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Application of the *Mubadalah* Principles in the Division of Domestic and Public Roles in Dual Earner Families (Case Study in Kediri City)

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ABSTRACT :

Social changes in modern families, especially dual-earner families where both husband and wife work, pose challenges in the division of domestic and public roles. This study examines the division of roles between husbands and wives through the principle of *mubadalah* (mutuality and cooperation), specifically in dual-earner families in Kediri City. The focus of the study includes the division of roles between husbands and wives in dual-earner families through the principle of *mubadalah* in relation to the division of domestic and public roles. This study uses qualitative empirical methods through in-depth interviews, observation, and documentation, with qualitative descriptive analysis and data triangulation. The results show diverse dynamics in the division of roles, but there is still gender inequality where domestic work is mostly borne by wives even though husbands also help. Balancing time is a major challenge due to work pressures. Open communication and mutual agreement have proven to be the key to family harmony. The application of the principle of *mubadalah* as a principle of equality and complementarity can strengthen the relationship between husband and wife, in accordance with Islamic law, which emphasizes justice, partnership, and deliberation in the division of roles between husband and wife.

Keywords: dual-earner families, division of roles between husband and wife, the principle of *mubadalah*, gender relations

INTRODUCTION

The transformation of family structures in the contemporary era has given rise to the increasingly widespread phenomenon of dual-earner families, in which both husbands and wives play active roles in the public sector to meet the economic needs of their households. This phenomenon has not only changed traditional gender-based role patterns, but has also created new complexities in the dynamics of Muslim households. In Kediri City, data from the Religious Court Agency shows that economic factors are the main cause of divorce, accounting for 70% of total cases, indicating structural tensions within families rooted in issues of role division and economic responsibility.¹ This condition raises an academic urgency to examine how Muslim couples in Indonesia construct a fair division of roles in the context of dual-earner families, especially when classical interpretations of husband and wife roles still dominate religious

¹ Anwar Bahar Basalamah, "Angka Cerai Tinggi di Kota Kediri Ini Faktor Utamanya," Radar Kediri, 2023, https://radarkediri.jawapos.com/hukum-kriminal/781298827/angka-cerai-tinggi-di-kota-kediri-ini-faktor-utamanya#google_vignette.

discourse in society. The concept of *mubadalah* as a paradigm of reciprocity in Islamic law offers an alternative framework that has the potential to bridge the gap between normative ideals and the social reality of modern families.²

Based on data from the Religious Court Agency, there are a number of causes of divorce, including disputes/arguments, economic factors, abandonment of one partner, domestic violence, and the presence of a third party. Economic factors are the main cause of divorce in Kediri, accounting for an average of 70%, followed by ongoing disputes at 15%, domestic violence at 10%, and the involvement of a third party at 5%. These figures are based on data from the Religious Court of Kediri. Therefore, the equal role of husbands is one of the efforts to maintain an equal family life. In the family, the husband is the breadwinner who works outside the home and is the backbone of the family. Meanwhile, the wife is responsible for housework such as cleaning the house, cooking, taking care of the children, and other household chores.

In the eyes of society, it would seem strange for a husband to take care of the children and clean the house. Similarly, it would seem strange for a wife to work outside the home. Likewise, decisions related to the household would be regulated and determined by the husband, while the wife would support whatever decisions her husband made.³ With the advancement of time and high socio-economic demands, more and more married couples are working. Significant economic growth and globalization have led to increasingly complex changes in the labor market. These changes have an impact on women's (wives') participation in carrying out their roles. Currently, the role of wives continues to transition from a very limited domestic role to an increasingly broad public role. As a result, many husbands and wives have dual roles and feel that they have a lot to do at work and at home, especially if the couple has children.

The majority of dual-earner families are usually upper-middle class, as both spouses contribute to the household economy, which usually results in more than sufficient income. Although dual-earner families tend to be financially stable, the challenges they face lie in managing family resources. The phenomenon of both husband and wife having careers is now an important element in the dynamics of modern families, with various backgrounds and impacts that affect relationships and family life patterns. In marital relationships, the Qur'an also explains in Surah An-Nisa verse 34 that basically, the position of men is as the head of the household, breadwinner, and protector of their wives. This is because Allah SWT has blessed men with

² Faqihuddin Abdul Kodir, *Qira'ah Mubadalah: Tafsir Progresif untuk Keadilan Gender dalam Islam* (Yogyakarta: IRCiSoD, 2019).

³ Ericha Fernanda, "Menjadi Penurut atau Saling Mengayomi? Ini Dia 2 Jenis Pembagian Peran dalam Rumah Tangga," *grid.ID*, 2021, <https://www.grid.id/parapuan/read/532733195/menjadi-penurut-atau-saling-mengayomi-ini-dia-2-jenis-pembagian-peran-dalam-rumah-tangga?page=all> .

physical and mental strengths that are inherently greater than those of women. Meanwhile, women have the right to protection by men and are obliged to protect themselves when not under the protection of men. In addition to their role as wives, women also have another role, namely, the role of mother. Mothers play an active role in the growth and development of children, especially in early education. This also refers to the concept of *mubadalah* as a principle of reciprocity in marriage.

Several previous studies have identified several patterns. A research journal by Dyah Purbasari Kusumaning Putri and Sri Lestari entitled “Role Sharing in Javanese Married Couples” shows that Javanese married couples divide roles into three main aspects, namely decision making, family financial management, and child care. The implementation of these roles is flexible, but in general, husbands are more dominant in decision-making, while wives play a greater role in financial management and child care. This study also confirms that the principle of “rukun” (harmony) is the main foundation for maintaining household harmony.⁴ From the research journal by Noerizka Putri Fajrin and Lusila Andriani Purwastuti entitled “Parental Involvement in Child Care in Dual Earner Families,” the division of childcare roles in families where both spouses work is highlighted. The results show that childcare should be a shared responsibility by balancing gender roles collaboratively. The balanced involvement of fathers and mothers in household affairs, education, and children's emotional needs is key to creating a harmonious family and effective parenting.

Next, a journal study by Miftahul Huda and Elok Halimatus Sa'diyah entitled “The Role of Dual Earner Families in Children's Psychological Well-being: A Literature Review” discusses the impact of families with two breadwinners on children's psychological well-being.⁵ The results of the study show that although dual-earner families provide economic benefits, this condition can also have negative effects such as increased stress, anxiety, depression, and aggressive behavior in children due to limited interaction time with parents. This study emphasizes the importance of balancing work and family roles, as well as managing parents' emotions so that they do not have a negative impact on children's psychological well-being.

Unlike previous studies that focused on the division of roles based on cultural aspects, child rearing, and the psychological well-being of dual-earner families, this study emphasizes the application of the principle of *mubadalah* in the perspective of Islamic law as the basis for equality

⁴ Dyah Purbasari Kusumaning Putri dan Sri Lestari, “Pembagian Peran dalam Rumah Tangga”, *Jurnal Penelitian Humaniora*, Vol 16, no. 1, 2015.

⁵ Miftahul Huda dan Elok Halimatus Sa'diyah, Peranan Dual Earner Family pada Kesejahteraan Psikologis Anak: Literatur Review, *Journal of Education, Social Sciences & Humanities*, Vol. 2, No. 1 (2024),

and reciprocity in the roles of husband and wife. While the research by Dyah Purbasari Kusumaning Putri and Sri Lestari highlights the traditional division of roles in Javanese families, Noerizka Putri Fajrin and Lusila Andriani Purwastuti emphasize collaborative parenting in dual-income families, and Miftahul Huda and Elok Halimatus Sa'diyah examine the psychological impact on children due to their parents' limited time, this study offers a normative-empirical approach by integrating the value of *mubadalah* as an Islamic theoretical framework that balances domestic and public roles. Thus, this study not only discusses the social distribution of roles but also links it to gender justice and maqashid syariah in the formation of a harmonious and equitable dual-earner family. In this case, the theory of *mubadalah* serves as a reference in the author's article.

The theory of *mubadalah* is a concept of mutual roles between husband and wife in carrying out household duties and obligations. In this theory, husbands and wives must serve each other and balance their rights and obligations. Husbands and wives must support each other and work together so that the household can run smoothly. In married life, husbands and wives can divide roles, namely public roles and domestic roles.⁶ Public and domestic roles are two roles that can be performed by husbands and wives in married life. Public roles are productive activities carried out by husbands and wives, albeit with different types of work and durations. Meanwhile, domestic roles are household activities carried out by wives, such as caring for children, cleaning the house, and cooking.

The concept of *mubadalah* emphasizes equality and complementarity in marital relationships, often associated with a balanced division of roles. However, in practice, it is still commonly found in families, especially dual-earner families, where one of the spouses generally takes on a more dominant role in domestic work. As a result, the implementation of this concept often faces challenges, especially in relation to the division of roles.⁷ In the traditional view, Islamic law is often understood as providing a clear and separate division of roles between husband and wife. However, with the passage of time and social change, questions have arisen as to whether the principle of equality in Islam can be applied in the context of the modern family, especially for couples who both work and share household responsibilities.⁸

⁶ Dyah Purbasari dan Kusumaning Putri, "PEMBAGIAN PERAN DALAM RUMAH TANGGA," *Jurnal Penelitian Humaniora* 16, no. 1 (2015): 72–85.

⁷ Nurul Hidayah, "*Mubadalah* sebagai Paradigma Kesalingan dalam Relasi Suami Istri," *Al-Istinbath: Jurnal Ilmu Hukum dan Hukum* 2, no. 1 (2025): 1–8.

⁸ Ade Daharis et al., "Relevansi Konsep *Mubadalah* Dalam Relasi Suami-Istri Menurut Hukum Keluarga Islam," *Jurnal Kolaboratif Sains* 8, no. 3 (2025): 1557–63, <https://doi.org/10.56338/jks.v8i3.7201>.

Based on the above description, this study aims to explore the dynamics of role sharing between husbands and wives in dual-earner families in Kediri City through the lens of the concept of *mubadalah* and the perspective of Islamic law. This study seeks to answer three fundamental questions: (1) How is the practice of role sharing between husbands and wives in dual-earner families in Kediri City in the domestic and public spheres?; (2) To what extent is the concept of *mubadalah* implemented in the division of roles, particularly in the five pillars of reciprocity?; and (3) How does contemporary Islamic law view the division of roles in dual-earner families within the framework of maqashid sharia and gender justice?

Methods

The research method used is empirical legal research. Empirical legal research is research that focuses on data obtained directly from the community as the primary source through field research conducted through observation, interviews, or questionnaires.⁹ The main focus of this study is on a comprehensive understanding of the roles of husbands and wives in dual-earner families, examined through the lens of the concept of *mubadalah* in the perspective of Islamic law. Using a qualitative empirical research approach, this study is expected to provide theoretical contributions in the form of developing a *mubadalah*-based role-sharing model that is appropriate for the context of Indonesian Muslim families, as well as practical contributions in the form of recommendations for dual-earner couples, family counselors, and policymakers in formulating strategies to strengthen family resilience that are gender-responsive and Islamic in nature.

Result

Subsection 1

Division of Roles Between Husbands and Wives in Dual-Earner Families in Kediri City

The division of roles between husbands and wives in dual-earner families in Kediri City shows a more flexible and adaptive pattern compared to the traditional concept that prioritizes the husband as the main breadwinner and the wife as the homemaker. In reality, there are variations in the division of roles that are influenced by socioeconomic conditions, professions, and agreements between couples. For example, some families divide tasks alternately or based on time availability, where husbands also actively participate in domestic work, such as childcare and household financial management. This phenomenon indicates an increased awareness of the importance of role balance in maintaining family harmony and effectiveness.¹⁰ However, this division of roles is not without its challenges, particularly the still-strong patriarchal culture that

⁹ Jonaedi Efendi dan Prasetijo Rijadi, *Metode Penelitian Hukum Normatif & Empiris* (Jakarta: Kencana, 2016).

¹⁰ Achmad Irwan Hamzani, "Pembagian Peran Suami Isteri dalam Keluarga," *Jurnal Hukum Keluarga Islam*, 2023, 45–52.

sometimes places wives in the position of primary managers of domestic affairs even though both spouses work. This situation requires intense internal tolerance and negotiation to achieve mutual understanding and shared commitment in carrying out their respective roles without placing excessive burdens on either party.

The practice of role sharing in dual-earner families in Kediri City has various patterns, but in general can be grouped into three models, namely flexible-situational, long-distance agreement-based, and traditional-modified. The researcher conducted research on three informants in Semampir Village, Kota District, Kediri City. From the results of the researchers' interviews with the informants, it was found that in the public sphere, the three informant families showed a strong commitment to productive economic roles, where both husbands and wives worked an average of 8-10 hours per day. The wives' motivations for working varied, ranging from urgent economic needs, pre-marital agreements about career development, to self-actualization and social contribution.¹¹ Interview data revealed that wives' decisions to work were generally fully supported by their husbands, although the level of husbands' involvement in domestic work varied.¹²

In the domestic sphere, the division of roles shows greater complexity than in the public sphere. The first model applied by the first informant's family is a division based on time availability, where household chores such as cooking, washing, sweeping, and cleaning the house are done by the spouse who has more free time on a given day. However, observations show that wives still bear a larger share of domestic work, especially in terms of cooking and preparing the family for departure in the morning. The second model applied by the second informant's family shows extreme adaptation to remote working conditions, where the husband takes over almost all domestic responsibilities, from cooking, washing, cleaning the house, to taking the children to and from school.¹³ The third model practiced by the third informant's family maintained a relatively traditional division of roles, in which the wife continued to bear most of the domestic responsibilities despite working full time, while the husband only helped at certain times, such as on weekends or when his wife looked very tired.¹⁴

In terms of childcare, the three families demonstrated different adaptive strategies to overcome limitations in time and energy. The first informant's family chose to entrust their child to their extended family (older siblings) as a daytime childcare solution, while still prioritizing

¹¹ Dinna Wulan Puspita Ayu, "Hasil wawancara dengan Ibu Y, 03 November 2025," 2025."

¹² Dinna Wulan Puspita Ayu, "Hasil wawancara dengan Bapak T, 03 November 2025," 2025."

¹³ Dinna Wulan Puspita Ayu, "Hasil wawancara dengan Bapak L dan Ibu N, 03 November 2025," 2025.

¹⁴ Dinna Wulan Puspita Ayu, "Hasil wawancara dengan Ibu T, 03 November 2025," 2025.

quality time with their child in the afternoons and evenings, as well as on weekends. The second informant's family faced more complex challenges due to long-distance relationships, so daily childcare was carried out entirely by the father, while the mother compensated through intensive communication and physical presence on weekends to spend quality time with the children. The third informant's family showed a pattern in which the mother remained the dominant figure in childcare, from bathing, preparing school needs, to accompanying the child's studies, even though the father was also involved in certain activities such as teaching skills or playing with the child in his spare time.

In the public sphere, the three families show relatively similar patterns, namely that both husbands and wives work to meet the family's economic needs. However, the reasons behind their decisions to work vary. In the case of Mr. I and Mrs. B, the wife's decision to work came after marriage in response to the family's increasing economic needs, especially after the arrival of children. This decision was not the result of coercion from the husband, but rather a personal initiative that was fully supported by the husband. This reflects a shared awareness of the importance of economic contributions from both parties to maintain the financial stability of the household. Meanwhile, Mr. D and Mrs. C's family has a different pattern. Both of them already had permanent jobs before marriage, and the agreement to continue working after marriage had been discussed since the beginning of their relationship. This situation shows that they were well prepared and had a strong understanding of their respective roles in the household. Even when Mrs. C received a job offer in another city that was better for her career development, the decision was made through discussion and received the full support of her husband. This pattern reflects a more egalitarian relationship, where important decisions are not made unilaterally, but through deliberation and mutual respect for each other's interests. Unlike the previous two families, Mr. J and Mrs. A's family showed that the wife's decision to work was also driven by a desire for self-actualization, not solely by economic necessity. Mrs. A stated that working was not only to earn an income, but also to have productive activities and make a real contribution to the family. This shows that women's motivation to work is not always driven solely by economic factors, but also by psychological needs to develop themselves and have a social role outside the home.

In the domestic sphere, the division of roles among the three families shows significant variation. Mr. I and Mrs. B's family applies a flexible pattern, where the division of household tasks is not strictly defined but rather adjusted according to each person's availability and circumstances. Tasks such as cooking, sweeping, washing, and cleaning the house are done by whoever has more free time that day. This pattern reflects mutual understanding and

cooperation in managing the household, even though both parents are busy outside the home from morning to evening. In terms of childcare, they choose to entrust their children to their extended family (siblings) as a form of trust and convenience, given that neither parent has enough free time to fully care for their children during the day.

Mr. D and Mrs. C's family faces more complex challenges because they are in a long-distance relationship. Mrs. C works in Malang, while Mr. D and their children live in Kediri. This situation requires Mr. D to take on almost all of the domestic work, from cooking, washing, cleaning the house, to taking the children to school. Although it seems difficult, Mr. D carries out these responsibilities with full awareness and without feeling burdened. Mrs. C continues to contribute emotionally and psychologically by maintaining intensive communication and always returning home on weekends to help her husband and spend quality time with her family. This pattern shows that the division of roles in dual-earner families does not always have to be physically balanced, but can be balanced through emotional contributions, communication, and mutual commitment.

Meanwhile, Mr. J and Mrs. A's family exhibits a more traditional pattern in the division of domestic roles. Although both work, Mrs. A still holds most of the household responsibilities, such as cooking, sweeping, bathing the children, and taking them to school. Mr. J only helps at certain times, such as during holidays or when he has free time. This pattern reflects that even though the wife works and contributes economically, the domestic burden still tends to be borne more by the wife. However, this pattern is carried out with mutual understanding and does not cause significant conflict, because both have accepted the division of roles as an agreement in their household.

Overall, the division of roles in dual-earner families in Kediri City shows a shift from traditional patterns to more flexible and egalitarian patterns, although this shift is not yet completely uniform. The families of Mr. D and Mrs. C and Mr. I and Mrs. B demonstrate a stronger application of the principle of reciprocity, in which husbands and wives support each other and share responsibilities according to their respective circumstances. Meanwhile, the family of Mr. J and Mrs. A still maintains a more traditional division of roles, even though both work. These differences in patterns show that the division of roles in dual-earner families is greatly influenced by the internal agreement of the couple, their understanding of household responsibilities, and the employment and social conditions of each family.

Subsection 2

Role Distribution in Dual Earner Families from an Islamic Law Perspective

Society's view of working wives is influenced by culture and religious teachings, particularly Islam. Interpretations of the Qur'an and hadith are important foundations in shaping Muslims' perceptions of the role of working wives. In this case, it explains how Islam positions women in the context of work and their public roles. In family life, the role of wives is shaped by social constructs and Islamic teachings. This understanding explains where married couples get explanations about their respective responsibilities in the household. The division of tasks in Islamic families places husbands as breadwinners and wives as homemakers. This division places women in the domestic sector and men in the public sector. Over time, the role of wives has changed. Many wives now contribute to the family income.¹⁵ In Islam, this does not conflict with Islamic law, as long as the wife has her husband's permission and the purpose is to help meet the family's needs. The main factor that drives wives to work is urgent economic conditions when their husbands' income is insufficient.

Surah An-Nisa verse 32 is an important basis that explains that husbands and wives have equal opportunities to seek sustenance. This verse allows wives to work, so that wives who have careers are not violating Islamic teachings. Although the obligation to seek sustenance lies with the husband, wives can help meet the economic needs of the family.¹⁶ The phenomenon of wives contributing to household finances reflects positive cooperation between husbands and wives. Islam allows wives to work and help their husbands, provided that the husband's role as head of the family is maintained. Islam not only provides opportunities for wives to work, but also protects their rights as workers.

The Islamic legal perspective on the rights of female workers shows comprehensive guarantees that have been regulated for more than fourteen centuries through various verses of the Qur'an. First, women have the right to choose their occupation as stated in Al-Baqarah verse 228 and An-Nahl verse 97, which gives women the freedom to engage in activities and choose occupations according to their interests and abilities, as long as they do not conflict with Sharia law and do not cause harm (*mudharat*).¹⁷ Second, the right to fair wages is guaranteed in An-Nisa verses 32 and 124, and Ali Imran verse 195, which affirm that women and men are entitled to

¹⁵ Rini Sulastri, "DUAL-EARNER FAMILY DALAM PANDANGAN MASYARAKAT DAN PEMAHAMAN KEAGAMAAN ISLAM," *KHAZANAH MULTIDISIPLIN* 3, no. 1 (2022): 21–39.

¹⁶ Silvia Rahma Yanti dan Nasrulloh, "Konsep Wanita Karier Era 4.0 Perspektif Al-Qur'an," *Al-Fahmu: Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (2024): 175–87.

¹⁷ Muhammad Muhsin Afwan, "Posisi Ideal Wanita Karir dalam Rumah Tangga Perspektif Al-Qur'an," *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan* 22, no. 1 (2025): 17–27.

fair compensation for their work without gender discrimination. This reflects the principle of economic justice in Islam.

Third, the right to leave and work concessions based on Al-Baqarah verse 286, which states that a person should not be burdened beyond their capacity, so that female workers should not be given work that is too heavy or contrary to their natural nature, and are entitled to leave related to biological functions such as menstruation, pregnancy, childbirth, and breastfeeding without losing their basic rights as workers. Fourth, the right to comfort and protection is stated in At-Taubah verse 71 and An-Nisa verse 34, which obliges humans to protect each other, especially the weak or vulnerable, so that female workers are entitled to protection from all forms of harassment, abuse, violence, discrimination, and unfair treatment that can interfere with their dignity and performance in the workplace.

These four fundamental rights demonstrate that Islam has a progressive and equitable view of working women, not limiting women to the domestic sphere, but providing space and guaranteed rights for women to contribute to the public sector within a framework of values that uphold dignity, justice, and mutual prosperity.¹⁸ Regarding the rights of working wives, the results of the study show that informants have a fairly good understanding of the guarantees of women's rights in Islam as stated in QS. An-Nisa: 32, which affirms the equality of men and women's rights to the fruits of their labor. All three families of informants agreed that the wife's income is entirely her right and there is no obligation to hand it over to the husband, although in practice wives voluntarily use part of their income for family needs as a form of contribution and solidarity.

Awareness of the right to fair wages, the right to leave related to biological functions, and the right to protection from discrimination or harassment in the workplace was also expressed by informants, although they acknowledged that implementation in the field was still far from ideal and required stronger advocacy. An analysis of role-sharing practices from the perspective of *maqashid* sharia shows that dual-earner families essentially contribute positively to *hifz al-nasl* (protection of offspring) and *hifz al-mal* (protection of property) through greater economic stability. However, there is a potential threat to *hifz al-nafs* (protection of life) and *hifz al-'aql* (protection of reason) if the burden of dual roles is not managed properly, especially the risk of physical and mental exhaustion and a decline in the quality of childcare.

The Islamic legal view on the division of roles between husband and wife in the family is based on the principle that the husband is the *qanwam*, or leader and protector of the household,

¹⁸ Rini Sulastri, *Dual-Earner Family* dalam Pandangan Masyarakat dan Pemahaman Keagamaan Islam, *Khazanah Multidisiplin*, hlm.13.

as stated in Surah An-Nisa verse 34.¹⁹ The husband's position as head of the family serves as the main person responsible for providing for and caring for family members, both physically and mentally. However, this status does not mean that the husband has the absolute right to monopolize decision-making without consultation, because Islam also emphasizes the need for *muasyarah bil maruf* (good treatment and consultation based on kindness) in the relationship between husband and wife. Therefore, in the context of role sharing, the husband is expected to carry out his role with full responsibility and fairness, without oppressing or harming his wife.²⁰

Meanwhile, under Islamic law, wives have the right to financial support, protection, and a decent place in the family, as well as the obligation to maintain their honor and carry out domestic roles such as caring for children and managing the household. However, Islamic law does not prohibit wives from contributing to the public sphere or the family economy as long as it does not interfere with their domestic duties and they continue to observe the limits of Sharia law. In dual-earner families, wives who work outside the home are allowed to help meet the family's needs, as long as the work does not conflict with sharia principles such as maintaining self-honor and not neglecting family responsibilities. This is in line with the flexible and contextual interpretation of Islamic law regarding the role of women in modern households.

In practice, the division of roles based on Islamic law adapts to social dynamics and contemporary challenges without losing fundamental values.²¹ The principle of deliberation (*syura*) is strongly emphasized in order to formulate a fair division of tasks, thereby minimizing conflict and heavy burdens on one party, especially the wife. Husbands and wives are expected to communicate openly and prioritize tolerance and understanding so that they can divide their time and energy between work outside the home and domestic responsibilities in a balanced manner. In dual-earner families, this fairness is not just a formality, but a crucial factor in maintaining harmony and resilience in the household and supporting the family's function as a strong and peaceful social unit.

Contemporary Islamic legal views also accommodate wives' rights in the economic and social spheres without neglecting domestic obligations. Wives who work and contribute

¹⁹ Ade Rosi Siti Zakiah, "Interpretasi Kontekstual Makna Qaww ā m Dalam Al-Qur ' an Qs . An- Nisa ' : 34 (Aplikasi Hermeneutika Abdullah Saeed)," *AL-QUDWAH: Jurnal Studi Al-Qur'an dan Hadis* 1, no. 2 (2023): 129–46.

²⁰ Syahrudin Srg et al., "Konsep Kerja Sama dalam Rumah Tangga Dual-Earner Family menurut Hadis Rasulullah Saw," *Rayah Al-Islam: Jurnal Ilmu Islam* 8, no. 4 (2024): 1–11.

²¹ Hadi Saputra et al., "Sinergitas Konsep *Mubadalah* dalam Kehidupan Rumah Tangga di Era Media Sosial," *At-Tasyrih Jurnal Pendidikan dan Hukum Islam* 11, no. 2 (2025): 74–83.

economically are valued and receive appropriate rights, including income and protection.²² Islamic law recognizes the role of women as an integral part of family and community development. However, every role must be carried out with an awareness of the limits of Sharia and moral principles, so as not to cause harm (*mafsadah*) and in line with the objectives of Islamic law (*maqasid syariah*). Therefore, dual-earner families that apply role division based on Islamic legal principles are expected to be an example of a balance between tradition and modernity that supports the holistic strength of the family.

The results of the study reveal that the three families of informants are aware of this risk and try to overcome it through various adaptive strategies such as time-based division of tasks, assistance from extended family, or more flexible work schedules, although the effectiveness varies. From the perspective of *maslahah mursalah* (public interest not explicitly mentioned in the text), dual-earner families with a fair division of roles and agreements based on deliberation can be considered a form of contemporary *ijtihad* (independent reasoning) in line with the principles of justice (*'adalah*), equality (*musawab*), and welfare (*falab*), which are core values of Islamic teachings. Reality shows that all three families have understood this principle, where the husband continues to carry out his responsibilities as the main breadwinner. Thus, the practice of role division in dual-earner families in Kediri City is largely in accordance with Islamic law, although there is still room for improvement in the implementation of gender equality and justice in accordance with the principle of *mubadalah*, which is also part of a more inclusive and just Islamic teaching.

Subsection 3

The *Mubadalah* Approach to Role Division in Dual Earner Families

The concept of *mubadalah* is an important foundation in managing the division of roles between husband and wife. This concept emphasizes the principles of equality, reciprocity, and cooperation based on Islamic values. The five pillars of *mubadalah*, namely commitment to the marriage bond, the principle of partnership, *taradhin* or mutual consent, *muasyarah bil maruf* or good treatment, and *musyawarah* or deliberation, are applied by most families as guidelines in carrying out domestic and public duties. The key to the successful application of *mubadalah* is

²² Muhammad Adib dan Dona Salwa, "TUKAR PERAN SUAMI DAN ISTRI DALAM RUMAH TANGGA PERSPEKTIF HUKUM KELUARGA DAN GENDER," *Journal of Islamic and Law Studies* 8, no. 1 (2024): 92–114.

open communication, deliberation in decision-making, and recognition of the contributions of one's spouse.²³

The concept of *mubadalah* is used in this study as a normative-interpretative analytical framework to reinterpret the relationship between husband and wife in dual-earner families. Unlike the classical fiqh approach, which tends to place the division of roles hierarchically, *mubadalah* views the relationship between husband and wife as a reciprocal partnership based on the principles of mutuality, justice, and rahmah. Thus, *mubadalah* does not merely offer a flexible division of tasks, but builds a relational ethos based on shared responsibility.²⁴ The author found that although patriarchal culture still exerts influence, the principle of *mubadalah* helps couples reduce the tension of dual roles, thereby creating a harmonious and psychologically and spiritually balanced household atmosphere. The concept of *mubadalah* not only divides tasks, but also defines the division of roles as a form of devotion and loving service between spouses.

The concept of *mubadalah* emphasizes that the division of responsibilities between husband and wife must be based on the principles of balance and equality in order to achieve harmony within the family. From the perspective of *mubadalah*, there is no distinction or hierarchy between husband and wife in various aspects of household life, whether in decision-making, child-rearing, or managing family affairs. Therefore, a husband has the same obligation to be actively involved in child-rearing and household management, not just to help his wife. The *mubadalah* paradigm emerged as a response to the dominance of gender-biased and unfair religious interpretations, especially in the context of the family. In this perspective, the relationship between husband and wife is not viewed hierarchically with men in a higher position, but is based on dialogue and equality grounded in justice and human values in Islamic teachings.²⁵ The concept of *mubadalah* is increasingly important to apply in modern family life. Today's couples, especially those living in urban areas, are experiencing a shift in gender roles that is more flexible than in previous generations. Women are now more active in pursuing professional careers in the public sphere, so they need to balance their work responsibilities, domestic activities, and childcare.

²³ M Afiqu Adib dan Natacia Mujahidah, "Konsep *Mubadalah* Faqihuddin Abdul Kodir dan Formulasinya dalam Pola Pengasuhan Anak," *FOKUS : Jurnal Kajian Keislaman dan Kemasyarakatan* 6, no. 2 (2021): 171–92.

²⁴ Saputra et al., "Sinergitas Konsep *Mubadalah* dalam Kehidupan Rumah Tangga di Era Media Sosial."

²⁵ Muhammad Dhiya'Ulhaq Syahril Ramadhan dan Ahmad In'am Awaluddin, "Reinterpretasi Konsep Nusyūz Dan Penyelesaiannya Dalam Kompilasi Hukum Islam: Tinjauan Kritis Perspektif Mubādalah," *MAQASID : Jurnal Studi Hukum Islam* 14, no. 3 (2025): 28–46.

The *Qira'ah Mubadalah* theory, conceived by K.H. Faqihuddin Abdul Kodir, is an interpretive approach that emphasizes the principle of reciprocity (*mubadalah*) between men and women in all aspects of life, including family, social, and religious relations. This concept rejects gender domination and interprets religious texts contextually so that Islamic values always favor justice, partnership, and mutual benefit.²⁶ In the context of the family, *Qira'ah Mubadalah* emphasizes that husbands and wives have equal responsibilities in carrying out domestic and public roles, not on the basis of biological hierarchy, but on the basis of mutual respect and cooperation that brings the value of rahmah to life in the household. This approach views the relationship between men and women as equal partners in realizing the objectives of Sharia law, which is oriented towards universal human welfare.

Referring to Qira'ah Mubādalah developed by Faqihuddin Abdul Kodir, every religious text and norm addressed to one gender must be read reciprocally to the other gender, as long as there is no explicit evidence to the contrary. This principle affirms that the obligations of caring for the family, maintaining harmony in the household, and ensuring the continuity of child care are shared responsibilities, not a one-sided burden placed on the wife.

In the context of dual-earner families in Kediri City, the *mubadalah* approach is analyzed through five main pillars, namely: (1) marital commitment, (2) partnership (*zawājiyyah*), (3) *taradīn* (mutual consent), (4) *mu'asyarah bi al-ma'ruf*, and (5) musyawarah. Empirical data shows that families with flexible role sharing and long-distance relationships demonstrate stronger implementation of *mubadalah*, particularly in the pillars of musyawarah and *mu'asyarah bi al-ma'ruf*. Conversely, in families with traditional-modified patterns, the principle of *mubadalah* has not been fully internalized because domestic work is still perceived as the “nature of a wife,” not a shared responsibility.

The pillar of *taradīn* is a key aspect in assessing the fairness of role distribution. A wife's willingness to perform predominantly domestic roles cannot necessarily be considered fair in terms of *mubadalah* if it is not accompanied by critical awareness, free choice, and a proportional distribution of burdens. From a *mubadalah* perspective, fairness is not only measured by the absence of conflict, but by the mutuality of benefits and burdens between husband and wife. Furthermore, the *mubadalah* approach expands the meaning of *qiwāmah* (QS. an-Nisā': 34) from mere structural authority to ethical and functional responsibility.²⁷ Husband leadership is not interpreted as domination, but rather as a commitment to ensuring relational justice within the

²⁶ Faqihuddin Abdul Kodir, *Qira'ah Mubadalah: Tafsir Progresif untuk Keadilan Gender dalam Islam* (Yogyakarta: IRCiSoD, 2019), hlm. 45.

²⁷ Zakiah, “Interpretasi Kontekstual Makna Qaww ā m Dalam Al-Qur ’ an Qs . An- Nisa ’: 34 (Aplikasi Hermeneutika Abdullah Saeed).”

family. In this context, the husband's involvement in domestic work and childcare is understood as a manifestation of moral responsibility, not merely a form of assistance.

In contemporary families, husbands are no longer limited to economic functions alone, but are actively involved in domestic activities and childcare. This involvement helps ease the burden on wives, who previously often bore the entire burden of the household alone. According to the *mubadalah* perspective, husbands are positioned not merely as the economic backbone of the family, but as equal partners in navigating the household. Similarly, although wives still hold primary control over household administration, they have the full right to pursue career aspirations and actively participate in family decision-making processes. Thus, *mubadalah* not only advocates for fairness in the allocation of tasks but also emphasizes collaboration based on mutual love and respect between husbands and wives. When couples collaborate in managing the household, feelings of appreciation and happiness will increase for both of them. Therefore, *mubadalah* creates opportunities for each party to actualize themselves in the roles they desire, without experiencing pressure or feeling neglected.

Household chores and mothering are shared responsibilities, not the monopoly of one party. Happiness in the family is also a right shared equally by husband and wife. In the domestic sphere, husband and wife have equal standing, and Islam gives equal appreciation to the contributions of both in that sphere. Involvement in domestic work is not a form of assistance from one party to another, but rather an integral part of the fulfillment of each party's obligations. The logic of *mubādalāh* affirms the principle of reciprocity in the husband-wife relationship. This principle of reciprocity is at the core of the concept of *mubadalah* in married life.²⁸ Overall, the application of the *mubadalah* concept in dual-earner families in Kediri City shows that a fair and balanced division of roles between husband and wife is very possible when based on the principles of reciprocity and mutuality. In practice, both parties respect each other's contributions, both in the domestic and public spheres, thereby creating harmony and a sense of mutual support in carrying out these dual roles.

Thus, *mubadalah* functions as an epistemological bridge between Islamic legal norms and the social reality of dual-earner families. This approach allows for a more equitable reading of the division of roles, while strengthening the orientation of *maqāṣid al-syari'ah*, particularly in the protection of life (*ḥifẓ al-nafs*), reason (*ḥifẓ al-'aql*), and offspring (*ḥifẓ al-nasl*). Consistent implementation of *mubadalah* has the potential to reduce the double burden on women, improve

²⁸ Agus Hermanto dan Ihda Shofiyatun Nisa', "Ekologi Rumah Tangga Harmonis : Konsep *Mubadalah* sebagai Kunci Utama," *The Indonesian Journal of Islamic Law and Civil Law* 5, no. 1 (2024): 92–108.

the quality of husband-wife relationships, and strengthen the resilience of Muslim families amid modern economic demands.

Conclusion

Based on research findings regarding the division of roles in dual-earner families in Kediri City, it can be concluded that the division of roles between husbands and wives shows diverse dynamics and is influenced by socio-cultural conditions and the needs of each family. In the public sphere, all couples work together to meet their economic needs, even though their decision-making backgrounds differ. In the domestic sphere, there are three main patterns: (1) a flexible pattern based on time availability; (2) an asymmetrical division of roles due to long-distance relationships, where the husband takes over most of the housework; and (3) a traditional pattern with the wife dominating domestic roles.

The application of the concept of *mubadalah* in dual-earner families in Kediri City shows the principles of reciprocity and cooperation, although the level of implementation varies. The five pillars of *mubadalah*—commitment to the marriage bond, the principle of reciprocity, providing comfort, treating each other well, and the habit of deliberation—are evident through open communication, emotional support, and joint decision-making. The domestic role imbalance that still exists in some families does not negate the principle of reciprocity, which has proven to be an important foundation in maintaining harmony in dual-earner families.

The practice of role sharing in dual-earner families does not conflict with the principles of Sharia law. Referring to Surah An-Nisa verse 32, Islam allows women to work and contribute in the public sphere as long as they continue to fulfill their family responsibilities and obtain their husband's consent. Islam also guarantees the rights of working women, including the right to fair wages, comfort, and job security. Thus, the practice of role sharing in dual-earner families in Kediri City is in line with Islamic law, which is fair and responsive to social change, and upholds the values of equality, dignity, and mutual prosperity.

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