



# Implementation of The *Qiwamah* Concept in Indonesian Families based on *Mubadalah* Perspective

Febriyana Latika Ulandari\*, Khairuddin Tahmid

Raden Intan State Islamic University Lampung, Indonesia

\*Correspondence: ✉ [ulandarifebriyana@gmail.com](mailto:ulandarifebriyana@gmail.com)

## Abstract

### Keywords:

Family,  
Mubadalah  
Qiwamah,

In a nuclear family there is the husband as the head of the family, the wife as the housekeeper and also the children. However, in some families this is not found, especially if the husband's role as head of the family has been replaced by the wife who is usually in charge of taking care of the household. The role of the wife who replaces her husband as head of the family is a phenomenon that is increasingly mushrooming nowadays, in line with the mubjadi perspective regarding the concept of qiwamah, that not only men are leaders but women are also biased, because in Islam leadership is a matter of responsibility to manage properly, good, beneficial, and provide as many benefits as possible. This research uses qualitative methods, while in terms of data collection, researchers conducted library research by reading several library sources and several books that discuss qiwamah. This research aims to determine the relevance of the concept of qiwamah from the mubjadi perspective with its practice in society. The results of this research show that the relationship between men and women in both the domestic and public domains is partnership and cooperation. Qiwamah is a matter of responsibility for the continuity of the family and household which is assigned to men and women. And when women also have the capacity and resources, they are obliged to contribute together. In our society, women's leadership in the household is sometimes looked down upon by society. Of course, this condition is inversely proportional considering that in our society today there are so many women who are forced to become heads of families.

## INTRODUCTION

Islam has a concept of leadership in the family known as the concept of qiwamah.<sup>1</sup> The Al-Quran details very clearly who should ideally be the leader in a household and the reasons why he or she is chosen to lead the household. As the smallest institution in society, of course the family needs a leader. In a society that still has a strong patriarchal culture, it has become a general agreement that the reins of leadership in a household are given to the figure of the husband.<sup>2</sup> As a person who is burdened with the responsibility of being the head of the family, apart from earning a living for his family, the father is also burdened with the responsibility to protect and nurture other family members.<sup>3</sup> So that the household runs with the values that apply in society and achieves the desired goals.<sup>4</sup> A wife who usually plays the role of housewife taking care of various matters related to the household is also required to always respect her husband as head of the household because his position takes priority considering that the husband

<sup>1</sup> M. Anwar Nawawi, *Dinamika Hukum Perkawinan Di Indonesia: Tinjauan Hukum Keluarga Islam Terhadap Legalitas Perkawinan Kepercayaan Penghayat* (Yogyakarta: Bildung, 2022), <https://penerbitbildung.com/product/dinamika-hukum-perkawinan-di-indonesia-tinjauan-hukum-keluarga-islam-terhadap-legalitas-perkawinan-kepercayaan-penghayat/>.

<sup>2</sup> Habib Shulton Asnawi dan M. Anwar Nawawi, *Hegemoni Patriarkhisme Hak Keadilan Perempuan Dalam Undang-Undang Perkawinan Di Indonesia* (Yogyakarta: The Journal Publishing, 2022), <http://thejournalish.com/ojs/index.php/books/article/view/358>.

<sup>3</sup> Rifqi Qiwiyul Iman, Reza Baihaki, and Ibnu Farhan, "Ijtihad Mubadalah of Judges on Women's Rights after Divorce and Its Contribution to Family Law Reform in Indonesia," *SMART: Journal of Sharia, Tradition, and Modernity* 3, no. 1 (2023): 1–15, <http://ejournal.radenintan.ac.id/index.php/smart/article/view/16981/6536>.

<sup>4</sup> Siti Mahmudah et al., "Job Stress, Role Expectation Conflict, Co-Worker Support, and Work-Life Balance among Muslimah Scholars: A Study in the Indonesian Historical Women Political Movement Members," *Islamic Guidance and Counseling Journal* 5, no. 2 (2022): 172–84, <https://doi.org/10.25217/igcj.v5i2.3000>.

has an important role, namely as husband, father for his children and head of the household. decision<sup>5</sup>.

In all literature that discusses the relationship between husband and wife, especially those that discuss the roles and obligations of both, it is almost certain that the husband is placed as head of the family, even in the Indonesian context, the position of the husband as head of the family has been standardized in law, both in Law No. 1 of 1974, Article 31 paragraph 3 About Marriage. and Presidential Instruction No. 1 of 1991 concerning the Compilation of Islamic Law (KHI) article 79 paragraph 1. This causes the assumption of an abnormal situation if there is a significant exchange of roles between the two, for example when the husband is unable to work outside the home and the wife replaces her husband's role by working. outside the home, even though this is happening a lot these days.

Almost all scholars agree that this verse is a verse that legitimizes and strengthens male leadership in the household. Women as wives who are under the leadership of their husbands are obliged to always obey what the husband orders as long as the things they are ordered do not conflict with the Shari'a. . Even if a wife commits disobedience towards her husband, the husband as the leader of the family has the right to educate her, one of which is by giving a beating which should leave no marks on the wife's body. As a consequence, this verse is widely used by some groups to support male superiority and romanticize the husband's hyper masculinity in the household.<sup>6</sup>

The idealization of leadership in the household described in the Al-Quran certainly does not necessarily correspond to what is happening in society, nowadays many women have changed their role to become heads of families and are responsible for meeting the economic needs of their families. There are several conditions that force a wife to become the head of the family, including divorce, either due to divorce or divorce, being abandoned by her husband or even if the husband is still alive but cannot carry out his obligations as a husband because the husband is sick.<sup>7</sup>

Physical, biological conditions and socio-economic needs that are difficult to meet have resulted in many families being forced to be headed by a woman and it cannot be denied that female heads of families are also required to bear the productive burden like men. This transition is felt to be difficult, especially if women do not have steady income or previous good job.

Maturity and readiness of women heads of families are two things that must be prepared in the process of raising and educating their children. Maturity can influence the ways and methods used to educate children. Being a woman who acts as a single parent is not an easy experience to endure. It requires extra patience and a strong enthusiasm for life in living life as a single parent. Bearing in mind that many people give the stigma that most widows often drown in an atmosphere of sadness after the death of their husband or after being divorced by their husband, even though there is something more important, namely trying to live a better life.

The problem of women becoming heads of families is certainly an academic concern if it is linked to the concept of qiwamah with conventional interpretations, especially as Indonesian society still adheres to the understanding that men as husbands are the ones who have full obligations in terms of being the head of the family. confirms in the Al-Quran Surah An-Nisa verse 34 that men are more favored in

---

<sup>5</sup> Ratna Batara Munti, *Perempuan Sebagai Kepala Rumah Tangga*, Jakarta: Lembaga Kajian Agama dan Gender, 1999, h 1-2

<sup>6</sup> M. Anwar Nawawi Habib Shulton A, Fatul Mu'in, "Hak Perempuan Disabilitas Dalam UU. No. 1 Tahun 1974 Tentang Perkawinan: Perspektif Convention On The Rights Of Persons With Disabilities (CRPD)," *Yurisprudential: Jurnal Hukum Ekonomi* 6, no. 2 (2020), <http://194.31.53.129/index.php/yurisprudential/article/view/3098>.

<sup>7</sup> Faizah, Nur, *Konsep Qiwamah Dalam Yurisprudensi Islam Perspektif Keadilan Gender*, Jurnal Al-Ahwal IAI Qamaruddin Gresik, Vol.11 No.1, 2018

leading the family, of course this condition is inversely proportional considering that in our society today there are so many women who are forced to become heads of families<sup>8</sup>. The idealization of leadership by the Koran which places men above women is certainly inversely proportional today where so many families are headed by women.

Statistics show that the divorce rate is increasing every year and indicates that many women are forced by circumstances to carry out the role of head of the household and play the main role in the family<sup>9</sup>. Moreover, negative stigmatization from society towards single parent women is one of the factors inhibiting women's success in carrying out their role as head of the family. On the other hand, divorced women do not get the same access and respect as men in the public sphere, especially in the world of work, even though lack of access in the public sphere, women who are heads of families must continue to stand up and carry out their roles as mothers and heads of families.

Previous research on the concept of qiwamah in the family has been carried out by several researchers. Hidayati conducted a research aiming to create a dialogue between text or *Qiwamah* concept and social reality of a particular social group, a community of women salt workers. The research found that the concept of *Qiwamah* in Madurese, especially in the families of women salt workers, was not run strictly and rigorously, but more as reverence to men. Often, women take significantly responsibility and figure out decision-making processes<sup>10</sup>. Another researcher was Nuroniah, conducted a research aims to find a new understanding and reinterpret the meaning of Qiwamah in the Qur'an Surah an-Nisa' verse 34. Moreover, the research concludes that the meaning of Qiwamah, understood by some scholars of the interpretation, needs to be re-understood. One of the efforts to give birth to this new meaning is interpretation through the negotiable hermeneutic approach of Khaled M. Abou el-Fadl, which pays great attention to social problems that develop in Islamic society as well as the values of justice and equality between men and women<sup>11</sup>. In addition, Sudarto et al, also conducted a study on the issue aimed to describe the Islamic views and conditions of working women in the *Kita Muslim* Fashion Convection, in Lampung Province, in helping to increase family income. Finally, women as equal to men, where they also have rights and responsibilities within the family. Husband and wife can complement each other's tasks in the family. Women can replace or share the burden of meeting family needs with their partners<sup>12</sup>.

This article tries to analyze the concept of qiwamah as a basis for understanding society in Indonesia from a mubjadi perspective. Moreover, Indonesian society still adheres to the understanding that men as husbands have full obligations in terms of being the head of the family, in the Al-Quran Surah An-Nisa verse 34 that men are more favored in leading the family, of course this condition inversely proportional considering that in our society today there are so many women who are forced to become heads of families. This problem is a problem that often occurs in society, so the author is interested in raising this problem as a written work.

---

<sup>8</sup> Haz, Aaz Jidatul. "Relevansi Konsep Qiwamah Perspektif Amina Wadud Muhsin Pada Perempuan Kepala Keluarga (Studi Kasus Desa Astapada Kecamatan Tengah Tani Kabupaten Cirebon)." PhD diss., S1 Hukum Keluarga IAIN Syekh Nurjati Cirebon, 2022.

<sup>9</sup> Nuroniyah, Wardah. "Konsep qiwamah dan fenomena perempuan kepala keluarga." *Equalita: Jurnal Studi Gender dan Anak* 4, no. 1 (2022): 113-135.

<sup>10</sup> Hidayati, Tatik. "Representasi Sosial dan Otonomi Perempuan Buruh Garam (Telaah terhadap Konsep Qiwamah)." *'Anil Islam: Jurnal Kebudayaan dan Ilmu Keislaman* 12, no. 2 (2019): 160-193.

<sup>11</sup> Yaufi, Muhammad. "Reinterpretation Meaning of Qiwama in Surah an-Nisa'verse 34 Perspective Hermeneutics of Khaled M. Abou el-Fadl." *Prosiding Konferensi Gender dan Gerakan Sosial* 1, no. 01 (2022): 193-209..

<sup>12</sup> Aye Sudarto, Muhamad Bisri Mustofa, Siti Wuryan, Muhammad Saidun Anwar, and Mustika Edi Santosa. 2023. "The Role of Women in Maintaining Family Income in Islamic Economy and Mubādalāh Review". *Fikri : Jurnal Kajian Agama, Sosial Dan Budaya* 8 (2):162-74. <https://doi.org/10.25217/jf.v8i2.3171>.

The research method used is library research or qualitative methods, namely by reading and studying books related to the problem being discussed. The approach used is a normative approach, namely data analysis is approached from legal norms, namely analyzing the propositions and methods of legal determination used by the Al-Qur'an, hadith, psychology and sociology used with a qualitative research approach, namely as a procedure that produces descriptive data in the form of written words.

## RESULTS AND DISCUSSION

In almost all social life there is a custom that assigns a role to each family member, for example the father's role is to earn a living, the mother takes care of the household and the children learn and receive parental love. As the smallest institution in society, of course the family needs a leader. In a society that still has a strong patriarchal culture, it has become a general agreement that the reins of leadership in a household are given to the figure of the husband. In all literature that discusses husband and wife relationships, especially those that discuss the roles and obligations of both, it is almost certain that the husband is the head of the family.<sup>13</sup> Even in the Indonesian context, the husband's position as head of the family has been standardized in law, both in Law No. 1 of 1974 concerning Marriage.<sup>14</sup> and Presidential Instruction No.1 of 1991 concerning the Compilation of Islamic Law (KHI)<sup>15</sup>. This causes an oddity to arise in society if there is a significant exchange of roles between the two, for example when the husband is unable to work outside the home and the wife replaces her husband's role by working outside the home, even though this is very much the case nowadays.

Islam has a concept of leadership in the family known as the concept of qiwamah. The Al-Quran explains very clearly who the ideal person is. being a leader in a household and the reasons why he was chosen to lead the household, as in the Word of Allah SWT: QS al-Baqarah verse 34. The scholars almost all agree that this verse is a verse that legitimizes and strengthens male leadership in the house. In the household, women as wives who are under the leadership of their husbands are obliged to always obey what their husband orders as long as the things they are ordered do not conflict with the Shari'a<sup>16</sup>. Even if a wife commits disobedience towards her husband, the husband as the leader of the family has the right to educate her, one of which is by giving a beating which should leave no marks on the wife's body. As a consequence, this verse is widely used by some groups to support male superiority and romanticize the husband's hyper masculinity in the household.<sup>17</sup>

As time goes by, it is felt that the interpretation and understanding of this verse requires re-interpretation. Amina Wadud Muhsin is one of the feminist figures who strongly opposes the interpretation of An-Nisa verse 34, which is interpreted as legitimating absolute male leadership in the family, according to her, this interpretation is very strong in nature. male atmosphere because the majority of interpreters who interpret this verse are male. In Amina Wadud Muhsin's view, she recognizes men's leadership over women in the household, but needs to remember that this leadership is contextual and

---

<sup>13</sup> Habib Shulton Asnawi, "Membongkar Patriarkhisme Islam Sebagai Kearifan Budaya Lokal: Sebuah Kritik Terhadap UU. No. 1 Tahun 1974 Tentang Perkawinan," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 13, no. 2 (July 22, 2012): 223, <https://doi.org/10.14421/esensia.v13i2.739>.

<sup>14</sup> Undang-undang No.1 Thn 1974 tentang Perkawinan & undang-undang No.23 thn 2004 tentang Penghapusan kekerasan dalam rumah tangga. Indonesia: Visimedia, 2007.

<sup>15</sup> Modernisasi Hukum Keluarga Islam (Studi Komparasi KHI) - Rajawali Pers. N.p.: PT. RajaGrafindo Persada, 2021.

<sup>16</sup> Idris, Sufiandi. "Kewajiban Nafkah Dalam Rumah Tangga Prespektif Hukum Islam (Studi Kasus Perempuan Pekerja Ojek Online Grab Di Kota Metro)." Phd Diss., Uin Raden Intan Lampung, 2023.

<sup>17</sup> Habib Shulton Asnawi Habib Ismail, "Discrimination of Wife in the Household: CEDAW and Islam Mubādalāh Perspectives," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 20, no. 2 (2020), <https://www.ijthad.iainsalatiga.ac.id/index.php/ijthad/article/view/4994>.

not normative, men's leadership in the household can change as socio-cultural situations and conditions change. in society. According to him, the absolute understanding of male leadership over women that is understood by Muslims comes from an understanding of gender bias in the words of Allah SWT in Surah An-Nisa: 34<sup>18</sup>.

The idealization of leadership in the household described in the Al-Quran certainly does not necessarily correspond to what is happening in society, nowadays many women have changed their role to become heads of families and are responsible for meeting the economic needs of their families. There are several conditions that force a wife to become the head of the family, including divorce, either due to divorce or divorce, being abandoned by her husband or even if the husband is still alive but cannot carry out his obligations as a husband because the husband is sick.<sup>19</sup>

Physical, biological conditions and socio-economic needs that are difficult to meet have resulted in many families being forced to be headed by a woman and it cannot be denied that female heads of families are also required to bear the productive burden like men. This transition is felt to be difficult, especially if women do not have steady income or previous good job. Female parents who act as single parents are required to carry out multiple roles for their survival. In carrying out their role as single parents they are required to be able to collaborate between domestic and public work well. Maturity and readiness of women heads of families are two things that must be prepared in the process of raising and educating their children. Maturity can influence the ways and methods used to educate children.

The discussion regarding the concept of qiwwamah was also explained by Faqihuddin Abdul Kodir in his book *Qirā'ah Mubādalāh*, according to him the concept of qiwwamah in An-Nisa 34 cannot be used as a basis for prohibiting women's leadership in the socio-political realm. An-Nisa 34 is not talking about the norms of male leadership over women, but this verse is talking about the norms of responsibility that must be carried out by one of those who has better capacity in terms of abilities or assets. The reason why men are mentioned in this verse and asked for their responsibilities is because usually men have more capacity and ability, but this does not rule out the possibility that there is a wider role for women, both in terms of capacity, ability and sufficient assets, in In conditions like this, they also have the same responsibility to support and help people who are weak<sup>20</sup>.

Leadership in the household, of course, is a departure from patriarchal culture which requires all areas to be carried out by men and has developed in society. Female heads of families. Carrying out her role is of course based on women's experiences and carried out according to a woman's abilities. Amina Wadud's view is that leadership is not about male and female gender, but who is able to be responsible in carrying out their duties. Amina Wadud emphasized that there are no immoral values carried out by women in carrying out tasks that are usually carried out by men. She gave the example of two female shepherds who met the prophet Moses, this was done because in the women's family there were no men who were capable of carrying out their duties<sup>21</sup>.

### **Qiwwamah Concept from *Mubadalah* Perspective**

The concept of qiwwamah in QS. an-Nisaa' [4]: 34 also cannot be used as a basis for prohibiting women's social and political leadership. Because, as previously explained, this verse is not talking about

---

<sup>18</sup> Nuraini Habibah, "Pandangan Amina Wadud Muhsin Tentang Konsep Kepemimpinan Rumah Tangga", Jurnal IAINU Kebumen, Vol.2 No.1, 2019, 75-89.

<sup>19</sup> Nur Faizah, "Konsep Qiwwamah Dalam Yurisprudensi Islam Perspektif Keadilan Gender", Jurnal Al-Ahwal IAI Qamaruddin Gresik, Vol.11 No.1, 2018, 13-23.

<sup>20</sup> Faqihuddin Abdul Kodir, *Qiroah Mubadalah*, (Yogyakarta: IRCiSoD, 2019), 507

<sup>21</sup> Amina Wadud, *Inside The Gender Jihad: Women Reform In Islam*, Oxford: Oneworld Publish, 2006

norms of male leadership, but about norms of responsibility that must be carried out by those who have sufficient capacity, ability and wealth. In the confirmation of this verse, the responsibility of men is to bear, support and help people who are weak and do not have sufficient wealth. Men are mentioned in the verse and asked to be responsible for supporting women because usually socially, they are the ones who have the capacity and ability or, at least, they are the ones who have wealth earlier due to certain social factors.

In practice, there are women who also have sufficient capacity, ability and wealth, they also have the same responsibility to care for and help people who are weak and not well off, whether they come from their own family in the domestic area as mentioned in the verse, or in a general area, namely society and the wider public. This means that qiwamah is not talking about leadership, but rather about responsibility by strong people to weak people, those with knowledge for those without knowledge, those with knowledge for those who have not. Namely, the responsibility to support, help, and help others. Normatively, this responsibility is not related to gender, but rather to capacity and ability. So, QS. an-Nisaa' [4]: 34 'This does not at all prohibit women from becoming social or political leaders if they have the capacity, ability, and positive track record.

Likewise, the leadership hadith (*Hadis Kepemimpinan*) cannot be understood exclusively for male leadership. Because, if read carefully, this hadith is not actually talking about leadership, but rather the importance of responsibility. Religious narratives are often still unclear. On the one hand, he has started to support women's leadership in the public sphere. However, on the other hand, women are still asked to successfully take care of the household and family. Meanwhile, men are not required to do the same thing at all. This makes women overburdened (double burden) to succeed in public and at the same time domestically. Meanwhile, the men by her side did not compensate her and fully supported her. Fully.

Religious narratives should be able to encourage men to be actively involved in the domestic sphere when their women are needed to be active in the public sphere. Or at least, religion conveys a positive narrative that home and family life is a shared responsibility between men and women. So, when, for example, failure occurs, arguments do not arise that solely delegitimize women's public leadership. Likewise, when there is success in having a family, it must be a credit to both parties, women and men.

More than that, wise leadership is a leadership model that is substantially based on cooperation, togetherness, trust and appreciation, not on authoritarianism, power, hegemony and fear. Leadership that provides a comfortable space for men and women to express and participate optimally in order to bring goodness to society and avoid evil from them. Leadership which, in Islam, is based on the mashlahah 'ammah philosophy, which ensures that public policies taken provide maximum benefit to society in general, guarantee prosperity, and realize overall social justice. Especially, by considering and prioritizing those who have special conditions, are marginalized, marginalized, weak and poor.<sup>22</sup>

### **Implementation of *Qiwamah* for Female Heads of Families**

Women live their lives as heads of families, meeting their living needs, providing moral education, providing formal education for their children, managing finances, dividing their time between work and family and the difficulties they face while carrying out their role as women heads of families. Dividing time between family and work is an important thing in families headed by women, this is because the woman who mostly takes care of domestic matters at home also takes care of work outside the home when she is the head of the family.

---

<sup>22</sup> Faqihuddin Abdul Kodir, Qiroah Mubadalah, (Yogyakarta: IRCiSoD, 2019), 510

What is identical to female heads of families is the way they manage their income and expenses for daily living needs. Considering that female heads of families, on the one hand, are the heads of the family to earn a living (income) and on the other hand, they are housewives, which in Indonesian society's culture is more often responsible for managing household finances.<sup>23</sup> Gender theory that has developed in society so far talks about differences in roles, functions, status and responsibilities between men and women, as if there is a strong barrier between the two. However, in the context of the phenomenon of female heads of families carrying out the duties of men as heads of the family, this breaks the ancient assumption that women only have three roles and functions, namely the kitchen (cooking), the well (washing clothes) and the mattress (serving the husband's sexual needs). The situation of women after being left behind by their husbands and divorced by their husbands can be said to be a good situation where they can have jobs and meet the living needs of their families.

In carrying out his functions, a family head is not only required to earn a living, more than that he must carry out other functions in his family such as the educational function where the head of the family must provide access to education, both formal and informal, to his children. Apart from that, there is also the function of love and moral education which must be provided directly by the head of the family both to his partner and to his children. This function also requires the establishment of communication between family members. This also dismantles the belief that women who are heads of families will experience difficulties in carrying out their duties as heads of the family, especially in their duties which are usually carried out by husband and wife. In the function of love, of course this is carried out by both parties, namely husband and wife. In a family environment, a child needs two figures who give them love and good advice.

## CONCLUSION

The concept of *qiwamah* according to *Mubadallah* is leadership which is substantially based on cooperation, togetherness, trust and appreciation, not on authoritarianism, power, hegemony and fear. The concept of *qiwamah* in An-Nisa 34 cannot be used as a basis for prohibiting women's leadership in the socio-political realm. An-Nisa 34 is not talking about the norms of male leadership over women, but this verse is talking about the norms of responsibility that must be carried out by one of those who has better capacity in terms of abilities or assets. The reason why men are mentioned in this verse and asked for their responsibilities is because usually men have more capacity and ability, but this does not rule out the possibility that there is a wider role for women, both in terms of capacity, ability and sufficient assets, in In conditions like this, they also have the same responsibility to support and help people who are weak.

Community Response to the Phenomenon of Female Heads of Families Women are sometimes underestimated by society in carrying out their role as head of the family. This patriarchal culture or all-male culture is a product of social processes that have occurred in society over a long period of time. The implication is that there is discrimination against one gender group (in this context, women). Women are often considered the second gender group below men simply because the social system that was formed determines that women's tasks are reproductive tasks only.

## REFERENCES

---

<sup>23</sup> Habib Sulthon Asnawi, "Perkawinan Penganut Aliran Penghayat Kepercayaan Di Provinsi Lampung Dan Dampaknya Terhadap Hak Asasi Perempuan Perspektif: Hukum Keluarga Islam Dan Konvensi Internasional" (dalam DISERTASI Program Doktor (S3) Pascasarjana (PPS) Universitas Islam Negeri Raden Intan Lampung, 2023), <http://repository.radenintan.ac.id/22698/>.



- Amina Wadud, *Inside The Gender Jihads: Women Reform In Islam*, Oxford: Oneworld Publish, 2006
- Asnawi, Habib Sulthon. "Perkawinan Penganut Aliran Penghayat Kepercayaan Di Provinsi Lampung Dan Dampaknya Terhadap Hak Asasi Perempuan Perspektif: Hukum Keluarga Islam Dan Konvensi Internasional." dalam *DISERTASI Program Doktor (S3) Pascasarjana (PPS) Universitas Islam Negeri Raden Intan Lampung*, 2023. <http://repository.radenintan.ac.id/22698/>.
- Asnawi, Habib Shulton. "Membongkar Patriarkhisme Islam Sebagai Kearifan Budaya Lokal: Sebuah Kritik Terhadap UU. No. 1 Tahun 1974 Tentang Perkawinan." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 13, no. 2 (July 22, 2012): 223. <https://doi.org/10.14421/esensia.v13i2.739>.
- Habib Ismail, Habib Shulton Asnawi. "Discrimination of Wife in the Household: CEDAW and Islam Mubadalah Perspectives." *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 20, no. 2 (2020). <https://www.ijthad.iainsalatiga.ac.id/index.php/ijthad/article/view/4994>.
- Habib Shulton A, Fatul Mu'in, M. Anwar Nawawi. "Hak Perempuan Disabilitas Dalam UU. No. 1 Tahun 1974 Tentang Perkawinan: Perspektif Convention On The Rights Of Persons With Disabilities (CRPD)." *Yurisprudencia: Jurnal Hukum Ekonomi* 6, no. 2 (2020). <http://194.31.53.129/index.php/yurisprudencia/article/view/3098>.
- Habib Shulton Asnawi dan M. Anwar Nawawi. *Hegemoni Patriarkhisme Hak Keadilan Perempuan Dalam Undang-Undang Perkawinan Di Indonesia*. Yogyakarta: The Journal Publishing, 2022. <http://thejournalish.com/ojs/index.php/books/article/view/358>.
- Iman, Rifqi Qiwiylul, Reza Baihaki, and Ibnu Farhan. "Ijtihad Mubadalah of Judges on Women 's Rights after Divorce and Its Contribution to Family Law Reform in Indonesia." *SMART: Journal of Sharia, Tradition, and Modernity* 3, no. 1 (2023): 1–15. <http://ejournal.radenintan.ac.id/index.php/smart/article/view/16981/6536>.
- Mahmudah, Siti, Sadari Sadari, Ummah Karimah, and Habib Shulton Asnawi. "Job Stress, Role Expectation Conflict, Co-Worker Support, and Work-Life Balance among Muslimah Scholars: A Study in the Indonesian Historical Women Political Movement Members." *Islamic Guidance and Counseling Journal* 5, no. 2 (2022): 172–84. <https://doi.org/10.25217/igcj.v5i2.3000>.
- Nawawi, M. Anwar. *Dinamika Hukum Perkawinan Di Indonesia: Tinjauan Hukum Keluarga Islam Terhadap Legalitas Perkawinan Kepercayaan Penghayat*. Yogyakarta: Bildung, 2022. <https://penerbitbildung.com/product/dinamika-hukum-perkawinan-di-indonesia-tinjauan-hukum-keluarga-islam-terhadap-legalitas-perkawinan-kepercayaan-penghayat/>.
- Aye Sudarto, Muhamad Bisri Mustofa, Siti Wuryan, Muhammad Saidun Anwar, and Mustika Edi Santosa. 2023. "The Role of Women in Maintaining Family Income in Islamic Economy and MubadalahReview". *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 8(2):162-74. <https://doi.org/10.25217/jf.v8i2.3171>.
- Faqihuddin Abdul Kodir, Qiroah Mubadalah, (Yogyakarta: IRCiSoD, 2019), 510
- Haz, Aaz Jidatul. "Relevansi Konsep Qiwamah Perspektif Amina Wadud Muhsin Pada Perempuan Kepala Keluarga (Studi Kasus Desa Astapada Kecamatan Tengah Tani Kabupaten Cirebon)." PhD diss., S1 Hukum Keluarga IAIN Syekh Nurjati Cirebon, 2022.
- Hidayati, Tatik. "Representasi Sosial dan Otonomi Perempuan Buruh Garam (Telaah terhadap Konsep Qiwamah)." *'Anil Islam: Jurnal Kebudayaan dan Ilmu Keislaman* 12, no. 2 (2019): 160-193.
- Habib Ismail, Habib Shulton Asnawi. "Discrimination of Wife in the Household: CEDAW and Islam Mubadalah Perspectives." *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 20, no. 2 (2020). <https://www.ijthad.iainsalatiga.ac.id/index.php/ijthad/article/view/4994>.
- Habib Shulton A, Fatul Mu'in, M. Anwar Nawawi. "Hak Perempuan Disabilitas Dalam UU. No. 1 Tahun 1974 Tentang Perkawinan: Perspektif Convention On The Rights Of Persons With Disabilities (CRPD)." *Yurisprudencia: Jurnal Hukum Ekonomi* 6, no. 2 (2020). <http://194.31.53.129/index.php/yurisprudencia/article/view/3098>.



- Habib Shulton Asnawi dan M. Anwar Nawawi. *Hegemoni Patriarkhisme Hak Keadilan Perempuan Dalam Undang-Undang Perkawinan Di Indonesia*. Yogyakarta: The Journal Publishing, 2022. <http://thejournalish.com/ojs/index.php/books/article/view/358>.
- Idris, Sufiandi. "Kewajiban Nafkah Dalam Rumah Tangga Perspektif Hukum Islam (Studi Kasus Perempuan Pekerja Ojek Online Grab Di Kota Metro)." Phd Diss., Uin Raden Intan Lampung, 2023
- Iman, Rifqi Qiwiyl, Reza Baihaki, and Ibnu Farhan. "Ijtihad Mubadalah of Judges on Women 's Rights after Divorce and Its Contribution to Family Law Reform in Indonesia." *SMART: Journal of Sharia, Tradition, and Modernity* 3, no. 1 (2023): 1–15. <http://ejournal.radenintan.ac.id/index.php/smart/article/view/16981/6536>.
- Mahmudah, Siti, Sadari Sadari, Ummah Karimah, and Habib Shulton Asnawi. "Job Stress, Role Expectation Conflict, Co-Worker Support, and Work-Life Balance among Muslimah Scholars: A Study in the Indonesian Historical Women Political Movement Members." *Islamic Guidance and Counseling Journal* 5, no. 2 (2022): 172–84. <https://doi.org/10.25217/igcj.v5i2.3000>.
- Nawawi, M. Anwar. *Dinamika Hukum Perkawinan Di Indonesia: Tinjauan Hukum Keluarga Islam Terhadap Legalitas Perkawinan Kepercayaan Penghayat*. Yogyakarta: Bildung, 2022. <https://penerbitbildung.com/product/dinamika-hukum-perkawinan-di-indonesia-tinjauan-hukum-keluarga-islam-terhadap-legalitas-perkawinan-kepercayaan-penghayat/>.
- Nuraini Habibah, "Pandangan Amina Wadud Muhsin Tentang Konsep Kepemimpinan Rumah Tangga", Jurnal IAINU Kebumen, Vol.2 No.1, 2019, 75-89. Nuroniyah, Wardah. "Konsep qiwamah dan fenomena perempuan kepala keluarga." *Equalita: Jurnal Studi Gender dan Anak* 4, no. 1 (2022): 113-135.
- Nur Faizah, "Konsep Qiwamah Dalam Yurisprudensi Islam Perspektif Keadilan Gender", Jurnal Al-Ahwal IAI Qamaruddin Gresik, Vol.11 No.1, 2018, 13-23.
- Ratna Batara Munti, *Perempuan Sebagai Kepala Rumah Tangga*, Jakarta: Lembaga Kajian Agama dan Gender, 1999, h 1-2
- Yaufi, Muhammad. "Reinterpretation Meaning of Qiwama in Surah an-Nisa'verse 34 Perspective Hermeneutics of Khaled M. Abou el-Fadl." *Prosiding Konferensi Gender dan Gerakan Sosial* 1, no. 01 (2022): 193-209.
- \_\_\_\_\_, Undang-undang No.1 Thn 1974 tentang Perkawinan & undang-undang No.23 thn 2004 tentang Penghapusan kekerasan dalam rumah tangga. Indonesia: Visimedia, 2007.
- \_\_\_\_\_, *Modernisasi Hukum Keluarga Islam (Studi Komparasi KHI)* - Rajawali Pers. N.p.: PT. RajaGrafindo Persada, 2021.