



## Relationships in Achieving a Harmonious Family Between Husband and Wife (The Perspective of *Mubadalah* Studies)

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### Abstract

**Keywords:**

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This article discusses the relationship between husband and wife in the family which focuses on the hadith narrated by Ibn Majah through the Musawir al-Himyari route. This hadith is one of the many religious texts that are used as legitimacy for the marginalization of women, especially in the realm of the family. This research borrows the Mubadalah approach offered by Faqihuddin Abdul Kodir as a tool of analysis that emphasizes cooperation and / or alienation between two parties. In simple terms this theory works in three ways, namely: first, linking partial texts (Juz'iyat) with universal principal texts. Second, capturing the main idea or moral ideal of the text being discussed. Third, pass the meaning obtained through the two previous ways to the gender that is not mentioned in the text. From the discussion presented in this paper, the author comes to the conclusion that the hadith about the suggestion of wives to seek and get the approval of their husbands cannot be understood as a party only as emphasized by classical scholars. Partial texts like this when viewed from the point of view of mubadalah, are very contradictory to the teachings of Islamic principles, especially in the family which emphasizes cooperation between husband and wife for the creation of a *sakinah* family, *mawaddah warahmah*. therefore it is not only the wife who is encouraged to seek and get the approval of the husband, but also on the other hand, the husband in this case also has the same obligations as that which is borne by the wife.

## INTRODUCTION

Women with all the greatness within them are always interesting to discuss thoroughly.<sup>1</sup> Moreover, if this is linked to religious texts, which according to several Muslim scholars and experts in the field of gender is considered to be one of the causes of women's marginalization.<sup>2</sup> Quoting what Nurun Najwah emphasized that women with all the advantages they have are always marginalized, considered as secondary creatures who only follow and cannot stand alone.<sup>3</sup> Moreover, in the family realm, women are very vulnerable to experiencing gender injustice, whether it is being prohibited from working outside the home or other prohibitions that cause limited space for women to move around.<sup>4</sup>

Therefore, it seems that in some views it can be concluded that family is only a blessing for men. Family is actually a relationship between two people, namely husband and wife, in creating a good relationship which the Koran calls *sakinah mawaddah warahmah*.<sup>5</sup> However, sometimes the reality that

<sup>1</sup> Intan Pelangi et al., "The Misyar Marriage and Family Law Reform in Indonesia," *Smart: Journal of Sharia, Tradition and Modernity* 3, no. 1 (2023): 16–27, <http://ejournal.radenintan.ac.id/index.php/smart/article/view/16977/6537>.

<sup>2</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>3</sup> Haitomi, Faisal. "Relasi Suami Istri dalam Tinjauan Mubadalah (Telaah atas Hadis Anjuran Istri Mencari Ridho Suami)." *Jurnal Studi Hadis Nusantara* 3, no. 2 (2021): 138-152.

<sup>4</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>5</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)," *Yurisprudencia: Jurnal Hukum Ekonomi* 6, no. 2 (2020), <http://194.31.53.129/index.php/yurisprudencia/article/view/3098>.

occurs is very far from what is desired by the Koran, exploitation of wives and hidden slavery are sometimes very often found in a family. Nurun Najwah explained that the institution of marriage is a fertile field for the growth of gender inequality towards women. Women's work in the family is sometimes put aside and often even eliminated. In straightforward language, Budi Munawwar, as quoted by Nurun Najwah, stated that there are four things that clearly illustrate the isolation of women during their life, namely: first, before being born into the world, a woman is in her mother's womb, second, after birth, she is defended and managed under the guidance of her parents. until marriage, the third after marriage she is in her husband's arms, and the fourth is in the grave after they die<sup>6</sup>.

At the same time, Inayah Rohmaniyah stated that interpretations of religious texts, both the Koran and hadith, which were born from the mufassir's struggle with the social conditions of his time, also contributed greatly to perpetuating forms of gender injustice against women. The wife's recommendation to serve her husband in bed under any circumstances, as well as the absolute demand to seek her husband's approval are some of the many obligations women must carry out when becoming a wife<sup>7</sup>. On the other hand, men as husbands are very rarely required to do the same thing. It would not be an exaggeration to say that this system is very inconsistent with the principle of universality brought by Islam which is identified as the religion of rahmatan lil 'alamin.

There are previous researchers who discussed family harmony based on the mubadallah perspective. Ngardilatun carried out case study research on the concept of mubadallah in family life where the research findings were divided into two based on the opinions of Islamic religious figures, namely; that household duties are the wife's obligation and the property produced by the wife remains the property of the wife so that the husband has no rights to the property, apart from that, another opinion states that the role of husband and wife is in accordance with the concept of mubindah put forward by Faqihudin Abdul Kodir, which refers to the five pillars that support the household as a form of effort to create a sakinah family<sup>8</sup>. The next researcher is Sani'atin who focuses his research on the role of husband and wife in creating a harmonious family based on the mubadallah concept, where this research concludes that husband and wife have complementary and cooperative roles<sup>9</sup>. Furthermore, Nuri Siti carried out a case study on the families of Indonesian workers in Madura, East Java, which found that the majority of these families adopted the mubadallah principle in raising their families<sup>10</sup>.

Starting from the explanation above, the differences and similarities in these studies can be analyzed. This research has similarities, including regarding the role of husband and wife as family in terms of the mubadallah aspect. However, the previous researchers mentioned above focused their research on the practical stage so that the research method used was case studies. In this study, researchers strengthened the theoretical conception of mubadallah which has been put into practice.<sup>11</sup> Furthermore,

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<sup>6</sup> Haitomi, Faisal. "Reinterpretasi Hadits Ketaatan Istri Terhadap Suami Perspektif Qira'ah Mubadalah." *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* 15, no. 2 (2021): 209-226.

<sup>7</sup> Rabbani, Mutmainah Afra, and Kunci Iman. *Istri Yang Di Rindukan Surga: Berdasarkan Al Quran dan As Sunah*. Lembar Langit Indonesia, 2015.

<sup>8</sup> Unaisi, Ngardilatun. "Konsep Mubadalah (Kesalingan) Peran Suami Istri Perspektif Tokoh Agama Islam Di Jember Dalam Mewujudkan Keluarga Sakinah." PhD diss., UIN KH Achmad Siddiq Jember, 2022.

<sup>9</sup> Sani'atin, Any. "Peran Suami Istri yang bekerja dalam Membangun Keluarga Sakinah Perspektif Teori Qira'ah Mubadalah Abdul Kodir." *Al Fuadiy: Jurnal Hukum Keluarga Islam* 5, no. 1 (2023): 55-69.

<sup>10</sup> Fatimah, Nuri Siti. "Upaya Membentuk Keluarga Sakinah Pada Keluarga Buruh Migran Perspektif Qira'ah Mubadalah (Studi Kasus Di Kelurahan Bugih Kecamatan Pamekasan Kabupaten Pamekasan)." PhD diss., Institut Agama Islam Negeri Madura, 2022.

<sup>11</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>.

this research specifically examines and reveals how the relationship between husband and wife is based on the above hadith which is spread in various hadith sharia books. After presenting this view, the author tries to reinterpret the hadith using a mubindah approach which is expected to place husband and wife in a balanced relationship pattern without anyone feeling burdened.

## RESULT AND DISCUSSION

### Understanding *Mubadallah*

The word *mubadallah* linguistically is the masdar form of fi'il madhi (bada-la) which means to replace, change and exchange (reciprocity).<sup>12</sup> According to sorfiyah rules, the root of this word follows wazan which has a meaning *بَيْنَ الثَّانِيَيْنِ رَاكَاةٌ* (rakah baina al-isnaini) namely the interaction between two people, or it can also be returned to the meaning, namely *مُفَاعَلَةٌ* (a form of mutuality). So, the word mubjadi can be interpreted as replacing each other, changing each other, or exchanging each other<sup>13</sup>. In the Qur'an, this root word is used 44 times with various word forms that have meanings around that. The al-mu'jam al-wasith dictionary defines the word mubjadi as a reciprocal exchange between two parties<sup>14</sup>. Apart from that, the Al-Mawarid Arabic-English dictionary, by Dr. Rohi Baalbaki, interprets the word mubjadi as muqabalah bi al-mitsl, namely confronting something with its equivalent, which is then translated into English with several meanings, including reciprocity, reciprocation, repayment, requital, paying back, returning in kind or degree<sup>15</sup>.

Meanwhile, in the Big Indonesian Dictionary (KBBI), the word reciprocity (*kesalingan*) is used for things that indicate reciprocity. Referring to some of the meanings above, the term mubdalam was developed by Qadir as a perspective and understanding of a particular relationship between two parties, which contains the values and spirit of partnership, cooperation, mutuality, reciprocity and the principle of reciprocity<sup>16</sup>. The context of relations in this discussion applies generally, such as the state and the people, employers and workers, parents and children, teachers and students, the majority and minorities, men and boys or women and girls, men and women, both on a local and global scale.<sup>17</sup> However, of the several types of relationships, the focus in the discussion of this article is relationships within the family, namely the relationships between women and men<sup>18</sup>. The concept of *mubadallah* in the discussion of this article only has two meanings, namely women's partnership relations, and how an Islamic text includes women and men as subjects of the same meaning.<sup>19</sup>

### *Mubadallah* in the Qur'an

<sup>12</sup> Ismail, "Discrimination against Wife in the Perspective of CEDAW and Islam Mubādalah," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 20, no. 2 (2020): 253–68, <https://doi.org/10.18326/ijtihad.v20i2.253-268>.

<sup>13</sup> Werdiningsih, Wilis. "Penerapan Konsep Mubadalah Dalam Pola Pengasuhan Anak." *IJouGS: Indonesian Journal of Gender Studies* 1, no. 1 (2020): 1-16.

<sup>14</sup> Harsya, Rabith Madah Khulaili, and Umdah Aulia Rohmah. "Konsep Mahar Pekawinan dalam Fiqh Kontemporer Analisis Mubadalah." *Al-Manhaj: Jurnal Hukum dan Pranata Sosial Islam* 4, no. 2 (2022): 495-504.

<sup>15</sup> Wagianto, Ramdan. "Konsep Keluarga Maṣlaḥah Dalam Perspektif Qira'ah Mubadalah dan Relevansinya Dengan Ketahanan Keluarga Di Masa Pandemi Covid-19." *JURIS (Jurnal Ilmiah Syariah)* 20, no. 1 (2021): 1-17.

<sup>16</sup> Kodir, Faqihuddin Abdul. *Qira'ah mubadalah*. IRCiSoD, 2021.

<sup>17</sup> Rifqi Qiwiylul 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>18</sup> Hidayat, Rizky Aulia Isyatami. "Analisa terhadap Qira'ah Mubādalah tentang Relasi Laki-Laki dan Perempuan di Ruang Publik." (2022).

<sup>19</sup> M Ardiansyah and Masayu Nila Juwita, "Reconstruction of Marriage and Divorce Law for Civil Servants," *SMART: Journal of Sharia, Tradition, and Modernity* 3, no. 1 (2023): 55–68, <http://ejournal.radenintan.ac.id/index.php/smart/article/view/16979/6541>.

In the Qur'an there are many letters and verses that have the meaning of mubindah, including the following;

**Alqur'an Surah Al-Hujurat (QS. al-Hujurat 49: 13)**

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware. (QS. al-Hujurat 49: 13)*

In Surah Al-Hujarat 13 (QS. al-Hujurat 49: 13), the word "ta'arafa" in the verse is a form of the words mutual (mufa'alah) and cooperation (musyarakah) from the word 'arafa which means getting to know each other. each other. This means that one party knows the other party, and vice versa<sup>20</sup>

**Al-Qur'an Surah Al-Maidah (QS. Al-Maidah 5: 2)**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أُمِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا ۚ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا ۚ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۚ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

*O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of their Lord. But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to the inviolable place of worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment (QS. Al-Maidah 5: 2)*

The word "ta'awanu" also uses the same form as the word "ta'arafa". The word ta'awanu means helping each other, all of you. These verses provide clear inspiration regarding the importance of cooperative relations and mutuality between people. This includes the relationship between men and women. Basically, the principle of mubindah is to emphasize partnership or mutuality between men and women in life. With this principle, just as men want to have their existence recognized, their choices respected, their voices heard, and their desires fulfilled, so do women, have the right to receive the same treatment<sup>21</sup>. This mutual perspective will produce a perspective that humanizes men and women. A perspective that will lead to equal and reciprocal relations for the good of life between men and women, as capital for achieving the welfare of men and women in life, both in the domestic and public spheres.

The *mubadallah* perspective reflects equality and justice in relations between men and women, which can then encourage a cooperative attitude that is participatory, fair and benefits both without

<sup>20</sup> Asriadi, Asriadi. "Komunikasi Antar Budaya dalam perspektif Al-Qur'an Surat Al-Hujurat Ayat 13." *RETORIKA: Jurnal Kajian Komunikasi dan Penyiaran Islam* 1, no. 1 (2019): 38-50.

<sup>21</sup> Muhammad, Gustian. "Pembagian Kerja Rumah Tangga Antara Suami Dan Istri Perspektif Mubāḍalah (Studi Di Pekon Marang Kecamatan Pesisir Selatan Kabupaten Pesisir Barat)." Phd Diss., UIN RADEN INTAN LAMPUNG, 2023.

discrimination<sup>22</sup>. Public space is not only reserved for men, while domestic space is also not only assigned to women. Participation in all spaces, public and domestic, must be opened as widely as possible in a fair manner even though it is done in different ways, models and choices<sup>23</sup>. This form of participation from both parties is simply to ensure that respect for humanity is truly present in two domains. This is also to ensure the presence of the principles of *ta'awun* (helping each other), *tahabub* (loving each other), *tasyawur* (giving each other opinions), *taradhin* (mutual willingness), and *ta'ashur bil ma'ruf* (treating each other well). in relations between men and women, both in the domestic and public spheres<sup>24</sup>. This concept of *mubadallah*, which was later used as a perspective and method, did not start from an empty space, but rather there was a cause behind it. There are at least two causal factors, namely social factors and language<sup>25</sup>. Social factors relate to society's perspective which positions more of men's experiences in interpreting religion.

In another sense, in interpreting religious texts, men's viewpoints are prioritized over women's. Such conditions cannot be denied. Meanwhile, the language factor is more related to the structure of the Arabic language, whether it is related to the distinction between men and women, *isim* (noun), *fi'il* (verb), *dhamir* (pronoun, either *mufrad* or *jama'*), and rules. -other rules covered in the study of Arabic.

### Principles of the *Maslafiah* Family

Like someone who wants to be successful in running a particular agency or organization, that person must have a clear vision and mission. This aims to ensure that the goals, ideals and hopes to be achieved by an agency or organization can run as desired. Likewise, agencies or organizations with family names must have a clear vision and mission. In the context of the vision and mission here, a family is expected to have pillars and principles to build a *maslafiah* family<sup>26</sup>. The author can describe the pillars and principles of the *maslafiah* family as follows;

#### Zawaj Principle

The first principle of the *maṣlafiah* family is the principle of pairing, which in the Qur'an is described with the word "*zawj*". An illustration of this principle, according to Kodir's notes which he referred to from the book *Al-Mu'jam al-Mufahras li Alfazh al-Qur'an* by Fuad Abdul Baqi, is that the word "*zawj*" is in 17 places in the Qur'an, including 7 places without affixes (زوج), 4 places with additional male pronouns (زوجك), 2 places with third person singular pronoun affixes for men (زوجه), and 4 places with singular pronoun affixes for women. In all In that place, the word "*zawj*" means couple<sup>27</sup>.

As the author mentioned in the previous section, this *mublah* perspective occurs partly because of social factors. In fact, we can find that in the families around us, whether we realize it or not, we still see one member of the family who is more dominant than the other members. This may also be due to

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<sup>22</sup> Wirastuti, Tri, And Seno Aris Sasmito. "Nilai-Nilai Kesalingan Dalam Pemenuhan Hak Dan Kewajiban Suami Istri Long Distance Relationship (LDR) Perspektif Mubadalah (Studi Kasus Dukuh Tegalrejo, Desa Andong, Kecamatan Andong, Kabupaten Boyolali)." Phd Diss., UIN Raden Mas Said Surakarta, 2023.

<sup>23</sup> Ajizah, Nur, and Khomisah Khomisah. "Aktualisasi Perempuan dalam Ruang Domestik dan Ruang Publik Perspektif Sadar Gender." *Aḏ-Zabru: Journal of Gender and Family Studies* 2, no. 1 (2021): 59-73.

<sup>24</sup> Andika, Mayola. "Reinterpretasi Ayat Gender Dalam Memahami Relasi Laki-Laki Dan Perempuan (Sebuah Kajian Kontekstual Dalam Penafsiran)." *Musāwa Jurnal Studi Gender Dan Islam* 17, no. 2 (2018): 137-152.

<sup>25</sup> Na'mah, Ulin, Rezki Suci Qamaria, and Hesti Ayu Makrufah. "The Concept of Mubāḍalah (Mutuality) and the Public Role of Wife to Prevent Domestic Violence." *Al-'Adalah* 19, no. 2 (2022): 291-314.

<sup>26</sup> Najib, A. M., Azhar, E. S., Amilia, F., & Wahid WGA. *Membangun Keluarga Sakinah dan Maslahaah Panduan bagi Keluarga Islam Modern*. Yogyakarta: PSW UIN Sunan Kalijaga.; 2005.

<sup>27</sup> Hujaz, Marjiatun, Nur Huda, and Syihabudin Qalyubi. "Analisis Semantik Kata Zawj dalam Al-Qur'an." *AL ITQAN: Jurnal Studi Al-Qur'an* 4, no. 2 (2018): 55-80.

factors from cultures that have long had traditions, for example patrilineal or matrilineal cultures. If we return to this principle, then if there is a pair, one of them should not feel like they are dominating. An example of this principle is the Qur'an surah ar-Rum verse 21; And among the signs of His power is that He created for you wives from your own kind, so that you would be inclined and feel at ease with them, and He made among you a feeling of love and affection. Indeed, in that there are truly signs for a people who think."<sup>28</sup>

Therefore, from a *mubadallah* perspective, to create a *maṣḥafiah* family, the word "*azwajan*" in this verse can be interpreted as a partner. This means husband and wife and vice versa. Like a couple, a family should have an attitude that complements each other. As a partner, the wife completes the husband's existence, as well as the husband completes the wife's existence. In Javanese society it is known as "*garwo*" (*sigaraning nyowo*-half of life/soul), which is a linguistic philosophy to describe that the wife is the husband's soul mate, and the husband is the wife's soul mate.<sup>29</sup>

### ***Mubadallah* Principle in Justice**

Fairness does not only mean equality or just putting things in their place or not taking sides with certain people. But how can each person place that each person has value. Adhering to the perspective of *mubindah*, the principle of justice must be interpreted to mean that every member of the family must be positioned to have value for all of them, so that no member feels that their existence in the family is deemed useless or that they are treated unfairly<sup>30</sup>. With this principle of *mu'ilah*, each family member will have the same opportunity according to their respective portions to be able to develop themselves without differentiating between gender or gender status or in other words, justice in the family is proportional. Alisa Wahid said that there are many places, including in Indonesia, that still treat boys and girls differently. He gave the example that boys often have more rights than girls to higher education. The reason is that girls will later become mothers and being a mother does not require high education.

In fact, conditions like this also occur in the author's environment, that not many girls continue their education to university. The most basic reasons are also the same as those given by Alisa. Of course conditions like this cannot continue, because there is no justice for the children. So in a *maṣḥafiah* family, taking into consideration *mubindah*, in this context, all children in the family should be treated the same. The principle of *mu'ilah* is mentioned a lot in the Qur'an, although it is not directly devoted to issues involving the family. However, at least it can be used as a basis which can then be applied by each family member. Among the verses is the QS. An-Nisa': 58, QS. An-Nisa (16): 90.

### ***Muwazana* Principle**

The principle of *muwazana* describes the existence of balance within the family. It is said to be balanced if there is no inequality between one another. So actually this principle is still related to the previous principle, namely the *mu'adallah* principle<sup>31</sup>. This means that if each member has implemented justice in the family, then this principle can be ensured.

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<sup>28</sup> Putra, Kurlianto Pradana, Suprihatin Suprihatin, and Oni Wastoni. "Makna Sakinah Dalam Surat Al-Rum Ayat 21 Menurut M. Quraishy Syihab Dalam Tafsir Al-Mishbah Dan Relevansinya Dengan Tujuan Perkawinan Dalam Kompilasi Hukum Islam." *MASLAHAH (Jurnal Hukum Islam dan Perbankan Syariah)* 12, no. 2 (2022): 15-34.

<sup>29</sup> Hariyono. *Ilmu Sosial dan Budaya Dasar*. Semarang: Mutiara Wacana; 2009.

<sup>30</sup> Efendi, F. & K. Membangun Masyarakat Madani: Melalui Khutbah dan Ceramah. Jakarta: Nuansa Madani; 1999.

<sup>31</sup> Lestari S. Psikologi Keluarga: Penanaman Nilai & Penanganan Konflik dalam Keluarga. Jakarta: Prenamedia Group; 2014.

## CONCLUSION

From the explanation above, it can be concluded that the concept of the *maslahah* family in the perspective of *qira'ah mubjadi* in principle prioritizes the concept of mutuality, meaning that there are no superior or inferior parties in the family. As an indicator of family *maslahah* within the framework of *qira'ah mubadallah* it can be displayed at least by several principles, namely the principle of *zawaj* (mutual pairing), the principle of *mu'adallah* (mutual fairness), the principle of *muwazanah* (mutual balance), the principle of *mu'awanah* (mutual assistance), the principle of deliberation (consulting with each other), the principle of *taradhin min huma* (mutual willingness), and the principle of *mu'asyarah bil ma'ruf* (communicating/getting along with each other well). By paying attention to the concepts and principles mentioned above, the author assumes that the concept of the *maslahah* family within the *mubadallah* framework has quite significant relevance if applied by every family.

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