

Husband and Wife Relationship of Tabligh Jama'ah in Ambehta Mohan India and its Implications for Household Harmony from the Perspective of *Mubadalah*

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Abstract: This article reveals the condition of women in *Tabligh Jama'ah* families where their husbands do *Khurūj fī sabīlillāh Khurūj*. Islamic women in India are still shackled by patriarchal culture, often getting discrimination and injustice in the name of religion. This phenomenon is analyzed from the perspective of *mubadalah*. The purpose of this article is how is the form of husband and wife relations if the husband does *Khurūj fī sabīlillāh Khurūj* from a *mubadalah* perspective and its impact on the household? This type of article is qualitative, analyzing in depth related to the relationship between husband and wife *Khurūj fī sabīlillāh Khurūj*, this field research was conducted in Ambehta Mohan Village is a village located in Nanauta Mandal Saharanpur district in Uttar Pradesh, India. Data collection techniques through observation, interviews and documentation. The results of research in Ambehta Mohan Village found that, husband and wife relations in the families of *Tabligh Jama'ah* who do *Khurūj Fī Sabīlillāh* in practice the relationship is not balanced, the wife experiences a double workload, the wife does domestic work while earning a living. The practice of *Khurūj Fī Sabīlillāh* causes household disharmony. Indian women's equality organizations have socialized women's equality programs, but this is not easy because the patriarchal culture and caste classification in Ambehta Mohan Village are still very strong.

Keywords: Ambehta Mohan, Household, Jamâ'ah Tabligh, Mubadalah, Relationship

Abstrak: Artikel ini mengungkap kondisi perempuan pada keluarga *jama'ah Tabligh* di mana suaminya melakukan *Khurūj fī sabīlillāh Khurūj*. Perempuan Islam di India masih banyak terbelenggu budaya patriarkhi, sering mendapatkan diskriminasi dan ketidakadilan atas nama agama. Fenomena ini dianalisis dengan perspektif *mubadalah*. Tujuan artikel ini bagaimana bentuk relasi suami istri jika suami melakukan *Khurūj fī sabīlillāh Khurūj* perspektif *mubadalah* serta dampaknya terhadap rumah tangga? Jenis artikel ini adalah kualitatif, menganalisis secara mendalam terkait dengan relasi suami istri *Khurūj fī sabīlillāh Khurūj*, penelitian lapangan ini dilakukan di Desa Ambehta Mohan adalah sebuah desa yang terletak di Nanauta Mandal distrik Saharanpur di Uttar Pradesh, India. Teknik pengumpulan data melalui observasi, wawancara dan dokumentasi. Hasil penelitian di Desa Ambehta Mohan ditemukan bahwa, relasi suami istri pada keluarga *jama'ah Tabligh* yang melakukan *Khurūj Fī Sabīlillāh* praktiknya relasinya tidak seimbang, istri mengalami beban kerja ganda, istri melakukan kerja domestik sekaligus mencari nafkah. Praktik *Khurūj Fī Sabīlillāh* menimbulkan disharmonisasi rumah tangga. Organisasi yang bergerak dibidang kesetaraan perempuan India, telah mensosialisasikan program kesetaraan perempuan, namun ini tidak mudah karena budaya patriarkhi dan klasifikasi kasta di Desa Ambehta Mohan masih sangat kuat.

Kata Kunci: Relasi, Jamâ'ah Tabligh, Rumah Tangga, Ambehta Mohan, Mubadalah

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Introduction

Jamā'ah Tabligh is an international Islamic movement that first emerged in India, founded by Sheikh Maulana Ilyas (1887-1948), and now centered in Nizamuddin, India. (Jeffery, 1998). Shaykh Maulana Ilyas was a scholar born in the village of Kendahlah, Saharnapur, India. He first studied with his own grandfather, Sheikh Muhammad Yahya, a madrasa teacher in his hometown. (Janson, 2008). This grandfather was an adherent of the Hanafi Mazhab and a friend of a famous Islamic scholar and writer, Shaykh Abu al-Hasan Ali al-Hasani an-Nadavi, director of *Dar al-'Ulum* in Lucknow, India. Maulana Ilyas was first motivated to establish the Tabligh Jama'ah movement after seeing the mental "decay" of Muslims. (Alam, 1993).

The religious movement carried out by Jamā'ah Tabligh in Ambehta Mohan Village is a village located in Nanauta Mandal of Saharanpur district in Uttar Pradesh, India using the method of da'wah which is often known as *khurūj fī sabīlillah*. (Féo, 2029) (Sukma, 2020). *Khurūj* is spending time in total preaching, usually from mosque to mosque and led by an *Amir*. (Rofiah, 2010). *Khurūj* carried out by Jamā'ah Tabligh is by leaving a person from his environment to improve himself by learning to spend some of his property and time from busy work, family and other affairs, in order to increase faith and good deeds solely for the sake of Allah SWT. (Nata, 2012). Another term, *Khurūj*, is going out from house to house, from one village to another and even abroad. The concept of *Khurūj* in its application consists of three stages, namely 3 days a month, 40 days a year, and 4 months once in a lifetime. (Samsidar, 2020). The purpose of the da'wah movement with the *Khurūj* method is to invite others to pray in congregation, hold *ta'līm-ta'līm* which is intended to prosper the mosque, and invite the surrounding community to love da'wah. Someone who has become a member of the Tabligh Jama'ah is known as *Karkun* for male members, and *Mastūrah* for female members.

In principle, the so-called da'wah spreading Islamic values is a noble movement, but what if the da'wah movement carried out turns out to cancel or even damage other obligations, such as the obligation to fulfill physical and mental sustenance. (Santoso, 2019) Given that da'wah with the *Khurūj* method in practice the husband leaves his family, wife and children for a long period of time. (Mani', n.d.) Although not all husbands as Jamā'ah Tabligh when *Khurūj* neglect their obligations as husbands, there are also husbands when *Khurūj* have previously prepared everything, especially the material left behind for the needs of their wives and children who are left behind when the husband will do *Khurūj*. (Jailani, 2014) Ideally, the concept of *Khurūj* requires that the provision of maintenance must be prepared before traveling on *Khurūj* and must be commensurate with the needs and length of *Khurūj*. This is of course by getting support from the family.

The problem is that it turns out that *Khurūj* carried out by the husband on the grounds of spreading the teachings of Islam, has an impact on the relationship between husband and wife in the household. Wives who are left behind by their *Khurūj* husbands experience a double workload, when the husband *Khurūj* the wife must take care of all household affairs, take care of children, and earn a living for daily needs. This fact makes the relationship between husband and wife in taking care of household affairs look unbalanced, where the wife's burden is greater than the husband's burden.

When the wife works at home with all the affairs in it, the husband should be able to fulfill the family's livelihood. As in this study, based on the results of research observations conducted in Ambehta Mohan Village is a village located in Nanauta Mandal Saharanpur district in Uttar Pradesh, India, the husband as a Tabligh Jama'ah when preaching with the

Khurûj method, a problem was found, namely when the husband wanted to do *Khurûj* did not leave material for the needs of the family left behind, both the needs of his family's life, education costs for his children and so on. It cannot be denied that, in this condition, the rights and obligations that should be fulfilled, many are not fulfilled to the fullest.

Meanwhile, in a family, the husband acts as the head of the family and is responsible for the continuity of his household. One of the responsibilities of a husband is to provide for all members of his family. In addition to the *nafkah* that must be fulfilled by the husband, the husband is obliged to carry out household affairs including caring for educating children, another obligation is to treat the wife well, teaching her the things needed related to religious matters. Meanwhile, the right of the wife and all family members is to get good treatment from the husband. The rights of children within the scope of the family are to get an affection for both parents, get pocket money if they go to school and so on.

Another problem is found that not all wives can really understand and understand the activities carried out by their husbands, especially when the husband's *da'wah* activities are carried out by leaving him for a long period of time. This has a major effect on the fulfillment of rights and obligations between husband and wife which are not carried out optimally. When *nafkah* is not maximally obtained, the wife who is left behind in reality in order to meet the needs of the family, the wives who are left behind also work odd jobs, the wife earns a living to meet daily needs, even when household needs are not met the wife owes a lot to relatives, neighbors, this is done by the wife just to meet the needs of life that have not been maximally obtained from her husband. The problems mentioned above, raise concerns that will allow the wife to commit *nusyuz* which can disrupt harmony in the household, even wives who feel unable to bear the burden of life experienced intend to file for divorce in a religious court.

The reason why this research is important to do, that the *Khurûj da'wah* carried out by the Tabligh Jama'ah has an impact on the relationship between husband and wife in the household, this fact is interesting if analyzed from the perspective of *mubadalah* theory. Another reason is because the fulfillment of the rights of the wife and family is the responsibility of the husband, and providing fulfillment of livelihood for the family is an act of worship and this is a *jihad* in the way of Allah, but in fact the concept of *jihad* is only narrowly interpreted, where the concept of *jihad* seems to be only *da'wah* and preaching Islam to the community by means of *amr al-ma'rûf nahy al-munkar*, even though providing livelihood to the family is also a *jihad* in the way of Allah. This is understandable, because so far the legal basis for *Khurûj* carried out by the Tabligh Jama'ah is based on the interpretation of the verse QS. Ali Imran [3]: 110. Although basically, the concept of *Khurûj* which is carried out for 3 (three) days a month, 40 (forty) days a year, and 4 (four) months once in a lifetime, basically the count is determined without knowing whether the *hujjah* is *shakhih* or not.

The book that guides every *da'wah* delivered by the Tabligh Jama'at is the book of *Fadhilah Amal*, a book compiled by Muhammad Ilyas Zakariya al-Kandahlawi. As is known in the book there are many Hadiths that are weak in quality and even false. It can be considered that the actual concept of *Khurûj* carried out by the Tabligh Jama'at does not have a strong foundation from the Qur'an and Hadith. (Siyami, 2015). However, *Khurûj* has become a dogma among the Tabligh Jama'ah including members of the Tabligh Jama'ah who live in Ambehta Mohan Village located in Nanauta Mandal Saharanpur district in Uttar Pradesh.

There are several studies similar to this research, including research conducted by (Masud, 2000) This research explains that Jamaah Tabligh is a twentieth-century faith renewal movement, which currently operates in more than eighty countries. With millions of

participants, its annual conference has become the second largest Muslim congregation after the Hajj. By studying the historical and social growth of this movement in India, its transnational transformation, the development of its ideology, particularly on questions of conversion, gender, religious diversity, organization, communication, adjustment to the local environment, and personal transformation. While research (Sikand, 2007) explains more about the origins of Jama'ah Tabligh from northern India in the early twentieth century, Jama'ah Tabligh has now developed into what is perhaps the largest Islamic movement of contemporary times. It would not be wrong, then, to say that the Tabligh Jama'at today is active in almost every country in the world where Muslims live. Despite the Jama'ah Tabligh's clearly profound influence on the lives of millions of Muslims around the world, scholars have until now made almost no mention of women's participation in the movement. This paper is an attempt to analyze these dynamics, especially the role of Jama'ah Tabligh women. Other research (Riyana, 2020) This research analyzes the preaching of *Khurūj* carried out by the Tabligh Jama'ah which is analyzed by Islamic law. The results of this study reveal that the *Khurūj* da'wah method carried out by Jama'ah Tabligh has caused a lot of harm in Islam, in fact many of the husband's obligations that must be fulfilled are not carried out properly. Another research was conducted by (Khadapi, 2017) This research is related to the practice of fulfilling rights and obligations in the Tabligh Jama'ah family, this research was analyzed from the perspective of the Sociology of Islamic Law. Another research was conducted by (Rusdiana, 2017) This research reveals the practice of da'wah carried out by the *Tabligh Jama'ah* which is correlated with the *sakinah* family.

Gap analysis of the research mentioned above, the study of analysis is different from the study of this article. This article emphasizes the analysis of husband and wife relations in a group of *Tabligh Jama'ah*, the group studied in Ambehta Mohan Village is a village located in Nanauta Mandal Saharanpur district in Uttar Pradesh, India. In this *Tabligh Jama'ah* group, wives experience discrimination because they experience double workloads, in Indian society, especially in Ambehta Mohan Village, the patriarchy culture is still very strong in shackling women's rights. The relationship between husband and wife in the *Tabligh Jama'ah* family in Ambehta Mohan Village is analyzed based on the theory of mubdalāh. The novelty of this article is the husband-wife relationship of *Tabligh Jama'ah* from the perspective of mubadalāh. The question to be answered in this article is how is the husband-wife relationship of the *Jama'ah Tabligh* family in Ambehta Mohan Village when the husband does *Khurūj Fī Sabilillāh* from the perspective of mubadalāh and what are the implications for household harmony?

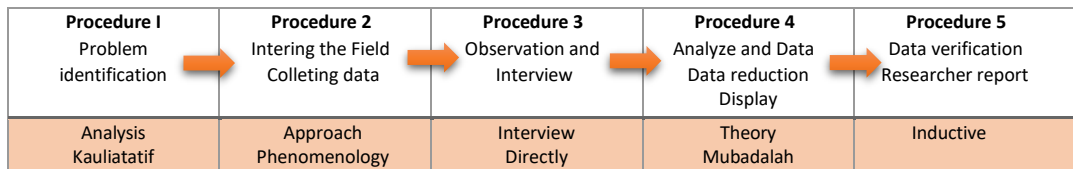
Methods

The method used in this article is qualitative, which aims to analyze in depth the condition of the wife in the *Tabligh Jama'ah* family when her husband does *Khurūj Fī Sabilillāh*, qualitative analysis with the theory of mubadalāh. Mubadalāh is used as an analytical framework because this research is related to the relationship between husband and wife.

The object of the research was conducted on the *Tabligh Jama'ah* group in Ambehta Mohan Village, a village located in Nanauta Mandal of Saharanpur district in Uttar Pradesh, India. The reason for conducting research in the area, because in this village the *Tabligh Jama'ah* group resides and is very large in number.

The approach of this research is a phenomenological approach, which is a factual phenomenon of the da'wah movement with the *Khurūj* method carried out by the *Tabligh Jama'ah*. The primary data source of this article is the *Tabligh Jama'ah* family specifically in Ambehta Mohan Village located in Nanauta Mandal Saharanpur district in Uttar Pradesh.

While the data collection techniques in this article are carried out in several stages, including through observation, interviews and documentation. Observation was conducted to observe the relationship pattern between husband and wife of Tabligh followers in fulfilling their livelihood, as well as the condition of the relationship between husband and wife left behind by the husband of *Khurūj Fī Sabilillāh*. Interviews were conducted directly and structured, interviews were conducted with husband and wife followers of the Tabligh Jama'ah in Ambehta Mohan Village located in Nanauta Mandal Saharanpur district in Uttar Pradesh.



Results

Husband and Wife Relationship Theory in Islam

The theory of husband and wife relationships can be discussed from various perspectives, such as Husein Muhammad. According to Husein Muhammad, a healthy husband and wife relationship is when each partner can play their roles and responsibilities. In earning a living, it is not only the husband who is charged, but anyone who is able is obliged. Meanwhile, the theory of husband and wife relations in Muslim families is that husbands and wives have equal rights and equal relationships. This equality does not mean that they must be treated the same in all circumstances. The equal relationship between husband and wife is a functional relationship, which is a complementary relationship according to roles and functions. Social Exchange Theory this theory is based on the principle that a person in an exchange relationship with another person will expect the rewards received to be proportional to the sacrifices that have been made.

A relationship within a family is of great importance. The family begins with the marriage of an adult man and woman. Based on the results of the review that has been done, there are four patterns of relationships in the family. As found in Yupidus's research (2017) entitled *Patterns of Relationships in Modern Families from a Gender Perspective* that there are four patterns of husband-wife relationships, namely *Owner-Property*, *Head-Complement*, *Senior-Junior Partner*, and *Equal Partner*.

Relationship Patterns in Households

- | | | | |
|-------------------|--------------------|--------------------------|------------------|
| 1. Owner-Property | 2. Head-Complement | 3. Senior-Junior Partner | 4. Equal Partner |
|-------------------|--------------------|--------------------------|------------------|

Quoting (Yupidus, 2017) *owner-property* is in this pattern the wife is the property of the husband just like money and other valuables. Working or earning a living is the husband's job while the wife's job is to provide food for the family and complete other household tasks. The main task of a wife in this pattern is to take care of the family. The authority or power in the household is held by the husband because the wife is economically dependent on the husband. While *head-complement*, is a pattern in which the husband is expected to fulfill the wife's needs for love, affection, sexual satisfaction, emotional support, friends, understanding and open communication. In managing household life, husband and wife decide to manage together. The husband's job is still to earn a living and the wife manages the household and educates the children. But in this pattern, husband and wife plan activities together to fill their spare time. The husband begins to help his wife when needed in household tasks but the norm in this marriage pattern is the same as *owner-property* where the wife is dependent on the husband except in terms of obedience. For example, the husband tells his wife to do

something and she has the right to ask "why" or "I don't think it needs to be done". The husband does not impose his wishes but the final decision remains with the husband and in certain circumstances the wife can work with the husband's permission. It is expected that they can fulfill each other's needs, trust each other and share problems and do activities together. (Yupidus, 2017). Furthermore, *senior-junior partner*, in this pattern a wife is allowed to work but the wife's income cannot be greater than the husband but a husband remains the main breadwinner in the family. A wife is not just a complement but has become a friend. The wife is also allowed to pioneer her own career after the husband's career is successful and characterizes this type of marriage pattern that is widely found today. The last one is *equal partner*, in this relationship pattern the position of husband and wife is equal, there is nothing higher or lower between the two, then the wife gets the same rights and obligations to develop herself fully. In terms of income or income in the family, the wife can be the main breadwinner, meaning that there is no requirement for a husband to have a high income if a wife is higher than the husband, no problem. This pattern adheres to a norm that has the opportunity to develop together, both in the field of work and expressively and all decisions can be made together by considering each other's needs and satisfaction.

Based on the explanation above about the pattern of relationships in the family, of course, it cannot be separated from various other aspects as in research (Novianti et al., 2017) entitled *interpersonal communication in creating family harmonization (husband and wife) in Sagea Village, Central Halmahera Regency* that the efforts made by husband and wife in creating family harmonization with an attitude of openness (*self-disclosure*) through this attitude of openness can create a harmonious relationship between husband and wife. From the foregoing, the relationship between husband and wife is very important to be established. Because the key to marital sustainability is the success of making adjustments between the two, besides that there is a division of tasks between husband and wife in undergoing a household ark such as the relationship pattern in the study.

Mubadalah as a Perspective

The Qur'an has explained a concept called "*mubadalah*". *Mubādalah* means "to replace, change and exchange". The concept and word *mubadalah* has been mentioned 44 times with different forms and meanings. *Mubādalah* means alternation (*mufa'alah*), and cooperation between two parties (*musyarakah*), or in other words, replacing, changing, or exchanging each other. *Mubādalah*, when translated, means 'interchangeability', which means 'reciprocity'. From the various meanings above, *mubādalah* is then used as a perspective in the relationship between two parties that contains the spirit and principle of reciprocity. (Faqihuddin Abdul Kodir, 2019)

One of the legal bases for *mubādalah* is found in Q.S. Al-Hujurat [49]:13, in this verse it is explained that Allah has created different humans, both different in gender, ethnicity, nation. the purpose is solely to be able to know each other. In this verse Allah explicitly states that the most noble human being on the side of Allah is the most pious human being. This means that the degree of human glory does not lie in his gender, the color of his skin, his tribe, his wealth, his position or the high rank he holds. But what is judged is the most pious man.

The *mubadalah* framework has three basic meanings. *First*, that Islam exists for both men and women, so all its texts must also target both. *Second*, the principle of relations between the two is cooperation and interdependence, not hegemony and power, let alone authoritarianism. *Third*, the texts of Islamic law are open to reinterpretation in order to allow the two previous premises to be reflected in every work of interpretation. Islamic texts are open to meaningful interpretation as an effort to find the idea of morality that lies behind the

literal text. Interpretation of the text to find contextualization of the understanding of the Qur'an. Interpreting the text is not changing or rejecting the text of the Qur'an, interpretation is only an effort to develop the interpretation of the Qur'an. The possibility of interpretation with consideration of *mashlahah* (human good). The flexibility of Islamic law in practice and enforcement in *ijtihad* activities (*independent legal reasoning*) is enough to indicate that Islamic law is *adaptable* to social change and the dynamics of space and time, so it is possible for a reform effort. (Asnawi, 2012)

Through the three premises mentioned above, the basic understanding is that men and women are the subject of the purpose of the Qur'anic verse. So both men and women must accept the consequences of the laws that are raised. Of course, the law is not unequal or biased. The relationship that is built must be cooperative, no one is superior to the other. In the end, the interpretation of religious texts must be in line with the great purpose of Islam, namely as a religion of rahmatan for all nature, not only for one type of human being or certain groups.

In gender relations, the mubadalah perspective is a belief, perspective, attitude, behavior, and action that places men and women as full and equal subjects of life. One is not more important than the other, both are equally important, both in doing and obtaining all the goodness of life.

If referring to the perspective of mubadalah as above, then the implementation of the pattern of husband and wife relations in the household is carried out by all household members, so the perspective of mubadalah should be fought for together so that it is felt together as well. If women as wives, mothers, and children, all their actions are required to maintain the honor of the family and bring goodness to them. Then the same thing applies to men, both as husbands, fathers, and children. When women work, we ask them not to forget their role as wives and mothers. In the same way, men who work must always remember their role as husbands and fathers. Because domestic paradise, in the perspective of mubadalah, can only be realized if all family members, men and women, are together. Then work hand in hand, trying to realize it to be felt together. In Islamic principles, the home and family are a shared responsibility in order to realize a paradise that brings happiness to all its members.

Jama'ah Tabligh Movement in Ambehta Mohan India

Jamaah Tabligh is one of the religious groups that is oriented towards carrying out its mission of da'wah. This group has its own uniqueness and distinctiveness compared to other sects that first appeared in other countries. The uniqueness and distinctiveness of Jamaah Tabligh can be seen in its da'wah movement that leaves its home and family for a certain time to a village or area by moving from one village to another, from one place to another, from one mosque to another. This activity is called *khuruj* or going out far from home. (Saepuloh, 2014).

The Jamaah Tabligh group uses sympathetic da'wah methods and good morals with the spirit of ukhuwah and is not sectarian and avoids khilafiyah issues. (Hasanah, 2014). The purpose of their da'wah is to re-establish religious practices in accordance with the Al-Quran and sunnah.

Jamaah Tabligh is a transnational religious movement that was originally born and developed in India. This movement was born in 1926 in Mewat India with its founder Shaykh Muhammad Ilyas bin Muhammad Ismail al Kandahlawi al-Deobandi al-Jisyti (1885-1944). He was descended from a family of religious scholars in Mewat. Muhammad Ilyas had lived for one year in Mecca in order to perform the Hajj pilgrimage as well as to learn religious knowledge from great scholars. In addition, Muhammad Ilyas also read many books about

sirah nabawiyah and the struggle of the Companions. With perseverance and determination, he finally got an understanding of the method of da'wah that would be applied. (Zaki, 2015). According to him, the da'wah movement will succeed if it is carried out with sincerity, sacrifice and expects the pleasure and help of Allah. This is what gave birth to the thought, that every Muslim should sincerely sacrifice his time to jointly invite mankind to the right path by carrying out da'wah in the way of Allah SWT (*khuruj*). (Zaki, 2015).

Reportedly, Jamaah Tabligh itself was born due to an incident experienced by Muhammad Ilyas when traveling to Mewat, an area located in Gurgaon south of Delhi. Upon his arrival in Mewat, he encountered and witnessed the people of Mewat, who were Muslims, practicing deviations from Islamic teachings. The form of deviation is in the form of mixing Islamic teachings with Hindu customs, such as asking the Brahmin God to determine the date of their marriage, mixing Islamic holidays with Hindu holidays, celebrating Hindu sacred ceremonies, such as *Janam*, *Ashrani*, *Dessehra* and *Diwali*. Starting from Maulana Muhammad Ilyas' concern about the understanding and religious practices of the Mewat community, Maulana Ilyas finally preached to improve and return the Mewat community to the teachings of Islam. (Junaedi, 2013).

Actually, the name Jamaah Tabligh did not come from them. The term is what people call them, because of their intense preaching activities. This was recognized by Muhammad Ilyas himself, who from the beginning did not give a name to his da'wah movement. He once said, if I were to give this a name I would be more inclined to name it the faith movement. This movement invites to return to Islam in total (*kaffah*). Finally, this da'wah movement is gradually showing results, this is evidenced by the number of followers in various parts of India and even abroad such as Bangladesh, Pakistan, Egypt, Sudan, Lebanon, Palestine, Jordan, Saudi Arabia, Malaysia, Singapore, Brunei, the Philippines, and Indonesia. (Zaki, 2015). After Maulana Muhammad Ilyas died, the leadership was continued by his son, Maulana Muhammad Yusuf al-Kandahlawi (1917-1965). It was during this period that Jamaah Tabligh experienced rapid development, less than two decades during Maulana Yusuf's leadership that the movement succeeded in expanding its da'wah activities to America and Europe.

The most obvious characteristic of the Tabligh Jama'at is *khuruj*. *Khurūj* is a characteristic of the Tabligh Jama'ah, especially in Ambehta Mohan, and *Khurūj* is carried out not only in the Ambehta Mohan area, but *Khurūj* is a characteristic of the Tabligh Jama'ah in other countries. They go out to preach, traveling from village to village, country to country. The headquarters is the mosque. Every Tabligh Jama'ah member is obliged to *khurūj* three days a month, forty days a year, and every four months throughout their lives. This characteristic makes the Tabligh Jama'ah referred to as a *jaulah* (itinerant preaching) group. (Metcalf, 1996). Here is a map of Ambehta Mohan Nanauta Mandal in Saharanpur district in Uttar Pradesh, India.



Khurūj comes from the Arabic word *kharaja*, which means going out. "Going out" means a charitable effort to go out to preach in order to invite people to worship Allah and leave what He forbids." The concept of *Khurūj Jamā'ah Tablīgh* is the departure of a person from the environment where he lives to improve himself (*Islah*) by learning to spend some time, property and self, in order to increase faith and good deeds solely for the sake of Allah. *Khurūj* invites Muslims to learn to focus and care for their faith and to fight for it so that their faith can increase and they can further perfect their deeds in life. *Khurūj* is a training program to practice one's sacrifice in the way of Allah.

In the conception of *Jamā'ah Tablīgh*, a person will be considered a follower of *Jamā'ah Tablīgh* if they have participated in *Khurūj*. *Khurūj* for *Jamā'ah Tablīgh* is a must. "Khurūj or going out to preach is the zakat of time. When it reaches the nishab, then they are required to preach or in other words spend their time for the sake of religion and fighting in the way of Allah. The nisaab of time is 1.5 hours for one day, 3 days for one month, 40 days for one year, and if possible 4 months for a lifetime.

Khurūj is only one tenth of the other activities, ninety percent, is the *Maqomi* program, which is a program to revive religion at home and in the village itself." In carrying out *Khurūj* *Jamā'ah Tablīgh* is not uncommon outside the city, even abroad according to the route that has been deliberated. For those who are able, it is expected to *Khurūj* to the axis of the headquarters of the *Jamā'ah Tablīgh* movement, namely, India-Pakistan-Bangladesh (IPB). So, they can see the strong religious atmosphere and hopefully it will strengthen their faith and in order to generate noble traits that have been obtained during the *Khurūj*.

Discussion

Forms of Husband and Wife Relationship of Tabligh Jama'ah in Ambehta Mohan India from the Perspective of Mubadalāh

In this study, some research data found that in the family of *Jama'ah Tabligh* in Ambehta Mohan India, it was found that the pattern of relations varies from one to another, namely the researcher discusses the outline of the problem of the pattern of relations into five things, as in the chart below:

1. Leadership patterns in households where all couples agree that the husband is the leader of the household
2. The pattern of fulfilling livelihoods understood by the four respondents into three forms, namely the fulfillment of livelihoods is entirely the responsibility of the husband, fulfilling livelihoods is a shared responsibility, fulfilling livelihoods is not the husband's obligation.
3. The pattern of decision-making in the household is divided into two results, the first is the result of the deliberation of both spouses, and the second, the dominance of one of the parties.
4. The pattern of implementation of daily activities is divided into two types, namely all work is done together and there are differentiated roles in carrying out certain activities.
5. A pattern of maintenance and protection in which all couples agree that protection and maintenance are only relied upon by Allah SWT.

In addition to the pattern as above, the *Tabligh Jama'ah* couples when their husbands will do *Khurūj Fī Sabīlillāh* they build a pattern so that the relationship so that the household is well maintained, so first a management of family coaching will be carried out which will be left *Khurūj Fī Sabīlillāh* by her husband, especially the wives held ta'lim called *Masturah*,

meaning: closed or veiled. In this training, the wives are trained to be able to live independently. So that when left behind by *Khurūj Fī Sabīlillāh*, the wives can already act as the head of the household.

Then, related to the relationship between husband and wife of Tabligh Jama'ah in Ambegta Mohan India whose husbands do *Khurūj Fī Sabīlillāh*, problems are found in terms of fulfilling family maintenance. The pattern of husband and wife relations in the context of family maintenance is, first, well fulfilled, second less fulfilled, and third unfulfilled. The results of researchers' interviews with members of Jama'ah Tabligh are as follows:

First, an interview with respondent 1 HG, who does *Khurūj Fī Sabīlillāh* for 3 (three) days a month, he said, and the author narrates the results of the interview as follows:

"His intention to *go on Khurūj* did not mean that he abandoned his obligation as a husband to provide for his wife and children. HG himself long before deciding to join the Tabligh Jama'ah made preparations to strengthen the economy, this was done to ensure that his wife and children when left behind by *Khurūj Fī Sabīlillāh* for 3 days a month did not lack in daily needs. One of the businesses HG has is working at the market, HG owns a shop for vegetables and other basic necessities, so when HG goes on *Khurūj Fī Sabīlillāh* his wife replaces his position to look after his shop at the market. He added that so far his family is safe in terms of their living needs".

From the results of these interviews, the practice of fulfilling his obligation to provide for his wife and children is going well and the needs of his family are met. This is because HG goes to preach for a short period of time, which is only done for 3 days a month. This is in accordance with the concept of *head-complement* theory, which is a pattern in which the husband is expected to meet his wife's needs for love, affection, sexual satisfaction, emotional support, friends, understanding and open communication. In managing household life, husband and wife decide to manage together.

Secondly, the interview with the second respondent SF, who does *Khurūj Fī Sabīlillāh* for 40 (forty) days a year.

"SF admitted that he has been a follower of Jama'ah Tabligh for a long time, because preaching *amr al-ma'rūf nahy al-munkar* is an obligation as a believing Muslim. At first, SF's wife did not really agree if her husband would do *Khurūj Fī Sabīlillāh* for 40 days, SF said that his wife was hard to leave because SF has 4 (four) children who are still young and one of them is still a toddler. However, by following the Masturoh program, SF's wife then gave her permission sincerely. SF's wife gave permission because SF owns a credit counter business".

From the results of the interview with SF, it can be found that the fulfillment of livelihood for his family is less fulfilled, because the *Khurūj Fī Sabīlillāh* that SF did was quite long, namely for 40 days, with an unstable income plus SF has children who are still relatively small.

Third, the next interview was with a man with the initials H, who does *Khurūj Fī Sabīlillāh* for 4 (four) months once in a lifetime. The results of the interview with H found that:

"H is currently in the process of *Khurūj Fī Sabīlillāh*, the *da'wah* that has been carried out has not been completed, there are still 2 weeks left, H admitted that for almost 4 (four) months he walked from one mosque to another. H when leaving his family, only left savings to his wife to be managed as well as possible and H himself so far does not have an independent productive business field, so far he has only followed other people as an

employee to sell sunnah products such as robes, miswak, Islamic books, perfume and others".

Based on the results of the interview with H, that the condition of fulfilling maintenance for his wife has not been fulfilled properly, besides H has children who are still in school, plus the need for daily living expenses, coupled with an income that does not quite meet the standards.

Another source of researchers explored from a wife related to how the fulfillment of husband's maintenance towards his wife. As an interview with the wife with the initials LY who was left by her husband *Khurūj Fī Sabilillāh*, LY said that:

"Her husband does not have a job and does not even own a house. Previously LY's husband owned three houses, then the three houses were sold to leave for Khuruj. In terms of determining alimony, LY's husband has a very simple concept, namely leaving the provision of alimony only according to his ability, accompanied by the belief that leaving the family to preach is in order to help the religion of Allah SWT, so all affairs of the wife are left to Allah SWT, the wife is also trained to have faith in Allah SWT".

Another source of interviews was conducted with the wife with the initials N. N as a wife, admitted that basically she was not strong enough to live this household life, because her husband was unemployed, so her daily needs were not met.

"N said that, when her husband went on Khuruj, there was always a dispute with N. The first problem was that her husband N did not leave any money for his wife's children for their living needs and school fees. The second problem is that no one takes their children to school. Usually N's husband is in charge of taking her children to school, but when she goes to Khurūj this task is not fulfilled, this is exacerbated because N herself does not dare to pick up her children from school, because N cannot ride a motorcycle. In this condition, N and her husband often disagreed and argued, and the source of the household rift was the issue of maintenance in the sense of economic needs. With N's family's weak economy, to fulfill their daily needs, N was always in debt to vegetable sellers and stalls providing basic necessities, so that while her husband was away, N's debts grew. Even though N has participated in the Masturoh program, the issue of livelihood needs is a primary need, so when primary needs are not met, disputes often arise between husband and wife".

The family problems of Tabligh Jama'ah followers when their husbands go on *Khurūj Fī Sabilillāh* are inseparable from the issue of unfulfilled family maintenance. From the results of the research, the impact of *Khurūj Fī Sabilillāh* on the household ends up separating the house between husband and wife. As a result of the wife's unpreparedness to accept a husband who must always leave his family, at first the wife felt happy in family life, because there was a change in the husband who rarely worshipped gradually obedient to worship, but over time the interests of the world were no longer considered looking for a living ignored and even disputed until finally ended in divorce.

The impact of *Khurūj Fī Sabilillāh* on the household can be described from the description of the results of interviews with the wives of Jamaah Tabligh in Ambehta Mohan India:

"What is the point of living together with a family where the economic burden is on the wife. Even though the wife is a worker, it does not mean that the economy must be borne by the wife for whatever reason, even if it is with the word Khuruj fī sabilillah".

The same thing was also experienced by R, the ex-wife of Jamaah Tabligh, in the interview excerpt R said that:

"Not ready to accept the husband's behavior, who always stays up late at night leaving the house for da'wah reasons, so that in the morning when he is supposed to do activities, he no longer does them because he is sleepy and has to sleep, so they end up arguing and divorcing", activities are no longer done because they are sleepy and have to sleep, eventually they end up quarreling and divorcing".

The same fate was also experienced by Mrs. Z, the wife of one of the Tabligh Jama'ah members who is currently working in India. Z deliberately worked, because it was to pay family debts, during her husband's *Khurūj* and without providing maintenance to his wife. This was conveyed by Ayyub who admitted that his sister's household experienced a rift after one year of her husband going on *Khurūj*. Ayyub confirmed that:

"My brother-in-law always goes khurūj, causing him to not provide for his family. Already not working, not providing for the family. He keeps going away. He said to preach. Even though without having to go, preaching that I know is anywhere. At first, his wife was told to sell any property that could be sold if there was no money. Eventually jewelry, pets, and even inherited land and houses had to be sold to cover the family's needs".

Based on the research conducted, in general, the practice of fulfilling the husband's obligation to provide for his wife is not fulfilled properly. The majority of husbands who participate in *Khurūj Fī Sabilillāh* are relatively young husbands, who have a high Islamic spirit, but do not yet have strong economic resilience to meet the needs of their families.

The pattern of unbalanced husband and wife relations, especially in the context of unfulfilled fulfillment of alimony in the perspective of mubdalah theory, can be said to be inconsistent with the principle of mubadalah, namely husband and wife are partners who in practice work together and cooperate with each other (Nawawi, 2022). The principle of mubadalah explains that the relationship between the two is cooperation and interdependence, not hegemony and power, let alone authoritarian. If referring to the perspective of mubadalah as above, then the implementation of the pattern of husband and wife relations in the household is carried out by all household members, so the perspective of mubadalah should be fought for together so that it is felt together as well. If women as wives, mothers, and children, all their actions are required to maintain the honor of the family and bring goodness to them (Habib Shulton Asnawi, 2004). Then the same thing applies to men, both as husbands, fathers, and children. When women work, we ask them not to forget their role as wives and mothers. In the same way, men who work must always remember their role as husbands and fathers.

Implications of *Khurūj Fī Sabilillāh* on Household Harmony

The family is the smallest institution in a society and from the family a person gets teachings and instills values and teachings of Islam to be practiced in social life. (Munawaroh et al., 2022). Nowadays, every human being wants to have a harmonious and prosperous family. (Mukri & Mahmudah, 2021). In Islam, a harmonious household or family is a *sakinah*, *mawaddah* and *warahmah* family. This can be used as a basis for a family that upholds the values of Islamic teachings in piety to Allah SWT. (Samsidar, 2019). The purpose of building a household is to form a harmonious family (Asnawi, 2018). The realization of a harmonious family can be achieved if between husband and wife function their respective roles and responsibilities. One of the husband's obligations in order to strengthen family resilience is to provide for his wife and family. (Yoki Pradikta et al., 2024)..

But what if the husband who adheres to the Tabligh congregation carries out *Khurūj Fī Sabilillāh* by leaving his family. This is what happened to the Tabligh pilgrims in Ambehta Mohan Village located in Nanauta Mandal of Saharanpur district in Uttar Pradesh. The group

of Tabligh pilgrims did *Khurūj Fī Sabīlillāh* for a long time, where the husband left his wife and did not provide maintenance, based on the results of the husband's research when running *Khurūj Fī Sabīlillāh*, the wife who was left behind was only given a small amount of money as maintenance. This is according to the results of an interview with (HF), the wife of the victim of *Khurūj Fī Sabīlillāh*:

"....My husband left me for 40 days in 2023, before that my husband often left the family. I often forbade my husband to go on *Khurūj Fī Sabīlillāh*, but my husband said that *Khurūj Fī Sabīlillāh* is an act of worship to Allah".

From the results of the interview as above, that *khuruj* da'wah activities can interfere with efforts in the family that should maintain security and comfort in the house are very vulnerable or pose a risk of forming a *sakinah* family, this is based on the assumption that the head to neglect his family, be it from the economic sector, the education and da'wah sector, the social sector, to harmony in the household.

Similarly, the wife, whose husband is a follower of the Tabligh congregation, has long been itinerant in Nanauta Mandal of Saharanpur district in Uttar Pradesh.

".....My husband has been a Tabligh congregation for many years, and the consequence is *Khurūj Fī Sabīlillāh*, whether we like it or not, my children and I have to accept it, even we often quarrel with my husband just because of economic matters. To fulfill my children's living and education expenses, I have to work multiple jobs, such as taking care of household chores, picking up my children from school, and even working as a washer and ironer in people's houses, in order to fulfill my family's needs".

From the results of the interview sources as above, researchers revealed that *Khurūj Fī Sabīlillāh* has an impact on household harmony, wives as victims of husbands who follow *Khurūj Fī Sabīlillāh* revealed frequent arguments, even some respondents thought and intended to separate. Even the non-fulfillment of the wife's right to maintenance due to the husband's *Khurūj Fī Sabīlillāh* has an impact on the wife's psychological mental health. The indication is that the wife experiences excessive anxiety and fear. Anxiety and worry are felt by the wife when the husband will leave for *Khurūj Fī Sabīlillāh*, this is because when the husband *Khurūj Fī Sabīlillāh*, the family's right to maintenance is not fulfilled, and finally the wife experiences fear. Fear in the sense of fear of not being able to eat, fear that their children's education costs will not be paid and so on. (Asnawi., 2024).

Quoting Faiqoh Bahjah, that the obligation to provide maintenance for the wife is an Islamic command that clearly regulates this obligation. This means that the *khurūj fī sabīlillāh* movement carried out by the Tabligh Jama'ah cannot fulfill the husband's obligation to provide for his wife and family. (Siyami, 2015). This means that providing maintenance is obligatory, precisely if *khurūj fī sabīlillāh*, which in reality sacrifices the family, the wife's children are neglected, living expenses are not fulfilled, the wife is forced to work to meet the needs of daily life, even when the husband *khurūj fī sabīlillāh* the wife is left behind and when she lacks living expenses, the wife is forced to go into debt, this kind of practice can be punished as haram and contrary to the theory of Mubadalah as in Islam.

Looking at the facts of the Tabligh Jama'ah family, that *Khurūj fī sabīlillāh* can risk household harmony and the purpose of marriage is difficult to realize. The purpose of marriage in Islam is to form a happy family, *sakinah mawadah warahmah*, intact, eternal based on God Almighty. (Asnawi, 2024). This means that achieving the purpose of marriage is the most important mission in building a household, not the *Khurūj fī sabīlillāh* movement that takes precedence.

According to the author's opinion, as long as the husband can fulfill his obligations while doing *khurūj fī sabīlillāh*, there will be no deviations committed by the Tabligh Jama'ah members. Judging from the provisions of *khurūj fī sabīlillāh* that have been determined by the leadership of the Tabligh Jama'ah, the *khurūj fī sabīlillāh* activities carried out by the Tabligh Jama'ah as long as they fulfill the needs of their wives and children, and do not leave the obligations of a husband, there are no things that are contrary to Islamic Law (Nawawi, M Anwar & Siti Mahmudah, 2022). Although in reality there are some members of the Tabligh Jama'ah when doing *khurūj fī sabīlillāh* prioritizing da'wah obligations by putting aside their obligations as a husband, thus neglecting the rights of their wives and children in the family, of course this is a wrongful act because it does not fulfill the rights of family members and this is not in accordance with Islamic law in forming and building a household. Thus, the researcher concludes that the mistakes made by members of Jama'ah Tabligh Masjid in *khurūj fī sabīlillāh* activities are mistakes made by individuals who have deviated from the concept of *khurūj fī sabīlillāh* itself, which has been determined by the leader of Jama'ah Tabligh.

Conclusion

In the pattern of husband and wife relations in the Jama'ah Tabligh family in Ambehta Mohan India, several patterns of relations were found that differed from one another, including the pattern of leadership in the household where all couples agreed that the husband was the leader of the household; The pattern of leadership in the household where all couples agreed that the husband was the leader of the household; The pattern of fulfillment of alimony which is understood by the four respondents into three forms, namely the fulfillment of alimony is entirely the responsibility of the husband, the fulfillment of alimony is a shared responsibility, the fulfillment of alimony is not the husband's obligation; The pattern of decision making in the household is divided into two results, the first is the result of the deliberation of the two spouses, and the second, the domination of one party; The pattern of carrying out daily activities is divided into two types, namely all work is done together and there are differentiated roles in carrying out certain activities.

While the problem of the pattern of husband and wife relations in the Jama'ah Tabligh family in Ambehta Mohan India occurs in the fulfillment of maintenance for his wife when the husband does *Khurūj Fī Sabīlillāh*, it is divided into several typologies, namely, first, well fulfilled, second less fulfilled, and third not fulfilled. However, in general, the fulfillment of the husband's obligation to the wife of the Tabligh Jama'ah followers in Ambehta Mohan India is not well implemented. The *non-fulfillment* of these obligations is due to husbands who carry out the *Khurūj Fī Sabīlillāh* da'wah movement, which is mostly followed by husbands who are relatively young and economically not strong. This fact in the perspective of mubadalah can be said to be not in harmony in accordance with the principle of mubadalah, namely husband and wife are partners who in practice work together and cooperate with each other. The fact is that the wife in addition to taking care of household affairs also works outside the home to meet daily needs, because the husband cannot fulfill his livelihood properly because her husband is doing *Khurūj Fī Sabīlillāh*. Seeing the fact that the Tabligh Jama'ah family who did *Khurūj fī sabīlillāh* had an impact on the integrity and harmony of the household. The principle of mubadalah explains that in fostering a household, including in fulfilling livelihood, the relationship between the two is cooperation and interdependence, if the wife takes care of household affairs, then the husband earns a living. In the perspective of mubadalah, the pattern of husband and wife relations in *fostering* household implementation needs to be carried out by all household members, husband and wife work together and help each other, if the wife plays a dual role, namely working in the domestic and public while her

husband only carries out *Khurūj fī sabīlillāh* without earning household income, then this is contrary to Islamic values, namely mubadalah.

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