

Implementation of *Qira'ah Mubadalah* on Verses and Hadiths on Family Issues and Its Contribution in Determining Public Policy

Implementasi *Qira'ah Mubadalah* terhadap Ayat dan Hadis Isu Keluarga dan Kontribusinya dalam Menentukan Kebijakan Publik

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ABSTRAK

Penelitian ini bertujuan untuk mengkaji implementasi *qira'ah mubadalah* terhadap ayat dan hadis seputar isu keluarga, serta kontribusinya dalam pembentukan kebijakan publik yang responsif gender. Fokus penelitian ini adalah menjelaskan bagaimana prinsip kesalingan (*mubadalah*) memberikan pemahaman baru terkait isu keluarga. Penelitian ini merupakan penelitian pustaka yang menggunakan metode kualitatif deskriptif dengan pendekatan filosofis. Hasil dari penelitian ini yaitu dalam perspektif *qira'ah mubadalah*, hak dan kewajiban suami istri diletakkan secara setara, di mana kebutuhan keluarga menjadi tanggung jawab bersama. Ketaatan tidak boleh dipaksakan antara suami atau istri, melainkan dilakukan dengan kerelaan. Dalam pengasuhan dan pendidikan anak, kedua pihak memikul tanggung jawab yang sama. Permasalahan nusyuz diselesaikan dengan menjaga ikatan pernikahan melalui nasihat, dan perceraian menjadi jalan terakhir tanpa kekerasan. Adapun masa *'iddah* difungsikan sebagai waktu refleksi, rekonsiliasi, dan masa berkabung tanpa pendekatan kepada lawan jenis. Implementasi *qira'ah mubadalah* memberikan kontribusi pada kebijakan publik, seperti terbitnya Surat Edaran Kementerian Agama terkait larangan pernikahan bagi suami di masa *'iddah* istri, kebijakan bantuan sosial bagi perempuan kepala keluarga, penggunaan nama ibu di ijazah, serta kewajiban mengikuti bimbingan perkawinan bagi calon mempelai. Kajian ini menunjukkan relevansi *qira'ah mubadalah* dalam mewujudkan keadilan gender dan mendukung lahirnya kebijakan publik yang responsif terhadap isu keluarga.

Kata Kunci : Kebijakan Publik; Keluarga; *Qira'ah Mubadalah*

ABSTRACT

This study explores the implementation of *qira'ah mubadalah* in interpreting Qur'anic verses and Hadiths on family issues, and its contribution to gender-responsive public policy. The focus of this research is to explain how the principle of reciprocity (*mubadalah*) offers a new understanding of family issues. This is a library research employing a qualitative descriptive method with a philosophical approach. The findings show that in the perspective of *qira'ah mubadalah*, the rights and responsibilities of husbands and wives are placed equally, where family needs become a shared responsibility. Obedience between spouses must be based on mutual consent, not coercion. Both have equal obligations in childcare and education. Marital discord (*nusyuz*) should be resolved through advice, with divorce as a last, peaceful solution. The *'iddah* period functions as a time for reflection, reconciliation, and mourning, without approaching the opposite sex. The implementation of *qira'ah mubadalah* has contributed to public policy, such as the Ministry of Religious Affairs circular on prohibiting husbands from marrying during the wife's *'iddah*, social assistance for female heads of households, use of the mother's name on diplomas, and mandatory premarital counseling. This study highlights its relevance in achieving gender justice.

Keywords: Family; Public Policy; *Qira'ah Mubadalah*

INTRODUCTION

The texts of the Qur'an and Sunnah are the epicenter of Muslims' highest legality. Therefore, the solution to human problems must be placed under the authority of the text (Khotijah 2022). This can be problematic when interpretations that are full of theocentric-ideological paradigms ignore interpretations of the reality of the problems faced by humans. Various interpretations have been carried out but not a few ignore the maqhasid aspect. The paradigm of understanding the text of the Qur'an and sunnah needs to be shifted from a literalist-ideological paradigm to a critical-contextual paradigm (Mustaqim 2010).

The interpretation of the Qur'an and sunnah is not static but dynamic from time to time. This is in accordance with the position of the Qur'an and sunnah which is *salih li kulli*

zaman wa makan (relevant at every time and place) (Fahimah 2021). Every mufassir in interpreting verses and Hadiths needs to understand the main purpose for which the Qur'an and Hadith texts were revealed (Kusroni 2019). This is because tafsir products will be oriented towards human benefit and prevent mafsadah (damage) in order to avoid the domination of certain ideologies (Robikah 2022).

The term *qira'ah mubadalah* itself emerged from the contact of the person who first used this term, Faqihuddin Abdul Kodir, with the activities of women's empowerment movement institutions in an Islamic perspective in 2012. Prior to this year, the term he used was *mafhum tabaduli*. Faqihuddin with his *mubadalah* theory tries to explain that the Qur'an and sunnah are gender-equitable scriptures, there is no discrimination for women or men. Through the concept of *qira'ah mubadalah*, he explains several texts of the Qur'an and Hadith that contain certain gender elements. This way of re-reading the text is believed to be able to create justice and eliminate negative stigmatization of women (Kodir 2019a).

Faqihuddin's method of reading the sacred text is not a new method in contemporary studies. In the field of al-Qur'an there is Fazlurrahman with his double movement theory (Fazlurrahman 1996), Syahrur with his limit theory (Syahrur 2001), Arkoun with semiotics (Arkoun 1997), Nasr Hamid with literary theory (Abu Zayd 1994) and others. While in the field of Hadith there are figures who initiated related reading of Hadith such as Yusuf Qardhawi with *sunnah tasyri'iyah-ghairu tasyri'iyah* (Qaradhawi 2009), Muhammad al-Ghazali (Al-Ghazali 1996), Musthafa Siba'i (Al-Siba'i 1992) and others.

In the reality of married life, it is common to find a wife bearing a heavier burden than her husband. In addition to customary factors, a husband usually exploits his wife by performing three tasks at once, namely reproduction, housework, and earning a living, arguing from religious texts, both Qur'an and Hadith (Musaitir 2020). This reading is not entirely wrong because some classical interpretations consider men to be more dominant than women. This is as said by al-Qurthubi when interpreting Q.S. an-Nisa': 34 (Al-Qurthubi 1996).

Studies related to *qira'ah mubadalah* have actually been carried out by many researchers and academics. Among those who conducted research on *qira'ah mubadalah* are: Wahyu Fahrul Rizki who concluded that the word *dharaba* found in an-Nisa: 34 can have the meaning of going to ask for help from other people to solve their household problems, not interpreted by hitting them (Rizki 2020), Abdul Basid and Syukron Jazilan who concluded that interpretation through the *mubadalah* approach is in accordance with *maqashid syari'ah* which prioritizes human kindness, (Basid and Jazila 2023), Siti Nurjanah who concluded that the relationship between husband and wife in realizing justice in the household is mutual assistance not hegemony (Nurjanah 2022), Ramdan Wagianto who concluded that one of the indicators of a *maslahah* family is the perspective of *mubadalah*, which is mutual assistance between husband and wife in carrying out household duties (Wagianto 2021), Alfi Aliyah who concluded that the perspective of *qira'ah mubadalah* women's leadership in both the domestic and public spheres does not challenge women (Alfi Aliyah and Safira Aulia 2022), and others. Some of these researchers explain how *mubadalah* works and its significance in elevating the role of women, both in the domestic and public spheres.

This research will focus on the implementation of *qira'ah mubadalah* in interpreting the verses of the Qur'an and Hadith about family issues and the contribution of *mubadalah* in determining public policy. The research gap of this study is the lack of research that connects *qira'ah mubadalah* with public policy and the lack of empirical studies on the impact of *qira'ah mubadalah* in the household realm. The importance of this research is to respond to the patriarchal construction in classical tafsir and encourage reciprocal interpretation between men and women. In addition, this research also reinforces that the relationship between husband and wife is synergy not hegemony, submission not oppression.

Until now, interpretation of family-related Qur'anic verses and Hadiths is often gender-biased, placing women in a subordinate position. *Qira'ah mubadalah* offers an equal and just understanding to promote fairness in family relations and public policy. The novelty

of this research is providing a bridge between the science of tafsir, Islamic gender studies, and the formulation of state policies that are more just towards women.

THEORETICAL FRAMEWORK

The Urgency of *Qira'ah Mubadalah* and Pillars of Family

Qira'ah mubadalah is one of the methods for understanding the text of the Qur'an and Hadith discovered by Faqihuddin Abdul Kodir. This theory is used to understand the relationship between two parties that contain the value and spirit of partnership, cooperation, interdependence, reciprocity, and reciprocity (Kodir 2019b). The *mubadalah* method can help overcome the strict gender boundaries in the Arabic language that make masculine-looking Islamic texts balanced. This way of reading has enabled the birth of an Islamic narrative that places men and women equally as human beings (Kodir 2019a).

The principle of *mubadalah* is that if the Qur'an or Hadith mentions a right or duty for men, it also applies to women, except where there is evidence that indicates an explicit exception. The main principle of *mubadalah* is to realize *rahmatan li al-'alamin* and represent good manners. In addition, *mubadalah* is also based on the principles of justice, parallelism and contextualization (Kodir 2019b). *Qira'ah mubadalah* is also in line with the *maqashid syariah* presented by al-Syatibi, namely protecting the mind, protecting religion, protecting the soul, protecting offspring and protecting property (Al-Syatibi 2001).

The phenomenon of domestic violence can actually be anticipated if husband and wife implement the 5 pillars of family. If husband and wife hold on to these pillars, their marriage will be strong and remain strong in facing the waves of the household ark. The five pillars are, first, commitment to the bond of promise as a mandate from Allah (*mitsaqan ghalidhan*). Second, the principle of pairing and singleness (*zawaj*). Third, the behavior of providing mutual comfort (*taradhin*). Fourth, treating each other well (*mu'asyarah bi al-ma'ruf*). Fifth, deliberating when deciding something (*musyawarah*) (Kodir 2021). Carter & Mc. Goldrick as cited by Santrock said that there are six stages of the family life cycle, namely: leaving home, joining a family through a marriage contract, becoming parents and having children, family in approaching old age, family in old age (Santrock 1995).

Public Policy and Factors that Affect Its Implementation

According to Bridgeman as quoted by Edi Suharto, public policy has at least three interlocking dimensions, namely as objectives, authoritative choice and hypothesis. According to him, public policy has three characteristics, namely aimed at action, has been carried out by government officials, and can be positive or negative (Suharto 2009).

Policy implementation is a process, outputs and outcomes. Policy implementation can be conceptualized as a process, a serial of decisions and actions aimed at implementing government decisions or State legislation decisions that have been made or formulated previously (Wahab 2012). In this case meaning by the ministry of religion and other related ministries.

Subarsono states that there are four variables that influence policy implementation, namely: communication, resources, disposition or character, and bureaucratic structure. In addition, policy implementation is often influenced by content of police and context of police. Subarsono also quotes Mazmanian and Sabatier who say there are three things that affect the implementation of a policy, namely tractability of the problem, ability of statute to structure implementation, and nonstatutory variables affecting implementation (Subarsono 2011).

RESEARCH METHOD

This research is a type of library research using descriptive qualitative methods. Qualitative research as said by Cresswell will explore and describe research data comprehensively and in depth (Cresswell 2015). This research uses a philosophical approach, which is an approach that seeks to explain something fundamental that exists in the formal object (Nata 2008). The technique used in collecting this data uses documentation. In addition to using documentation, researchers also conducted interviews with Faqihuddin to

obtain additional information and complete the data. The data obtained were collected and processed by editing and organizing (Arikunto 1990). As for the interview with Faqihuddin, the researcher conducted a semi-structured interview technique at the mubadalah house, Kigemu alley No. 108, 14/04, Klayan Village, Gunungjati District, Cirebon Regency on Saturday, July 20, 2024.

Data validity tests in this study include credibility, dependability, and confirmability tests. While the data processing technique used is descriptive-analytic then the data is analyzed using content analysis techniques. The stages of data analysis in this research are preparing data, reading data, coding (processing material into writing segments), making narrative reports, interpreting and interpreting data (Cresswell, 2014).

RESULT AND DISCUSSION

Overview of *Qira'ah Mubadalah*

Qira'ah mubadalah is one of the methods used to interpret religious texts, be it the Qur'an, Hadith, or *aqwal ulama'*. This method was initiated by Faqihuddin Abdul Kodir, a lecturer at Syekh Nurjati State Islamic University (UIN) Cirebon. Faqihuddin himself graduated with a double degree from the Faculty of Da'wah at Abu Nur University (1989-1995) and the Faculty of Shari'ah at Damascus University, Syria (1990-1996). Meanwhile, his master's degree was taken at the International Islamic University Malaysia, Faculty of Islamic Revealed Knowledge and Human Sciences (1996-1999). As for his doctoral degree, Faqihuddin is an alumnus of UGM Yogyakarta Indonesian Consortium for Religious Studies (ICRS) who graduated in 2015 (Hardianti 2020).

The editorial *mubadalah* is a word that comes from Arabic with the basic word *ba' - dal - lam* which means replacing, changing, exchanging, rotating, and meanings around reciprocity (Manzhur 2000). In Indonesian, the term *mubadalah* can be paired with reciprocity which means that both parties, both men and women, benefit equally (Kebudayaan 2018). Then Faqihuddin developed the meaning of *mubadalah* into a perspective and understanding in a certain relationship between two parties that contains the value and spirit of partnership, cooperation, reciprocity, and reciprocity. The principle of *mubadalah* is not only for couples, but also for those who have relationships with others. *Mubadalah* includes two notions, namely the relationship of equality between men and women and how an Islamic text includes men and women as subjects of the same meaning (Kodir 2019b).

Qira'ah mubadalah is one of the methods used to interpret religious texts. When implementing this method, three principles are applied: *martabah* (equal), *'adalah* (fair), and *mashlahah* (bringing good) (Kodir 2019b). The *mubadalah* method can help overcome the strict gender boundaries in Arabic that make seemingly masculine Islamic texts balanced. This way of reading has allowed the birth of an Islamic narrative that places men and women equal as human beings (Kodir 2019a). Thoughts related to *mubadalah* produce many of the same conclusions as Amina Wadud, but the method of understanding the text is different. Amina Wadud, who is heavily influenced by Fazlurrahman's double movement theory, emphasizes the examination of the normative aspects of the teachings of the Qur'an and Hadith. The steps taken by Wadud are to find the general principles used as a reference to find the *weltanschauung* of the Qur'an, namely justice and equality (Rahman 1995).

Faqihuddin uses a method that is easily understood even by the general public. For him, when understanding the text, he must know the basic message to be conveyed. The basic message of Islam has a vision that is *rahmatan lil 'alamin* (compassion for the universe) and emphasizes praiseworthy behavior (Kodir 2019b). This praiseworthy behavior according to Abdullah bin Mubarak as recorded in Sunan al-Tirmidzi includes 3 things, namely: making a comfortable atmosphere, presenting goodness, and leaving everything that hurts (Tirmidzi 2000).

The idea of *mubadalah* is found in various Qur'anic verses and Hadith texts. Among the Qur'anic verses that inspire reciprocity between men and women is Q.S. al-Hujurat [49]: 13. While the idea of *mubadalah* inspired by the Hadith, one of which explicitly talks about

the relationship between men and women, namely the Hadith narrated by Abu Dawud which explains that women are partners of men (Al-Sijistani 2010).

Mubadalah has a fundamental difference with classical interpretation. Classical interpretation is literal and normative. While *mubadalah* is interpretative and reflective of the values of justice and equity. Classical interpretation tends to be patriarchal which often positions men higher than women. Meanwhile, *qira'ah mubadalah* has the main principle of equality and justice between men and women. To make it easier to understand, here are the fundamental differences between the results of classical interpretation and *qira'ah mubadalah*.

Table 1. Fundamental difference between classical interpretation and *qira'ah mubadalah*

Aspect	Classical interpretation	<i>Qira'ah mubadalah</i>
Approach	traditional approach	contextual approach
response to texts	literal normative	interpretative reflective
gender perspective	men are often positioned more highly	equality and justice between men and women as key principles

Source: Author's analysis.

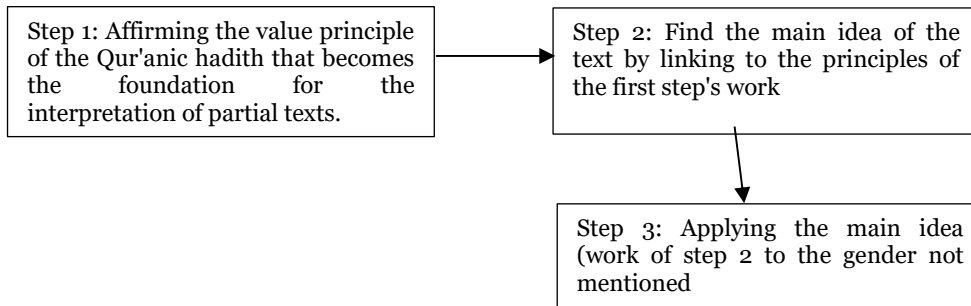
How *Qira'ah Mubadalah* Works in Rereading Qur'anic and Hadith Texts

There are at least three basic premises used by the *mubadalah* method, namely first, the presence of Islam addresses men and women, so the text must be intended for both. Second, the relationship between the two is one of cooperation and interdependence, not one of hegemony and power. Third, the Islamic text is open to reinterpretation (Kodir 2019b). The basic premise stated by Faqihuddin is almost the same as the *ma'na cum maghza* paradigm initiated by Sahiron Syamsuddin. Sahiron is a professor of tafsir, a pioneer of tafsir hermeneutics studies in Indonesia, the inventor of the *ma'na cum maghza approach* (Syamsuddin 2020). This approach is used as an offer to find the main message of the Qur'an in different spaces and times when the Qur'an was delivered, including the contemporary era in Indonesia (Wijaya and Syamsuddin 2021). According to Sahiron, there are five paradigms used to implement *ma'ca cum maghza* in a sacred text, namely: The Qur'an functions as *rahmatan lil 'alamin*, the main message of the Qur'an is universal, the universality of the Qur'an needs interpretation, reactualization, and reimplementation, there is no conflict between revelation and reason, and does not recognize the existence of naskh in the Qur'an (Syamsuddin 2023).

Abdul Mustaqim said that the sacred text contains certain purposes, intentions and secrets that must be understood - or in his term called tafsir maqashidi - not merely worth *ta'abbud* (pure attitude of submission of a servant to God). Mustaqim mentioned "*fala ya'muru al-Syari' amran illa wafih al-maslahah wala yanha 'an amrin illa wafih al-mafsadah*" (God does not command something unless there is benefit in it, nor does He forbid something unless there is harm in it) (Mustaqim 2020).

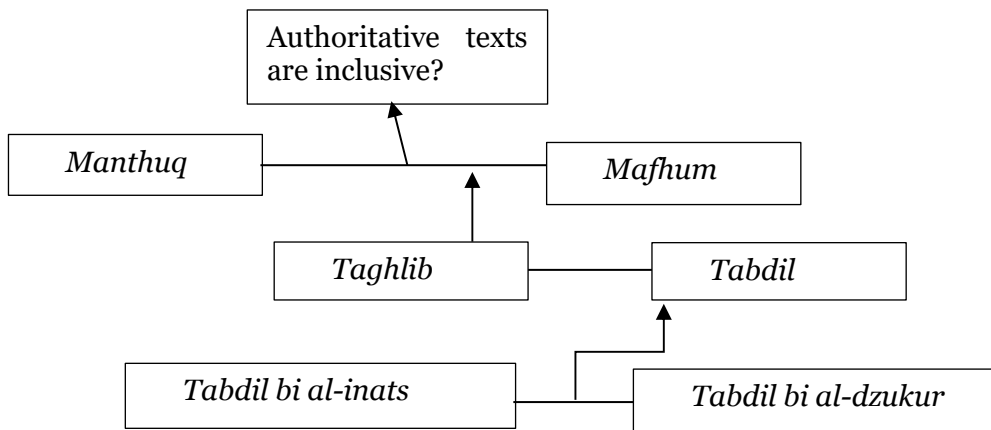
As for how *qira'ah mubadalah* works in rereading the text of the Qur'an and Hadith according to Faqihuddin through three steps. The first step is that a person is able to find the basic principles of universal Islamic teachings as the foundation of meaning, whether these principles are fundamental (*mabadi'*), or thematic (*qawa'id*) as an umbrella that inspires texts on issues that are partial (*juz'iyat*). The second step is to find the main idea in the text of the Qur'an or Hadith. This second step can be done by eliminating the subject and object in the text, after which the predicate becomes the idea that will be modified. The third step is to apply the ideas found in the text to genders that are not mentioned in the text. So, the text does not stop at one gender, but also includes other genders. Texts that talk about men also apply to women, while texts that talk about women also apply to men (Kodir 2019b). To make it easier to understand, the following diagram illustrates the steps of how *qira'ah mubadalah* works in rereading the text of the Qur'an or Hadith.

Flow Chart 1. The way *qira'ah mubadalah* works



What is needed in the process of *mubadalah* is the affirmation that women are equal subjects with men in acquiring knowledge, employment, earning income and livelihood, division of household duties, and affairs in all kinds of social, political and economic activities. Islam does not differentiate between the roles of men and women (Kodir 2019b). To get a clear picture of the scope of the text, see the chart below:

Flow Chart 2: Coverage of religious texts



Implementation of *Qira'ah Mubadalah* in Interpreting Qur'anic and Hadith Texts on Family Issues

Verses and Hadiths on the Rights and Duties of Husband and Wife

Among the verses that discuss the obligations of a husband is a snippet of Q.S. an-Nisa [4]: 34: “Men are in charge of women, as Allah has made some of them excel the others, and because they spend of their wealth”. The wife's obligations are usually associated with Q.S. al-Baqarah [2]: 233: “Mothers may breastfeed their children for two full years, for those who wish to complete the full term of breastfeeding”. The Hadith that discusses the rights of husband and wife, one of which is the Hadith narrated by Imam Bukhari: “If a man provides for his wife in the hope of reward, then his provision is worthy of charity for her” (Bukhari 2009).

Although the Hadith is structured in the language of men, it is also applicable to women who work and own property and spend it on their families, whether they are their children, their husbands, or other family members. In Islamic principles, earning a living is the wife's right, as well as the husband's right. The livelihood given by the wife to her family, using the *mubadalah* method, is a major form of charity and will be recorded as charity in the way of Allah, which is rewarded with reward and paradise.

The researcher argues that the ideal husband and wife relationship is a partnership. So that the relationship between the two complements each other. This is in accordance with what was said Scanzoni as quoted by Dina Fadila said that husband and wife relationships are divided into four forms, namely ownership, relationships, hierarchical, and partnership relationships. Of the four relationships, the first three are patriarchal, placing women in the

second class. While the fourth type of relationship is a reciprocal and mutually supportive relationship (Fadhila 2020).

In historical records, there were several women who participated in the war. Among them were Rubayi bint Muawwidz and Ummu Athiyah who served as nurses for Muslim soldiers who were injured. Even some names like Nusaibah bint Ka'b bin Amr, Asma bint Yazid bin as-Sakan al-Asyhaliyyah and Shafiyyah bint Abdul Muthalib fought directly against the polytheists. Nusaibah is remembered as the princess of the Uhud war who protected the Prophet from the attacks of the polytheists (Asqalani 2019).

Perspective of *mubadalah*, the fulfillment of family maintenance needs can be from anyone's property, not just specifically from the husband's property. The husband and wife may both earn a living, or choose one of the parties, especially the husband who is more biologically and socially free. The wife's wealth may also be used to meet household needs. This is what the Prophet did. While carrying out apostolic duties, all the needs and maintenance of the Prophet's family were met by his wife, Khadijah (Kodir 2024a).

The principle of Islam is to bring love to all nature. The relationship between husband and wife is reciprocal, which places both of them equal, there should be no hegemony, fair distribution of rights and obligations with their spouses which will bring benefits to the family (Masruchin and Nuraeni 2021). In addition, there should be no gender bias in the family, which is usually caused by dogmatic basic assumptions consider women as complements and the ideology of pre-Islamic societies (Hermanto, Ismail, and Iwanuddin 2022).

Verses and Hadiths About Obedience in the Framework of Reciprocal Love

Among the verses that discuss the obedience of a wife to her husband is a snippet of Q.S. an-Nisa'[4]: 34. The verse literally contains that the characteristic of a pious wife is a wife who obeys her husband's orders and is able to protect herself and her husband's property when her husband is not beside her. Related to the obedience of a wife to her husband, in a Hadith narrated by Imam Ahmad, it is explained that if a person can bow down to another person, the wives have the right to bow down to their husbands (Ibnu Hambal 2009).

According to the *mubadalah* method, to achieve the goals of marriage, it is not enough to be a pious wife, but also requires a pious husband to be balanced, both serving, loving, reassuring and happy. The verse, if understood in *mubadalah*, will make it easier to realize *sakinah, mawaddah wa rahmah* in the family.

The husband-wife relationship in the family is reciprocal. This is in accordance with QS. ar-Rum [30]: 21. According to him, the husband-wife relationship is like a friend, partner or companion to navigate all family problems. Even in QS. al-Baqarah [2]: 187, it is clearly and unequivocally stated that "*wives are clothes for husbands and husbands are clothes for wives*". The husband is not the priest for the wife and the wife is not the mummum for the husband, but both are "clothes" that cover each other, give a good image, cover each other's shortcomings and provide comfort (Kodir 2022).

The *mubadalah* understanding of the Hadith about the prostration of the wife to the husband is more appropriate as an allusion to the importance of building love between husband and wife with sincere and heartfelt service. The service is reciprocal and not forced. In the perspective of *mubadalah*, household affairs are a shared responsibility that is managed on the principle of cooperation (Kodir 2024b).

Verses and Hadiths About Child Care and Education

Among the verses that discuss childcare is Q.S. at-Tahrim [66]: 6. This verse textually explains that a husband is obliged to protect himself and also his family from hellfire. The redaction mentioned by the Qur'an uses male pronouns, as if this is the duty of husbands. Even al-Thabari in his tafsir said: A husband must be able to protect his family from hellfire, meaning the command to do good deeds by always obeying Allah (At-Thabari 2001).

Related to childcare, there is a Hadith that explains that parents who take care of and provide education for their children well until adulthood, then tomorrow on the Day of Judgment will be side by side with the Prophet Muhammad. This information was conveyed by Imam Muslim in his Hadith (Ibnu Hajjaj 2000). In addition, there are also reinforcing

traditions related to childcare carried out by the Prophet as a man. The Hadith is related to the Prophet's grandson who was carried when he prayed (Bukhari 2009).

From the various explanations above, it can be inspired that the activities of caring for, holding and playing with children are the sunnah of the Prophet. The lack of contribution from fathers in terms of educating and caring for children can lead to high levels of delinquency. Children who are rarely or even not touched by their father's care will cause children to have difficulty controlling themselves and lack empathy for others (Ayuningrum 2021).

Through the perspective of *mubadalah*, caring for and educating children is not only the duty of a wife but also a husband. The expression *al-Umm al-madrasah al-Ula li al-Aulad* (mother is the first school for children) is understood as a facility for women to become good educators, not explaining that educating children is the duty of a mother alone (Kodir, 2024). Even in the Qur'an mentioned the education carried out by Luqman al-Hakim to his son.

Verses and Hadiths About Nusyuz

Among the verses that explain about *nusyuz* (the attitude of the husband or wife leaving their obligations to act hard and indifferent to one of their spouses) (Syato 2000) is a snippet of Q.S. an-Nisa'[4]: 128. In the perspective of *mubadalah*, *nusyuz* can occur from either of the two parties. The solution, as stated in the verse, is for the two to make peace (*shulh*), return to their commitment as a couple who love and strengthen each other (*ihsan*). After that, both of them are ordered to fortify themselves from all unfavorable attitudes, statements, and actions towards their spouses (*taqwa*).

In the perspective of *mubadalah*, beating or any form of violence is not recommended to solve household problems. This is as said by Ibn Hajar al-Asqalani: Beatings actually contradict the pillars of marriage, namely pairs that do good to each other (Asqalani 2014). According to Ibn Asyur recommends the state to issue a law prohibiting the beating of husbands against wives. This is because beating can no longer be a medium to deal with the issue of *nusyuz*. In addition, beating is also contrary to the purpose of marriage and contrary to the spirit of compassion exemplified by the Prophet. Currently, beating is no longer relevant as a medium to solve the relationship problems of married couples. In principle it violates the purpose of marriage to build togetherness, happiness and harmony rooted in various verses and traditions. (Asyur 2010).

Verses and Hadiths About 'Iddah

'*Iddah* is a waiting period for a wife to be able to remarry after being divorced by her husband, either divorced alive or divorced dead (Al-Ghazzi 2010). Among the Qur'anic verses that discuss 'iddah are Q.S. at-Talaq [65]: 1. Faqihuddin says:

'Iddah berfungsi sebagai waktu untuk rekonsiliasi. Dalam perpekstif mubadalah, selama masa jeda, istri yang diceraikan dilarang mendekati pria lain. Begitu juga mantan suami dianjurkan untuk berhenti sejenak dan tidak mendekati wanita lain, agar jika ingin kembali kepada istrinya, prosesnya lebih mudah. ('Iddah serves as a time for reconciliation. In the context of mubadalah, during the interval, the divorced wife is prohibited from approaching other men. Likewise, the ex-husband is encouraged to pause and not approach other women, so that if he wants to return to his wife, the process is easier) (Kodir 2024b).

Divorced women in 'iddah are prohibited from dressing in a way that attracts (*ihdad*), and divorced men are also prohibited from doing things that attract other women. Making an approach is the essence of charm. In addition to confirming the pregnancy, the "iddah" pause is also intended to give the wife one last chance to show her love for her husband.

Therefore, the law of *ihdad* as a form of mourning and protecting the feelings of the family, should also be carried out by men whose wives die. In terms of religious morals, men should not approach other women and not get married until the completion of 4 months and 10 days from the death of the wife. This is all a form of respect for the deceased wife and her family (Kodir 2024b). To make it easier to find the meaning of *mubadalah*, it can be seen in the following table:

Table 2: Steps to find the meaning of *mubadalah*

No	Theme	Literal Meaning	Basic message	<i>Mubadalah meaning</i>
1	Rights and Duties of Husband and Wife	Husbands are obliged to earn a living, while wives are obliged to obey their husbands	Family needs can be met	Family needs are the joint responsibility
2	Obedience in the Framework of Reciprocal Love	The wife must obey the husband's invitation, if she does not obey, she will get the wrath of Allah	Husband and wife must carry out the pillars of marriage	Husband and wife should not force each other in all matters including intercourse.
3	Child Care and Education	Mother is the first school for children	Husband and wife have the same obligation to pay attention to the care and education of their children	Both husband and wife have the obligation to pay attention to the care and education of children
4	<i>Nusyuz</i>	The solution if the wife is <i>nusyuz</i> is to be counseled, separated from the bed and beaten	Husband and wife must maintain the bond of marriage well	The solution if a spouse, either husband or wife, disobeys or starts to lean towards another heart is to be advised. If it cannot be advised then divorce is the solution.
5	<i>'iddah</i>	A wife who is divorced by her husband must undergo a period of <i>'iddah</i> .	Time for reflection, reconciliation and not approaching the opposite sex for divorced couples, and a mourning period for divorced couples.	Divorced couples observe <i>'iddah</i> because in addition to knowing the condition of the womb, <i>'iddah</i> is also a reflection, reconciliation, respect for the spouse and a period of mourning

Source: Author's analysis.

The Contribution of *Qira'ah Mubadalah* in Determining Public Policy

Faqihuddin Abdul Kodir said that the concrete steps of *mubadalah* towards public policies related to family issues include:

1. Circular Letter of the Ministry of Religious Affairs through the Director General of Islamic Public Guidance on Marriage during the Wife's *'iddah* Period.

In the past, there were no rules for ex-husbands to remarry other women. However, on October 29, 2021, the Ministry of Religious Affairs issued a circular letter number P-005/DJ.III/Hk.00.7/10/2021 concerning marriage during the wife's *'iddah* period, one of the contents of which is that the husband may marry another woman if his wife's *'iddah* period has been completed (Islam 2021).

2. Social assistance can be given to women who are heads of households

In the past, access to social assistance for women whose husbands died was quite difficult due to administrative and other reasons. But now the government prioritizes women as heads of households to get social assistance. Even in August 2023 President Jokowi Widodo has agreed to remove the KUR UMKM that are stuck in several state-owned banks. This is a breath of fresh air for widows whose former husbands still have KUR UMKM arrears. The priority of eliminating KUR UMKM should be given to widows whose husbands still have bad KUR UMKM (Paramitha 2023).

3. Use of mother's name in the child's diploma

The *mubadalah* method has a real impact on the permissibility of using the mother's name on the child's diploma. In 2021, the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) issued Circular Letter Number 28 of 2021 concerning the Implementation of Filling in the Basic Education and Secondary Education Certificate Blanks.

The essence of the circular letter is that the basic education and secondary education certificate forms can include the name of the father, mother, or guardian of the student following the request of the father, mother, or guardian of the student concerned (Ansori 2023).

4. Mandatory Marriage Guidance (*Bimwin*) for prospective married couples

Mubadalah, as Faqihuddin said, contributed to providing input to the Ministry of Religious Affairs Islamic Community Guidance to organize *Bimwin* for prospective married couples. After attending bimwin, the hope is that prospective married couples will receive healthy relationship services, know the purpose of marriage, and be able to overcome household conflicts both related to finances, division of household duties and others. In essence, both are expected to be able to help each other in overcoming family problems, so that they can realize a quality family .

Finally, the Directorate General of Islamic Public Guidance of the Ministry of Religion requires *Bimwin* as a requirement for prospective brides before entering into a marriage contract. The decision rests on Circular Letter of the Director General of Islamic Guidance No. 2 of 2024 concerning Marriage Guidance for Prospective Brides. The purpose of making bimwin mandatory, as said by Agus Suryo Suropto, Head of the Sub-Directorate of Sakinah Family Development, is to improve family welfare, reduce the divorce rate and one of the concrete steps to reduce the stunting rate. *Bimwin* itself will be mandatory starting at the end of July 2024 (Kontributor 2024).

CONCLUSION

Qira'ah mubadalah is one of the methods used to interpret religious texts. When implementing this method, three principles are applied, namely: *martabah* (equal), *'adalah* (fair), and *mashlahah* (bringing good). The principle of *qira'ah mubadalah* is in accordance with the vision of Islam, namely *rahmatan li al-'alamin*, and the mission of Islam, namely noble morals. The implementation of this method in interpreting the texts of the Qur'an and Hadith about household issues is as follows. In the issue of rights and obligations of husband and wife, family needs are the joint responsibility of husband and wife. While in matters of obedience, one of the husband or wife should not force the other. All activities must be carried out with the willingness of both of them. In the care and education of children, both husband and wife have the obligation to pay attention to the care and education of children. As for the problem of *nusyuz*, husband and wife must maintain the bond of marriage properly. If there is insubordination from one of them, then the solution is advised, if that is not possible, then divorce is the solution. Islam does not teach domestic violence. As for the problem. As for the problem of 'iddah, 'iddah is a time for reflection, reconciliation and not approaching the opposite sex for couples who are divorced alive, as well as a mourning period for couples who are divorced dead.

As for the contribution of *qira'ah mubadalah* in determining public policy, among them are the Circular Letter of the Ministry of Religion through the Director General of Islamic Public Guidance regarding the prohibition of marriage for husbands during the wife's 'iddah period, social assistance can be given to women who are heads of families, the permissibility of using the mother's name on diplomas, and the obligation to attend marriage guidance for prospective brides and grooms.

Researchers encourage the Ministry of Religion to facilitate dialogue on *qira'ah mubadalah* among religious leaders. In addition, this method shall be integrated into both formal and non-formal education curricula and shall be widely applied to ensure that religious texts remain inclusive and contextually relevant.

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