

Deconstructing the Domestic Role of the Wife in Community Tradition: An Analysis of *Maqāṣid al-Sharī'ah* and Marriage Law

Moh. Irham Maulana*, Dzulfikar Rodafi, Nur Hasan

Universitas Islam Malang, Indonesia

*Correspondence: irhamkumbara26@gmail.com

<https://doi.org/10.51214/biis.v4i2.1592>

ABSTRACT

Domestic role inequality remains an issue in rural Indonesian society, including in Separah Village, Bangkalan. The burden of household chores is entirely borne by the wife, even when they are also involved in economic activities, leading to a dual burden that has implications for gender equality and family well-being. This study aims to examine this practice by placing it within the framework of *maqāṣid al-sharī'ah* and the Marriage Law. The method used is a qualitative approach with a case study design. Data was collected through in-depth interviews, participant observation, and documentation from married couples, community leaders, and religious figures. The analysis was conducted descriptively and critically, linking field data with the principles of gender justice. The research findings indicate that the dominance of local traditions and low legal literacy make the division of domestic labor inconsistent with both Islamic law and state law. The role of religious figures in providing education is also still passive. Nevertheless, there are signs of change among young people who are starting to build more equal family relationships thanks to education, digital access, and progressive religious discourse. This research confirms that the domestic role is a social construct that needs to be reinterpreted within the framework of *maqāṣid al-sharī'ah*, while also serving as the basis for strengthening legal literacy and cultural intervention toward just and collaborative household relationships.

ABSTRAK

Ketimpangan peran domestik masih menjadi persoalan di masyarakat pedesaan Indonesia, termasuk di Desa Separah, Bangkalan. Beban pekerjaan rumah tangga sepenuhnya ditanggung oleh istri, bahkan ketika mereka juga terlibat dalam aktivitas ekonomi, sehingga menimbulkan beban ganda. Penelitian ini bertujuan menelaah praktik tersebut dengan menempatkannya dalam kerangka *maqāṣid al-sharī'ah* dan Undang-Undang Perkawinan. Metode yang digunakan adalah pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi terhadap pasangan suami-istri, tokoh masyarakat, serta pemuka agama. Analisis dilakukan secara deskriptif-kritis dengan mengaitkan data lapangan dan prinsip keadilan gender. Hasil penelitian menunjukkan bahwa dominasi tradisi lokal dan rendahnya literasi hukum membuat pembagian kerja domestik tidak sesuai dengan prinsip hukum Islam maupun hukum negara. Peran tokoh agama dalam memberikan edukasi juga masih pasif. Meski demikian, terdapat gejala perubahan di kalangan generasi muda yang mulai membangun relasi rumah tangga lebih setara berkat pendidikan, akses digital, dan wacana keagamaan progresif. Penelitian ini menegaskan bahwa peran domestik merupakan konstruksi sosial yang perlu direinterpretasi dalam kerangka *maqāṣid al-sharī'ah*, sekaligus menjadi dasar penguatan literasi hukum dan intervensi kultural menuju relasi rumah tangga yang adil dan kolaboratif.

ARTICLE INFO

Article History

Received: 22-06-2025

Revised: 24-08-2025

Accepted: 26-08-2025

Keywords:

Domestic Roles;
Islamic Law;
Gender Inequality;
Social Transformation.

Histori Artikel

Diterima: 22-06-2025

Direvisi: 24-08-2025

Disetujui: 26-08-2025

Kata Kunci:

Hukum Islam;
Ketidaksetaraan Gender;
Peran Domestik;
Transformasi Sosial.

A. INTRODUCTION

The phenomenon of unequal division of domestic roles within households remains a strong social reality, particularly in rural Indonesian communities.¹ In various places, household chores such as cooking, washing, cleaning the house, and even childcare are generally placed entirely on the wife.² This division stems not from mutual agreement but from entrenched social customs and traditions. In this context, women are often identified with gentleness and devotion, so domestic roles are considered part of women's natural disposition. In fact, according to Islamic law itself, particularly the Shafi'i school of thought, domestic work is not an absolute obligation for the wife, but rather part of *mu'āsharah bi al-ma'rūf* (living together in kindness and understanding).³

This issue is important because it impacts gender equality and family well-being. Domestic role inequality can lead to emotional exhaustion and psychological stress for women, especially when they also participate in the family's economic activities.⁴ In Indonesia itself, data shows that the Labor Force Participation Rate (LFPR) for women in February 2024 reached 55.41%, an increase of about 1% from the previous year. This is certainly a strong indication of how women are transforming into workers.⁵ A study by the World Health Organization (WHO) shows that the double burden on women significantly impacts their mental health and productivity.⁶ On the other hand, Articles 31 and 34 of Marriage Law No. 1 of 1974 do not explicitly stipulate domestic roles as a legal obligation of the wife, but rather emphasize agreement and consultation within the household. This indicates a gap between legal norms and prevailing social practices. This inequality is also often legitimized by conservative interpretations of local customs and culture.⁷

In previous studies, the theme of the wife's domestic role has been examined from various approaches. Siti Aisyah examines the role of wives from a normative Islamic legal perspective.⁸ Meanwhile, Venny Pratsiya et al. highlighted the involvement of husbands in household chores in modern society. Nur Azizah emphasized the aspect of gender justice in

¹ Fajri Ardiansyah, "Ketimpangan Penghasilan dalam Rumah Tangga dan Implikasinya terhadap Pembangunan Keluarga Sakinah: Studi Empiris di Kecamatan Banjar Agung," *Jurnal Hukum Lex Generalis* 6, no. 6 (June 2025), <https://doi.org/10.56370/jhlg.v6i6.1495>.

² Janes Sinaga et al., "Peran Orang Tua Dalam Mendidik Anak-Anak Melalui Pekerjaan Rumah Tangga," *Jurnal Kadesi* 4, no. 1 (2021): 139–59, <https://doi.org/10.54765/ejurnalkadesi.v4i1.24>.

³ Masruha Masruha and Ainun Barakah, "Peran Istri Dalam Meningkatkan Ekonomi Keluarga, Tinjauan Fiqh Munakahat (Studi Kasus Istri Pekerja Home Industry Ikan Pindang Di Desa Telukjatidawang)," *Jurisy: Jurnal Ilmiah Syariah* 1, no. 2 (September 2021): 50–66, <https://doi.org/10.37348/jurisy.v1i2.136>.

⁴ Satu Viertiö et al., "Factors Contributing to Psychological Distress in the Working Population, with a Special Reference to Gender Difference," *BMC Public Health* 21, no. 1 (December 2021): 611, <https://doi.org/10.1186/s12889-021-10560-y>.

⁵ Badan Pusat Statistik Indonesia, "Perempuan sebagai Tenaga Profesional - Tabel Statistik," accessed August 24, 2025, <https://www.bps.go.id/id/statistics-table/2/NDY2IzI=/perempuan-sebagai-tenaga-profesional.html>.

⁶ Danielle Docka-Filipek and Lindsey B. Stone, "Twice a 'Housewife': On Academic Precarity, 'Hysterical' Women, Faculty Mental Health, and Service as Gendered Care Work for the 'University Family' in Pandemic Times," *Gender, Work & Organization* 28, no. 6 (November 2021): 2158–79, <https://doi.org/10.1111/gwao.12723>.

⁷ Moh Bakir and Abd Kahar, "Pendekatan Tafsir Inklusif Dalam Menjawab Persoalan Kesenjangan Gender Di Madura," *Revelatia Jurnal Ilmu Al-Qur'an Dan Tafsir* 6, no. 1 (2025): 114–29, <https://doi.org/10.19105/revelatia.v6i1.18647>.

⁸ Selma Larefa and Siti Aisyah, "Harmonisasi Peran Suami Istri Dalam Rumah Tangga Modern: Perspektif Fiqh Keluarga: Harmonisasi Suami Istri," *Al Aqidah (Jurnal Studi Islam)* 5, no. 1 (2025): 1–13. <https://alaqidah.ac.id/jsi/index.php/jsi/article/view/86>

Islam, but the research did not yet touch upon the empirical context of traditional societies.⁹ In terms of division of labor, a fair distribution of domestic work in the household is positively correlated with family stability. For example, research by Uju I. Nnubia et al. shows that husbands' involvement in household chores improves the quality of the couple's relationship and the well-being of children.¹⁰

On the other hand, this research is different because it combines normative and empirical approaches to comprehensively examine the reality of the wife's domestic role in Madurese society, which is still strongly influenced by patriarchal patterns.¹¹ This research uses gender justice theory and the *maqāṣid al-sharī'ah* approach as its conceptual framework. Gender justice theory views the domestic role not as a natural burden, but as a social construct that can be changed through reinterpreting values and education.¹² In the objectives of Islamic law (*maqāṣid al-sharī'ah*), the division of household roles must support the protection of life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), and the dignity of women (*ḥifẓ al-'ird*). Therefore, it is important to reexamine local cultural practices through the lens of substantive justice principles, from both an Islamic and national legal perspective.

This study states that the practice of domestic division of labor that unilaterally burdens wives has no strong basis in Islamic law or state law, but is more based on cultural norms that have transformed into prevailing norms. Therefore, there is a need for a reinterpretation of the law based on the values of reciprocity and the principle of *mu'āsharah bi al-ma'rūf* in order to achieve social transformation toward a just household. As stated in the study by Masnunah et al., a progressive interpretation of Islamic law can be an effective instrument in dismantling the patriarchal structure of domestic relations.¹³

This research will elaborate on two important aspects. First, its approach, which combines normative studies (Islamic law and the Marriage Law) with empirical studies (community practices in Separah Village, Bangkalan), results in a comprehensive and contextual understanding. Second, this research not only analyzes legal regulations or legal principles textually, but also connects them to local social, psychological, and cultural dynamics. This makes the research results a basis for local wisdom-based policies and the principle of substantive justice.

This research emphasizes the importance of law-based social transformation, not just top-down policy changes, but rather changes in people's perceptions and awareness from within. This study is expected to enrich academic literature in the field of Islamic family law and encourage the formation of households that are not only legally valid but also morally and spiritually just. Amidst the demands of modernity and gender equality, Islamic law and

⁹ Nur Azizah, "Aliran Feminis Dan Teori Kesetaraan Gender Dalam Hukum," *Spectrum: Journal of Gender and Children Studies* 1, no. 1 (2021): 1–10, <https://doi.org/10.30984/spectrum.v1i1.163>.

¹⁰ Uju I. Nnubia, Vivienne N. Ibeanu, and Franca O. Okechukwu, "Marital Structure and Domestic Gender Role Practice: Implications for Subjective Well-Being of Working Mothers Teaching in Nigerian Primary Schools," *Community, Work & Family* 28, no. 2 (March 2025): 209–32, <https://doi.org/10.1080/13668803.2023.2230347>.

¹¹ Tania Putri Anhary, "Kajian Sosiologi Islam Terhadap Patriarki Dan Bias Gender Di Madura," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 6, no. 2 (April 2023): 364–75, <https://doi.org/10.31538/almada.v6i2.3380>.

¹² Hanifa Maulida, "Perempuan Dalam Kajian Sosiologi Gender: Konstruksi Peran Sosial, Ruang Publik, Dan Teori Feminis," *Journal of Politics and Democracy* 1, no. 1 (September 2021): 71–79, <https://doi.org/10.61183/polikrasi.v1i1.6>.

¹³ Masnunah Masnunah, Mat Rokim, and Ifa Nurhayati, "Dinamika Pembaruan Hukum Islam Di Indonesia: Transformasi Pemikiran Dalam Konteks Sosial Dan Institucional," *Jejak Digital: Jurnal Ilmiah Multidisiplin* 1, no. 4b (June 2025): 2468–79, <https://doi.org/10.63822/v1wmae34>.

Indonesian national law have potential points of convergence to realize collaborative and just household relationships.

B. METHODS

The research method used in this study is a qualitative approach with a case study research design. Researchers directly traced and documented the social reality in Separah Village, Galis, Bangkalan, regarding the practice of the wife's domestic role in the household. The case study selection was made because the researcher wanted to deeply and contextually understand practices considered common by society but which contradict Islamic legal norms and state regulations. The research focus is not only on textual norms, but also on the perceptions and customs prevalent in society. This aligns with a legal-empirical field approach that combines legal texts and social realities to uncover the gap between doctrine and actual practice in society.¹⁴

Data was collected through in-depth interviews, participant observation, and documentation of relevant household activities and social interactions. The data found were then analyzed descriptively-critically by linking the empirical findings to the framework of *maqāṣid al-sharī'ah*. Data validity was maintained thru source and method triangulation, while reliability was strengthened by consistency of interpretation and informant confirmation.¹⁵

C. RESULTS AND DISCUSSION

1. Domestic Role of the Wife in Community Tradition

Based on observations, interviews, and documentation conducted by the researcher, the findings of this study will be presented simply and can be seen in the following analysis table, which will then be explained in detail in the subsequent discussion.

Table 1. Analysis of Research Findings

Category of Findings	Description of Findings	Simple Analysis
Division of Domestic Roles	Domestic responsibilities are predominantly shouldered by the wife, with little to no participation from the husband.	Indicates a persistent gender imbalance in domestic labor division, reinforcing patriarchal norms.
Wife's Perception	Household duties are perceived by the wife as an inherent obligation, accepted without question or contestation.	Suggests strong internalization of traditional gender roles that limit women's bargaining power.
Influence of Tradition	Local cultural traditions exert a stronger influence than the normative guidance of Islamic law or the Marriage Act.	Reveals that customary norms override legal and religious frameworks in shaping family

¹⁴ Aisyah Kartini et al., "Toward Reform: Revamping Family Law in Muslim Nations," *Maqasid* 13, no. 2 (2024): 1–15, <https://doi.org/10.30651/mqs.v13i2.22820>.

¹⁵ Rusdin Tahir et al., *Metodologi Penelitian Bidang Hukum: Suatu Pendekatan Teori dan Praktik* (PT. Sonpedia Publishing Indonesia, 2023).

Legal Literacy	A majority of community members remain unaware that domestic responsibilities are not legally or religiously mandated as a wife's exclusive duty.	practices. Highlights a lack of legal awareness, which sustains unequal domestic arrangements.
Wife's Double Burden	In addition to contributing economically to the family, wives continue to bear the entirety of household responsibilities.	Reflects structural inequality, leading to physical and emotional strain on women. Demonstrates generational adherence to traditional masculinity and resistance to role changes.
Husband's Role	Husbands, particularly from the older generation, generally refrain from engaging in domestic tasks.	Points to missed opportunities for social transformation through religious authority.
Role of Religious Leaders	Religious and community leaders demonstrate passivity, offering little to no education regarding household legal obligations.	Suggests gradual cultural change towards gender equality, influenced by modernization and education.
Shifts among Younger Couples	Younger generations of couples are beginning to adopt more equitable household arrangements, negotiated on the basis of fairness and mutual agreement.	

2. The Domination of Women's Domestic Roles and Traditional Gender Relations

The results of field research indicate that in the practice of household life in Separah Village, all domestic chores—such as cooking, washing clothes, sweeping the house, caring for children, and even preparing the husband's needs—are entirely the responsibility of the wife. Those responsibilities are carried out daily without an equal division of labor. The majority of female informants stated that they accepted this condition as an obligation, even considering it part of "women's nature." One informant said: "If the wife doesn't wake up early to make coffee and breakfast, the husband can get angry. That's already common. This kind of view is widespread and not widely questioned by society, including by men.

Findings indicate that domestic relations in Separah Village remain strongly shaped by traditional gender-based divisions. Domestic workload is fully borne by the wife, without the husband's involvement in activities such as cooking, washing, cleaning the house, and childcare. Researchers found that this work is considered a "natural" responsibility of women, which does not need to be debated or compromised in household life. This indicates that patriarchal social constructs still dominate society's perception of women's roles in the domestic sphere.

This phenomenon can be theoretically explained through the concept of gender role socialization, which is the process of internalizing gender roles that begins in childhood and is reinforced by the social environment, religion, and culture.¹⁶ As stated by Cut Hilwa Maretha

¹⁶ Elham Hoominfar, "Gender Socialization," in *Gender Equality*, ed. Walter Leal Filho et al., Encyclopedia of the UN Sustainable Development Goals (Cham: Springer International Publishing, 2019), 1–10, https://doi.org/10.1007/978-3-319-70060-1_13-1.

et al., inequality in domestic work is part of the gender structure deeply rooted in the social system, and is not solely the result of individual choices.¹⁷ In this context, it shows that women in a certain area are often unaware that they are experiencing subordination within the household due to the influence of local culture, which normalizes domestic burdens as a form of devotion.¹⁸ This is reflected in the informant's quote stating that she is obliged to wake up early and prepare coffee for her husband, because otherwise, it will be considered wrong.

Additionally, heavy and unfairly distributed domestic workloads also reinforce power imbalances within households. Women have no space to negotiate their roles because domestic relationships are framed within a value structure that emphasizes wifely obedience as a form of moral virtue. In classical Islamic legal studies, this view is not fully supported. The Shafi'i school of thought itself states that domestic work is not a religious obligation for the wife, but can be performed based on mutual consent and agreement.¹⁹ However, in the practice of the people of Separah Village, this religious view is reduced by the dominance of cultural interpretation. As stated by Muhammad Sabiq et al., religious interpretation that is not accompanied by critical awareness often becomes a tool for legitimizing practices of inequality.²⁰

Researchers believe that the wife's dominance in domestic work not only affects time and energy issues, but also women's psychological and social vulnerability within the household. When domestic work is seen as a given without room for discussion, the husband-wife relationship becomes a subordinate one, not a partnership. Research conducted by Andi Sadriani shows that unequal domestic division of labor has a direct impact on women's stress levels, emotional exhaustion, and low marital satisfaction.²¹ These facts further strengthen the idea that justice in the domestic sphere is not just about workload, but also about recognizing, empowering, and protecting women's dignity.

Thus, the researchers argue that the dominance of women in domestic work found in this study cannot be justified from the perspectives of social justice, gender equality, or Islamic legal principles. Public awareness needs to be built not only by changing practices, but also by changing the way people think about household relationships. Reinterpreting the concept of *mu'āsyarah bil ma'rūf*—which emphasizes consultation, mutual understanding, and a humane division of roles—can serve as a basis for shifting traditional relationship patterns toward just

¹⁷ Cut Hilwa Maretha et al., "Perspektif Dan Narasi Perempuan Mengenai Peran Dalam Peningkatan Kesetaraan Gender Di Dunia Kerja: Studi Kasus Dalam Pembangunan Berkelanjutan: Penelitian," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 4, no. 1 (July 2025): 269–78, <https://doi.org/10.31004/jerkin.v4i1.1574>.

¹⁸ I. Komang Agus Darmayoga, "Perempuan Dan Budaya Patriarki Dalam Tradisi, Keagamaan Di Bali (Studi Kasus Posisi Superordinat Dan Subordinat Laki-Laki Dan Perempuan)," *Danapati: Jurnal Ilmu Komunikasi* 1, no. 2 (April 2021): 139–52. <https://jurnal.ekadanta.org/index.php/danapati/article/view/136>

¹⁹ Norhilma Hamidah, "Pandangan Empat Mazhab Tentang Wanita Karier Dalam Perspektif Hukum Islam: Pandangan Empat Mazhab Tentang Wanita Karier Dalam Perspektif Hukum Islam," *An-Nahdhah / Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 2 (2024): 73–82, <https://doi.org/10.63216/annahdhah.v17i2.365>.

²⁰ Muhammad Sabiq Nurfadillah Sakaria To Anwar, Arisnawawi, Sadriani Ilyas, Ahmad Muhajir, Mohamad Aksyar, Marta Suharsih, *Telaah Kritis Atas Kenyataan Gender, Agama Dan Budaya Di Indonesia* (Cv. Azka Pustaka, 2022).

²¹ Andi Sadriani, "Konflik Peran Ganda Dan Keharmonisan Rumah Tangga: Studi Kasus Pada Wanita Karir Di Kota Makassar," *Edusos: Jurnal Edukasi Dan Ilmu Sosial* 1, no. 02 (2024): 38–45, <https://doi.org/10.62330/edusos.v1i02.178>.

partnerships. As stated in the study by Rofiah, Islamic law has ample room for social *ijtihad* to uphold substantive justice, which in this context pertains to issues of family life.²²

3. Local Traditions and Low Legal Literacy in the Division of Domestic Roles

The research findings indicate that the unequal division of domestic roles in Separah Village is not explicitly shaped by Islamic legal doctrines or statutory provisions, but rather by deeply rooted local traditions that have been passed down through generations. The local community, although mostly affiliated with the Shafi'i school of thought, does not fully understand that according to Shafi'i jurisprudence, household tasks such as cooking, washing, and cleaning the house are not a legal obligation of the wife. This ignorance confirms the low level of legal literacy, both regarding the sources of Islamic law and the Marriage Law No. 1 of 1974. As a result, local customs and traditions became the primary reference for determining roles within the household, rather than religious normative texts or state law.

This phenomenon can be analyzed through the legal consciousness theory approach, which examines how society understands, responds to, and applies the law in daily practice.²³ As explained by J. M. Balkin, legal consciousness is not only formed by access to legal information, but also by the social and symbolic constructions that exist within society.²⁴ In the context of Separah Village, state law and Islamic law are subordinated by customary norms that are more understood and felt as "real law." This finding aligns with the results of a study by Astuti et al., which states that low literacy in Islamic family law among rural communities leads to distortions in religious practices that are legitimized by culture, not by normative principles.²⁵

The low role of religious and community leaders in providing legal education also worsens this condition. In many cases, religious leaders prefer to maintain social harmony through strengthening traditions rather than engaging in a progressive critical reading of religious texts. This was stated by a religious figure who said, "The most important thing is that they get along and don't fight. The wives know how difficult it is to earn money. This is also a form of obedience from the wives to their husbands". A study by Sindi Antika et al. notes that the failure of religious scholars to bridge the gap between Islamic legal values and gender justice is due to a tendency to maintain traditional narratives for the sake of social stability.²⁶ In Separah Village, the lack of active involvement by community leaders in providing legal understanding has resulted in the community continuing to live their household lives according to "customary law," which is not always in line with the principles of justice in Islam.

²² Maryam Qasim, Mohammad Nadeem, and Shazia Ibrahim, "Social Changes, Importance and Need of *Ijtihad*: An Analytical Study," *Journal of Social Sciences Review* 3, no. 1 (July 2023): 940–48, <https://doi.org/10.54183/jssr.v3i1.343>.

²³ Lynette J. Chua and David M. Engel, "Legal Consciousness Reconsidered," *Annual Review of Law and Social Science* 15, no. 1 (October 2019): 335–53, <https://doi.org/10.1146/annurev-lawsocsci-101518-042717>.

²⁴ J. M. Balkin, "Understanding Legal Understanding: The Legal Subject and the Problem of Legal Coherence," *The Yale Law Journal* 103, no. 1 (1993): 105–76, <https://doi.org/10.2307/797078>.

²⁵ Triyani Astuti et al., "Sosialisasi Literasi Hukum Keluarga Islam sebagai Benteng Pernikahan Usia Dini," *Al-Ihsan: Journal of Community Development in Islamic Studies* 4, no. 1 (May 2025): 1–12, <https://doi.org/10.33558/alihsan.v4i1.11154>.

²⁶ Sindi Antika et al., "Integrasi Nilai-Nilai Keagamaan Dalam Pembentukan Karakter Sosial Remaja Di Tengah Arus Budaya Populer," *Khazanah : Jurnal Studi Ilmu Agama, Sosial Dan Kebudayaan* 1, no. 1 (2025): 12–21.

From the researcher's perspective, this condition reflects structural inequality in the mastery of legal knowledge between the religious elite and the general public. When legal literacy derived from text is not disseminated massively and participatively, cultural stagnation will occur, systematically placing women in a subordinate position. In this regard, reinterpreting religious norms in favor of substantive justice becomes urgent to develop at the grassroots level. As suggested by Ahmad Suhaili, social *ijtihād* efforts based on the *maqāṣid al-sharī'ah* can be a strategy for social transformation rooted in the local context, while still carrying the spirit of legal reform.²⁷

Thus, it can be concluded that low legal literacy and the dominance of local traditions are the main factors perpetuating injustice in the division of domestic roles. Uncritical traditions have the potential to legitimize discriminatory practices. Therefore, contextual and transformative Islamic family law education is urgently needed, not only to improve household practices but also to strengthen the public's legal awareness to align with the principles of reciprocity, justice, and partnership in Muslim households.

4. Women's Double Burden and Domestic Relational Inequality

This finding reveals an imbalance in household relationships that is not only limited to the dimension of domestic work, but also extends to the economic burden borne by women. In Separah Village, many wives not only manage household chores full-time but are also involved in family economic activities such as trading, farming, and caring for livestock. Nevertheless, their economic work is not formally recognized by their husbands or the community as an equal contribution. Conversely, women are still expected to complete all domestic chores without complaint. When they fail to meet these expectations, they are stigmatized as lazy, disobedient wives, or even judged as failing to fulfill their feminine roles.

This finding reveals an imbalance in household relationships that is not limited to the dimension of domestic work, but also extends to the economic burden borne by women. In Separah Village, many wives not only manage the household full-time but are also involved in family economic activities such as trading, farming, and caring for livestock. Nevertheless, their economic work is not formally recognized by their husbands or the community as an equal contribution. Conversely, women are still expected to complete all domestic chores without complaint. When they fail to meet these expectations, they are stigmatized as lazy, disobedient wives, or even judged as failing to fulfill their feminine roles.

This phenomenon sociologically illustrates the double burden experienced by women in patriarchal household structures. As stated by Maartje Roelofsen and Kiley Goyette in Second Shift Theory, women in traditional relationships tend to experience a "second shift" after completing economic or public activities.²⁸ In the same context, a recent study by Denita Permata Sari et al. shows that rural women often experience psychological stress and

²⁷ Achmad Suhaili, "Integrasi Maqāṣid Al-Syarī'ah Dalam Praktik Peradilan Agama Di Indonesia: Studi Alternatif Penyelesaian Sengketa Keluarga," *Mabahits: Jurnal Hukum Keluarga* 6, no. 01 (2025): 29–42, <https://doi.org/10.62097/mabahits.v6i01.2236>.

²⁸ Maartje Roelofsen and Kiley Goyette, "Second Shift 2.0: Intensifying Housework in Platform Urbanism," in *Platformization of Urban Life*, ed. Anke Strüver and Sybille Bauriedl (transcript Verlag, 2022), 119–34, <https://doi.org/10.1515/9783839459645-008>.

domestic conflict due to unrealistic social expectations regarding their dual roles.²⁹ This finding confirms that gender-based role construction not only impacts workplace injustice but also triggers relational dysfunction within families.

From a legal and religious perspective, this disparity indicates a gap between normative principles and social practices. Neither Islamic law nor the Marriage Law actually stipulates that women are required to perform domestic work, especially when combined with economic work. In Islamic jurisprudence, household responsibilities should be built on the basis of consultation and mutual consent (*mu'āsharah bi al-ma'rūf*), not based on biological or cultural assumptions. However, in practice, these principles have been reduced due to the dominance of patriarchal interpretations of gender relations. Studies by Izzul Mutho confirm that the practice of inequality, in this context referring to Muslim households, is often legitimized by a reading of religious texts that does not consider the *maqāṣid al-sharī'ah* contextually.³⁰

Researchers believe this condition reflects structural injustice that is not recognized by the perpetrators or the surrounding community. When women's work is not recognized and they are still burdened with double demands, household relationships shift from partnership to subordination. Domestic conflict that arises is not only due to heavy workloads, but also because there is no fair negotiation of roles between husband and wife. Research by Elloy & Smith in Australia, this study involved 311 couples in Australia, consisting of dual-career and single-career couples. The survey results showed that dual-career couples reported higher levels of stress, work-family conflict, role conflict, and workload compared to single-career couples.³¹

Therefore, it is important to review the structure of household relationships based on mutual respect and appreciation for each party's contributions. Inequality is not just a technical issue of division of labor, but a matter of values and structures that govern power relations within the family. In the context of Indonesian Muslim society, a *maqāṣid*-based and gender justice approach needs to be developed at the grassroots level to build more equitable, humane, and spiritual household relationships. Otherwise, this inequality will continue to give rise to cycles of injustice and conflict hidden behind the narrative of traditional harmony.

5. Value Transformation Among Young Generations

Based on the findings of researchers in the field, although traditional practices are still dominant, this study also found a growing new awareness among young couples. Approximately 90% of young husband informants began to participate in household activities and support a more equal division of roles based on mutual agreement. They stated that better education, access to digital information, and more open religious discussions are driving this shift in mindset. For example, a young husband said: "We agreed that I would help

²⁹ Denita Permata Sari, Widyaning Hapsari, and Itsna Iftayani, "Analysis of Stress Patterns in Coastal Women: Analisis Pola Stres Pada Wanita Pesisir," *Psikologia : Jurnal Psikologi* 10, no. 2 (March 2025): 157–71, <https://doi.org/10.21070/psikologia.v10i2.1904>.

³⁰ Izzul Mutho, "Konstruksi Hukum Poligami Dalam Pemikiran K.H. Husein Muhammad: Telaah Normatif-Kontekstual," *USRAH: Jurnal Hukum Keluarga Islam* 6, no. 3 (2025): 186–201, <https://doi.org/10.46773/usrah.v6i3.1985>.

³¹ David F. Elloy and Catherine R. Smith, "Patterns of Stress, Work-family Conflict, Role Conflict, Role Ambiguity and Overload among Dual-career and Single-career Couples: An Australian Study," *Cross Cultural Management: An International Journal* 10, no. 1 (March 2003): 55–66, <https://doi.org/10.1108/13527600310797531>.

sweep or cook if my wife was tired. Because this is our shared home." This phenomenon indicates the potential for social transformation toward more just and collaborative household practices.

This finding marks a shift in mindset among young people regarding the division of domestic roles in the household. In the context of the Separah village community, which is still deeply rooted in patriarchal values, the involvement of young men in household chores is a significant social phenomenon. Their participation in domestic activities such as sweeping, cooking, or childcare is no longer seen as a violation of masculine identity, but rather as a form of collective responsibility in building a family. This indicates that gender role construction can change with increasing education, access to information, and updates in religious discourse.

From the perspective of social change theory, these findings can be linked to the concept of reflexive modernization as proposed by Rasborg and Klaus, that young generations live in an era where old values are no longer taken for granted, but are critically reexamined through individual and collective reflection.³² In this context, families are no longer built on role dominance, but on the principles of reciprocity and collaboration. Explanations by Syamsiah Badruddin et al. in their book show that young people in various societies are undergoing a transition toward a more democratic family model, primarily because they have wider access.³³ The findings of this research support this trend and show that social transformation does not always start from the upper structures, but can grow from small-scale awareness at the household level.

This phenomenon also shows that education and information play a strategic role in shifting discriminatory gender norms.³⁴ They report that young people are generally more open to discussions about fair husband-wife relationships, even integrating religious principles like *mu'āsharah bi al-ma'rūf* into their daily practices. This aligns with a study conducted by Ahmad Ass'ari and Dian Diyanti Putri, which found that young couples with upper-middle education backgrounds tend to be more participatory in building household relationships and are not hesitant to share domestic roles equally.³⁵ This transformation is a form of realizing the value of substantive justice in the practice of contemporary Muslim families.

Researchers believe that this new awareness among young couples has the potential to be a starting point for the emergence of healthier, more egalitarian, and sustainable household relationship patterns. Changes like these, which are micro in nature, are important to appreciate and encourage because they have the power to disrupt the traditional status quo slowly but consistently. When men began to realize that household chores were not solely the wife's obligation, but a form of shared responsibility, the power dynamics within the family began to shift from dominance toward partnership. Studies by Bogdan et al. also show that

³² Klaus Rasborg, "Reflexive Modernity," in *Ulrich Beck*, by Klaus Rasborg (Cham: Springer International Publishing, 2021), 85–109, https://doi.org/10.1007/978-3-030-89201-2_5.

³³ Syamsiah Badruddin and Suci Ayu Kurniah P, *Sosiologi Keluarga : Dinamika dan Tantangan Masyarakat Modern* (PT. Sonpedia Publishing Indonesia, n.d.).

³⁴ Monica Larasati et al., "Pegemi (Peran Generasi Milenial) Dalam Mewujudkan Kesetaraan Gender Melalui Pendekatan Media Sosial," *Visa: Journal of Vision and Ideas* 3, no. 3 (2023): 505–17, <https://doi.org/10.47467/visa.v3i3.4039>.

³⁵ Ahmad Ass'ari and Dian Diyanti Putri, "Konstruksi Makna Keluarga Sakinah pada Pasangan Muslim Milenial: Kajian Sosiologi Keluarga dan Fiqh Munakahat," *Isme : Journal of Islamic Studies and Multidisciplinary Research* 3, no. 1 (2025): 42–50. <https://jurnal.mymalewa.org/index.php/ISME/article/view/205>

families built on participation and cooperation tend to be more resistant to conflict and have higher levels of marital satisfaction.³⁶

Thus, the researchers argue that the emergence of this new consciousness is a strategic opportunity to drive cultural transformation within Muslim households, particularly in communities that still affirm traditional relationship patterns. These changes in values and practices can be reinforced through gender-equitable education, faith-based social campaigns, and progressive family counselling. If properly facilitated, the younger generation can be a significant agent in achieving domestic justice that is not only normative but also functional and sustainable in daily life.

D. CONCLUSION

This research reveals that the division of domestic roles in households in the Separah village community, Galis, Bangkalan, is still dominated by traditional gender constructions that place all household chores as the wife's responsibility. This burden is not only physical but also symbolic, as it is considered an inalienable part of womanhood. The low level of Islamic legal and national legal literacy regarding the rights and obligations of husbands and wives strengthens the dominance of patriarchal local culture. Additionally, the inactivity of religious figures in providing family law education further complicates the transformation of public awareness regarding fair and equal domestic relationships.

This inequality becomes more complex when women also have to contribute to the economic sphere without recognition for the double burden they carry. This condition causes tension in the household relationship, potentially triggering conflict and psychological vulnerability. However, this study also found a glimmer of hope through the emergence of a new awareness among young couples who are beginning to adopt patterns of mutual and collaborative relationships. With higher educational backgrounds, digital access, and openness to progressive religious discourse, young people show a tendency to build more just, equitable, and participatory households. This opens up strategic opportunities for the emergence of cultural transformation toward domestic justice based on Islamic values and universal humanitarian principles.

References

- Anhary, Tania Putri. "Kajian Sosiologi Islam Terhadap Patriarki Dan Bias Gender Di Madura." *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 6, no. 2 (April 2023): 364–75. <https://doi.org/10.31538/almada.v6i2.3380>.
- Antika, Sindi, Sunah Sartika, Liatre, Rahmayani, and Imelda. "Integrasi Nilai-Nilai Keagamaan Dalam Pembentukan Karakter Sosial Remaja Di Tengah Arus Budaya Populer." *Khazanah : Jurnal Studi Ilmu Agama, Sosial Dan Kebudayaan* 1, no. 1 (May 2025): 12–21. <https://jurnalp4i.com/index.php/khazanah/article/view/5128>
- Ardiansyah, Fajri. "Ketimpangan Penghasilan dalam Rumah Tangga dan Implikasinya terhadap Pembangunan Keluarga Sakinah: Studi Empiris di Kecamatan Banjar Agung." *Jurnal Hukum Lex Generalis* 6, no. 6 (June 2025). <https://doi.org/10.56370/jhlg.v6i6.1495>.

³⁶ Eva A. Bogdan et al., "Holding Together after Disaster: The Role of Social Skills in Strengthening Family Cohesion and Resilience," *Family Relations* 72, no. 4 (October 2023): 2194–214, <https://doi.org/10.1111/fare.12791>.

- Ass'ari, Ahmad, and Dian Diyanti Putri. "Konstruksi Makna Keluarga Sakinah pada Pasangan Muslim Milenial: Kajian Sosiologi Keluarga dan Fiqh Munakahat." *Isme: Journal of Islamic Studies and Multidisciplinary Research* 3, no. 1 (June 2025): 42–50. <https://jurnal.mymalewa.org/index.php/ISME/article/view/205>
- Astuti, Triyani, Musyaffa Amin Ash Shabah, Agus Supriyanto, and Oni Wastoni. "Sosialisasi Literasi Hukum Keluarga Islam sebagai Benteng Pernikahan Usia Dini." *Al-Ihsan: Journal of Community Development in Islamic Studies* 4, no. 1 (May 2025): 1–12. <https://doi.org/10.33558/alihsan.v4i1.11154>.
- Azizah, Nur. "Aliran Feminis Dan Teori Kesetaraan Gender Dalam Hukum." *SPECTRUM: Journal of Gender and Children Studies* 1, no. 1 (June 2021): 1–10. <https://doi.org/10.30984/spectrum.v1i1.163>.
- Badrudin, Syamsiah, and Suci Ayu Kurniah P. *Sosiologi Keluarga : Dinamika dan Tantangan Masyarakat Modern*. PT. Sonpedia Publishing Indonesia, n.d. [Google](#).
- Bakir, Moh, and Abd Kahar. "Pendekatan Tafsir Inklusif Dalam Menjawab Persoalan Kesetaraan Gender Di Madura:" *Revelatia Jurnal Ilmu Al-Qur'an Dan Tafsir* 6, no. 1 (May 2025): 114–29. <https://doi.org/10.19105/revelatia.v6i1.18647>.
- Balkin, J. M. "Understanding Legal Understanding: The Legal Subject and the Problem of Legal Coherence." *The Yale Law Journal* 103, no. 1 (1993): 105–76. <https://doi.org/10.2307/797078>.
- Bogdan, Eva A., Caroline McDonald-Harker, Emilie M. Bassi, and Timothy J. Haney. "Holding Together after Disaster: The Role of Social Skills in Strengthening Family Cohesion and Resilience." *Family Relations* 72, no. 4 (October 2023): 2194–214. <https://doi.org/10.1111/fare.12791>.
- Chua, Lynette J., and David M. Engel. "Legal Consciousness Reconsidered." *Annual Review of Law and Social Science* 15, no. 1 (October 2019): 335–53. <https://doi.org/10.1146/annurev-lawsocsci-101518-042717>.
- Darmayoga, I. Komang Agus. "Perempuan Dan Budaya Patriarki Dalam Tradisi, Keagamaan Di Bali (Studi Kasus Posisi Superordinat Dan Subordinat Laki-Laki Dan Perempuan)." *Danapati: Jurnal Ilmu Komunikasi* 1, no. 2 (April 2021): 139–52. <https://jurnal.ekadanta.org/index.php/danapati/article/view/136>
- Docka-Filipek, Danielle, and Lindsey B. Stone. "Twice a 'Housewife': On Academic Precarity, 'Hysterical' Women, Faculty Mental Health, and Service as Gendered Care Work for the 'University Family' in Pandemic Times." *Gender, Work & Organization* 28, no. 6 (November 2021): 2158–79. <https://doi.org/10.1111/gwao.12723>.
- Elloy, David F., and Catherine R. Smith. "Patterns of Stress, Work-family Conflict, Role Conflict, Role Ambiguity and Overload among Dual-career and Single-career Couples: An Australian Study." *Cross Cultural Management: An International Journal* 10, no. 1 (March 2003): 55–66. <https://doi.org/10.1108/13527600310797531>.
- Hamidah, Norhilma. "Pandangan Empat Mazhab Tentang Wanita Karier Dalam Perspektif Hukum Islam: Pandangan Empat Mazhab Tentang Wanita Karier Dalam Perspektif Hukum Islam." *An-Nahdhah / Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 2 (December 2024): 73–82. <https://doi.org/10.63216/annahdhah.v17i2.365>.
- Hoominfar, Elham. "Gender Socialization." In *Gender Equality*, edited by Walter Leal Filho, Anabela Marisa Azul, Luciana Brandli, Pinar Gökcin Özuyar, and Tony Wall, 1–10.

- Encyclopedia of the UN Sustainable Development Goals. Cham: Springer International Publishing, 2019. https://doi.org/10.1007/978-3-319-70060-1_13-1.
- Indonesia, Badan Pusat Statistik. "Perempuan sebagai Tenaga Profesional - Tabel Statistik." Accessed August 24, 2025. <https://www.bps.go.id/id/statistics-table/2/NDY2IzI=/perempuan-sebagai-tenaga-profesional.html>.
- Kartini, Aisyah, Hamda Sulfinadia, and Efrinaldi. "Toward Reform: Revamping Family Law in Muslim Nations." *Maqasid* 13, no. 2 (December 2024): 1–15. <https://doi.org/10.30651/mqs.v13i2.22820>.
- Larasati, Monica, Hafiz Rozan, Iqbal Dwi Saputra, Ali Fikri Bustanul H, and Denny Oktavina Radianto. "Pegemi (Peran Generasi Milenial) Dalam Mewujudkan Kesetaraan Gender Melalui Pendekatan Media Sosial." *VISA: Journal of Vision and Ideas* 3, no. 3 (August 2023): 505–17. <https://doi.org/10.47467/visa.v3i3.4039>.
- Larefa, Selma, and Siti Aisyah. "Harmonisasi Peran Suami Istri Dalam Rumah Tangga Modern: Perspektif Fiqh Keluarga: Harmonisasi Suami Istri." *Al Aqidah (Jurnal Studi Islam)* 5, no. 1 (June 2025): 1–13. <https://alaqidah.ac.id/jsi/index.php/jsi/issue/view/13>
- Maretha, Cut Hilwa, Divana Salsabila Muklis, Alisya Tabina, Najwa, and Mutiara Agis Sarita. "Perspektif Dan Narasi Perempuan Mengenai Peran Dalam Peningkatan Kesetaraan Gender Di Dunia Kerja : Studi Kasus Dalam Pembangunan Berkelanjutan: Penelitian." *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 4, no. 1 (July 2025): 269–78. <https://doi.org/10.31004/jerkin.v4i1.1574>.
- Masnunah, Masnunah, Mat Rokim, and Ifa Nurhayati. "Dinamika Pembaruan Hukum Islam Di Indonesia: Transformasi Pemikiran Dalam Konteks Sosial Dan Institusional." *Jejak Digital: Jurnal Ilmiah Multidisiplin* 1, no. 4b (June 2025): 2468–79. <https://doi.org/10.63822/v1wmae34>.
- Masruha, Masruha, and Ainun Barakah. "Peran Istri Dalam Meningkatkan Ekonomi Keluarga, Tinjauan Fiqh Munakahat (Studi Kasus Istri Pekerja Home Industry Ikan Pindang Di Desa Telukjatidawang)." *JURISY: Jurnal Ilmiah Syariah* 1, no. 2 (September 2021): 50–66. <https://doi.org/10.37348/jurisy.v1i2.136>.
- Maulida, Hanifa. "Perempuan Dalam Kajian Sosiologi Gender: Konstruksi Peran Sosial, Ruang Publik, Dan Teori Feminis." *Journal of Politics and Democracy* 1, no. 1 (September 2021): 71–79. <https://doi.org/10.61183/polikrasi.v1i1.6>.
- Mutho', Izzul. "Konstruksi Hukum Poligami Dalam Pemikiran K.H. Husein Muhammad: Telaah Normatif-Kontekstual." *Usrah: Jurnal Hukum Keluarga Islam* 6, no. 3 (July 2025): 186–201. <https://doi.org/10.46773/usrah.v6i3.1985>.
- Nnubia, Uju I., Vivienne N. Ibeanu, and Franca O. Okechukwu. "Marital Structure and Domestic Gender Role Practice: Implications for Subjective Well-Being of Working Mothers Teaching in Nigerian Primary Schools." *Community, Work & Family* 28, no. 2 (March 2025): 209–32. <https://doi.org/10.1080/13668803.2023.2230347>.
- Nurfadillah, Muhammad Sabiq, Sakaria To Anwar, Arisnawawi, Sadriani Ilyas, Ahmad Muhajir, Mohamaad Aksyar, Marta Suharsih. *Telaah Kritis Atas Kenyataan Gender, Agama Dan Budaya Di Indonesia*. Cv. Azka Pustaka, 2022. [Google](#).
- Qasim, Maryam, Mohammad Nadeem, and Shazia Ibrahim. "Social Changes, Importance and Need of Ijtihad: An Analytical Study." *Journal of Social Sciences Review* 3, no. 1 (July 2023): 940–48. <https://doi.org/10.54183/jssr.v3i1.343>.

- Rasborg, Klaus. "Reflexive Modernity." In *Ulrich Beck*, by Klaus Rasborg, 85–109. Cham: Springer International Publishing, 2021. https://doi.org/10.1007/978-3-030-89201-2_5.
- Roelofsen, Maartje, and Kiley Goyette. "Second Shift 2.0: Intensifying Housework in Platform Urbanism." In *Platformization of Urban Life*, edited by Anke Strüver and Sybille Bauriedl, 119–34. Transcript Verlag, 2022. <https://doi.org/10.1515/9783839459645-008>.
- Sadriani, Andi. "Konflik Peran Ganda Dan Keharmonisan Rumah Tangga: Studi Kasus Pada Wanita Karir Di Kota Makassar." *EDUSOS: Jurnal Edukasi Dan Ilmu Sosial* 1, no. 02 (December 2024): 38–45. <https://doi.org/10.62330/edusos.v1i02.178>.
- Sari, Denita Permata, Widyaning Hapsari, and Itsna Iftayani. "Analysis of Stress Patterns in Coastal Women: Analisis Pola Stres Pada Wanita Pesisir." *Psikologia : Jurnal Psikologi* 10, no. 2 (March 2025): 157–71. <https://doi.org/10.21070/psikologia.v10i2.1904>.
- Sinaga, Janes, Juita Lusiana Sinambela, Stimson Hutagalung, and Rolyana Ferinia. "Peran Orang Tua Dalam Mendidik Anak-Anak Melalui Pekerjaan Rumah Tangga." *JURNAL Kadesi* 4, no. 1 (December 2021): 139–59. <https://doi.org/10.54765/ejurnalkadesi.v4i1.24>.
- Suhaili, Achmad. "Integrasi *Maqāṣid al-sharī'ah* Dalam Praktik Peradilan Agama Di Indonesia: Studi Alternatif Penyelesaian Sengketa Keluarga." *Mabahits: Jurnal Hukum Keluarga* 6, no. 01 (May 2025): 29–42. <https://doi.org/10.62097/mabahits.v6i01.2236>.
- Tahir, Rusdin, I. Gde Pantja Astawa, Agus Widjajanto, Mompang L. Panggabean, Moh Mujibur Rohman, Ni Putu Paramita Dewi, Nandang Alamsah Deliarnoor, et al. *Metodologi Penelitian Bidang Hukum : Suatu Pendekatan Teori dan Praktik*. PT. Sonpedia Publishing Indonesia, 2023. [Google](https://www.google.com/).
- Viertiö, Satu, Olli Kiviruusu, Maarit Piirtola, Jaakko Kaprio, Tellervo Korhonen, Mauri Marttunen, and Jaana Suvisaari. "Factors Contributing to Psychological Distress in the Working Population, with a Special Reference to Gender Difference." *BMC Public Health* 21, no. 1 (December 2021): 611. <https://doi.org/10.1186/s12889-021-10560-y>.