rachmah, 2018).

### **Definition and Rights of Prisoners**

A prisoner is someone who is serving a prison sentence for committing a criminal offense. According to the Big Indonesian Dictionary (KBBI), a convict is a person who is serving a sentence for a criminal offense he has committed. Article 1 point 32 of the Criminal Procedure Code (KUHP) defines a convict as someone who is sentenced based on a court decision that has obtained permanent legal force. Furthermore, Article 1 paragraph (6) of Law Number 22 of 2022 concerning Corrections states that an inmate is a convict who is serving a prison sentence for a certain time, for life, or a death sentence awaiting the execution of a decision.

The rights of prisoners need to be considered and protected by law and law enforcement. Prisoners have basic rights that are regulated in Law No. 22 of 2022 concerning Corrections and PP No. 32 of 1999 concerning Conditions and Procedures for Implementing the Rights of Prisoners. These rights include the right to worship according to religion or belief, receive physical and spiritual care, education, teaching, recreational activities, health services, information, legal counseling, and legal assistance. The correctional concept emphasizes that prisoners are people who are lost and have the time and opportunity to repent. Guidance that is carried out in a humane manner, respects the rights of prisoners,

and does not use violence is essential. Indonesia as a state of law should respect the rights of prisoners even though they have broken the law.

The fulfillment of the rights of prisoners must also be considered in the context of family relationships, especially for husbands who are prisoners in correctional institutions (Lapas). When a husband becomes a prisoner, his rights as head of the family and his responsibilities towards his wife and children must still be respected and guaranteed. The right to receive visits from family, for example, is one way to ensure that prisoners can still fulfill their roles as husbands and fathers, despite their limitations.

In addition, prisoners' rights which include education, healthcare, and recreational activities, also play an important role in maintaining their mental and emotional balance. This is important to support prisoners in maintaining healthy relationships with their families. The right to legal information and counsel also ensures that prisoners can keep abreast of legal developments relevant to their case and communicate with lawyers or legal advisors who can assist them.

Therefore, the fulfillment of prisoners' rights serves not only to protect them as individuals, but also to maintain the integrity and continuity of family relationships. In this way, prisoners can feel valued and supported, which in turn can help the process of their rehabilitation and reintegration into society after their sentence ends. The implementation of the fulfillment of the rights of prisoners in the context of the family also reflects the principles of justice and humanity upheld by the correctional system in Indonesia. Respecting the rights of prisoners as husbands and heads of families is an important step in ensuring that the criminal justice system focuses not only on punishment, but also on humane and civilized rehabilitation and reintegration.

#### **D. Discussion**

##### **Wife's Self-efficacy when her husband is serving a sentence in Lampung Province Correctional Institution**

The existence of a husband as a prisoner is a disaster that must be endured by the family, so that his role in the family should be taken by a wife temporarily until the husband's criminal period is completed. While the husband is a prisoner, the wife requires self-efficacy.

Self-efficacy is an individual's belief about his or her ability to carry out a task or perform an action necessary to achieve a certain result. Self-efficacy can encourage a person's performance in various fields including entrepreneurial interest (L. Stephen, 2008). Therefore, in opening a business, it is necessary to have confidence (*self-efficacy*) in his ability so that his business can succeed (Robbins, 2002, 180).

Self-efficacy is also known as social cognitive theory or social reasoning which refers to an individual's belief that he is able to carry out a task. Based on the explanation given above, it can be concluded that self-efficacy is a person's confidence in their ability to achieve certain goals. Wives perform self-efficacy in order to believe in their own ability to face and solve problems effectively. Self-efficacy also means believing in oneself to be able to succeed and succeed from the disaster because the husband became a prisoner.

With this self-efficacy awareness, it shows that when the husband becomes a prisoner it is not the cause of the destruction of the household, but the function of a

wife to complement the life of the couple itself is tested. So that requires the wife to survive for a while to fight to maintain the family.

Researchers conducted research at the Waykanan Class II B Correctional Institution, Bandar Lampung Class I Correctional Institution and Bandar Lampung Class II A Narcotics Correctional Institution. Researchers conducted interviews, documentation to correctional institution employees and wives of prisoners who became research samples.

### **Class I Correctional Facility Bandar Lampung**

When she first received the news, Mrs. Yunida and her family were devastated because they knew that her husband was a good person. When her husband became a prisoner, he physically and financially did not provide support, but mentally, he still provided it, such as affection and attention as well as advice to be patient in facing this test. Because this is what makes Mrs. Yunida to keep her household, according to her, a second chance will be given to her husband so that in the future he can become a better husband and father figure, besides that she also strongly believes that her husband is a good person and while living in a household, he has never left his responsibilities as a husband (Yunida, 2023 ).

As a form of self-efficacy, Mrs. Yunida took over the duties of the head of the family by earning a living, taking care of the children, and fulfilling the children's needs. She tries to take care of herself and makes time to visit her husband in Rajabasa Correctional Facility, Bandar Lampung. With this self-efficacy, Mrs. Yunida shows a sense of optimism and patience in undergoing calamities and maintaining her family as best she can.

### **Class II A Narcotics Prison Bandar Lampung**

Mrs. Darlis still maintains her marriage because she thinks about the fate of her three children and her love for her husband. Various forms of self-efficacy have been carried out to survive, such as praying to the Almighty to be strengthened in living life and becoming the main backbone of the family to meet daily needs. Despite experiencing various obstacles, Mrs. Darlis remains patient in waiting for her husband's return in the hope of creating a whole and normal household again.

Mrs. Darlis' form of self-efficacy is to instill in herself that she is a mother and father who must be strong to live reality. She tries to maintain her marriage because of her affection and love for her husband and her commitment to live together.

Mrs. Rina maintained her marriage because of love and the belief that what happened was the destiny of the Almighty. Her hope is that her husband will become a better person, istiqomah, and always worship Allah (Rina, 2023). Mrs. Rina's form of self-efficacy is to instill in herself that she is a single parent who must prepare all family needs.

### **Class II B Way Kanan Prison**

Mrs. Romlah, whose husband is serving a sentence in Waykanan Correctional Facility, performs self-efficacy by believing that she is able to get through trials well and always worship the Almighty. Her reasons for maintaining her marriage are out of love for her husband, giving him a second chance to correct his mistakes, and concern for the growth and development of children who still need the role of a biological father. Mrs. Romlah was worried that divorce would only worsen her child's mental condition (Romlah, 2023).

The interviews showed that despite their husbands' incarceration, the wives tried to maintain their marriages for various reasons, including love, responsibility for the children, and religious beliefs. They demonstrated a form of self-efficacy by taking over the duties of head of the family, taking care of themselves, and providing moral support to their husbands. This shows that inmates and their families still need attention and support from the correctional system, not only physically but also emotionally and spiritually.

### **Fulfillment of Family Expenses Mubadalah Perspective**

#### **1. Class I Correctional Facility Bandar Lampung**

Mrs. Yunida has to support her two children who still need money for school after her husband went to prison. She works as a grocery seller and runs an online business to fulfill her daily needs. This awareness of complementarity and cooperation was realized by Ibu Yunida by taking on the role of temporary breadwinner while her husband was serving his sentence (Yunida, 2023).

#### **2. Class II A Narcotics Prison Bandar Lampung**

a) Ms. Darlis: She sells clothes online to fulfill her daily needs and look after her children. Her husband's family still provides assistance for the children's school needs. Mrs. Darlis' self-efficacy in meeting household needs shows awareness that when the husband gets a disaster, the wife has an obligation to strengthen each other and provide reinforcement through efforts to fulfill the family's livelihood (Darlis, 2023).

b) Ms. Widia: Previously owned a boutique business that was continued by her parents, but has now switched to opening a car wash business. She provides for her husband in prison, such as buying necessities while in prison. The form of self-efficacy carried out by Mrs. Widia is a form of wife's support for her husband when he is in a state of disaster. The responsibility for family continuity is a shared responsibility, so this altruism strengthens the marital relationship (Widia, 2023).

c) Ms. Rina: She works as a civil servant and relies on income from her job. Mrs. Rina's form of efficacy is the ability to control the family in a downturn, realizing that marriage is always maintained together as a worship that is carried out in partnership (Rina, 2023).

#### **c) Class IIB Way Kanan Correctional Facility**

Mrs. Romlah works as a factory laborer and opens a small stall in front of the house as an additional income for children's school pocket money. Self-efficacy in meeting household needs is a form of realization that this disaster must be faced with patience while surviving waiting for the husband to be at a normal point, so that they can be together in the household as usual (Romlah, 2023).

The results of the interviews show that the wives of prisoners take an active role in fulfilling family livelihoods while their husbands are serving their sentences. This shows that the husband and wife relationship is flexible and adapts to unexpected conditions. In the context of fulfilling the right to livelihood and other rights, wives of prisoners show the ability to cope with the situation by taking financial and emotional responsibility.

Mubadalah theory emphasizes *mutuality* and justice in the husband-wife relationship. In this context, *mubadalah* means that both parties, husband and wife,



have equal responsibilities to support the family, especially in crisis situations such as when the husband becomes a prisoner.

### **How *Mubadalah* Works and Uses**

1. Overshadowing in Responsibilities: The prisoner's wife takes over the responsibility as breadwinner. This reflects the principle of *mubadalah*, where family responsibilities are not only the burden of one party, but must be shared according to their respective abilities.
2. Fairness in Roles: The wife's role as the temporary breadwinner demonstrates fairness in the division of roles in the household. Despite the husband's incapacity, the wife showed a willingness to support the family in a fair and balanced way.
3. Strengthening the marital relationship: By taking an active role in the fulfillment of maintenance, the wife not only supports the material needs of the family, but also strengthens the emotional bonds and marital commitment. This is in line with the principle of *mubadalah* which emphasizes the importance of cooperation and mutual support in the husband-wife relationship.

The *mubadalah* approach in this situation shows that the inmates' wives' self-efficacy is a tangible form of altruism and justice in the marital relationship. By taking an active role in the fulfillment of family livelihood, inmates' wives not only demonstrate the ability to adapt to difficult situations but also strengthen the foundation of marital relationships based on the principles of altruism and justice.

### **The Impact of Husband's Detention in Prison on the Family and its Relevance to Islamic Family Law in Indonesia**

Self-efficacy is a belief in one's own ability to face and solve problems effectively. Self-efficacy also means believing oneself capable of succeeding and being successful. Individuals with high self-efficacy are committed to solving problems and will not give up when they realize the strategies they are using are not working. Individuals with high self-efficacy will effectively face challenges, have full confidence in their abilities, quickly face problems and be able to recover from failure (Bandura, 1994).

Wife's self-efficacy means the form of confidence that exists in the wife when her husband is left behind due to a legal case. With the husband being a prisoner, he cannot carry out his duties as a husband and cannot carry out his obligations as a husband to provide for his wife and children.

The existence of these problems requires self-efficacy of the wife's awareness, in order to continue her duties to the family, in order to maintain and maintain the integrity of the family, by taking over the role of temporary breadwinner to meet household needs, caring for children by herself and not forgetting to remain devoted to her husband by visiting him in correctional institutions.

The husband's imprisonment has had several impacts on the family, including the following:

### **Class I Correctional Facility Bandar Lampung**

According to Mrs. Yunida, having a husband who is a prisoner has a huge impact on the mental state of her children, especially her children, who become introverted and unwilling to mingle with the surrounding community (Yunida, 2023).

### **Class II A Drug Prison Bandar Lampung**

1. This had an impact on Mrs. Darlis' family, both in terms of mental, economic and social life. Especially for the growth and development of her children. At the time of her imprisonment, her children were still young, but various questions were always raised from her words asking about her father's whereabouts, so this had an impact on the children's mental growth and development. Economic conditions have decreased and can even be said to have disappeared, because previously he was the backbone (Darlis, 2023).
2. Widia experienced *overthinking* because she had to take care of her two children who still needed a lot of money. However, after time went by, the family could accept the fact as well as the first child after being given an explanation he understood the situation that his father was living. In contrast to the second child, Mrs. Widia was forced to lie to protect her child's mentality because she was too young. She said that her father was working outside the city. Social conditions with the community have also changed, which used to be very open, participating in complex activities, now she is closed to the surrounding community and focuses more on her personal and family life (Widia, 2023).

### **Class IIB Way Kanan Prison**

Mrs. Romlah's family's response when they found out about her husband's crime was when he came to her residence. They were very surprised, disappointed, and even had an impact on the mental, economic and social conditions of the family. Initially, she and her children lived in harmony, socializing with neighbors as usual, participating in many women's activities such as recitation and arisan. But now it is very awkward with neighbors and there is a feeling of embarrassment. The family's economic condition has clearly decreased even drastically. The reason is because the main breadwinner is the husband, while she does not work, so the family had experienced depression because all daily needs could not be met (Romlah, 2023).

Based on these impacts, it requires the wife's self-movement to create tense conditions in her household to become more stable for the continuation of her family. The wife's movement is a form of self-efficacy or the wife's efforts to solve the problems that exist in her family, so that the marriage remains intact and tries to realize the goals of marriage with her partner when she is free from prison. In the perspective of Islamic family law in Indonesia, there are several important relevances related to the wife's self-efficacy when the husband is undergoing a criminal process in prison:

#### **Fulfillment of Maintenance Obligation**

In Islam, the primary obligation to provide maintenance lies with the husband. However, when the husband is unable to fulfill his role due to a criminal conviction, it is the wife who takes over this responsibility, demonstrating the principle of mubadalah (mutuality) in marriage. This is in accordance with Islamic teachings that emphasize the importance of helping and supporting each other in the household.

#### **Mental Strength and Patience**

The self-efficacy shown by the wives, such as Ibu Yunida, Ibu Darlis, Ibu Widia, and Ibu Romlah, reflects the importance of mental strength and patience in facing trials. Islam teaches that every trial is a test from Allah and patience is the key to

dealing with it. This patience is reflected in the wives' efforts to continue carrying out household duties and educating their children.

### **Protection of Children**

Islamic family law emphasizes the importance of the protection and welfare of children. Wives who strive to maintain the mental stability and well-being of their children despite difficult conditions demonstrate their commitment to this principle. Their efforts to safeguard the children from the negative effects of their husband's incarceration demonstrate a good understanding of the responsibilities of motherhood in Islam.

### **Equality in Marriage**

The concept of mubadalah in Islam emphasizes the importance of equality and mutual respect between husband and wife. The wife's self-efficacy in taking on the role of temporary breadwinner demonstrates a tangible application of this concept. By supporting and cooperating with each other, they demonstrate that marriage is a complementary and strengthening partnership.

Thus, the actions of these wives not only reflect their personal strength and courage, but also demonstrate a deep understanding of Islamic values and teachings in the context of family and marriage. Wives' self-efficacy is a form of awareness that marriage is a partnership between husband and wife. Each other is aware that the integrity of marriage can be fought for together. The pattern of mubadalah or interrelationship is a form of effort to maintain marriage when it is hit by a disaster such as the husband becoming a prisoner. This act of self-efficacy carried out by the wife is relevant to family law in Indonesia, namely the obligation to balance each other in carrying out the duties of rights and obligations in the household.

## **E. CONCLUSIONS**

The analysis of wives' self-efficacy when their husbands are in prison shows that wives play an important role in maintaining family continuity and stability. They demonstrate tremendous mental strength and the ability to adapt to difficult conditions by becoming temporary breadwinners, providing emotional support to children, and maintaining the family's well-being. These wives took over financial responsibilities in various ways, such as selling groceries, running online businesses and working in factories. These efforts demonstrate their understanding of the concept of mubadalah, where marriage is seen as a partnership that complements and supports each other in the face of trials.

The mubadalah view emphasizes the importance of equality and mutual support in marriage, which is reflected in the actions of these wives. In the context of Islamic family law in Indonesia, the actions of these wives are relevant as they demonstrate a tangible application of the Islamic principles of forbearance, protection of children, and intermarriage. By taking on the role of temporary breadwinners, these wives not only demonstrate their personal strength but also strengthen their marital partnership, in accordance with Islamic teachings. This confirms that in difficult conditions, Islamic values can be a strong guide to maintain the continuity and well-being of the family.

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