



# Division the Husband and Wife Roles to Live a Domestic Life During the Pandemic Covid 19 in the *Mubadala* Perspective

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## Abstract

The coronavirus disease known as covid-19 changes the pattern of social life. Including family life. To live a domestic life, husband and wife divide their respective roles, adjusting the conditions of the covid-19 pandemic. *Mubadala's* concept discusses gender equality by emphasizing the principle of piety to benefit from two people who are in a way equally. This article discusses the division of the role of husband and wife to live domestic life during the covid-19 pandemic in *mubadala* perspective. This research is field research and qualitative. The data is collected through interviews and documentation, then analyzed with a deductive mindset. The result is the division of husband and wife roles in the family during this pandemic adjusted the agreement between husband and wife. The division of roles is carried out to meet household needs, educate children, and do other household chores. In the perspective of *mubadala*, the dominance of the division of the husband's role in making a living and the wife's dominance in educating children and doing household chores is less by the concept of *mubadala*. From a *mubadala* perspective, the husband and wife should have equal rights and opportunities in economic fulfillment, child education, and household chores.

**Keywords:** role of husband and wife, economy, education, housework, *mubadala*.

## Abstrak

Adanya virus corona yang dikenal dengan covid-19, mengubah pola kehidupan sosial di antaranya kehidupan keluarga. Untuk menjalani kehidupan rumah tangga, suami istri membagi perannya masing-masing menyesuaikan kondisi pandemi covid-19. Konsep *mubadala* merupakan satu konsep yang membahas tentang kesetaraan gender dengan menekankan pada prinsip kesalingan untuk sama-sama mengambil manfaat dari dua orang yang berrelasi. Artikel ini membahas tentang pembagian peran suami istri untuk menjalani kehidupan rumah tangga pada masa pandemi covid-19 dalam perspektif *mubadala*. Penelitian ini adalah penelitian lapangan dan bersifat kualitatif. Data dikumpulkan melalui wawancara dan dokumentasi, kemudian dianalisis dengan pola pikir deduktif. Hasil penelitian menunjukkan bahwa pembagian peran suami istri dalam keluarga selama masa pandemi ini menyesuaikan kesepakatan antara suami dan istri. Pembagian peran dilakukan dalam bidang memenuhi kebutuhan rumah tangga, mendidik anak dan pekerjaan rumah tangga. Pembagian peran tersebut didasarkan pada kondisi dan situasi yang dihadapi pasangan tersebut. Peran

suami masih dominan di pemenuhan ekonomi meskipun tidak menghalangi istri untuk membantu menunjang ekonomi keluarga, dan sebaliknya dalam mendidik anak dan pekerjaan rumah tangga masih didominasi oleh peran istri, meski tidak menghalangi suami untuk berperan dalam mendidik anak dan pekerjaan rumah tangga. Dalam perspektif *mubadala*, dominasi pembagian peran suami dalam mencari nafkah dan dominasi istri dalam mendidik anak dan mengerjakan pekerjaan rumah tangga kurang sesuai dengan konsep *mubadala*. Dalam perspektif *mubadala*, seharusnya suami istri memiliki hak dan kesempatan yang sama dalam pemenuhan ekonomi, pendidikan anak dan pekerjaan rumah tangga.

**Kata kunci:** peran suami isrti, ekonomi, pendidikan, pekerjaan rumah tangga, *mubadala*.

## Introduction

Marriage is a physical and mental bond between husband and wife in forming a *sakinah* family, *marwaddah wa rahmah*.<sup>1</sup> In this goal, it is important to divide roles between husband and wife so that the rhythm of household life goes according to the expectations of husband and wife.<sup>2</sup>

Covid-19 is causing a global crisis affecting economic,<sup>3</sup> social, and education.<sup>4</sup> The Covid-19 pandemic caused social change around the world<sup>5</sup> and created a new form of life.<sup>6</sup> The public must implement strict health protocols that are carried out using a mask, keeping a distance, and washing hands with soap to stop the spread of covid-19.<sup>7</sup> The implementation of the health protocol is considered the most effective effort to prevent the spread of covid-19. In addition, the government also recommends all activities carried out from home.<sup>8</sup> Work,

<sup>1</sup> Samsul and Mohd. Fauzi Abu Husen, "The Empowerment Of The Council Of Advisory And Preservation Of Marriage (BP4) In Shaping Sakinah Families," *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 17, no. 2 (2020): 262, <https://doi.org/10.21154/justicia.v17i2.2087>.

<sup>2</sup> Arif Riza Azizi, "Analisis Gender Pemahaman Konsep Istri Sholihah Santri Putri Ponpes Darissulaimaniyyah Kamulan," *Martabat: Jurnal Perempuan Dan Anak* 3, no. 2 (2019): 297–320, <https://doi.org/https://doi.org/10.21274/martabat.2019.3.2.321-344>.

<sup>3</sup> Many small and medium-sized industries are bankrupt due to the covid-19 pandemic. Agi Yulia Ria Dini, "Pengembangan Ekonomi Kreatif Industri Kecil Menengah Kota Serang Di Masa Pandemi Covid-19," *Syntax Literate: Jurnal Ilmiah Indonesia* 5, no. 11 (2020): 1257–72, <https://doi.org/10.36418/syntax-literate.v5i11.1730>.

<sup>4</sup> Mohamed Buheji et al., "The Extent of COVID-19 Pandemic Socio-Economic Impact on Global Poverty. A Global Integrative Multidisciplinary Review," *American Journal of Economics* 10, no. 4 (2020): 213, <https://doi.org/10.5923/j.economics.20201004.02>.

<sup>5</sup> Kadhung Prayoga, "How Jokowi Communicates with the Public during Covid-19 Crisis: An Analysis of Tweets on Twitter," *Jurnal Komunikasi: Malaysian Journal of Communication* 36, no. 2 (2020): 434–56, <https://doi.org/10.17576/JKMJC-2020-3602-26>.

<sup>6</sup> Saeida Saadat, Deepak Rawtani, and Chaudhery Mustansar Hussain, "Environmental Perspective of COVID-19," *Science of the Total Environment* 728 (2020): 1, <https://doi.org/10.1016/j.scitotenv.2020.138870>.

<sup>7</sup> Sulistyawati Sulistyawati et al., "Knowledge, Attitudes, Practices and Information Needs during the Covid-19 Pandemic in Indonesia," *Risk Management and Healthcare Policy* 14 (2021): 163–75, <https://doi.org/10.2147/RMHP.S288579>.

<sup>8</sup> Bupati Sidoarjo, "Peraturan Bupati Sidoarjo Nomor 31 Tahun 2020 Tentang Pedoman Pelaksanaan Pembatasan Sosial Berskala Besar Dalam Penanganan Wabah Corona Virus Disease 2019 Di Kabupaten Sidoarjo," 2020.

study,<sup>9</sup> worship, shopping,<sup>10</sup> sports, and other activities are recommended from home to avoid crowds.<sup>11</sup> Crowding is considered the main factor in the spread of covid-19.

The policy impacts the division of parents' roles, for example, in children's education. Before the Covid-19 pandemic, children studied in school. With the covid-19 pandemic, school activities are carried out at home. Children should learn from home through online learning. Thus parents have a new role that is to take care of children's education at home. School from home requires parents to guide their children actively. Help him in online learning. Create a comfortable online learning atmosphere for children. Make sure they have done their job well and make children not bored in education.<sup>12</sup> In addition, parents should teach and guide their children in responding to this global crisis.<sup>13</sup>

There is no research about the division of the role of husband and wife to live domestic life in the covid-19 pandemic that was analyzed with mubadala. However, there are studies on the increasing role of parents in the covid-19

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<sup>9</sup> Hermanto, Ni Gusti Made Rai, and Arfan Fahmi, "Students' Opinions about Studying from Home during the COVID-19 Pandemic in Indonesia," *Cypriot Journal of Educational Sciences* 16, no. 2 (2021): 500, <https://doi.org/10.18844/CJES.V16I2.5627>.

<sup>10</sup> Callum J Jones, Thomas Philippon, and Venky Venkateswaran, *Optimal Mitigation Policies in a Pandemic: Social Distancing And Working From Home*, NBER Working Paper Series (Cambridge, 2020), 1.

<sup>11</sup> Thomas Hale et al., "Variation in Government Responses to COVID-19 | Blavatnik School of Government," *Research Paper*, 2020, [www.bsg.ox.ac.uk/covidtracker%0Ahttps://www.bsg.ox.ac.uk/research/publications/variation-government-responses-covid-19](https://www.bsg.ox.ac.uk/covidtracker%0Ahttps://www.bsg.ox.ac.uk/research/publications/variation-government-responses-covid-19); R. E. Caraka et al., "Impact of COVID-19 Large Scale Restriction on Environment and Economy in Indonesia," *Global Journal of Environmental Science and Management* 6, no. Special Issue (2020): 65–84, <https://doi.org/10.22034/GJESM.2019.06.SI.07>.

<sup>12</sup> Cindy Aprilia Pratami Zulfitri, Ansharullah, "Pentingnya Peran Orang Tua Dalam Pendampingan Pembelajaran Daring Di Masa Pandemi Covid-19," *Prosiding Seminar Nasional Penelitian LPPM UMJ*, 2020, 2–6, <https://jurnal.umj.ac.id/index.php/semnaslit/article/view/8797/5152>.

<sup>13</sup> Asmat Purba, "Tanggung Jawab Orang Tua Kristen Dalam Mendidikan Anak Menyikapi Pandemi Covid-19," *EPIGRAPHE: Jurnal Teologi Dan Pelayanan Kristiani* 4, no. 1 (2020): 86–97, <https://doi.org/10.33991/epigraphe.v4i1.148>.

pandemic, such as Ricka Handayani,<sup>14</sup> Aisyatin Kamila,<sup>15</sup> Florentina Juita,<sup>16</sup> dan Nourma Ulva Kumala Devi.<sup>17</sup>

In the family economy during the covid-19 pandemic, there was research conducted by Rika Dilawati,<sup>18</sup> Arni Darmayanti,<sup>19</sup> Dwi Wahyu Pril Ranto,<sup>20</sup> Arief Wibowo,<sup>21</sup> and Ardli Swardana.<sup>22</sup> In the mubadala perspective, there are researchs

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<sup>14</sup> The role of career women is increasing because, in addition to working and being housewives, they also become teachers in accompanying their children to study online. The difficulty faced is dividing the time work and school children who time at the same time. Ricka Handayani, "Multi Peran Wanita Karir Pada Masa Pandemi Covid-19," *Jurnal Kajian Gender Dan Anak* 04, no. 1 (2020): 1–10.

<sup>15</sup> Parents, especially mothers, play an essential role in motivating their children to learn during the Covid 19 Pandemic. Aisyatin Kamila, "Peran Perempuan Sebagai Garda Terdepan Dalam Keluarga Dalam Meningkatkan Motivasi Belajar Anak Ditengah Pandemi Covid 19," *Jurnal Konseling Pendidikan Islam* 01, no. 02 (2020): 75–83, <http://ejournal.alkhairat.ac.id/index.php/JKPI>.

<sup>16</sup>Traveling vegetable traders have an essential role in meeting the needs of families during this covid-19. In addition, they also remain responsible for domestic affairs. Florentina Juita, Mas'ad Mas'ad, and Arif Arif, "Peran Perempuan Pedagang Sayur Keliling Dalam Menopang Ekonomi Keluarga Pada Masa Pandemi COVID-19 Di Kelurahan Pagesangan Kecamatan Mataram Kota Mataram," *CIVICUS: Pendidikan-Penelitian-Pengabdian Pendidikan Pancasila Dan Kewarganegaraan* 8, no. 2 (2020): 100–107, <https://doi.org/10.31764/civicus.v8i2.2916>.

<sup>17</sup> Parents play an essential role in children's online learning. They accompany their children in learning and also help them do schoolwork. The difficulties faced include complicated subject matter, too many tasks, and increasing spending to purchase internet credit. Nourma Ulva Kumala Devi, "Adaptasi Pranata Keluarga Pada Proses Pembelajaran E-Learning Dalam Menghadapi Dampak Pandemi Covid-19," *Jurnal Ilmiah Politik, Kebijakan, & Sosial (Publicio)* 2, no. 2 (2020): 1–6, <https://ejournal.upm.ac.id/index.php/public/article/view/599>.

<sup>18</sup>Women Which becomes the backbone of the family have a double burden. To meet the family's economic needs, they must work and still take care of the household. During this pandemic, many were fired. To meet the economy, some women open the businesses, and some are waiting for government assistance. Rika Dilawati, Ani Zulaiha, and Yeni Huraiani, "Perempuan Dan Ketahanan Keluarga Di Masa Pandemi Covid-19: Studi Kasus Mantan Para Pekerja Perempuan Di Kota Bandung," *Journal of Society and Development* 1, no. 2 (2021): 46–58, <http://journal.medpro.my.id/index.php/jsd/article/view/41>.

<sup>19</sup>Covid-19 has an impact on the tourism industry in Bali. To meet the household's needs, the wife of a tourism worker in Bali tried to trade. However, they are still responsible for taking care of the family. Arni Darmayanti and Gede Budarsa, "Peran Ganda Perempuan Bali Di Masa Pandemi Covid-19," *Jurnal Socius: Journal of Sociology Research and Education* 8, no. 1 (2021): 1–12, <https://doi.org/10.24036/scs.v8i1.209>.

<sup>20</sup>Business training during pandemic times is important to help the economic resilience of families. Dwi Wahyu Pril Ranto, "Peluang Bisnis Rumahan Untuk Ketahanan Ekonomi Keluarga Di Masa Pandemi Covid-19," *Journal of Community Service and Empowerment Vol. 2*, no. 1 (2021): 21–24.

<sup>21</sup>Seminars and extension workshops on technology-based entrepreneurial activities that are adaptive to the situation of the covid-19 pandemic are important to help the economy of families affected by the covid-19 virus. Arief Wibowo et al., "Penyuluhan Wirausaha Berbasis Teknologi Untuk Pemulihan Ekonomi Masyarakat Terdampak Covid-19 Di Masa New Normal," *E-Dimas: Jurnal Pengabdian Kepada Masyarakat* 11, no. 3 (2020): 357–65, <https://doi.org/10.26877/e-dimas.v11i3.5872>.

<sup>22</sup> To meet household needs and improve the family economy, people can use the yard for crops or livestock. Ardli Swardana, "Optimalisasi Lahan Pekarangan Sebagai Salah Satu Upaya Pencegahan Krisis Pangan Di Masa Pandemi Covid-19," *Jagros: Jurnal Agroteknologi Dan Sains (Journal of Agrotechnology Science)* 4, no. 2 (2020): 246–58, <https://doi.org/10.52434/jagros.v4i2.922>.

by Yulmitra Handayani<sup>23</sup>, Ma'unatul Khoeriyah,<sup>24</sup> Wilis Werdiningsih,<sup>25</sup> Lukman Budi Santoso,<sup>26</sup> Arif Riza Azizi,<sup>27</sup> dan Mukhammad Nur Hadi.<sup>28</sup>

Based on the research above, there is no discussion about the division of husband and wife roles during the covid-19 pandemic. This research is important to examine how the husband and wife devise their role during the covid-19 pandemic from the perspective of *mubadala*.

## Method

### a. The Research Design

This research is field research and qualitative. The study was conducted to determine the division of husband and wife roles in the family related to earning a living, educating children, and household chores

### b. Subjects/Participants of the Research

The subjects of this study were 30 respondents consisting of 17 married women and 13 men from various professions, including lecturers, teachers, cleaning service, construction workers, advocates, entrepreneurs, homemakers, and others.

### c. Data Sources

The data sources used by the authors in this study consisted of:

1. Primary Source: Primary sources are data obtained directly from the start.<sup>29</sup> The primary source of this research is the informant from the

<sup>23</sup>Because the husband is imprisoned, the obligation to give a living to the wife becomes Not mandatory. For this reason, cooperation and mutual understanding between family members are needed so that the household remains lasting. Yulmitra Handayani, "Tipologi Pelaksanaan Kewajiban Nafkah Lahir Suami Yang Berstatus Narapidana Perspektif Hukum Islam (Studi Analisis Interpretasi Teori Qira'ah Mubadalah)," *JURIS (Jurnal Ilmiah Syariah)* 19, no. 1 (2020): 13–30, <https://doi.org/10.31958/juris.v19i1.1882>.

<sup>24</sup>Based on the mubadalah approach, then the interpretation of this verse means that the wife has the same sexual rights as the husband. Ma'unatul Khoeriyah, "Inisiasi Kesetaraan Hubungan Seksual Dalam QS. Al-Baqarah: 223: Analisis Qira'ah Mubadalah Faqihuddin Abdul Kodir" (IAIN Purwokerto, 2020).

<sup>25</sup>The application of success in childcare is to provide equal opportunities to boys and girls in four indicators, namely access, participation, control and benefits. Wilis Werdiningsih, "Penerapan Konsep Mubadalah Dalam Pola Pengasuhan Anak," *Ijouis: Indonesian Journal of Gender Studies* Vol. 1, no. Nomor 1 (2020): 1–16, <http://jurnal.iainponorogo.ac.id/index.php/ijougs/article/view/2062/1266>.

<sup>26</sup>In a mubadalah perspective, husband and wife have the same role in meeting the family's needs and taking care of the household. There is no dominance between one role and another. Lukman Budi Santoso, "Eksistensi Peran Perempuan Sebagai Kepala Keluarga (Telaah Terhadap Counter Legal Draft -Kompilasi Hukum Islam Dan Qira ' Ah Mubadalah)," *Marwah: Jurnal Perempuan, Agama Dan Jender* 18, no. 2 (2019): 107–20, <http://ejournal.uin-suska.ac.id/index.php/marwah/article/view/8703/4689>.

<sup>27</sup>PPDS santriwati's understanding of the meaning of wives is still gender-biased. There is no mubadalah lesson in the boarding school. Azizi, "Analisis Gender Pemahaman Konsep Istri Sholihah Santri Putri Ponpes Darissulaimaniyyah Kamulan."

<sup>28</sup>From in mubadalah perspective, on the topic of man and woman duties and rights, they have to create cooperation in household. Mukhammad Nur Hadi, "Mubadalah Perspective: A Progressive Reading on Book of Dhau Al-Mishbah Fi Bayani Ahkam Al-Nikah," *Islam Universalia* 3, no. 1 (2020).

<sup>29</sup>Zainuddin Ali, *Metode Penelitian Hukum* (Jakarta: Sinar Grafik, 2013).

husband or wife. Thirty-two informants consisted of 17 women and 13 men. They are married and have children.

2. Secondary Sources: Secondary sources are data obtained and collected from official documents, books related to research, research results in reports, theses, and statutory regulations.<sup>30</sup>

#### **d. Data Collection**

The techniques used in data collection for this study include:

1. *Interview*: Collecting data using question and answer with the parties concerned. Interviews were conducted directly and indirectly.
2. Documentation Studies: Collecting data is by taking information from archives closely related to the discussion cases in research.

#### **e. Data Analysis**

Data analysis systematically searches for and compiles data obtained from interviews, field notes, and other materials. So, and the findings can be shared with others.<sup>31</sup>

After the data has been collected, the data is analyzed using the descriptive analysis method with a deductive pattern, namely departing from general to specific knowledge.<sup>32</sup> From the general theory of Mubadala in Islamic law, it is then used as material to analyze a particular case, namely the division of the roles of husband and wife during the pandemic, to get a conclusion.

### **The Concept of Role the Husband and Wife**

The role is a status or position. The person was played the role when he exercised his rights and obligations according to his work and job.<sup>33</sup> Husband and wife have a role according to their position in the family.

The general public believes that there are two regions in the division of roles between husband and wife, namely domestic territory and public areas. Domestic territory concerns household issues, such as homework. At the same time, the public area consists of offices, politics, business, agriculture, and others.<sup>34</sup> Husbands play more roles in public places, and wives play a role in domestic territory.<sup>35</sup>

This understanding is based on interpretation al-Qur'an Surah An-Nisa 'verse 34:

“Men are the leaders for women because Allah has exaggerated some of them (men) over others (women) and because they (men) have spent part of their assets. Therefore, a godly woman obedient to God takes care of herself when her husband is not there because

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<sup>30</sup> Ali.

<sup>31</sup> Sugiono, *Metode Penelitian Kualitatif Kuantitatif dan R&D* (Bandung: Alfabeta, 2008).

<sup>32</sup> Sugiono, 112.

<sup>33</sup> Soerjono Soekanto and Budi Sulistyowati, *Sosiologi Suatu Pengantar* (Jakarta: Rajawali Press, 2017), 210-211.

<sup>34</sup> *Jurnal Perempuan*, (untuk pencerahan dan kesetaraan),(jakarta: yayasan jurnal perempuan, 2015), hal. 43

<sup>35</sup> Tihami and Sohari Sahrani, *Fikih Munahakat* (Depok: PT Raja Grafindo Persada, 2018), 157.

God has taken care of them. The women you are worried about nusyuz, so advise them, separate them in their beds, and beat them. If they obey you, don't look for ways to trouble them; verily Allah is Most High, Most Great".

Compilation of Islamic Law Article 79 paragraph 1 explains that the husband acts as the head of the family and the wife as a housewife. However, in verse 2, it is described that both have equal rights and positions in the family and society.<sup>36</sup> The husband is obliged to guide the wife and family and meet the needs of the household. The wife must be devoted to the husband and take care of the household as well as possible.<sup>37</sup>

The above legal formulation confirms the role of husband and wife in the family based on gender and confirms the domestication of the wife.<sup>38</sup> Husband and wife have their roles and responsibilities, according to their needs and abilities.<sup>39</sup> However, in reality, not all families are in the conditions mentioned in the Compilation of Islamic Law. The role of the husband and wife can be changed according to the circumstances. Do not rule out the possibility that the wife can take over the husband's role in economics.<sup>40</sup>

### **The Concept of *Mubadala***

The word *mubadala* comes from Arabic, consisting of the syllable ba-da-la, which means changing, changing, and exchanging. The word *mubadala* is a form of annoyance (*mufa'alah*) and cooperation between two parties (*musyarakah*) for this meaning, which means changing, changing, or exchanging one another.

In the modern dictionary, Al-Mawrid, the word *mubadala* means *muqabalah bi al mitsl*, equating something with its equivalent. Then it is translated into English with several meanings: reciprocity, reciprocation, repayment, requital, paying back, returning in kind, or degree. In Indonesia, the word *mubadala* means "*kesalingan*." This word is used for things that show reciprocal meaning in the Indonesian dictionary.<sup>41</sup>

The word *mubadala* develops into an understanding of the relationship between two parties. They are based on cooperation, resentment, reciprocity, and reciprocity. The two-party relationship here discusses various relationships in human life, namely the state and the people, employers and workers, parents and children, teachers and students, majority and minorities, between men and women, between men and men or between women with women, both on a local

<sup>36</sup> Presiden Republik Indonesia, *Kompilasi Hukum Islam* (Jakarta: UIN Press, 1984).

<sup>37</sup> Presiden Republik Indonesia.

<sup>38</sup> Durotun Nafisah, "Politikasi Relasi Suami-Istri: Telaah KHI Perspektif Gender," *Yinyang Jurnal Studi Islam, Gender Dan Anak* 3, no. 2 (2008): 195–208, <http://ejournal.iainpurwokerto.ac.id/index.php/yinyang/article/view/197>.

<sup>39</sup> Mufidah, *Pengarusutamaan Gender Pada Basis Keagamaan* (Malang: UIN Malang Press, 2009), 79.

<sup>40</sup> Jamhari and Ismatu Ropi, *Citra Perempuan Dalam Islam: Pandangan Ormas Keagamaan* (Jakarta: Gramedia Pustaka Utama, 2003), 113-114.

<sup>41</sup> Jamhari and Ismatu Ropi, *Citra Perempuan Dalam Islam: Pandangan Ormas Keagamaan* (Jakarta: Gramedia Pustaka Utama, 2003), 113-114.

and global scale. However, the discussion of *mubadala* is about gender equality and justice, which is more interpreted by the relationships between men and women in the domestic and public sphere. Relationships are based on partnerships and cooperation.

*Mubadala* is a method of interpretation of Islamic source texts that requires men and women as equal and balanced subjects. In Islamic source texts, the verses are interpreted from the perspective of men, not women and men. So, it seems that women are discriminated against again. With this pattern of understanding *mubadala*, they try to see the verse not just from a male perspective. Because basically, Islam is *rahmatan lil alamin*. It is impossible to discriminate.

In simple terms, the concept of *mubadala* has two meanings. First, the relationship-annoyance between men and women. Second, how an Islamic text includes women and men as subjects of the same meaning. In QS Al Baqarah verse 30:

"Remember when your Lord said to the angels:" Verily, I want to make a caliph on earth. "They said:" Why do you want to make (caliph) on the world a person who will cause damage to him and shed blood, even though we always praise You and sanctify You? "God says:" Verily, I know what you do not know. "

In this verse, it is explained that Allah SWT. Creating man on this earth is to become caliph. Humans here are not only men but all of them, namely men and women.

Furthermore, QS at Taubah: 71 is a verse that underlies the perspective of annoyance,

"And those who believe, male and female, part of them (are) to be helpers for others. The order (do) good, prevent evil, establish prayers, pay zakat, and obey Allah and His Messenger. Allah will give them mercy; indeed, Allah is Mighty, Most Wise".

The verses above are the basic principles of the *mubadala's* concept. Those humans who were created on this earth include both males and females. Thus, it is not natural for the construction development that women are half men. So that gender determines who is superior and inferior between the two. Men and women are created to complement each other, help each other, cooperate in goodness and prevent evil.

The *mubadala's* concept emphasizes the partnership or cooperation and resentment of men and women. With this principle, men and women are mutually recognized, respect each other, listen to each other's opinions, help each other. This concept resulted in seeing a person as a human being, not a gender, whether male or female. Because the position is the same, out of love, please help, kindness and respect. Ibn al Qayyim al-Jauziyah explained that the provisions of Islamic teachings and law embody the four pillars of values, namely justice, wisdom, compassion, and benefit.<sup>42</sup>

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<sup>42</sup> Werdiningsih, "Penerapan Konsep Mubadalah Dalam Pola Pengasuhan Anak."

The mubadala's concept aims to necessitate equality and justice in the relationships between men and women. Both of them encourage the creation of fair, participative, and beneficial cooperation without any discrimination due to gender differences. The domestic sphere is not only the responsibility of women, so the public space is not only carried by men. Both have the same rights and duties. Both public and domestic spaces must be opened as widely as possible for men and women equally.<sup>43</sup>

### **Division of the Role of Husband and Wife in the Family during the Pandemic Covid 19**

This study discusses the role of husband and wife in the family during a pandemic with three discussion themes: the fulfillment of a living, children's education, and household work.

#### **1. The Division of Husband and Wife Roles during the Pandemic in Fulfilling Family Livelihoods.**

Based on data from 30 informants regarding the division of husband and wife roles in fulfilling family income, there are two classifications; first, 19% of informants stated that husbands work while wives are housewives. Second, 81% of informants stated that husband and wife both work to meet household needs.

The reasons for husbands who work and wives only at home are: First, the understanding that husbands work for a living and wives at home take care of the house and children (23%). Second, the wife does not work because the company put it down, so the household only relies on the husband (6.6%). Third, my husband works in Surabaya and goes home once a week (3.3%).

There are three classifications for married couples: First, husband and wife work together to meet household needs (25.4%). Second, husband and wife work, but the wife only helps to meet the household economy (30%). Third, husband and wife work, but husband only helps (9.9%).

Following are the results of interviews with informants:

- a. Husband and wife work together to meet household needs.  
In this case, husband and wife work together to earn a living. Some even work together long before marriage. During the covid-19 Pandemic, some worked together on a WFH basis, whose division of labor adjusted to their respective WFH schedules.
- b. Husband and wife work, but the wife works only to help the household economy.

There are several reasons the wife works to help the household economy: First, the husband works to pay for the schoolboy's SPP, electricity, and other necessities, while the wife meets incidental needs. Second, the husband works because he must make a living, while the wife works as a teacher because she wants to devote her knowledge. Third, the husband and wife help by selling

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<sup>43</sup> Supaat and Salmah Fa'atin, "The Muslim Millennial Family Typology: The Role of Muslim Family Circumflex Model to Avoid Parents' Violent Behavior against Children in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 9, no. 1 (2019): 59, <https://doi.org/10.18326/ijims.v9i1>.

groceries or trading. Forth, there is an understanding that the main task of the wife is to take care of the household. If it works then, it's just a side business. Fifth, during this pandemic, the husband's work is uncertain, so the wife works to help meet the household's needs.

c. Husband and wife work, but husband only helps.

There are several reasons: First, because of the covid-19 pandemic, the husband was fired from the company, so the wife worked to meet the household's needs, and the husband helped by selling hp pulses or odd jobs. Second, Due to the covid-19 pandemic, the income of husbands who work as entrepreneurs becomes uncertain.

2. The Division of Husband and Wife Roles during the Covid-19 Pandemic in Educating Children

Based on the results of interviews with informants about the role of husband and wife in educating children during the pandemic, 70% of married couples stated that they cooperated in educating children, 26.6% of wives who educated children during the covid-19 pandemic, and 3.3% of husbands who educated children during the covid-19 pandemic.

Children's education during pandemics becomes a shared responsibility for several things: First, during this pandemic, parents must work together to understand the child so that all activities are carried out from home, including learning. Second, children are adults so that they can be independent. Third, the husband and wife divide the duties, if the husband works, the children are with his mother, and if the husband has gone home, the children are with his father. Fourth, if both parents work, then the children's education adjusts the parents' WFH schedule, and if both go to the office, the child is entrusted to others.

Working together in the education of children adjusts the agreement between husband and wife. If the husband is free, then the child is an educated husband, and vice versa. Parents also feel the task is increasing because of school children from home. In addition to taking care of work, they also take turns accompanying children to learn online and do schoolwork.

Children's education is the responsibility of the wife because of several things:

a. Husband works out of town.

Because the husband works in Surabaya and goes home once a week, the child's education is left to the wife. Especially during covid-19, children do not study to school; then the wife becomes increasingly tasked that accompanies children to learn online. Nevertheless, if the husband comes home, then the husband helps the wife educate the children.

b. The child's study time coincides with the husband's working hours.

During the covid-19 pandemic, although the husband works from home (WFH) because his working hours are with children's online school hours, the ones accompanying online school children are the wives.

c. Educating children is the duty of the wife.

The majority of informant's state that educating and caring for children is the main task of a wife. So the wife has an essential role in educating children, especially during this pandemic.

- d. The wife works from home (WFH), and the husband still operates from the office (WFO).

Some informants stated that the husband works in the office during this pandemic while the wife can work from home. Therefore, the wife at home accompanies the child to study online.

3.3% of informants stated that the husband plays an essential role in children's education because the wife works while the husband has more free time.

### 3. The Division of the Roles of Husband and Wife During the COVID-19 Pandemic in Doing Household Chores

In the division of the role of husband and wife in doing household chores, there are four categories; First, 70% stated that husband and wife work together with household chores. Second, wives do housework (20%). Third, husbands do housework (3.3%). Forth, they had a housekeeper assistant (6.6%).

Related to husband and wife who work together with household chores, as stated by Ernawati:

"Thank God, my husband always helps me when I'm in trouble. Never glorify that he is a man then does not want to help the wife's work such as taking care of the house."<sup>44</sup>

Agreeing with Ernawati was Suprihanto, who said that he and his wife were helping. If there is something employed that husband or wife cannot complete, then resolved that can be achieved following the circumstances.<sup>45</sup>

Most wives do cooking work in this cooperation, while more husbands wash clothes or clean the house.

Nur Azizah said different things:

"I cook, wash my clothes, sweep/mop. The husband does additional household chores such as taking out the trash, buying gallons of water, cleaning the bathroom, and others. But if I bother and need help, sometimes dad also cooks and washes clothes. The point is we help each other so that the work can be completed in a good way. At the beginning of the pandemic, the father's task increased. Namely, he was part of shopping to the market because I had a toddler I do not dare to market."<sup>46</sup>

Based on this, the division of household tasks is based on an agreement between husband and wife. However, the majority is still dominated by wives, and husbands only help.

Whereas if the wife is working on the household for several reasons, including the understanding that the wife's job is to do household chores, the

<sup>44</sup> Ernawati, "Housewife," *Interview*, November 21, 2020.jghuyut76n

<sup>45</sup> Suprihanto, "Teacher," *Interview*, November 23, 2020.

<sup>46</sup> Nur Azizah, "Teacher," *Interview*, November 23, 2020.

husband works outside the city, the husband is busy working, and the wife is more at home. As one of the informants said:

"Housework is my job as a wife. My husband is 64 years old, so he takes care of chicken in the back at best. He feels tiredness at night, pity if coupled with doing household chores."

For those who have a housekeeper, then household chores are the wife's duty, but a housekeeper assists her. Only one informant stated that the husband was doing the housework. During this pandemic, the wife enters the office, and the husband works from home.

### **Analysis of the Role of Husband and Wife during the Pandemic Covid 19**

The construction of Indonesian society, especially Java, is more dominated by male power, superior. And women become the second part, subordination.<sup>47</sup> This culture has been hereditary and just stuck. Women are considered as people who are not strong enough. Domestic work, home affairs are the responsibility of women. Meanwhile, men are responsible for public affairs.<sup>48</sup>

With this construction, which labels women with kitchens, wells, and mattresses,<sup>49</sup> it is as if women have to bear all the burdens in the house. If so, then women accept a double responsibility. They take care of domestic affairs, serve husbands (who work at home), and take care of children's education (online school children).

Even though in the concept of *mubadala*, it is formulated that the husband-wife relationship is a relationship of annoyance.<sup>50</sup> There is an element of cooperation in the division of roles. Not differentiated based on gender, women and men have the same position.

There are two differences between men and women. Differences that are absolute and relative: First, differences are natural and biological. Men and women are created with different reproductive organs. Women have a vagina, uterus, breasts, ovaries, and others beneficial for pregnancy, childbirth, and breastfeeding, while men are created with a penis and sperm useful for fertilization. This natural difference is absolute and cannot change. Second, the differences generated by social interpretations. This difference is relative, non-natural; the roles are interchangeable. This difference can be characteristic; for example, women are considered emotional while men are considered rational. This difference also

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<sup>47</sup> Hayati E.N., Emmelin M., and Eriksson M., "We No Longer Live in the Old Days' : A Qualitative Study on the Role of Masculinity and Religion for Men's Views on Violence within Marriage in Rural Java, Indonesia," *BMC Women's Health* 14, no. 1 (2014): 1, <http://www.embase.com/search/results?subaction=viewrecord&from=export&id=L53113768%0Ahttp://dx.doi.org/10.1186/1472-6874-14-58>.

<sup>48</sup> Mufidah, *Pengarusutamaan Gender Pada Basis Keagamaan* (Malang: UIN Malang Press, 2009),79.

<sup>49</sup> Nur Anita, "Social Analysis in the Role of Women in Politic," in *Communication for Social Change, Sport, Environment and Politic*, ed. Rahma Santhi Zinaida (Sumatera Utara: Asosiasi Pendidikan Tinggi Ilmu Komunikasi (ASPIKOM) Indonesia, 1988), 221.

<sup>50</sup> Hadi, "Mubadalah Perspective: A Progressive Reading on Book of Dhau Al-Mishbah Fi Bayani Ahkam Al-Nikah," 479.

raises the division of space and roles; for example, men play a role in the public area and production, and women are in the domestic sphere and are sufficient to take care of the household. Because this second difference is the result of social construction, it can change.<sup>51</sup>

The difference in this social interpretation can be seen when men and women get married. The consequences of marriage will arise when a man and a woman enter the marriage phase. Both will have new roles. Men will act as husbands and women as wives. As the head of the family, the husband will earn a living to meet clothing, food, and shelter. Husbands also have to play a role in nurturing and guiding their wives and children to stay on the "right path." On the other hand, the wife will act like a housewife identical to domestic matters such as managing the household, taking care of children, cooking, washing, or cooking. That has become a culture in society, especially in Indonesia.<sup>52</sup>

The division of roles is based on the interpretation of the verses of the Koran QS. An-Nisa 'verse 34 and the traditions that strengthen the division of parts must support the family while the wife must serve their husbands, care for children, and take care of the household.<sup>53</sup>

In classical fiqh, the rights and obligations of husband and wife only rest on three things; 1. Good relations (*mu'asyarah bi al-ma'ruf*) aimed at both parties. 2. The husband's provision of assets is obliged even though the wife is asked to contribute under certain conditions, and 3. Sexual services are more directed at the wife's services to the husband.<sup>54</sup>

From the results of the study, it is known that the division of roles as above, namely men as head of household and wife as housewives, is still visible in several informants, 81% informants of husband and wife work, and 19% informants of husbands who work and wives as housewives. The wife's goal of working is to increase income, apply knowledge and expertise, and support the family's economy. Likewise, in the role of caring for and educating children and doing household chores, the role of the wife is still dominant. However, there is a commitment to educating children together, and sometimes the husband helps with household chores.

### **Analysis of *Mubadala* on the Fulfillment of Family Livelihoods**

From the study results, it is known that in dividing the roles of husband and wife in fulfilling family livelihoods during the pandemic, the position of men as heads of households is more dominant than that of wives. As for the wife working more to increase income, apply knowledge and expertise, and only a few

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<sup>51</sup> Zaitunah Subhan, *Kodrat Perempuan Takdir Atau Mitos?* (Yogyakarta: Pustaka Pesantren, 2004), 10-12.

<sup>52</sup> Santoso, "Eksistensi Peran Perempuan Sebagai Kepala Keluarga (Telaah Terhadap Counter Legal Draft -Kompilasi Hukum Islam Dan Qira'ah Mubadalah)."

<sup>53</sup> Ratna Batara Munti and Hindun Anisah, *Posisi Perempuan Dalam Hukum Islam Di Indonesia* (Jakarta: LBH-APIK, 2005), 120.

<sup>54</sup> Faqihuddin Abdul Kodir, *Qira'ah Mubadalah Tafsir Progresif Untuk Keadilan Gender Dalam Islam* (Yogyakarta: IRCiSoD, 2019), 370.

play a role as the primary support of the family economy.

The principle of Islam is faith and charity (faith and work). In the Qur'an, faith and charity are often referred to together, as in the QS. al-Asher (103): 3 "*illa al-lazina amanu wa amilu al-shalihah ..*" (except for those who believe and do good deeds). Working in Islam takes a comprehensive form; it can be physical, intellectual, and spiritual. What is emphasized in Islam is to work for the good in a good way. For those who believe and work well, Allah will reward them with goodness in this world and the hereafter.<sup>55</sup>

The verses that encourage work are addressed in general to both men and women. So the duty to work is the duty of men and women. However, the culture and understanding of society lead to a division of labor, that women are in the domestic sphere and men are in the public sphere. Today the world is open to women; they can work in public spaces. However, there are still discriminatory views and treatments from society towards women.<sup>56</sup>

The method of interpretation of *mubadala* is an interaction between text and reality, which is expected to give constructive meaning to women's lives and raise the principles of relations between men and women in the realm of the household. The Qur'an affirms four pillars of the family: First, The guide of pairing between husband and wife (*zawaj*). Second, the relationship and behavior between husband and wife are to do good to each other (*mu'asyarah bi ma'ruf*). Third, processing mutual agreements by sharing opinions (*deliberation*). Fourth, giving up each other (*taradhin*).<sup>57</sup>

In general, the verses about husband and wife relations in domestic life should be interpreted reciprocally so that both men (husbands) and women (wives) can be subjects and objects simultaneously. As indicated by al-Rum verse 21, peace, serenity, and happiness in the household can be obtained by a husband and wife if they both do and get *marwaddah* (love for self-happiness) and *rahmah* (love for the happiness of their partner).<sup>58</sup>

In principle, children and households in the perspective of *mubadala* are joint responsibilities between husband and wife, each of which can share roles, be flexible, understand each other, complement each other, and strengthen each other in carrying out the duties and mandates of the household. The dream or responsibility of men towards women is based on gender because such meaning cannot be realized and is not by Islamic principles. In Islam, a person is not given the burden of responsibility just because he has sex alone, but because of his abilities and achievements. The *mubadala* interpretation emphasizes that this verse talks about the demands of those who have virtue (*fadhl*) and property (*nafaqah*) to

<sup>55</sup> Husein Muhammad, *Ijtihad Kyai Husein Upaya Membangun Keadilan Gender* (Jakarta: Rahima, 2011), 235.

<sup>56</sup> Muhammad, 244.

<sup>57</sup> Santoso, "Eksistensi Peran Perempuan Sebagai Kepala Keluarga (Telaah Terhadap Counter Legal Draft -Kompilasi Hukum Islam Dan Qira' Ah Mubadalah)."

<sup>58</sup> Faqihuddin Abdul Kodir, "Mafhum Mubadalah: Ikhtiar Memahami Qur'an Dan Hadits Untuk Meneguhkan Keadilan Resiprokal Islam Dalam Isu-Isu Gender," *Jurnal Islam Indonesia* 6, no. 2 (2016): 1–24, <http://jurnal-islam-indonesia.isif.ac.id/index.php/Jurnal-Islam-Indonesia/article/view/28>.

be responsible for supporting those who are unable and do not have property.

Men are mentioned explicitly because of the actual conditions when the verse came down and the general need to date; they have a property and can provide it. But this verse, in substance, actually targets those who have assets to support family members who do not have property. This verse becomes the foundation in interpreting the poetry of living in the husband and wife relationship. The husband and wife can do it practically and make a living, or both together. In this case, of course, we must pay attention to the condition of women who have a reproductive mandate that men do not have so that the demands for a living are more emphasized on men.

Working and earning a living in Islam are men's rights, as well as women's rights. As the hadith narrated by Bukhari explains the story of the Prophet's friend, Zainab, the wife of Abdullah bin Mas'ud RA, Zainab was the one who supported Abdullah (her husband) and the orphans. According to Rasulullah, a wife who supports her family gets two rewards: the reward for living on the family and the reward for giving alms. The text of this hadith tells about a wife who supports the family economy. Another narration also states that Zainab's work is a home industry, making crafts at home and selling them to the market. That is, he becomes the head of the family, who is responsible for economic adequacy.

As emphasized by the Prophet Muhammad in the hadith text, these roles are well appreciated by Islam. Women or men are not prevented from ensuring that the family's needs are economically fulfilled and fulfilled. This relationship becomes the foundation in carrying out domestic life. Husbands and wives must carry out domestic roles related to household affairs and public functions related to work to make a living in a balanced manner according to their respective capacities. This relationship must be mutually reinforcing and bring goodness, not one dominant relationship to the other. Either because of social status owned, resources brought, or gender.<sup>59</sup>

In the perspective of *qira'ah mubadala*, the need for family support is a shared responsibility between husband and wife, each of which can share roles, be flexible, understand each other, complement each other, and strengthen each other carrying out duties and household duties. Relationships in fulfilling family livelihoods must strengthen and bring goodness, not a dominant relationship, either because of the social status, the number of resources brought, or gender. But they are all paired relationships (*zawaj*), annoyance (*musyarakah*), partnership (*mu'awanah*), and cooperation (*musyarakah*).<sup>60</sup>

Based on this, the division of roles of husband and wife carried out by the resource person in fulfilling family livelihoods, which the husband mainly carries out, does not violate the concept of *mubadala*. The division of roles is carried out based on an agreement and without preventing the wife from playing a role in helping make a living if she wishes. Likewise, it does not violate her nature as a

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<sup>59</sup> Santoso, "Eksistensi Peran Perempuan Sebagai Kepala Keluarga (Telaah Terhadap Counter Legal Draft -Kompilasi Hukum Islam Dan Qira ' Ah Mubadalah )."

<sup>60</sup> Santoso.

woman for a working wife because work is the right of both men and women. However, according to Azizi, an active wife's income is considered an addition, limiting her development opportunities. If economic matters become a shared responsibility, the family's financial burden will be lighter than depending on the husband alone.<sup>61</sup>

The wife's participation in meeting daily needs by working, because sometimes the husband cannot fulfill his living obligations (double burden). The basis of the husband-wife relationship in fostering a household, the Qur'an teaches one basic pattern, namely *mu'asyarah bil ma'ruf* (good association or relationships). That there is the flexibility of rights and obligations between husband and wife. They must prioritize that to maintain the integrity of the household based on the *mitsaqan ghalidza* principle, namely the concept of rights and obligations to be flexible, understand each other, complement each other and strengthen each other in carrying out household duties and mandates.

### **Analysis of *Mubadala* in the Division of Husband and Wife Roles in Educating Children.**

During the pandemic, the recommendation to work and study at home has increased the role of husband and wife with school children. Those who work, besides doing office assignments, also accompany their children to school online.

Based on data from informants, it is generally agreed that educating children is a shared responsibility, but the role of the wife in educating children is more dominant. The division of the parts of husband and wife in educating children adjusts to the positions of husband and wife in work. If the husband works and the wife is a housewife, educating children is left to the wife. As for married couples who work, children's education is carried out alternately according to each other's working hours or involving others in educating children.

The wife's dominance in educating children is influenced by social construction and cultural understanding that the responsibility for educating children is in the wife's hands and adjustments to the husband's work pattern. If the husband works outside the city, the children who live with the mother are the wife's responsibility. Husbands are involved only in monitoring or when they return home.

In the perspective of *mubadala*, the division of the roles of husband and wife in educating children must cooperate so that conflicts occur. Husbands play a role in educating children as well as wives. Not everything is left to the wife, although in practice, it is according to mutual agreement. From some data, the majority understand that children's education is a shared responsibility, although some think it is the wife's duty. In practice, wives still play a dominant role in educating children, while husbands educate children more for helping their wives.

For respondents who have divided the task of educating children during the pandemic by adjusting working hours and children's needs, this is by the

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<sup>61</sup> Azizi, "Analisis Gender Pemahaman Konsep Istri Sholihah Santri Putri Ponpes Darissulaimaniyyah Kamulan."

concept of *mubadala* and the dominance of wives in educating children because husbands work outside the city or school online coincide with working hours. Husband, because there are elements of togetherness and factors that cause husbands to be less active in educating their children. Even so, husbands should still play an active role in accompanying children to study when they are accessible or communicating with children at home or via telephone.

As for those who still think that children's education is left to the wife without the husband's role, there is no application of *mubadala* in the division of this role. Especially with the pandemic, causing a wife's duty becomes even more complex because it becomes double her job.<sup>62</sup>

### **Analysis of *Mubadala* in the Division of Husband and Wife Roles in doing Household Chores during the pandemic**

In doing household chores, there is still no optimal implementation of *mubadala*. Wives still dominate domestic work, and the husband's role is only to help the wife's work. There is one respondent-husband who plays a dominant role in household chores even though he also works. Some are committed to dividing household duties into various forms such as cooking, ironing, sweeping, and the wife. Still, the husband's shopping, washing, and mopping is the husband's.

The dominance of women's roles in household chores is influenced by social construction and religious understanding that the domestic sphere is the wife's work area. In this case, it shows that this division of roles is not by the concept of *mubadala*. There needs to be an understanding and a balanced division of roles between husband and wife and mutually beneficial agreements to balance and harmony in the family.<sup>63</sup>

### **Conclusion**

Based on the explanation of this article, it is known that the division of the roles of husband and wife in the family during the pandemic in this study includes three things, namely in fulfilling family livelihoods, educating children, and doing household chores which are then analyzed with the perspective of *mubadala*.

In fulfilling the living in the family, there are two things, namely husband and wife working together and the husband working to make a living while the wife is a housewife. This division of roles is due to several factors, including husband and wife working together because each wife wants to help the family economy and seek additional finance. While the wife does not work because there is an agreement between the two, the husband forbids and understands that working is only the husband's duty.

In the perspective of *mubadala*, the agreement of roles division earn a living is by the concept of *mubadala*, because it is determined according to conditions and

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<sup>62</sup> Azizi.

<sup>63</sup> Kodir, "Mafhum Mubadalah: Ikhtiar Memahami Qur'an Dan Hadits Untuk Meneguhkan Keadilan Resiprokal Islam Dalam Isu-Isu Gender"; Siti Amanah, "Bolehkah Perempuan Pergi Tanpa Maham/Suami?," in *Pemahaman Islam Dan Tantangan Keadilan Jender*, ed. Sri Suhandjati Sukri (Yogyakarta: Gama Media, 2002), 151.

determined according to mutual understanding. However, for couples whose husbands dominate in earning a living and prohibiting their wives from working or understanding that only husbands can work, this is not by the concept of *mubadala* because there is no crossovers deliberation, and so on.

The division of husband and wife roles in educating children, most informants stated that educating children is a shared responsibility. However, based on practice in the field, the dominance of children's education is left to the wife's job. Due to several factors, namely the understanding that educating children is the wife's duty, the husband works outside the city, the children's school hours coincide with the child's online school hours. In the perspective of *mubadala*, they are educating children who wives dominate is not by *mubadala* because husbands also have the same role in educating children, even though each family has different forms and characteristics.

The division of the roles of husband and wife in doing household chores, as in educating children, is still dominated by wives. Although there is cooperation in doing household chores for several informants, there are still many couples who leave household chores to their wives, and the role of husbands is only to help wives when needed. The absence of cooperation in household work is not by the concept of *mubadala*.

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