

# Systematic Literature Review: Mubadalah in the Right to Maintenance from the Perspective of Islamic Family Law

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## ABSTRACT

Mubadalah in the husband-wife relationship has significant relevance in the context of Islamic family law which continues to develop. Understanding each person's duties and responsibilities is very important considering social changes and increasing demands for more equal and harmonious interactions in family life. This paper aims to analyze mubjadi from the perspective of Islamic family law, which emphasizes the importance of equality and mutual understanding between husband and wife in creating a just and harmonious family. Specifically, this study discusses the right to maintenance as one of the fundamental aspects in husband-wife relations, including its meaning, implementation, and responsibility for fulfilling it from a mubadalah perspective. The method used in this research is a systematic literature review based on big data via publish or perish Google Scholar and publish or perish crossref with VOS viewer visualization. The results of the discussion in this paper are on the application of the concept of mubindah in husband-wife relationships, the urgency of equality of rights and obligations, and its impact on domestic life.

**Keywords:** Mubjadi, Husband and Wife Relations, Livelihood rights and Islamic Family Law.

## ABSTRAK

Mubadalah dalam hubungan suami-istri memiliki relevansi yang signifikan dalam konteks hukum keluarga Islam yang terus berkembang. Memahami tugas dan tanggung jawab setiap orang sangat penting mengingat perubahan sosial dan meningkatnya tuntutan akan interaksi yang lebih setara dan harmonis dalam kehidupan keluarga. tulisan ini memiliki tujuan menganalisis mubadalah dalam perspektif hukum keluarga Islam, yang menekankan pentingnya kesetaraan dan saling pengertian antara suami dan istri dalam menciptakan keluarga yang adil dan harmonis. Secara khusus, kajian ini membahas hak nafkah sebagai salah satu aspek fundamental dalam relasi suami-istri, termasuk pemaknaan, pelaksanaan, serta tanggung jawab pemenuhannya dalam perspektif mubadalah. Metode yang digunakan dalam penelitian ini adalah systematic literature review berdasarkan big data melalui publish or perish Google Scholar dan publish or perish crossref dengan visualisasi VOS viewer. Hasil Pembahasan dalam tulisan ini pada penerapan konsep mubadalah dalam hubungan suami-istri, urgensi kesetaraan hak dan kewajiban, serta dampaknya terhadap kehidupan rumah tangga.

**Kata Kunci:** Mubadalah, Hubungan suami istri, Hak Nafkah dan Hukum keluarga Islam.

## Introduction

Marital relationships have traditionally been viewed within a hierarchical structural framework in Islamic Family Law, characterized by a clear gender-based division of roles (Buntamin et al., 2024). Both the Qur'an and Hadith explicitly describe this division of roles. Within this framework, men are regarded as leaders and primary providers, while wives are expected to manage household affairs and nurture children. This understanding is rooted in conventional interpretations of Islamic teachings, whereby husbands possess greater authority in household decision-making, while wives are primarily focused on domestic responsibilities (Hakim, 2024).

However, over time, rapid social and economic developments have challenged these traditional views. Progress in social, economic, and cultural sectors within both Muslim and non-Muslim societies has encouraged increasingly adaptive gender roles. One notable phenomenon is the growing participation of women in education, employment, and economic activities (Musyafaah, 2022). Women are now not only permitted but often expected to contribute to family income, which in turn influences perceptions regarding the division of responsibilities within the family.

Understanding the roles and obligations of each spouse has become increasingly important in light of social transformation and the growing demand for more equitable and harmonious interactions within family life. Husbands and wives frequently share responsibilities in various aspects of household management, ranging from financial administration to child-rearing. This phenomenon calls for a reconsideration of role divisions that were previously regarded as conventional and static.

Amid these changes, the concept of mubadalah has emerged as an alternative perspective on marital relationships. Literally meaning "reciprocity" or "mutual exchange" in Arabic, mubadalah refers to the idea that the roles of husbands and wives should not be confined by rigid traditions but should instead be shared according to mutual needs, circumstances, and agreements. Mubadalah emphasizes partnership and mutual support, in which spouses share responsibilities and collaborate in making decisions that take into account each other's interests.

The concept of mubadalah emerged as a response to imbalances in family roles that often result in injustice, whether in the division of domestic labor, economic responsibilities, or decision-making processes. In families that strongly adhere to traditional norms, husbands as primary breadwinners and heads of households often exercise greater authority in determining the direction of family life, while women remain focused on domestic affairs. Through mubadalah, these roles can be exchanged or distributed more flexibly and equitably, taking into consideration the abilities, preferences, and circumstances of each spouse (Hermanto, A., Ismail, H., 2022). Thus, mubadalah seeks to establish more egalitarian and harmonious relationships in which both parties share responsibilities, albeit in different forms.

It is important to note that the application of mubadalah within the context of Islamic family life does not seek to eliminate biological differences or impose identical roles upon husbands and wives. Rather, it prioritizes cooperation and mutual understanding in fostering a harmonious household. In practice, mubadalah serves as a means of creating a more flexible division of responsibilities based on mutual agreement, ultimately strengthening emotional and physical bonds between spouses.

In general, Islamic Family Law accommodates differences in the roles of husbands and wives (Afif Sabil, 2024). Islam recognizes that each spouse possesses distinct rights and responsibilities, yet the fundamental principles of Islamic teachings are justice (al-'adl) and mutual assistance (ta'awun). In this context, mubadalah can be

viewed as a means of actualizing these principles within family life by emphasizing mutual respect, shared responsibilities, and relationships built not merely upon obligations but also upon affection and cooperation.

The concept of mubadalah is highly relevant in contemporary society, where women are increasingly involved in professional careers and possess greater financial independence. This concept also encourages husbands to take a more active role in household chores and child care. Consequently, relationships shaped by mubadalah are founded upon principles of equality, shared responsibilities, and mutual assistance in achieving common goals as partners (Kasim, 2025).

In addition to the division of household responsibilities, one of the most significant issues in Islamic Family Law concerns the right to maintenance (nafkah). Normatively, maintenance is the husband's obligation toward his wife and family as a consequence of the marriage contract (Fikriyah & Ulya, 2025). This obligation includes providing essential family needs such as food, clothing, housing, education, and other necessities according to the husband's financial capacity. However, in contemporary family life, many wives actively contribute to meeting household economic needs through employment and other productive activities. This situation necessitates a reconsideration of the understanding of maintenance rights and obligations so that they remain relevant to contemporary social dynamics without disregarding Islamic legal principles.

The mubadalah perspective offers a more dialogical and justice-oriented approach to understanding maintenance rights. This concept does not eliminate the husband's primary responsibility as the family's provider but emphasizes cooperation, mutual assistance, and support between husband and wife in achieving family welfare (Dkk, 2025). Within the framework of mubadalah, the provision of maintenance is viewed as part of a shared commitment to preserving family well-being. Thus, a wife's economic contribution is understood as a form of participation and partnership rather than a replacement for the husband's obligation. Consequently, maintenance rights are not perceived merely as a one-way relationship but as a reciprocal relationship grounded in justice, affection (mawaddah wa rahmah), and consultation within family life.

The mubadalah approach to maintenance rights is important to examine because it offers a perspective that is more adaptable to contemporary social changes. Through this approach, marital relationships are no longer viewed solely through the lens of subordination and domination but rather as partnerships that strengthen each spouse in fulfilling their respective rights and obligations. Therefore, the study of maintenance rights from the perspective of mubadalah is expected to enrich the discourse of Islamic Family Law while providing solutions to contemporary family issues related to the distribution of economic responsibilities within the household.

This article aims to provide a deeper understanding of the concept of mubadalah in marital relationships from the perspective of Islamic Family Law, particularly regarding the division of roles, rights and obligations, and maintenance rights within family life. Furthermore, it seeks to analyze how the mubadalah perspective can serve as a foundation for building fair, equal, and harmonious marital relationships and how this concept can be applied to the fulfillment of maintenance rights amid contemporary social and economic transformations. Thus, mubadalah is expected to serve as a constructive alternative for married couples in achieving family welfare, happiness, and a better quality of life in accordance with the principles of Islamic Family Law.

One important aspect to remember regarding the application of mubadalah is that although it promotes equality between spouses, it does not eliminate the wise division

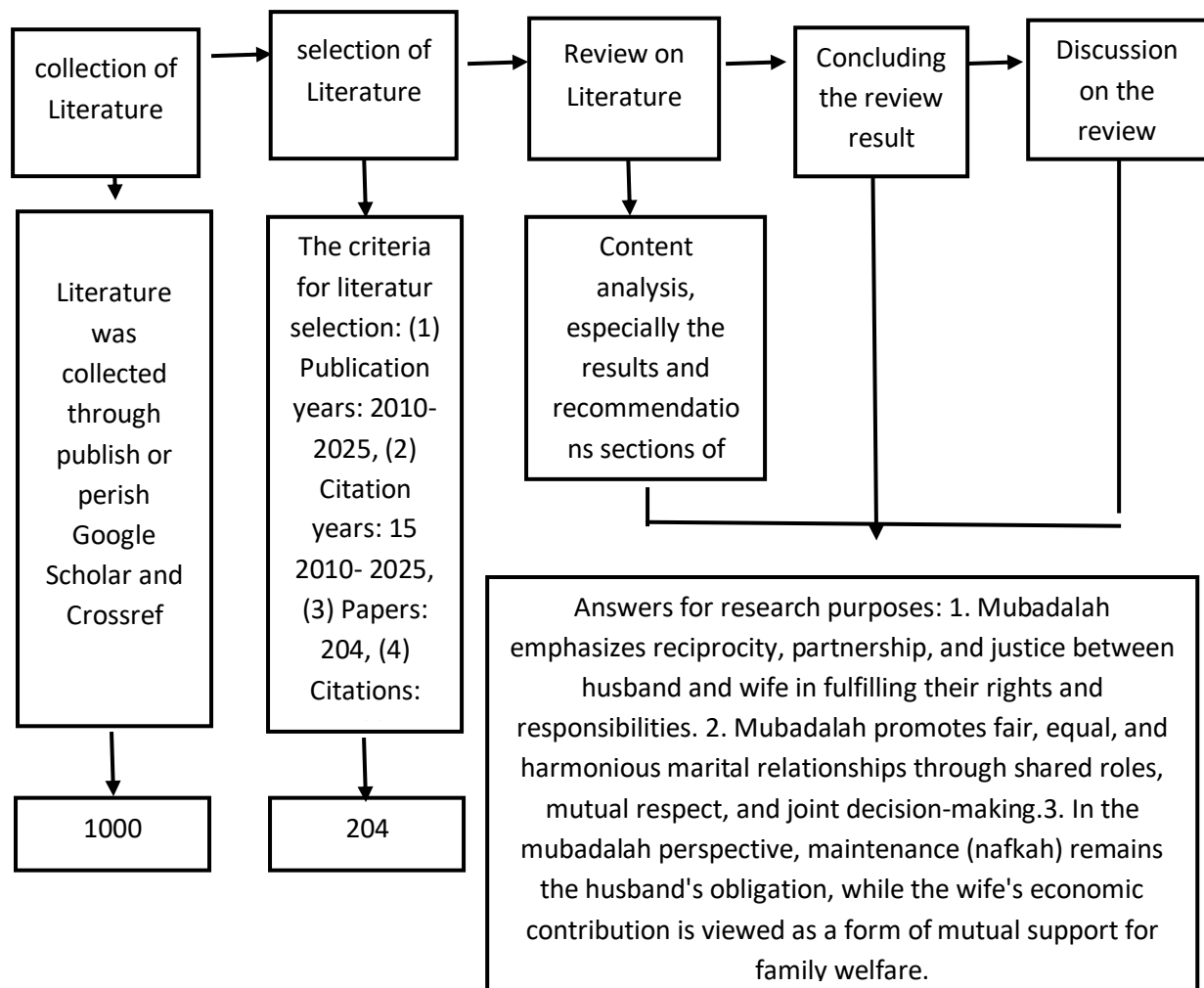
of roles according to each individual's abilities and competencies. For example, the husband remains primarily responsible for providing maintenance, while the wife has the right to work and contribute economically if this is mutually agreed upon. Mubadalah encourages mutual understanding and adjustment, enabling couples to achieve a happy life together without the burden of unfair role expectations.

Therefore, a broader understanding of mubadalah holds significant potential for creating families that are more prosperous and just, in accordance with Islamic principles of equality, mutual understanding, and compassion that transcend a mere division of labor. Accordingly, it is essential for society to understand and implement the concept of mubadalah in marital relationships in order to establish households that are more harmonious and dynamic, characterized by equal respect for the roles of each individual.

### Method

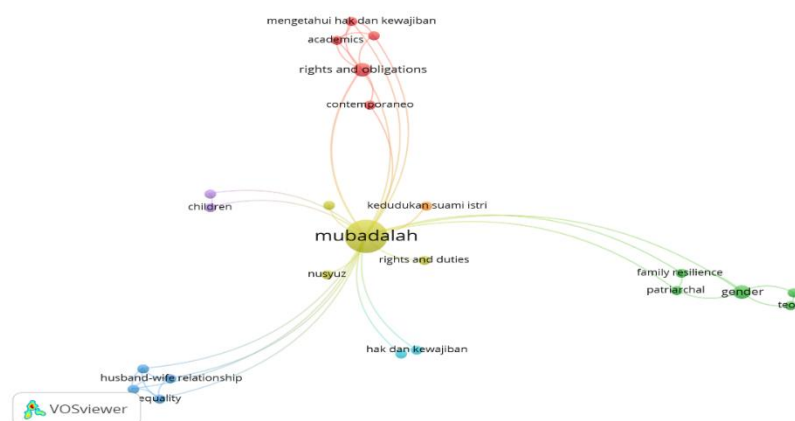
The research design employed in this study is a Systematic Literature Review (SLR). A systematic literature review is a method of identifying, reviewing, and analyzing relevant scholarly literature by examining journals, books, and various published manuscripts related to a particular research topic in order to produce a comprehensive scholarly work (Marzali, 2016). This literature study followed the procedure proposed by Hsieh and Shannon (2005), which consists of five stages: (1) literature collection, (2) selection of relevant literature, (3) literature review using a focused content analysis approach in the results and recommendation sections, (4) synthesis of review findings, and (5) discussion of the review results.

This literature review was based on big data collected through the Publish or Perish application and visualized using VOSviewer software, employing the keywords "concept of mubadalah" and "husband and wife relationship." The selected articles met the following inclusion criteria: (1) publication period within the last ten years (2015–2025), (2) written in either Indonesian or English, (3) original research articles, and (4) available in full-text format. The literature search was conducted through open-access publication channels indexed in Publish or Perish, particularly Google Scholar and Crossref databases.



Gambar 1. Procedure of Literature Review

Gambar 2. Visualisasi VOS Viewer “concept of mubadalah” dan “husband and wife relationship”



## RESULTS AND DISCUSSION

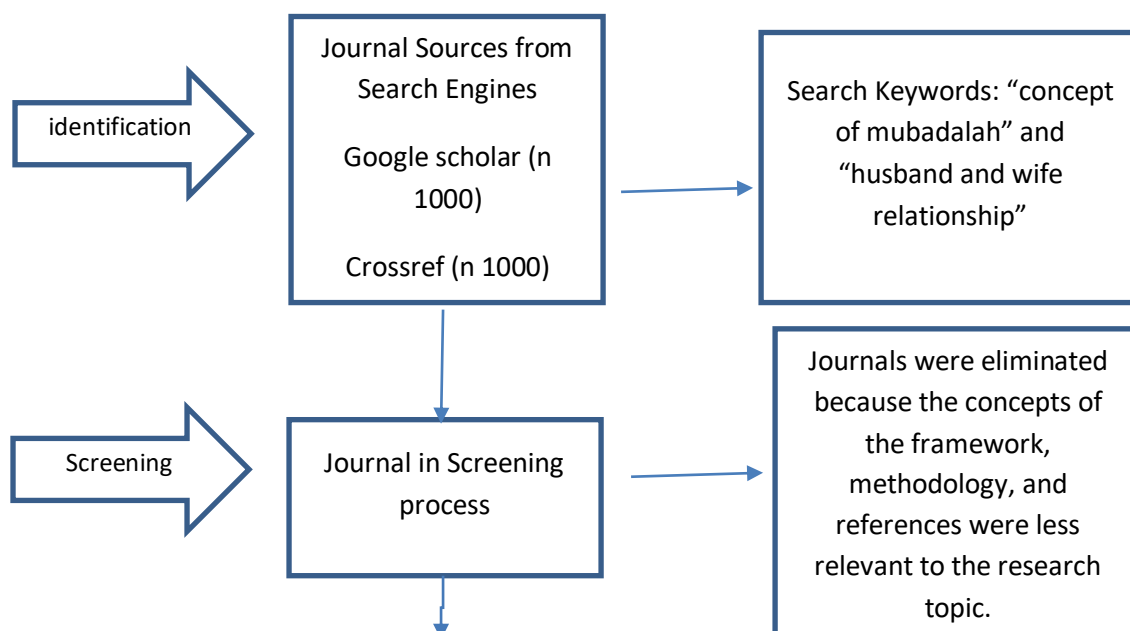
In general, mubadalah refers to the arrangement of a fair division of roles in family life, where men and women support one another in creating a harmonious and balanced household. Within the framework of Islamic Family Law, mubadalah emphasizes the equitable allocation of rights and responsibilities for both spouses in all

aspects of life, including social, psychological, and economic dimensions (Rohmadi, 2024b). Although men and women may have different roles in certain respects, the application of mubadalah promotes the understanding that they complement rather than dominate one another.

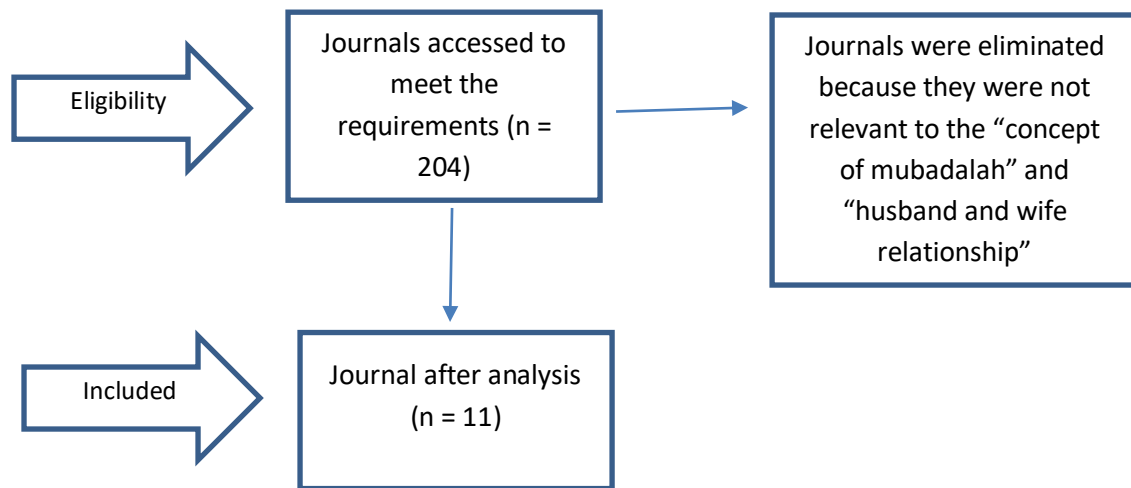
It is important to note that mubadalah does not require husbands and wives to perform identical roles in every aspect of life. For example, while providing financial maintenance for the family is primarily the responsibility of the husband, this does not prevent women from contributing economically, particularly in contemporary society where many women are employed and generate income (Nastangin, 2022). Likewise, although wives often assume responsibilities as household managers and primary caregivers for children, this does not mean that husbands are excluded from domestic work. Mubadalah encourages mutual support between spouses through the sharing of responsibilities based on mutual agreement and existing circumstances, without diminishing the rights and obligations of either party (Umar Multazam, 2024).

From the perspective of Islamic law, the principle of mubadalah is consistent with the value of justice (*al-'adl*), which constitutes one of the fundamental principles of Islamic teachings. Islam does not view the marital relationship as a hierarchical structure in which one party dominates the other; rather, it regards marriage as a complementary relationship founded upon affection and compassion, as reflected in Surah Ar-Rum verse 21 (Muttaqien, 2024). This verse indicates that men and women were created to provide tranquility, love, and mutual completion for one another. Therefore, mubadalah emphasizes the creation of balanced and harmonious relationships in which both spouses have equal opportunities to grow and develop, both within the family and in society (Nugroho, 2023).

The researcher conducted a search of scientific publications through the Publish or Perish application using the Google Scholar database. From an initial dataset of 1,000 articles retrieved using the keyword “concept of mubadalah,” one research cluster was identified as relevant to this study, namely husband-wife relationships and the concept of mubadalah. The search was subsequently expanded through the Crossref database using Publish or Perish. As a result, 11 articles were identified that met the established inclusion criteria from a total of 1,000 articles retrieved using the keywords “concept of mubadalah” and “husband and wife relationship.” The selected studies were published between 2010 and 2025.







**Gambar 3.** Literature Collection and Selection Process Big Data

The final results of the systematic review of the research show that there are 11 articles on the topic “*concept of mubadalah*” dan “husband and wife relationship”, as follows:

| No | Researcher / Year                                                                               | Title                                                                            | method                                                 | objective                                                                                            | results                                                                                                                                                                                                                                                                                                                                         |
|----|-------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------|--------------------------------------------------------|------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. | Ade Daharis, Sandi Yoga Pradana, , Lia Fadjriani, Kalijunjung Hasibuan, Hamzah Mardiansyah 2025 | Relevansi Konsep Mubadalah Dalam Relasi Suami-Istri Menurut Hukum Keluarga Islam | by analyzing the description in a qualitative approach | aims to analyze the relevance of the concept of mubadalah from the perspective of Islamic family law | Based on these findings, it can be concluded that, in terms of overall emotional and psychological aspects, the implementation of mubadalah has a positive impact on family and social well-being. When husband and wife respect each other and work together in managing the household, their relationship will be more harmonious and loving. |
| 2. | Isyaaq Maulidan, Mukhtar                                                                        | The Relationship Of Husband                                                      | The content analysis procedure used                    | The aim of this research is to analyze the                                                           | The conclusion of this study is that the                                                                                                                                                                                                                                                                                                        |

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|    | Adinugroho Tahun 2024    | And Wife In The Perspective Of Mubadalah: Is A Study Of The Concept Of Rights And Obligations According To Kh. Hasyim Asy'ari       | in this research method includes four stages, namely data procurement, data simplification, drawing conclusions and data analysis. | concept of the rights and obligations of husband and wife in Au'al-misbah fi bayani ahkam al-nikah by Hasyim Asy'ari.                      | Mubadalah approach in reading the concept of husband and wife's rights and obligations provides a progressive understanding and places husband and wife relations equally in both the private and public spheres, which can provide an understanding of interdependence.                                                                                                                                                              |
| 3. | Lukman Budi Santoso 2019 | Eksistensi Peran Perempuan Sebagai Kepala Keluarga (Telaah terhadap Counter Legal Draf-Kompilasi Hukum Islam dan Qira'ah Mubadalah) | Library research using a qualitative approach and gender analysis, which produces descriptive analytical data.                     | This study aims to analyze the existence of the role of women as heads of families from the perspective of CLD-KHI and Qira'ah Mubadalah.. | The research results show that within the CLD-KHI, the status, rights, and obligations of husband and wife are equal both in domestic life and in society. Husband and wife can act as heads of the family, breadwinners, or as household managers within the domestic sphere. From the perspective of qira'ah mubadalah, the family's livelihood is, in principle, the responsibility of both husband and wife. Each can share roles |



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|    |                                                   |                                                                                                           |                                                                                                    |                                                                                                                                                 | flexibly and cooperate in carrying out household duties and responsibilities.                                                                                                                                                                                                                                                                                    |
| 4. | Agus Hermanto, Habib Ismail, Iwanuddin tahun 2022 | Menjaga Nilai-Nilai Kesalingan Dalam Menjalankan Hak Dan Kewajiban Suami Istri Perspektif Fikih Mubadalah | This research is a literature review, qualitative type with a mubadalah approach.                  | This research is a literature review, qualitative type with a reasonable approach.                                                              | The results of this study are that partners between men and women in realizing justice in the household must have mutual values, such as mutual deliberation, mutual realization of democracy and mutual goodness in social interactions.                                                                                                                        |
| 5. | Siti Alfi Aliyah, Raihan Safira Aulia tahun 2022  | Metode Qira'ah Mubadalah Pada Kasus Kepemimpinan Perempuan                                                | The type of research used in this study is a qualitative research method, namely library research. | The aim of this research is to find out about the methods or steps of the qira'ah mubadalah method in responding to cases of female leadership. | The first result of this study is that women's leadership through the perspective of qira'ah mubadalah is a leadership model that does not complicate women's position over men in both the domestic and public spheres. The concrete implementation concepts in this method are: First, a perspective (minzhar) that humanizes humans. Second, a way of reading |

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|    |                                                   |                                                                                        |                               |                                                                                                                                                                                                                                                       | (qira'ah) reference texts that positions men and women as subjects and whole human beings. Third, a way of grouping or in Arabic (qa'idah) experiences, mutuality, or cooperation between men and women.                                                                                                                                                                                                                                                               |
| 6. | Marhamah Al-Eser , Suratno, Arif Fikri tahun 2024 | The Position of Husband and Wife in the Indonesian Marriage Law: Mubadalah Perspective | kualitatif librabry research  | The purpose of this study is to analyze the provisions on the status of husband and wife in the Indonesian Marriage Law from the perspective of Mubadalah. The Mubadalah theory is used to analyze the equality of husband and wife in the household. | The research findings show that Article 31 of the UUP (Law on the Provision of Property) positions men and women differently, with the head of the household being the man, while the housewife is the woman. This text can be gender-biased and appear masculine. Article 31 of the UUP is inconsistent with the values of justice within the mubadalah perspective. Article 31 needs to be reviewed to achieve a prosperous family based on the mubadalah principle. |
| 7. | Nastangin, Muhammad                               | The Role of Career Women                                                               | This qualitative study used a | The aim is to find out the                                                                                                                                                                                                                            | This research found the fact                                                                                                                                                                                                                                                                                                                                                                                                                                           |

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|    | Chairul Huda tahun 2022                                  | in Creating a Sakinah Family: From Mubādalah (Mutuality) Perspective                                 | socio-legal approach. Data were collected using in-depth interviews with several female lecturers at IAIN Salatiga. | success/failure of how career women reconcile their roles as housewives and career women.                                                   | that the perspective of the mubādalah theory, when applied to the realm of family life of female lecturers at IAIN Salatiga, was in line, because the mubādalah theory requires a balance in relations between husband and wife and the elimination of gender bias in order to realize a harmonious and prosperous family life. |
| 8. | Afif Sabil, Ach. Zukin tahun 2024                        | Fleksibilitas Hak Dan Kewajiban Suami Istri Perspektif Mubadalah                                     | By using a qualitative research approach, the type of literature study.                                             | This article aims to determine the flexibility of the rights and obligations of husband and wife from a Mubadalah perspective.              | Where husband and wife can work together to earn a living, manage finances together, and help each other with household chores, adapted to the situation and conditions, and based on the concept of mu'asyarah bi al-ma'ruf.                                                                                                   |
| 9. | Agus Hermanto, Nuri Safitri, Iman Nur Hidayat tahun 2024 | Keluarga Harmomnis Dalam Berpikir Jaringan (Telaah Mubadalah Terhadap Hak Dan Kewajiban Suami Istri) | This research is a library research in qualitative form.                                                            | This research aims to lead to an in-depth analysis of network thinking in order to create a harmonious family and the proper realization of | The results of the study show that a harmonious family in network thinking is an effort to unite two partners who are bound in a sacred bond (mitsaqan                                                                                                                                                                          |

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|----|--------------------------------------------------|----------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|    |                                                  |                                                                                                    |                                                                                                                                                                       | the rights and obligations of husband and wife                                                                                                                               | ghalidzan) which was originally other people, so that they are bound in a dignified oath witnessed by the extended family and witnesses and marked by a dowry. The involvement of these important people in a marriage contract is a network to unite the two and it is a responsibility for both of them to carry out their rights and obligations which is absolute for harmony. |
| 10 | Ririn Kholifatul Muawwanah, Saifullah tahun 2023 | Pandangan Akademisi Terhadap Fleksibilitas Hak Dan Kewajiban Suami Istri Menurut Qira'ah Mubadalah | Qualitative research (field research). Data collection techniques using interviews, observation, and documentation. Analyzed using a sociology of knowledge approach. | The author uses an academic perspective with the aim of understanding these rights and obligations so that they can be used as a reference for application in domestic life. | Based on the research that has been conducted, it can be concluded that the views of academics regarding the flexibility of the rights and obligations of husband and wife referring to the five principles of mubadalah are very relevant if applied to couples who understand the meaning of mutuality and equality.                                                             |
| 11 | Mahmudin                                         | Mubadalah in                                                                                       | This research                                                                                                                                                         | obtain                                                                                                                                                                       | The results of                                                                                                                                                                                                                                                                                                                                                                     |

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|  | Buntamin,<br>Siti<br>Nurjanah,<br>Agus<br>Hermanto,<br>Rudi<br>Santoso,<br>Rochmad<br>tahun 2024 | Fulfilling the<br>Rights and<br>Obligations of<br>Contemporary<br>Husbands and<br>Wives | is a literature<br>review,<br>qualitative type<br>with a<br>mubadalah<br>approach. | reconstruction<br>of new rights<br>and<br>obligations<br>based on<br>mubadalah<br>fiqh. | this study are<br>that between<br>male and female<br>couples there<br>must be justice<br>such as mutual<br>consultation and<br>doing good to<br>each other. |
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### Understanding Mubadalah in the Context of Islamic Family Law

In general, mubadalah refers to the arrangement of a fair division of roles in family life, where men and women support one another in creating a harmonious and balanced household. Within the framework of Islamic Family Law, mubadalah emphasizes the equitable allocation of rights and responsibilities for both spouses in all aspects of life, including social, psychological, and economic dimensions (Rohmadi, 2024a). Although men and women may have different roles in certain respects, the application of mubadalah promotes the understanding that they complement rather than dominate one another.

It is important to note that mubadalah does not require husbands and wives to perform identical roles in every aspect of life. For example, while providing financial maintenance for the family is primarily the husband's responsibility, this does not prevent women from contributing economically, especially in contemporary society where many women are employed and earn their own income (Nastangin, 2022). Likewise, although wives often serve as household managers and primary caregivers for children, this does not imply that husbands are exempt from domestic responsibilities. Mubadalah encourages mutual support between spouses through the sharing of responsibilities based on mutual agreement and existing circumstances, without diminishing the rights and obligations of either party. (Umar Multazam, 2024)

From the perspective of Islamic law, the principle of mubadalah is consistent with the value of justice (al-'adl), which constitutes one of the fundamental principles of Islamic teachings. Islam does not view marriage as a hierarchical relationship in which one party dominates the other; rather, it regards marriage as a complementary relationship characterized by affection and compassion, as reflected in Surah Ar-Rum verse 21 (Muttaqien, 2024). This verse indicates that men and women were created to provide tranquility, love, and mutual completion for one another. Therefore, mubadalah emphasizes the establishment of balanced and harmonious relationships in which both spouses have equal opportunities to grow and develop, both within the family and in society. (Nugroho, 2023)

### Equality of Rights and Responsibilities in the Muslim Family

Islam, as a religion that emphasizes the principle of justice, also teaches equality between men and women within family life, despite differences in their respective roles and obligations. (Ririn Kholifatul Muawwanah, 2023) A clear example is the husband's obligation to provide financial maintenance, while the wife is generally expected to manage the household and educate the children. Although these roles may appear traditional, the concept of mubadalah seeks to address inequalities by creating opportunities for wives to actively participate in financial matters, various aspects of family life, and household decision-making.

The application of mubadalah transforms conventional perceptions of rigid role

divisions by emphasizing equality and mutual respect.(Imtihanah, 2020) Although Islamic law recognizes the husband as the leader of the family, this does not mean that the wife lacks the right to express her opinions or contribute to family decisions (Daharis et al., 2025). The concept of mubadalah is particularly relevant because it encourages spouses to listen to one another, engage in dialogue, and make decisions collectively, as advocated by the Islamic principle of consultation (shura).(Muttaqin & Apriadi, 2020) Equality in family decision-making, which recognizes the equal standing of men and women, can strengthen family bonds and contribute to a more harmonious household.(Muhammad Fuad Mubarok, 2023)

Furthermore, the implementation of mubadalah encourages husbands and wives to provide emotional support for one another, rather than merely sharing physical or material responsibilities (Susanti, 2020a) For instance, while the husband is obligated to provide financial support, the wife may play a crucial role in supporting her husband's emotional and psychological well-being. Similarly, husbands can support their wives' educational and professional aspirations, enabling them to develop as individuals rather than being confined solely to domestic roles.(Larasati Nadhifah, 2021) Thus, the application of mubadalah creates a more egalitarian foundation within the household, where both spouses are valued, given opportunities for personal growth, and granted equal rights.(Miswanto, 2022)

### **The Application of Mubadalah in Modern Family Life**

The implementation of mubadalah has become increasingly relevant in contemporary family life (Al-eser & Fikri, 2024). Many couples today live in urban societies where gender roles are no longer as rigid or formal as they once were. Women are increasingly participating in professional careers outside the home, requiring them to balance work, domestic responsibilities, and child-rearing. Mubadalah offers a means of addressing role imbalances by encouraging spouses to share responsibilities more flexibly.(Zubaidah, 2024)

For example, in many modern households, husbands are not only responsible for financial matters but also actively participate in household chores and child care.(Sutendy & Isa, 2023) This helps alleviate the burden often placed on wives, who traditionally managed most domestic responsibilities on their own. Within the framework of mubadalah, husbands are expected not only to serve as providers but also to act as equal partners in family life.(Agus Hermanto, Habib Ismail, 2022) Likewise, although wives may continue to play a primary role in household management, they are equally entitled to pursue professional careers and participate actively in family decision-making. Therefore, mubadalah does not merely advocate equal task distribution but prioritizes cooperation characterized by affection, mutual respect, and shared commitment between spouses.(Maulidan & Mukhtar Adinugroho, 2023)

The implementation of this concept can reduce tensions that often arise from unequal role distribution and improve the quality of marital relationships. When spouses collaborate in managing household responsibilities, they are more likely to feel valued and experience greater happiness. Consequently, mubadalah provides opportunities for both partners to develop in the roles they choose without feeling overburdened or undervalued.(Nurul Kartika Laili, Busriyanti, 2023)

### **The Positive Impact of Mubadalah on Family Well-Being**

One of the most significant positive impacts of implementing mubadalah is the enhancement of family well-being. When husbands and wives share responsibilities fairly and support one another, tensions and stress arising from role imbalances can be



significantly reduced. Husbands who participate in domestic responsibilities and wives who contribute to family finances foster a stronger sense of mutual appreciation within the household. This harmonious relationship, in turn, contributes to a higher quality of family life in emotional, psychological, and social dimensions.(Harsya, R. M. K., & Rohmah, 2022)

Moreover, the implementation of mubadalah can reduce the risk of domestic violence.(Fadhila, 2023) Persistent role imbalances often become a source of dissatisfaction within families, potentially escalating into open conflict or even physical and psychological violence.(Mahmudah, 2023) By promoting equality, the concept of mubadalah helps minimize such conflicts, as each partner feels respected and free from the burden of unfair role expectations.(Nadhifah, 2021)

Furthermore, the application of mubadalah has a positive impact on children's development. When children observe their parents supporting one another and working collaboratively, they learn important values such as equality, respect, and cooperation (Nurdiyanto et al., 2024). These values shape their character and influence how they interact with others, providing them with a better understanding of healthy and equitable relationships.(Susanti, 2020) Within a household environment that embraces the principles of mubadalah, children are more likely to develop the capacity to build harmonious and egalitarian relationships in the future.(Hasibuan, 2024)

## CONCLUSION

Mubadalah in the relationship between men and women, as understood within the framework of Islamic Family Law, offers a more just and balanced approach to family life. By emphasizing equality between men and women, mubadalah fosters relationships based on mutual support and prevents the domination of one party over the other. The application of this principle is not intended to eliminate differences in roles but rather to cultivate an understanding that both spouses complement one another in carrying out the roles they choose. This concept is consistent with the fundamental values of Islam, which emphasize justice, compassion, and mutual assistance.

In the context of modern family life, the implementation of mubadalah can also address inequalities that often arise from rigid role divisions. Amid rapid social development, where many women pursue careers outside the home, this concept provides space for husbands and wives to share responsibilities more flexibly, ultimately promoting harmony within the marital relationship. Through the active involvement of husbands in household responsibilities and child-rearing, alongside opportunities for wives to develop their careers, families can thrive in a more egalitarian and emotionally healthy environment.

From the perspective of mubadalah, maintenance rights (*nafkah*) are understood as part of a reciprocal relationship founded on justice, welfare, and cooperation between husband and wife. Although the primary obligation to provide financial maintenance remains with the husband in accordance with Islamic Family Law, mubadalah emphasizes that the achievement of family well-being is a shared responsibility grounded in mutual support and cooperation. A wife's economic contribution, when provided voluntarily and by mutual agreement, does not remove the husband's obligation to provide maintenance; rather, it represents a form of partnership in promoting family resilience and welfare. Therefore, maintenance rights should not be viewed merely as a unilateral obligation but also as an instrument for fostering harmonious, respectful, and equitable marital relationships.

Overall, the implementation of mubadalah contributes positively to family well-being in emotional, psychological, social, and economic dimensions. When husbands and wives respect one another and work together in managing family life, their relationship becomes more harmonious and affectionate. Furthermore, families that apply the principles of mubadalah provide children with valuable examples of equality, respect, responsibility, and cooperation, which help shape their character and enable them to build healthy and just relationships in the future. Therefore, the application of mubadalah within Islamic Family Law, including its approach to maintenance rights, represents a positive step toward creating families that are more balanced, harmonious, and prosperous in accordance with the principles of justice and public welfare (maslahah) in Islam.

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