



GENDER EQUALITY IN THE DIVISION OF SPOUSAL ROLES: AN ISLAMIC JURISPRUDENTIAL ANALYSIS OF THE CONCEPT OF PROPORTIONAL JUSTICE

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Abstract

The concept of gender equality often raises issues in the division of household tasks and responsibilities, especially when confronted with Islamic jurisprudence, which generally establishes functional roles for husbands and wives. This study aims to analyze Islamic views on gender equality, detail the diversity of jurisprudential views (ikhtilaf) regarding the division of roles between husband and wife, and examine the application of gender equality principles in household management. This research uses a library research method with a qualitative approach, collecting data from cross-madhab fiqh literature, interpretations, and scientific articles. The results show that Islam promotes the principle of proportional justice (equity, i.e., the balanced fulfillment of rights and obligations according to capacity) while acknowledging equal human value (equality before the Sharia). Role differentiation is based on biological and psychological fitrah (innate characteristics of creation), rather than absolute kodrat (rigid determinism), thereby avoiding the creation of a hierarchy of values. While the majority of scholars establish the husband as the leader (qawwam) and main breadwinner, and the wife as the primary manager of the household, Islamic jurisprudence also recognizes flexibility and diverse perspectives regarding women's public roles and household management through the principles of mutual consultation (musyawarah) and benefit (maslahah). This division is positioned as a functional differentiation. In conclusion, the application of gender equality aligns with Islam if interpreted as proportional justice that considers the fitrah of each individual, rather than a rigid division that ignores the diversity of Sharia perspectives and the actual conditions of the family.

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1. INTRODUCTION

Marriage is a divinely ordained institution through which human beings produce offspring, sustain successive generations, and ensure the continuity of human life (Yanti, 2021). These purposes can be achieved only when both spouses are prepared to undertake constructive roles in realizing the objectives of marriage. To preserve human dignity, God has established provisions that correspond to the nature, position, and responsibilities of His creation.

A family is formed through marriage, which generates legal consequences for both husband and wife in the form of reciprocal rights and obligations (Dian & Nanda, 2022). Married life may be likened to a vessel navigating a vast ocean and undertaking a long journey, during which winds and storms inevitably arise as challenges that must be confronted together.



In maintaining marital harmony amid various challenges, the active participation of both spouses in fulfilling their respective responsibilities constitutes a decisive factor. In practice, however, the distribution of marital roles frequently encounters specific difficulties. Gender equality often becomes a central issue when family responsibilities are perceived as unequally distributed, resulting in dissatisfaction, conflict, or even the failure of one or both spouses to perform their roles effectively.

Gender equality refers to the equal conditions and positions of men and women in obtaining their rights and opportunities as human beings (Jaya, 2019; Salsabila, 2023). It encompasses equal opportunities to participate in various spheres of life, perform meaningful social roles, and enjoy the benefits resulting from such participation.

Over the past several decades, awareness of the importance of gender equality in Indonesia has developed significantly (Habib et al., 2025). Feminist movements, advocacy for women's rights, and the influence of international instruments such as the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) have encouraged regulatory and social change. Nevertheless, some scholars and social groups maintain that these developments have not yet fully embodied a comprehensive conception of justice.

The principle of gender equality may generate debate within marital life, particularly concerning the distribution of duties and responsibilities (Purbasari et al., 2015). Efforts to establish an equitable division of roles between husbands and wives often conflict with prevailing social perspectives that continue to confine women predominantly, or even exclusively, to the domestic sphere.

Historically, this condition has been strongly shaped by educational patterns and traditions embedded within society (Ningrum, 2018). Men have generally been encouraged to participate actively in the public sphere, whereas women, even when granted similar opportunities, frequently face cultural limitations that portray higher education and activities outside the home as more appropriate for men.

These traditions of gender-based differentiation have led many women to experience disparities in status and opportunity (Halizah & Faralita, 2023). Patriarchal cultural structures frequently position men as dominant authorities in various areas of life, including within the household. Such conditions have contributed to the emergence of feminist thought, which advocates gender equality as a means of challenging male domination over women.

Islamic law, however, has established the rights, obligations, and responsibilities of both spouses on a proportional basis (Muslimah, 2021). From the perspective of Islamic jurisprudence, the distribution of marital roles is founded upon the principles of justice and functional responsibility. Classical fiqh generally assigns the husband the primary obligation of providing financial maintenance, while the wife is traditionally associated with the management of domestic affairs and the education and care of children.

In contemporary discourse, however, Islamic law has frequently been accused of contributing to gender injustice (Auliya et al., 2023). This allegation is often based on a strictly textual interpretation of the following Qur'anic verse:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

"Men are caretakers of women, as Allah has given some of them an advantage over others and because they spend out of their wealth" (Qur'an 4:34).

This verse is sometimes interpreted as establishing the absolute superiority of men over women (Khasanah, 2018). Consequently, proponents of absolute gender equality may regard it as a form of discrimination against women.

Nevertheless, Islam fundamentally recognizes the essential equality of men and women in terms of their humanity and their responsibility before Islamic law. In contrast to certain earlier civilizations that restricted women's civil rights, Islamic law guarantees balanced spiritual rewards, dignity, and fundamental rights for both genders. This principle is explicitly affirmed in the following Qur'anic verse:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

"Whoever does good, whether male or female, while being a believer, We will surely grant them a good life, and We will certainly reward them according to the best of their deeds" (Qur'an 16:97).

This study seeks to examine critically and comprehensively how gender equality is applied to the distribution of duties and responsibilities between husbands and wives. It specifically investigates

whether gender equality in the management of familial roles can be harmonized with Islamic values that emphasize proportional justice without diminishing the dignity or status of either spouse.

A review of the existing literature reveals several previous studies related to this subject. Lhutfia (2021), in a study entitled "Gender Equality in the Household from the Perspective of the Qur'an," concluded that gender equality in Islam requires an accurate understanding of Qur'anic teachings concerning justice and equal human rights within the family.

Hendra (2023) subsequently examined "Gender Equality from the Perspective of Islamic Law" using a normative approach. The study emphasized that a person's dignity before God is determined by piety rather than gender. Tarmulo (2024), in a study entitled "The Roles of Husbands and Wives in the Distribution of Household Responsibilities in the Millennial Era from the Perspective of Islamic Family Law," concluded that the functional roles of spouses in millennial families remain grounded in religious principles, although their implementation continues to adapt to contemporary circumstances.

Based on this literature review, the research gap addressed by the present study lies in the depth and novelty of its analytical framework, which have not been adequately developed in previous research. While earlier studies address closely related themes, they tend to be dominated by normative and descriptive discussions. The present study advances the debate by moving beyond a mere description of spousal roles and introducing a comparative analysis of the Islamic schools of law and the perspectives of different fiqh scholars. It also employs a *maqāṣid al-sharī'ah* approach to assess the welfare and broader benefits generated by different arrangements of household responsibilities. Furthermore, this study facilitates a critical dialogue between classical fiqh literature and contemporary Islamic family thought in order to formulate a synthesis between equity, understood as proportional justice, and the contemporary challenges arising from changing gender-role structures in society.

2. RESEARCH METHOD

This study employed library research using a qualitative approach oriented toward a comprehensive examination of relevant literature (Abdussamad, 2021). The literature search was conducted systematically through reputable academic databases using specific keywords, including "gender equality," "the division of spousal roles," and "proportional justice in Islamic jurisprudence." The inclusion criteria were limited to scholarly works that directly addressed the intersection between gender discourse and Islamic family law. Journal articles and other academic publications were selected from relevant publication periods to ensure the currency of the information analyzed. This approach is consistent with the characteristics of qualitative research, which emphasize the completeness, depth, and contextual meaning of the texts under investigation (Fadli, 2021).

The data sources were classified into two distinct and complementary categories: primary and secondary sources. Primary data consisted of authoritative Islamic texts serving as the principal foundations of religious teachings and legal norms, including the Qur'an, Prophetic hadith, recognized works of Islamic jurisprudence representing different schools of law, and authoritative Qur'anic commentaries that directly discuss the regulation of marital roles and responsibilities. Secondary data comprised supporting literature drawn from peer-reviewed journal articles, academic books, undergraduate theses, and relevant previous studies. These sources were used to strengthen the theoretical foundation and enrich the analysis of the research problem (Sari, 2020).

At the data-processing stage, the study did not employ field-based research instruments but relied on document analysis using content analysis and descriptive normative analysis (Fadli, 2021). Normative analysis was employed to examine legal rulings, scriptural evidence, and Islamic legal arguments contained in the primary sources. Content analysis was applied inductively to identify, compare, categorize, and synthesize the conceptual frameworks presented in the secondary academic literature. Through this systematic analytical process, the collected data were integrated to formulate comprehensive findings concerning how Islamic jurisprudence understands the application of gender equality within marital life through the framework of proportional justice.

3. RESULT AND ANALYSIS

The Nature of Gender Equality and Welfare in Islam

Before the advent of Islam, women constituted a marginalized social group and were rarely able to experience freedom within a deeply patriarchal social structure (Agustina, 2018). In pre-Islamic Arabian society, women were often perceived as a social burden and a source of difficulty. This perception contributed to the widespread and morally reprehensible practice of female infanticide (Gani, 2019).

The emergence of Islam fundamentally transformed this paradigm by introducing a comprehensive system of guidance directed toward the realization of collective welfare. Egalitarianism constitutes one of the fundamental principles of Islamic doctrine, affirming the inherent equality of all human beings regardless of gender, ethnicity, or lineage.

The theological foundation that categorically rejects gender-based hierarchy and subordination is expressed in the following verse:

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

"O humanity, indeed We created you from a male and a female, and made you into peoples and tribes so that you may come to know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware" (Qur'an 49:13).

This verse illustrates a clear parity between men and women, not only within the spiritual and ritual dimensions of religious life but also in relation to social participation (Inayati, 2022). Both are subject to religious obligations and are promised equal spiritual rewards in the Hereafter for their righteous deeds. This principle is reaffirmed in the following verse:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

"Whoever does good, whether male or female, while being a believer, We will surely grant them a good life, and We will certainly reward them according to the best of their deeds" (Qur'an 16:97).

From a theological perspective, Islam recognizes biological differences between men and women as part of the natural order of creation (fiṭrah). Such differentiation, however, is fundamentally distinct from discrimination (Umar, 1999). Differences in physical and psychological constitution are not intended to establish a hierarchy of value in which one gender is considered superior and the other inferior. Rather, they are understood as contributing to complementary functions and reciprocal relationships.

Nevertheless, claims concerning biological and psychological characteristics must be examined proportionately so that they do not produce excessive gender generalizations. The assumption that men are exclusively rational while women are inherently emotional often disregards the actual capabilities of individuals, who may adapt successfully to various domestic and public roles. Historical evidence from the Prophet's era demonstrates that women's natural characteristics did not prevent them from participating in public affairs. For example, Asma' bint Abi Bakr and Nusaybah bint Ka'b were involved in activities related to warfare, while al-Shifā' bint 'Abd Allāh was reportedly appointed by Caliph 'Umar ibn al-Khaṭṭāb to supervise market affairs in Medina.

Accordingly, equality in Islam should be understood in terms of proportional justice or equity, whereby each individual is treated in accordance with their capacities, circumstances, and responsibilities in order to achieve public and familial welfare (maṣlaḥah) (Mubarakah, 2021). Men and women are equally entitled to develop and actualize their potential while respecting the principle of proportionality and avoiding envy toward the advantages or gifts bestowed upon others. This principle is reflected in the following verse:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ ۚ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۚ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

"Do not covet what Allah has given some of you over others. Men shall have a share of what they earn, and women shall have a share of what they earn. Ask Allah for His bounty. Indeed, Allah has perfect knowledge of all things" (Qur'an 4:32).

The Dynamics of Spousal Roles: Between Scriptural Guidance and Social Reality

Within the marital context, the Qur'an assigns the husband the functional position of qawwām, commonly understood as the person responsible for leadership, protection, and maintenance within the family. This designation is based on the following verse:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

"Men are caretakers of women, as Allah has given some of them an advantage over others and because they spend out of their wealth" (Qur'an 4:34).

It is important to consider the diversity of scholarly interpretations so that the concept of qiwāmah is not reduced to an oppressive form of absolute authority. Lexically, and according to al-Qurtubī's interpretation, the terms qawwām and qiwāmah refer to protection, care, maintenance, and the fulfillment of a wife's rights, including financial provision and protection (al-qiyām bi al-naḥaḥ wa al-dhabb 'anhunna), rather than arbitrary hierarchical power. Consequently, the husband's leadership should be understood as functional leadership grounded in care, protection, and financial responsibility, rather than as an expression of inherent superiority that negates the wife's agency and contribution.

The husband's obligation to provide financial maintenance is explicitly affirmed in the Qur'an:

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا

"The father of the child is responsible for providing the mother's food and clothing in a reasonable manner. No soul is burdened beyond its capacity" (Qur'an 2:233).

The primary imposition of financial maintenance upon the husband represents a form of equity. Under this arrangement, the wife is legally exempted from the obligation to finance the household so that she may undertake other familial functions, even when she possesses personal wealth or earns an independent income.

In addition to providing financial maintenance, the husband bears a moral responsibility to educate, guide, and protect his family. In accordance with the Qur'anic command in Surah al-Taḥrīm, "Protect yourselves and your families from a Fire" (qū anfusakum wa ahlīkum nāran), the husband is expected to guide his family through persuasive, compassionate, and ethically exemplary conduct (Bakhtiar, 2024).

The wife, meanwhile, is positioned as the husband's principal partner in managing family life. The Prophet Muhammad ﷺ stated:

وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ، وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا

"A woman is a guardian in her husband's household, and she is responsible for those under her care" (muttafaq 'alayh).

In her capacity as a rā'iyah, the wife possesses responsibility and authority in managing domestic affairs and maintaining the internal stability of the family. This is an honorable role that should not be interpreted as subordinating her or excluding her from broader participation in society and civilization.

Furthermore, the role of the mother is fundamental and is frequently expressed through the concept of the "first school" (al-madrasah al-ūlā). This expression reflects the demanding yet noble responsibilities undertaken by women from pregnancy and childbirth to breastfeeding and child-rearing, as indicated in Surah al-Aḥqāf verse 15 (Qomariah, 2020).

Nevertheless, the characterization of women's domestic roles must be situated within the diversity of Islamic jurisprudential opinions (ikhtilāf). A number of jurists, including scholars within the Mālikī school, maintain that performing physical household labor is not an absolute legal or religious obligation imposed upon the wife. Rather, domestic service may be understood as an expression of virtuous conduct (makārim al-akhlāq), cooperation, and reciprocal kindness within the framework of harmonious marital relations (mu'āsharah bi al-ma'rūf).

This jurisprudential diversity demonstrates that the Islamic family structure possesses considerable flexibility in responding to changing social circumstances. It requires the application of reciprocity, cooperation, and family consultation. The distribution of marital roles should not suppress

the actual capabilities of either spouse. When a wife pursues a career in the public sphere, or when social and economic circumstances require adjustments to domestic and financial responsibilities, consultation between husband and wife becomes an essential mechanism for achieving a fair arrangement and preventing injustice toward either party. This principle is consistent with the Qur'anic command: "Live with them in kindness" (Qur'an 4:19).

Proportional Justice and the Balance of Roles within the Family

The implementation of gender equality in Islam differs substantially from certain strands of radical feminism that demand an identical, mathematically equal, and rigid distribution of responsibilities (Audina, 2022). Islamic law instead adopts a *maqāsid al-sharī'ah* approach, referring to the higher objectives of Islamic law, which conceptualizes equality through the framework of proportional justice. This framework recognizes that men and women may possess different natural dispositions that should be harmonized rather than placed in competition with one another.

The principle of proportional justice requires a distribution of roles that is responsive to the circumstances, capacities, and actual abilities of both spouses in order to realize familial *maṣlaḥah*, or the common good of the family. The reciprocal nature of marital rights and obligations is affirmed in the Qur'an:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

"Women have rights similar to the obligations imposed upon them, according to what is reasonable, although men have a degree of responsibility over them" (Qur'an 2:228).

The term *darajah*, or degree, attributed to men in this verse is understood by many scholars not as an indication of absolute superiority but as an additional burden of responsibility in relation to protection and financial maintenance. This interpretation is reinforced by the fact that, under Islamic law, women retain their independent legal personality, unrestricted ownership of their property, and freedom to undertake lawful activities after marriage. Such rights constituted a form of legal justice that preceded similar developments in Western civil law by several centuries.

Within the classical jurisprudential tradition, scholars of the four Sunni schools of law expressed differing opinions regarding the permissibility of women pursuing employment outside the home. Despite these differences, the jurists generally emphasized two fundamental principles: that the domestic sphere constitutes an important area of responsibility for women and that the preservation of personal and familial dignity remains a non-negotiable obligation. This position reflects the view that women are naturally considered to possess particular strengths in managing household affairs, thereby making domestic responsibilities one of their principal areas of contribution (Hamidah, 2024).

A similar perspective is reflected in the thought of Sayyid Sabiq (1397 AH), who maintains that men generally possess greater freedom to work outside the home, whereas women commonly assume responsibility for domestic affairs. Nevertheless, this distribution of roles is not inherently rigid. Historical evidence and jurisprudential practice demonstrate considerable flexibility, as exemplified by the Prophet Muhammad ﷺ, who frequently participated in household work. His example indicates that the predominance of particular gender roles does not constitute an absolute rule. Rather, household responsibilities provide an opportunity for reciprocity, mutual assistance, and inclusive cooperation between husband and wife.

This spirit of flexibility has been further developed by contemporary scholars through more contextual approaches that remain situated within the normative framework of Islamic law. Yūsuf al-Qaradāwī, for example, argues that women possess rights equal to those of men in education, employment, and other forms of social participation. Nevertheless, he maintains that a woman's principal responsibilities include managing the household and educating her children. Al-Qaradāwī does not prohibit women from working outside the home, provided that the occupation does not contravene Islamic principles and does not prevent them from fulfilling their primary responsibilities as wives and mothers (Chusna et al., 2024).

In contrast to this relatively accommodating position, 'Abd al-'Azīz ibn Bāz adopts a more restrictive view by emphasizing that Islam has assigned specific responsibilities to husbands and wives. Such differentiation is intended to enable each spouse to perform their respective functions effectively, thereby contributing to the integrity of both the household and the wider social order. In his view, the husband is responsible for earning a livelihood, whereas the wife is responsible for educating the children, providing affection, breastfeeding, caregiving, and performing other duties considered compatible with her natural disposition.

Similarly, Muḥammad ibn Ṣāliḥ al-‘Uthaymīn describes the wife as a guardian responsible for protecting and managing her husband’s household, for which she will ultimately be held accountable (Al-Utsaimin, 1426 AH). This statement affirms both the authority and the considerable responsibility entrusted to the wife within the domestic sphere. Accordingly, the different degrees of flexibility found in al-Qaraḍāwī’s relatively accommodating approach and the more conservative positions of Ibn Bāz and Ibn ‘Uthaymīn demonstrate that contemporary Islamic jurisprudence continues to preserve the principle of balanced spousal roles while offering diverse responses to the changing realities of modern society.

Through a dialogical engagement between classical jurisprudential thought and contemporary family dynamics, the ultimate purpose of distributing marital roles is to realize the essential objectives of marriage itself. God establishes marriage as an institution directed toward the creation of tranquillity, affection, and compassion:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

“And among His signs is that He created for you spouses from among yourselves so that you may find tranquillity in them, and He placed between you affection and mercy. Indeed, in this are signs for those who reflect” (Qur’an 30:21).

Therefore, the Islamic jurisprudential analysis of gender equality within the household leads to two principal conclusions. First, an interpretation of equality that requires an entirely identical and rigid distribution of roles, without considering natural dispositions, variations in actual capabilities, and the outcomes of mutual consultation, is inconsistent with the substantive values of Islamic law. Second, an interpretation of equality as a functional and proportional distribution of responsibilities, continuously adjusted to changing social circumstances in order to establish mutual harmony, security, and sakan, or tranquillity, constitutes a more authentic realization of Islamic legal principles.

4. CONCLUSION

Based on the findings and discussion presented above, it can be concluded that the Islamic understanding of gender equality differs fundamentally from contemporary conceptions of gender equality promoted by feminist movements. Islam recognizes biological differences between men and women as part of the natural order established by God. However, these differences do not create a hierarchy of human worth or establish the superiority of one gender over the other. Equality in Islam is understood as proportional justice or equity rather than absolute sameness. Accordingly, each individual is treated in accordance with their capacities, circumstances, and functional responsibilities. Within the spiritual dimension, Islam affirms that men and women occupy an equal position before God, while human dignity is determined solely by the degree of one’s piety. It is also important to emphasize that Islamic jurisprudential perspectives on gender relations are not monolithic. The diversity of scholarly opinions (ikhtilāf) provides flexibility in interpreting spousal roles according to changing social contexts and individuals’ actual capabilities, thereby preventing rigid generalizations.

In general, Islamic jurisprudence regulates the rights and responsibilities of husbands and wives according to the principles of justice and functional accountability, while taking into consideration their respective natural dispositions. The husband assumes the principal role of family caretaker and leader (qawwām), bears responsibility for providing financial maintenance and fulfilling the household’s material needs, and serves as an educator who guides and protects the family. The wife, meanwhile, plays an important role in managing household affairs, maintaining domestic well-being, educating and caring for the children, and acting as the husband’s partner in establishing a harmonious family. This distribution of roles should not be understood as discrimination but as functional differentiation intended to promote harmony and effectiveness in family life. By prioritizing mutual consultation and reciprocity, the allocation of responsibilities is directed toward realizing the welfare objectives of marriage without subordinating either spouse.

The application of gender equality to the distribution of household roles becomes inconsistent with Islamic law when it is interpreted as a rigid and mathematically identical allocation of responsibilities that disregards natural dispositions, actual capabilities, and family consultation. Conversely, it remains compatible with Islamic teachings when it is understood as proportional justice

that is responsive to changing social conditions and attentive to the capacities of both spouses. From this perspective, the distribution of marital roles in Islam is intended to establish balance, harmony, and reciprocal fulfilment.

Despite these findings, this study is limited by its exclusive reliance on normative and conceptual library research. It does not empirically capture the sociological dynamics of contemporary Muslim family life. Further empirical research is therefore required to examine how diverse jurisprudential perspectives and negotiations over gender roles are implemented in the everyday practices of contemporary Muslim families.

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