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Marital Relations in Adab al-Mar'ah from the Perspective of Mubādalah

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Abstract:
This article aims to analyze the construction of the marital relationship in the book Adab al-Mar'ah from the perspective of mubādalah. This research uses a qualitative approach and a literature review. The research data consist of hadiths and explanations from the book "Adab al-Mar'ah" that relate to the relationship between husband and wife in the household. The analysis is conducted from the perspective of mubādalah, which emphasizes the principles of reciprocity, justice, and mutual benefit in the relationship between men and women. The results of the study show that Adab al-Mar'ah tends to establish a hierarchical marital relationship, with the husband as the party with authority and the wife as the party required to obey, serve, protect property, maintain honor, and seek the husband's pleasure. From a mubādalah perspective, marital relations in the book "Adab al-Mar'ah" do not align with the concept of mubādalah. Therefore, marital relations in the book "Adab al-Mar'ah" must be reconstructed from one centered on the wife's obedience to a reciprocal partnership. The value of obedience is reconstructed as mutual respect and the fulfillment of good agreements; the ministry becomes mutually helpful; the care of honor becomes mutual loyalty; and economic responsibility becomes a shared mandate.
Keywords: Adab al-Mar'ah, mubādalah, marital relations, Islamic family law.

Introduction

In Islam, marriage is understood not only as a legal bond between a man and a woman, but also as a social relationship that encompasses the rights and obligations of both parties.[1] Husband-wife relationships should ideally be built on peace, affection, respect, and mutual responsibility.[2] However, religious literature on women's manners sometimes presents these relationships more from the perspective of women's obligations to their husbands.[3]

The Book of A*dab al-Mar'ah* is one of the texts that provide guidelines on women's behavior, especially in domestic life. Based on the data studied, the ideal woman is described as obedient to her husband, seeks her husband's love, protects her husband's property and honor, serves her husband, is patient with her husband's behavior, and does not take actions that could cause her husband's anger. There is even a narrative about the threat of curse

[1] Ulin Na'mah, Rezki Suci Qamaria, and Hesti Ayu Makrufah, "The Concept of Mubādalah (Mutuality) and the Public Role of Wife to Prevent Domestic Violence," *Al-'Adalah* 19, no. 2 (December 2022): 106, https://doi.org/10.24042/adalah.v19i2.13682; Mujibburrahman Salim, "Konsep Keluarga Maṣlaḥah Perspektif Lembaga Kemaslahatan Keluarga Nahdlatul Ulama (LKK NU)," *Al-Mazaahib: Jurnal Perbandingan Hukum* 5, no. 1 (2017): 81–94, https://doi.org/10.14421/al-mazaahib.v5i1.1392.

[2] Nur Lailatul et al., "Implementation Pre-Marriage Guidance for Brides and Grooms to Minimize Number of Divorces," *Al-Misbah: Jurnal Islamic Studies* 10, no. 2 (2022): 124, https://doi.org/https://doi.org/10.26555/almisbah.v10i2.6421; Hazar Kusmayanti, Efa Laela Fakhriah, and Bambang Daru Nugroho, "The Settlement of Disputes Regarding Division of Joint Property After a Divorce in the Central Aceh Regency," *Jurnal Ilmiah Islam Futura* 21, no. 2 (2021): 170–82, https://doi.org/10.22373/jiif.v21i2.6599.

[3] Shinta Dewi Rismawati and Muhammad Abral Bin Abu Bakar, "Polygamy Marriage: Legal Culture, Optional Political Identity and Marital Status Dilemma (A Case Study in Pekalongan)," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 14, no. 2 (2019): 254, https://doi.org/http://doi.org/10.19105/al-ihkam.v14i2.2396; Muhamad Irfan Zakaria, Ubaidillah Hasan, and Siti Marpuah, "The Hermeneutics of Husein Muhammad and Nasaruddin Umar As A Reformulation of the Problems on The Surah An-Nisa in Indonesia," *Dialogia* 20, no. 2 (2022): 302–32, https://doi.org/10.21154/dialogia.v20i2.4557.

and punishment for women who are considered to violate these provisions.[4]

This construction can be seen, for example, in a number of texts that place the pleasure of the husband as an important part of women's piety. Similarly, there is a narrative that women who sleep while their husbands are angry with her get certain threats.[5] There are also guidelines for women to take care of their husbands' property,[6] not to ask for divorce without reason,[7] and to serve their husbands.[8]

The most explicit construction is found in the statement: *wa al-hasil anna al-zauj li al-zaujah ka al-walid li al-walad* (In conclusion, the husband to the wife is like a parent to the child).[9] The analogy shows that the husband-wife relationship in the text is not only understood as a relationship between two couples, but tends to be built in a hierarchical pattern. The husband is placed in the likeness of an authority figure, while the wife is in a position that is required to be obedient and seek her love.

This construction is important to review because marriage involves two adult subjects who both have rights, obligations, wills, and responsibilities.[10] Therefore, the reading of religious texts needs to pay attention to the principle of reciprocity so that moral guidance directed at women does not stop as a unilateral

[4] *Adab Al-Mar'ah* (Surabaya: Maktabah al-Syaikh Salim ibn Sa'd Nabhan, 1406).
[5] *Adab Al-Mar'ah*, 2.
[6] *Adab Al-Mar'ah*, 8.
[7] *Adab Al-Mar'ah*, 6.
[8] *Adab Al-Mar'ah*, 10.
[9] Ahmad Sunarto, *Adabul Mar'ah* (Surabaya: Maktabah Ahmad ibn Sa'd ibn Nabhan wa Auladuh, 1989), 11.
[10] Nur Lailatul et al., "Beyond the Domestic Sphere: Reframing Muslim Husband-Wife Relations through Mubādalah in Indonesian Social Media," *Journal of Digital Sharia and Contemporary Legal* 1, no. 1 (2026): 57–75.

obligation.[11] One approach is *mubādalah*.[12] *Mubādalah* offers a complementary perspective on understanding religious texts concerning the relationship between men and women.[13] This principle is not simply to flip the text's subject from female to male, but to identify the universal and relational value within the text and then apply it reciprocally.[14]

Based on these issues, this article discusses how the relationship between husband and wife is constructed in *Adab al-Mar'ah* and how this construction can be reconstructed through the perspective of *mubādalah*. This research is important because no one has discussed the construction of husband-wife relationships in the book *Adab al-Mar'ah* from the perspective of *mubādalah*. However, there is an article that discusses the relationship between husband and wife in the books *Uqud al-Lujjain* and *Dhau al-Mishbah fi Bayani Ahkam al-Nikah*.[15] In addition, research on the *mubādalah* perspective remains limited to the division of roles between husband and wife under certain conditions, such as in fishermen's families, during the COVID-19 pandemic, and among working women.[16] Based on this, there has

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[11] Siti Nurjanah et al., "Al-Mubâdalah Fî Mafhûmi Fiqhi Al-Marʻah Al-Muʼâshirah Bî Indûnîsiyâ," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 17, no. 1 (2022): 189–215, https://doi.org/https://doi.org/10.19105/al-Ihkam.v17i1.6140.

[12] Faqihuddin Abdul Qodir, *Qira'ah Mubadalah: Tafsir Progressif Untuk Keadilan Gender Dalam Islam* (Yogyakarta: IRCiSoD, 2019).

[13] Yayah Nurhidayah et al., "Digitally Connected, Spiritually Rooted: Mubadalah and The Ethics of Communication in Contemporary Department of Islamic Broadcasting and Communication," *Afkar* 27, no. 2 (2025): 144, https://doi.org/https://doi.org/10.22452/afkar.vol27no2.5.

[14] 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.

[15] Mukhammad Nur Hadi, "Mubadalah Perspective: A Progressive Reading on Book of Dhau Al-Mishbah Fi Bayani Ahkam Al-Nikah," *Islam Universalia* 1, no. 3 (2020): 478–515.

[16] Lukman Budi Santoso, "Eksistensi Peran Perempuan Sebagai Kepala Keluarga (Telaah Terhadap Counter Legal Draft-Kompilasi

been no study that discusses the construction of husband and wife relationships in the book *Adab al-Mar'ah* from the perspective of *mubādalah*, so it is important to do. This article aims to answer two formulations of the problem, namely: How is the construction of the marital relationship in the book *Adab al-Mar'ah*? And how is the analysis of the marital relationship in the book *Adab al-Mar'ah* based on *mubādalah*?

This research is qualitative research using a library research method. The primary source of research is the book *Adab al-Mar'ah*, particularly the section containing hadiths and explanations of the relationship between women and their husbands. The research data is in the form of texts related to: 1. the wife's obedience to her husband; 2. Husband's pleasure; 3. Wives' services; 4. patience with the husband; 5. Property care; 6. alimony; 7. sexual fidelity and honor; 8. divorce; 9. Husband-wife conflict; 10. The position of women in the home and public space.[17]

The analysis is carried out through several stages. First, identify texts that shape husband-wife relationships. Second, group the texts by theme. Third, identify the moral values behind the text. Fourth, read the text through *mubādalah* by converting one-way relations into the principle of reciprocity. Fifth, analyze its implications for justice and welfare in domestic life. In this study, the *mubādalah* perspective is used not to mechanically alter the text but to identify the relational value that enables guidance to be applied fairly to both husband and wife.[18]

Result and Discussion

A. The Construction of Wife's Obedience to Husband

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; Nastangin Nastangin and Muhammad Chairul Huda, "The Role of Career Women in Creating a Sakinah Family: From Mubadalah (Mutuality) Perspective," *Al-'Adalah* 19, no. 1 (June 2022): 123–40, https://doi.org/10.24042/adalah.v19i1.11579.

[17] *Adab Al-Mar'ah.*

[18] Qodir, *Qira'ah Mubadalah: Tafsir Progressif Untuk Keadilan Gender Dalam Islam.*

One of the dominant themes in *Adab al-Mar'ah* is the obligation of women to obey their husbands. This obedience is related to efforts to secure the husband's pleasure. Some texts even describe the husband's pleasure as something that has consequences for the safety and happiness of women in the hereafter.

Among the texts is a hadith:

> خير النساء امرأة إذا نظرت إليها سرتك وإذا أمرتها أطاعتك وإذا غبت عنها حفظتك فى مالها ونفسها[19]
>
> "The best woman is a woman who, when you look at her, she makes you feel happy; when you command him, he obeys you; and when you are not by his side, he guards her honor and guards your property."

The hadith explains the wife's obligation to obey her husband. This construction shows that a woman's piety is built not only through her relationship with God but also through her relationship with her husband. An ideal woman keeps her husband happy and not angry, and feels respected. The problem arises when obedience is understood as a one-way relationship. If obedience is imposed solely on the wife, then the husband could be positioned as the party with higher authority.

The *mubādalah* perspective directs the understanding to the principle of mutual respect. In marriage, obedience should not be understood as the absolute obedience of one party to the other, but as the willingness of both partners to carry out good commitments, agreements, and responsibilities.[20] Thus, the wife's obedience to her husband must be accompanied by the husband's obedience to her wife. Both must respect each other and obey the *ma'ruf* agreement. Husbands and wives are not justified in demanding

[19] *Adab Al-Mar'ah*, 2.

[20] Efa Rodiah Nur, Fathul Mu'in, and Hamsidar Hamsidar, "The Reconstruction of The Livelihood Concept from A Mubādalah Perspective in Lampung Province," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (November 2023): 1897, https://doi.org/10.22373/sjhk.v7i3.17613.

obedience for personal interests that conflict with justice, benefit, or the spouse's rights.

Based on this, the hadith can be interpreted if the wife is encouraged to dress up for her husband, then the husband must also dress up for his wife; if the wife obeys her husband, then the husband also obeys his wife; if the wife maintains her husband's property and authority, then the husband must also take care of his wife's property and authority.

B. Husband's Pleasure

In the book *Adab al-Mar'ah*, the importance of a wife's pleasure for her husband is also conveyed. The hadith reads:

قال رسول الله صلى الله عليه وسلم: أيما امرأة باتت وزوجها عنها راض دخلت الجنة[21]

> "The Messenger of Allah said: Any woman who spends the night while her husband is pleased with her, then she will enter Paradise.'"

The hadith explains that the husband's pleasure in his wife can cause the wife to enter heaven, without explaining the opposite. This leads many to interpret this hadith as only for women, even though, from the perspective of *mubādalah*, the relationship between husband and wife must be based on mutual pleasure, mutual willingness, and respect for each other. Marriage is a relationship of mutual love and mutual affection.[22] It is not permissible to blame each other, which will cause quarrels and damage the harmony of the household. Therefore, this hadith can be understood to mean that husband and wife must give each other pleasure.

C. Wives and Domestic Work Services

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[21] *Adab Al-Mar'ah*, 2.

[22] Habib Shulton A and Habib Ismail, "Discrimination Against Wife in the Perspective of CEDAW and Islam Mubādalah," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 20, no. 2 (2020): 253–68, https://doi.org/10.18326/ijtihad.v20i2.253-268.

In the text of *Adab al-Mar'ah*, women are also described as those who must serve their husbands. The text even includes an expression about a woman who spends her life serving her husband. This construction frames domestic work and service as part of the ideal female identity. Among the hadiths is the prohibition for wives to refuse their husband's invitation to have sexual intercourse.

إذا باتتِ المرأةُ هاجرةً فِراشَ زوجِها، لعَنتْها الملائكةُ حتى تُصبِحَ[23]

"If a woman spends the night leaving her husband's bed, then the angels curse her until the morning."

إِذَا غَسَلَتِ الْمَرْأَةُ ثِيَابَ زَوْجِهَا، كَتَبَ اللَّهُ لَهَا أَلْفَ حَسَنَةٍ، وَغَفَرَ لَهَا أَلْفَ سَيِّئَةٍ، وَرَفَعَ لَهَا أَلْفَ دَرَجَةٍ، وَاسْتَغْفَرَ لَهَا كُلُّ شَيْءٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ[24].

"When a woman washes her husband's clothes, Allah records for her a thousand goodnesses, forgives a thousand sins, lifts him up a thousand degrees, and everything that comes into contact with the sun begs forgiveness for her."

According to the hadith, the party responsible for the household is the wife. She must serve her husband so that he will be pleased and enter heaven; if her husband is not pleased, she will be cursed by angels. Those who are not cursed by angels will enter heaven equally.

The perspective of *mubādalah* does not reject the value of household service. What is reconstructed is the subject and direction of the ministry. If service is a form of affection, attention, and responsibility, then the wife serves the husband and the husband serves the wife. Services can be in the form of domestic work, emotional attention, helping couples when experiencing difficulties, and meeting the needs of couples according to their abilities and conditions. Thus, domestic work is not understood as a natural obligation of women, but as part of domestic cooperation. The division of labor can be based on the family's abilities,

[23] *Adab Al-Mar'ah,* 3.
[24] *Adab Al-Mar'ah,* 10.

conditions, agreements, and benefits.[25] Based on this, the hadith can be understood that if the wife should not make her husband angry, then the husband is also not allowed to make his wife angry so that both. Likewise, if the wife receives a reward for washing her husband's clothes, the husband also receives a reward for washing his wife's clothes. In the sense that husband and wife must love each other and help each other.

D. Patience and Domestic Conflict

Another theme that emerged was the demand for women to be patient with their husbands' behavior or character. Some narratives even reward women who are patient with their husbands. Textually, patience is more imposed on women. Among the hadith texts written are:

مَنْ صَبَرَ عَلَى سُوءِ خُلُقِ زَوْجَتِهِ أَعْطَاهُ اللهُ تَعَالَى مِثْلَ مَا أَعْطَى أَيُّوبَ عَلَيْهِ السَّلَامُ مِنَ الْأَجْرِ وَالثَّوَابِ، وَمَنْ صَبَرَتْ عَلَى سُوءِ خُلُقِ زَوْجِهَا أَعْطَاهَا اللهُ تَعَالَى أَجْرَ مَنْ قُتِلَ فِي سَبِيلِ اللهِ تَعَالَى، وَمَنْ ظَلَمَتْ زَوْجَهَا وَكَلَّفَتْهُ مَا لَا يُطِيقُ وَآذَتْهُ لَعَنَتْهَا مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ، وَمَنْ صَبَرَتْ عَلَى أَذِيَّةِ زَوْجِهَا أَعْطَاهَا اللهُ تَعَالَى ثَوَابَ آسِيَةَ وَمَرْيَمَ بِنْتِ عِمْرَانَ[26].

"Whoever is patient with his wife's bad morals, Allah Almighty will give her a reward like the reward given to the Prophet Ayyub 'alaihis salam in the form of rewards and rewards. And whoever is patient with her husband's bad morals, Allah Almighty will reward her like the reward of those who are killed in the path of Allah Almighty. Whoever a woman oppresses her husband, burdens him with something that he is not able to do, and hurts him, then the angels of mercy and the angels of punishment curse her. And whoever is patient with the painful treatment of her husband, Allah Ta'ala will give her a reward like the reward of Asiyah and Maryam bint 'Imran."

Mubādalah reverses that direction: the wife is patient with the husband, and the husband is patient with the wife. Patience

[25] Nikmatullah Nikmatullah, "Male Ulama Reinterpretation of the Gender Hadith in Indonesian Socio Cultural Contexts," *Pharos Journal of Theology* 105, no. 2 (March 2024): 8, https://doi.org/10.46222/pharosjot.105.213.
[26] *Adab Al-Mar'ah*, 3.

does not mean accepting violence or injustice without limits. Patience in a marital relationship should be understood as the ability to address a partner's shortcomings while continuing to work to improve the relationship. Thus, patience must be placed alongside the principles of justice, respect, communication, conflict resolution, and protection from harm. It is inappropriate to use the concept of patience as an excuse to maintain a relationship full of violence or oppression.[27]

D. Sexual Fidelity and Honor Care

The text of *Adab al-Mar'ah* also pays attention to women to maintain their sexual honor. Among the texts reads:

إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَحَفِظَتْ فَرْجَهَا، وَأَطَاعَتْ زَوْجَهَا، قِيلَ لَهَا: ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتِ[28].

"If a woman performs her five-hour prayer, fasts in her month (Ramadan), maintains her honor, and obeys her husband, then it is said to her: 'Enter Paradise from any door you wish.'"

مَا نَظَرَتِ امْرَأَةٌ إِلَى غَيْرِ زَوْجِهَا بِشَهْوَةٍ إِلَّا سُمِّرَتْ عَيْنَاهَا يَوْمَ الْقِيَامَةِ[29].

"A woman shall not look at a man other than her husband with pleasure, unless her eyes shall be nailed on the Day of Judgment."

The *mubādalah* perspective identifies its basic values as loyalty and respect for one's partner. Therefore, this principle applies to both parties: the wife is obliged to maintain fidelity to her husband, likewise the husband is obliged to maintain fidelity to his wife.[30] Sexual fidelity is not an instrument to control a woman's body, but part of a marital commitment agreed upon by both parties. With this reading, the body and honor are not only the objects of women's supervision, but also a shared moral

[27] Jumni Nelli et al., "Reconstructing the Ṣāliḥah Wife: Gendered Exchange, Religious Authority, and Divorce among Working Muslim Women in Indonesia," *Juris: Jurnal Ilmiah Syariah* 25, no. 1 (2026): 1–14, https://doi.org/10.31958/juris.v25i1.16025.
[28] *Adab Al-Mar'ah*, 3–4.
[29] *Adab Al-Mar'ah*, 8.
[30] Rohmadi, "Polygamy in Indonesia: A Critical Interpretation through the Lens of Mubadalah Theory," *Jurnal Ilmiah Mizani* 11, no. 02 (2024): 378–90, https://doi.org/10.29240/jhi.v8i1.5139.4.

responsibility. Based on this, this hadith can be understood to mean that if the wife maintains her honor, then the husband is also obliged to maintain his honor so that they can enter heaven together.

E. Maintenance and Economic Responsibility

The text of *Adab al-Mar'ah* also addresses the issue of alimony. There is a narrative about women who cause their husbands to experience difficulties in terms of maintenance. Textually, the message can be understood as a guide to help wives avoid overloading their husbands.

لَا يَحِلُّ لَهَا أَنْ تُطْعِمَ مِنْ بَيْتِهِ إِلَّا بِإِذْنِهِ، إِلَّا الرُّطَبَ مِنَ الطَّعَامِ الَّذِي يُخَافُ فَسَادُهُ، فَإِنْ أَطْعَمَتْ عَنْ رِضَاهُ كَانَ لَهَا مِثْلُ أَجْرِهِ، وَإِنْ أَطْعَمَتْ بِغَيْرِ إِذْنِهِ كَانَ لَهُ الْأَجْرُ وَعَلَيْهَا الْوِزْرُ[31].

> "It is not halal for a woman to give food from her husband's house except with his permission, except for fresh food that is feared to be damaged. If she willingly gives the food to her husband, she will receive a reward equal to her husband's. However, if she gives it without her husband's permission, then she will get a reward, while she will get a sin."

In the reading of the *mubādalah*, the value that can be taken is economic ethics in the family. This means that couples should not exploit each other or demand something unnaturally without considering the family's economic capabilities.[32] The principle can be formulated as follows: the wife does not burden the husband beyond his ability, nor does the husband burden the wife beyond his ability. This does not mean removing the husband's maintenance responsibility. On the contrary, the principle of *mubādalah* encourages respect for the right to maintenance and its accompaniment by communication, transparency, and responsible management of the family economy. Thus, the husband is not positioned as a mere economic resource, and the wife is not

[31] *Adab Al-Mar'ah*, 4.
[32] Nastangin and Huda, "The Role of Career Women in Creating a Sakinah Family: From Mubadalah (Mutuality) Perspective."

positioned as a mere recipient. Both are partners in managing family life.[33]

F. Divorce and Women's Rights

The text contains a warning to women who ask for divorce without reason.

أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا الطَّلَاقَ مِنْ غَيْرِ مَا بَأْسٍ، فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ[34]

> "Any woman who asks for a divorce from her husband without a justified reason, then it is unlawful for her to smell the fragrance of heaven."

Textually, these guidelines can give the impression that maintaining marriage is especially women's responsibility. Even though marriage is a shared responsibility between husband and wife. In the event of a divorce, it must be based on a clear reason, either on the part of the wife or the husband.

From the perspective of *mubādalah*, it can be understood that the husband and wife are equally responsible for maintaining the household's integrity, as long as the relationship brings benefits. However, maintaining a marriage does not mean giving up one's right to leave an adverse relationship. Thus, the principle of *mubādalah* places the integrity of the household together with the principles of justice and protection from harm.[35] Based on this, this hadith can be interpreted that if the wife files for divorce, there must be a clear reason, as well as if the husband divorces his wife,

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[33] Nur Lailatul Musyafa'ah et al., "The Role of Women Workers in Surabaya, East Java, Indonesia, in Meeting Families' Needs During the Covid- 19 Pandemic: A Maqāṣid Sharīah Perspective," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 17, no. November 2021 (2022): 60–90, https://doi.org/https://doi.org/10.19105/al-lhkam.v17i1.5509; Nur Lailatul Musyafaah et al., "Tetap Sakinah Di Tengah Pandemi: Usaha Korban Pemutusan Hubungan Kerja Di Dusun Rejodadi Desa Campurejo Kecamatan Panceng Kabupaten Gresik," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 14, no. 1 (2021): 40–56, https://doi.org/https://doi.org/10.14421/ahwal.2021.14104.

[34] *Adab Al-Mar'ah*, 6.

[35] Ulin Na'mah, Rezki Suci Qamaria, and Hesti Ayu Makrufah, "The Concept of Mubâdalah (Mutuality) and the Public Role of Wife to Prevent Domestic Violence," *Al-'Adalah* 19, no. 2 (2022): 291–314, https://doi.org/https://doi.org/10.24042/al-'adalah.v19i2.13682.

there must be a clear reason as stipulated in the marriage law and the Compilation of Islamic Law.

H. Women, Homes, and Public Spaces

In another passage, Adab al-Mar'ah places the home as a space very close to women's piety:

وَأَقْرَبُ مَا تَكُونُ الْمَرْأَةُ مِنَ اللهِ إِذَا كَانَتْ فِي بَيْتِهَا [36]

"A woman's closest situation to Allah is when she is in her home"

The text presents the image of a pious woman who should ideally stay at home and avoid *tabarruj* when going out. This construction shows the domestication of women: the house is positioned as an ideal space, while the public space is described as a space that has the potential for defamation.

In the perspective of *mubādalah*, the values that can be defended are modesty, security, and the care of honor. However, this moral responsibility cannot rest solely on women. If women are required to maintain their views and behavior, men also have the responsibility to do the same. Thus, women cannot be positioned as the only source of slander. *Mubādalah* views women as moral subjects who have rights and responsibilities in the domestic and social spheres.[37]

G. Husband as Authority: "Like a Parent to a Child"

The hierarchical construction is most evident in the statement: *al-zauj li al-zaujah ka al-walid li al-walad* (the husband to the wife is like a parent to the child).[38] This statement is important because it is the conceptual basis for hierarchical relationships. Parents and children are a relationship that has a certain authority structure. When this pattern is applied to a

[36] *Adab Al-Mar'ah*, 16.
[37] Agus Hermanto and Habib Ismail, "Kritik Pemikiran Feminis Terhadap Hak Dan Kewajiban Suami Isteri Perspektif Hukum Keluarga Islam," *JIL: Journal of Islamic Law* 1, no. 2 (2020): 182–99, https://doi.org/10.24260/jil.v1i2.61.
[38] *Adab Al-Mar'ah*, 14.

husband and wife, the husband's position tends to be placed in a higher position.[39]

From the perspective of *mubādalah*, the analogy needs to be read critically. Husband and wife are two adults who enter into a marriage contract. The relationship between the two is different from the relationship between parents and children. Therefore, the values that can be defended by analogy are not hierarchy but respect, attention, protection, and responsibility.[40]

The relationship is then reconstructed as that of husband and wife, two subjects who respect, protect, and take responsibility for their partners. Thus, *mubādalah* does not eliminate the value of respect for the husband but transforms it from a subordinate relationship into a reciprocal one.[41]

H. *Mubādalah* Analysis of the Marital Relations in the Book *Adab al-Mar'ah*

Based on the above discussion, it can be seen that the marital relationship described in the book *Adab al-Mar'ah* does not align with the theory of *mubādalah* because the burden, obligation, and even blame are borne more by the wife. There is no interdependence in the relationship. Therefore, there needs to be a reconstruction of marital relations in accordance with the concept of *mubādalah.* The construction changes can be formulated as follows:

Table 1. The Construction of Husband and Wife Relations in the Text of *Adab al-Mar'ah* from *Mubadalah* Perspective

[39] Nevine Abraham, "Patriarchy, Subordination, and Rise of the Individual in Hisham Matar'S in the Country of Men," *Arab Studies Quarterly* 43, no. 4 (2021): 333–48, https://doi.org/10.13169/arabstudquar.43.4.0333.

[40] Qodir, *Qira'ah Mubadalah: Tafsir Progressif Untuk Keadilan Gender Dalam Islam*, 59–60.

[41] M Azik and Ahmad Syukri, "Critical Analysis of the Concept of Qirā'ah Mubādalah (Theory of Reciprocal Reading) in the Dynamics of the Development of Islamic Marriage Legal Theory," *Manchester Journal of Transnational Islamic Law and Practice* 21, no. 4 (2025): 209–22, https://www.scopus.com/pages/publications/105031089495?origin=resultslist.

No	In-text construction	Reconstruction of *mubādalah*
1	Wives are obliged to obey their husbands	Husbands and wives respect each other and obey a good agreement
2	Wife seeks husband's pleasure	Husband and wife seek each other's pleasure
3	Wife serving her husband	Husband and wife help each other
4	Wife takes care of her husband's property	Husband and wife maintain each other's economic trust
5	Wife to protect her husband's honor	Husband and wife guard each other's honor
6	Wife maintains sexual fidelity	Husbands and wives keep each other's loyalty
7	Wife is patient with her husband	Husbands and wives are patient with each other
8	Wife should not make her husband angry	Husbands and wives must not hurt each other
9	Wife should not burden her husband	Husbands and wives consider the couple's abilities and needs
10	Wife Maintains Household	Husbands and wives are responsible for the sustainability of the household
11	Home as an ideal space for women	The house becomes a common space; Women still have social and spiritual agency

From the table, it is clear that *mubādalah* does not eliminate the moral value contained in the text. Instead, it changes the orientation of obligations from one direction to two.

Conclusion

Based on the analysis of Adab al-Mar'ah, the book constructs the marital relationship in a way that places women as parties with several main obligations to their husbands. These obligations

include obedience, seeking the husband's pleasure, domestic service, maintaining property and honor, maintaining loyalty, patience with the husband, and maintaining the marriage. This hierarchical construction is increasingly evident in the statement that "a husband to his wife is like a father to a child." The analogy places the husband in a position of authority and the wife in a more subordinate position.

Marital relations are not in accordance with the theory of *mubādalah*, which places the value of reciprocity in the relationship between husband and wife. Therefore, marital relations in the book must be reconstructed: obedience is recast as mutual respect and the practice of good deeds; service becomes cooperation; the care of honor becomes mutual loyalty; economic responsibility becomes a shared trust; and patience is an attitude practiced by both partners. Thus, the relationship between husband and wife is no longer understood as a pattern of authority and obedience, but as a partnership.

The reading of the *mubādalah* also shows that women in *Adab al-Mar'ah* are concerned not only with their role as wives but also as spiritual subjects. Therefore, women need to be positioned as subjects with a direct relationship to Allah and agency in social life. Ultimately, the text's main values are reciprocity, justice, respect, and benefit, so the marital relationship can be understood as one between two subjects, each with dignity, rights, and responsibilities.

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