
The Relationship Of Husband And Wife In The Perspective Of Mubadalah: Is A Study Of The Concept Of Rights And Obligations According To Kh. Hasyim Asy'ari

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Abstract

The concept of rights and obligations in the Book of au' Al-Miṣbaḥ Fī Bayāni Aḥkām Al-Nikāh by KH Hasyim Asy'ari refers to the textual meaning of hadith and refers to the social conditions at that time, so that the resulting understanding is gender biased. Meanwhile, nowadays the relationship between husband and wife has become a global issue. So how do you communicate this understanding so that it can be in line with current developments? The content analysis procedure used in this research method consists of four steps, namely data procurement, data reduction, inference and data analysis. In the Mubādalah principle, marriage is an agreement between a man and a woman to live together in one bond, working together to manage household roles. Because marriage is an agreement to live together, the pillars consist of five things, namely: Mitsaqan Ghalizan, Zawaj, namely partnership and togetherness, Taraadhin, Mua'syarah bil Ma'ruf, treating each other well and appropriately, Deliberation. The Mubadalah approach in reading the concept of the rights and obligations of husband and wife provides a progressive understanding and placing the relationship between husband and wife on an equal footing in both the private and public realms can provide an understanding of mutuality.

Keywords: Mubadalah, Rights and Duties, The Book of au' al-Miṣbaḥ.

1. Introduction

In relation to the process of Islamization in the archipelago, religious texts that are part of classical texts play an important role. To be able to be transmitted and known by the wider community to the next generation, and to preserve the old culture that contains noble values in classical texts, translation activities are needed. Classical texts are believed to be a proud heritage of intellectual property in the archipelago from scholars and scientists, as evidenced by the many works of Indonesian scholars that are recognized internationally.

Marriage is one of the most important basic principles of life in a perfect relationship or society. Marriage is not only a very noble way to regulate domestic life and offspring, but can also be seen as a way to get to know each other between one group and another, and this introduction will be away to convey help to one another (Santoso, 2019).

In the concept of marriage, basically there are rights and obligations for each husband and wife. The existence of a good relationship and interaction between husband and wife is a means of creating happiness and calm in the household (Hermanto and Ismail, 2020). The relationship between husband and wife is a reciprocal relationship in which an attitude of mutual understanding, complementarity is required, as well as equality and the absence of coercion, whether by the husband on the wife or vice versa.

Islam has regulated the rights and obligations of husbands and wives in the Qur'an and hadith, but the conflicts that occur are often related to gender injustice caused by the role of the wife or the role of the husband and even more so to the occurrence of domestic violence or acts of domestic violence (ibid.).

One form of the Prophet Muhammad's human side was being a husband and father to his children. In the course of his life, apart from receiving revelations from the revelation of the verses of the Qur'an, several hadiths also appeared which regulate the rules of family, such as the hadith that the man is the leader in the household, the obligations of a man, the obligation to give a dowry. The wife's obligation to obey her husband and so on. Until now, these hadiths are used as a benchmark or basis for husbands and wives when building and developing their household relationships (Rahman, 2017).

The explanation of rights and obligations in the book still refers to the textual meaning of the hadith which explains the rights and obligations of husband and wife and refers to the social conditions at that time. Meanwhile, nowadays ideas about feminism have emerged which try to interpret hadiths about the rights and obligations of husband and wife, not just limited to textual meaning. Instead, interpret the hadith addressed to the husband by interpreting it also to the wife. Due to the shift in the wife's role in the household (Abdul Kodir, 2019).

Various literature explains that what is meant by a housewife is a woman who has been bound by marriage. Housewives have duties as wives who have an obligation to take care of their husbands. Then the mother as a housekeeper, which means that she has an obligation to take care of and manage the cleanliness of her home. Then the mother as an educator of her child, meaning that a mother also has an obligation to educate her child in accordance with the provisions of Islamic law (Norton, 2022). Husein Muhammad said that when patriarchal culture enters a relationship called family, it becomes even less surprising if injustice cannot fulfill the balance between rights and obligations. Especially to women. This culture also assumes that women are only weak creatures, resulting in

domestic violence and discrimination against women's rights. Even though the essence is the same (Muhammad, 2019).

The mubādalah method provides an option to contribute to religious understanding of the strict gender rules that exist in Arabic, where this makes Islamic texts that look very masculine balanced. This method was initiated by Faqihuddin Abdul Kodir. This method aims to realize justice and equality in human relations, one of which is by actualizing these values in the household in order to create harmony (Anggoro, 2019).

Based on the explanation above, the two questions that will be known in this research are: What is the concept of the rights and obligations of husband and wife according to KH Hasyim Asy'ari in the Book of *au' al-Miṣbaḥ fī Bayāni Aḥkām al-Nikāh*? and What is Mubādalah's analysis of the concept of rights and obligations of husband and wife according to KH Hasyim Asy'ari in the Book of *au' al-Miṣbaḥ fī Bayāni Aḥkām al-Nikāh*?

Below we will describe several research articles that are related to the study that will be carried out. First, Afifah, 2018 in an article in the *Livibng Hadis Journal*, *Husband-Wife Rights from a Hadith Perspective (Understanding of Hasyim Asy'ari in Dha'u Al-Misbah Fi Bayan Ahkam Al- Nikah)*

This article discusses the rights of husband and wife according to Hasyim Asy'ari's understanding in his work *Dha'u al-Misbah fi Bayan Ahkam al-Nikah*, which he often relies on certain hadiths. This article uses a theoretical hermeneutic approach with two specific approaches, namely a psychological approach to study biography and a linguistic approach to study his work. The results of this research are: (1) Hasyim Asy'ari understanding of husband and wife rights as presented in his work cannot be separated from three things: life background, intellectual journey and the social context of that time. (2) the descriptions of understanding that he relies on hadith texts, in reality not all of them are still relevant if contextualized in the present so that this work or similar works should not be sacred.

Table 1. Similarities and Differences with Previous Research

Name and Title of Research	Equality	Difference
Saila Riekeya, "The Role of the Wife as Breadwinner Qiraah Perspective Mubadalah (Study in Jajar Kebon hamlet Gondang Village ReGENCY Wetan Pasuruan)"	These two studies both use empirical research methods. Together they discussed material about roles in the family using the qiraah Mubadalah method	Previous research focused on the role of the wife as breadwinner, while the author focused on the role of husband and wife in the household
Dwi Wahyudi, "Husband and Wife Relationship as Responsible for Family Support"	Previous research and the author's research both discussed material about husband and wife relationships in the family	The previous type of research used literature and focused on the relationship between husband and wife as breadwinners from the perspective of Islamic law and KHI, while the author focused on the relationship between husband and wife from the perspective of Islamic religious figures.

Tia Mega Utami, Thesis "Efforts to Build Household Harmony Through the Mubadalah Concept (Faqihuddin Abdul Qadir)"	Together we discussed the concept of mubadalah in the family.	The method used in previous research was literature, and used a feminist and religious approach, while the author used empirical research methods with a conceptual approach.
Agus Hermanto and Habib Ismail & Iwanuddin, Journal "Maintaining Mutual Values in Carrying Out the Rights and Obligations of Husband and Wife from a Mubadalah Fiqh Perspective"	Together they discussed material about the concept of interdependence of husband and wife in the family.	Previous research focused on the values of mutual perspectives of Mubadalah jurisprudence, while the author focused on the concept of Mubadalah from the perspective of Islamic religious figures.
Rahma Yudi Astuti, Journal "Position of Husband and Wife in a Household from a Mubadalah Perspective"	Both use a Mubadalah perspective in discussing the material	The previous type of research used qualitative phenomenology and focused on the position of husband and wife, while the author used empirical-conceptual research and focused on the concept of mubadalah in carrying out the role of husband and wife.

Second, the thesis written by Ibn Mundir Mundir, 2023, namely the rights and obligations of husband and wife in the book *Daw' Misbah fi Bayani Ahkam Al-Nikah* by KH Muhammad Hasyim Asy'ari gender perspective: Study of the views of Mahasantri at the Tebuireng Islamic Boarding School, Jombang. The results of the research conclude that the rights and obligations of husbands The wife in the book *aw' al-Miṣbaḥ* according to the views of the students of the Tebuireng Islamic Boarding School can be divided into 3 points. Firstly, the rights and obligations in the *dau misbah* are balanced, secondly there is a need for updates, thirdly there is a need for technical explanations in accordance with current conditions. Meanwhile, if seen from a gender perspective, the views of the Tebuireng mahasantri are divided into two, gender-oriented and non- gender-oriented. Views that do not have a gender perspective still contain stereotypes, subordination and marginalization of women.

Third, the article entitled *Thoughts KH. M. Hasyim Asy'ari regarding the Rights and bligations of Husband and Wife*. Written by Masrokhin and M. Rizki Syahrul Ramadhan. This article aims to find out how the *istinbāt* pattern of KH law. M. Hasyim Asy'ari in determining variants of the rights and obligations of husband and wife (Ramadhan et al., 2023). Then, this research also refers to several previous studies, which researchers examine the similarities and differences with this research.

2. Methods

2.1. Research design

This research is qualitative research by conducting a *kualitatiff heurmenetic*. which refers to various literature that can support research explanations. Hermeneutics is a word often heard in the fields of theology, philosophy, and even literature. In Webster's Third New International Dictionary it is explained that hermeneutics is the study of the method-

ological principles of interpretation and explanation. Basically, hermeneutics is a philosophical foundation and is also a mode of data analysis. As a philosophy of human understanding, it provides a philosophical foundation for interpretativism. As a mode of analysis it is concerned with the understanding of textual data. Hermeneutics is primarily concerned with the meaning of a textual analog, as Palmer defines it in one of his modern definitions of hermeneutics. According to Ricouer (Bleicher, 2003: 357), the text understood by hermeneutics is the autonomy of the text, the socio-cultural context and the original address allow the conditions for the interpretation of the text. In understanding the text, the text, author and reviewer must be connected to the reality of contemporary society, so the three elements must work together, even though there is a disconnection between the text and its author in terms of the subject. Below the author describes how the relationship between text, author, reader or others in the hermeneutical cycle.

This research uses a Mubadalah approach as an analytical. The data sources in this research consist of documentary data in the form of related documents. This research is divided into two categories of sources, namely primary sources and secondary sources. The primary source in this research is the book *Dau' al-Misbah fi Bayāni Ahkām al-Nikāh* by KH. Hasyim Asy'ari, and secondary sources consist of the book *qira'ah Mubadalah* by Faqihudin Abdul Qodir, the book *Women (Not) Sources of Slander!* The work of Faqihuddin Abdul Kodir, the book *Fajar Kebangunan Ulama Biography of KH Hasyim Asy'ari* by Lathiful Khuluq, as well as related literature related to the concept of mubadalah and KH's thinking. Hasyim Asy'ari.

2.2. Research Data Source

2.2.1. Main Resources



Figure 1. Dhau' al-Misbah fi Bayani Ahkami al-Nikah

In the book *Dau' u al-Misbâh fî Bayâni Ahkâmi al-Nikâh*, as the reasons he wrote in his work. He captured how at that time, many young people wanted to get married, but did not know the terms and conditions of marriage, the rights of a wife to her husband and vice versa. They also did not know about the procedures or manners in marriage, so many

of them were confused by it. In the book, there is also some important advice so that marriage can really be a household ark that is *sakinah*, *mawaddah*, *wa rahmah* according to Islamic guidance.

2.2.2. Secondary Resource

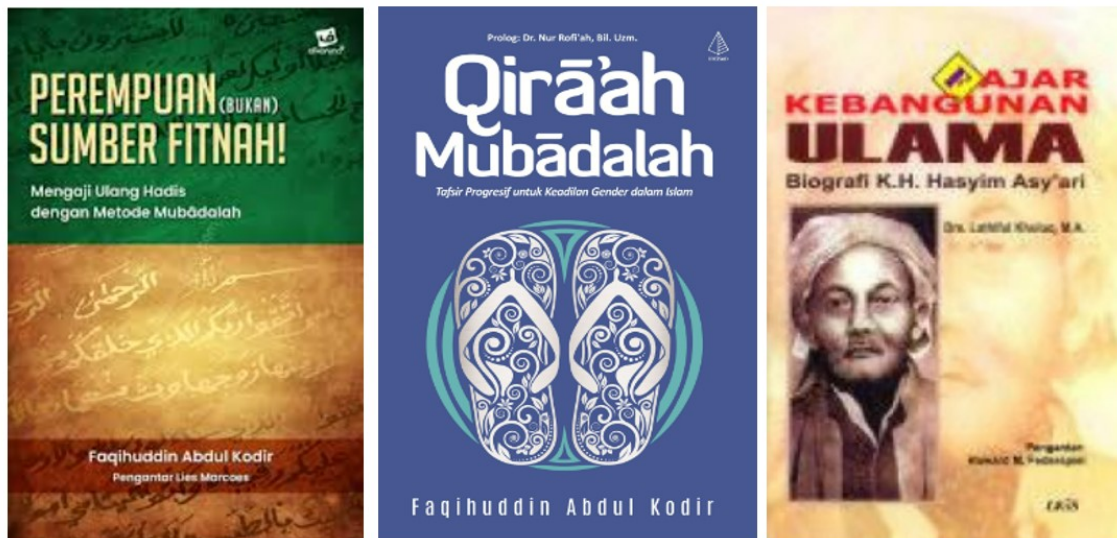


Figure 2. Reference book as second source

Table 2. Main Resources

Year	Writer	Title	Publisher	Page
2021	KH. Hasyim Asy'ari	Dhau' al-Misbah fi Bayani Ahkami al- Nikah	Pustaka Tebuireng Jombang	21

2.3. Data Processing Techniques

The analysis used is content analysis. This research aims to describe and make conclusions that are valid and can be re-examined. The part analyzed is the Mubadalah analysis of the concept of the rights and obligations of husband and wife according to KH. Hasyim Asy'ari. The content analysis procedure used consists of four steps, namely data procurement, data reduction, inference and data analysis. The data procurement stage consists of 3 parts, namely determining the analysis unit, determining the sample and recording or noting. Data reduction was carried out by eliminating things that were not in accordance with the gender equality study being analyzed. Inference is carried out using criteria for determining the concept of Mubadalah in gender equality studies. The data analysis stage is the stage of describing the analysis data obtained.

Table 3. Secondary Resources

Year	Writer	Title	Publisher	Page
2019	Faqihuddin Abdul Kodir	Qiraah Mubadalah	Ircisod	616
2021	Faqihuddin Abdul Kodir	Peremupan Bukan Sumber Fitnah	Afkaruna.id	240
2000	Lathiful Khuluq	Fajar Kebangunan Ulama Biografi KH Hasyim Asy'ari	LKIS Yogyakarta	Yo- 150

3. Results and Discussion

3.1. Brief Biography of KH. M. Hasyim Asy'ari

Based on these descents, the full name of him is Muhammad Hasyim bin Asy'ari bin 'Abdul Wahid bin 'Abdul Halim (Pangeran Benowo) bin 'Abdurrahman (JokoTingkir or Mas Karebet or Sultan Hadiwijaya) bin 'Abdullah bin 'Abdul Aziz bin 'Abdul Fattah bin MaulanaIshaq bin Raden Ainul Yaqin (SunanGiri) (Mukani, 2018). Tebuireng Jombang. He was born in Gedang, which is an area to the south of Jombang City, on 24 Dzulqo'dah 1287 Hijriah or 14 February 1871 on Tuesday (asmani, 2018).

His father, Asy'ari, was a founder of the Keras Islamic Boarding School in Jombang, as was KH's grandfather. M. Hasyim Asy'ari, whose name is Kiai Usman, is a famous kiai and founder of the Gedang Islamic boarding school which was founded at the end of the 19th century in Jombang. Apart from that, Hasyim Asy'ari's ancestor, Kiai Shihah, was the founder of the Tambakberas Islamic Boarding School, Jombang (Khuluq, 2017).

After being traced by the grandson of KH. Hasyim Asy'ari, namely KH. Ishom Hadzik, here are several books written by KH. M. Hasyim Asy'ari include: Adab al-alim wa al- muta'alim (ethics of teachers and students), au' Al-Miṣbah Fī Bayāni Aḥkām Al-Nikāh, Al- duraar al-muntatsirah fi al-masaa'il al-tis'aasyarah (sprinkling of jewels in nineteen issues), Al- Tanbihaat al-waajibat liman yasna'u al-mawlid bi al-munkarat (an important warning for people who celebrate the birth of the Prophet, An-nur al-mubiin fi mahabbati sayyid al-mursalin (bright light in loving the Prophet Muhammad SAW by committing evil), Treatise of ahl al-sunnah wa al-jama'ah, g) At-tibyan fi an-nahy an muqaata' at al-arhaam wa al-aqaarib wa al-ikhwaan (explanation of the prohibition on cutting ties with relatives, close friends and relatives).

According to estimates, there are still many works by KH Hasyim Asy'ari that have not yet been discovered. Most of the books mentioned above have been translated and have limited circulation among NU groups and circles, especially alumni of the Tebuireng Islamic Boarding School. Apart from that, several manuscripts by KH Hasyim Asy'ari were requested by the Saudi Arabian Embassy to be studied (Pratomo, 2021).

3.2. Manuscript of *Dau' u al-Misbâh fî Bayâni Ahkâmi al-Nikâh*

The book of *Dau' u al-Misbâh fî Bayâni Ahkâmi al-Nikâh* he compiled systematically which consists of an introduction, an introduction, and an introduction. systematically which consists of an introduction, two chapters, and a conclusion. In the introduction, he tells the reason he composed the book in it. In the first chapter, he explains the rulings of marriage, such as what kind of marriages are considered sunnah, obligatory, haram, and makruh. The second chapter discusses the pillars of marriage. The second pillar is the bride, which explains some of the requirements for a bride; the third pillar is the groom, which also explains some of the requirements for a groom; the fourth pillar is a marriage guardian and the last pillar is two witnesses, which explains nine requirements for both. The cover describes the rights and obligations of a husband over his wife, and vice versa. In the book he always includes verses of the Qur'an or Prophetic traditions that he makes the basis for every thought he expressed. The book of *Dau' u al-Misbâh fî Bayâni Ahkâmi al-Nikâh* is one of his works that only discusses marriage.

One of his works that only discusses marriage. It is organized in a concise, systematic, and easy-to-understand language, especially for ordinary people. In defining marriage, Kiai Hasyim chooses to quote the opinion of an Imam who prioritizes worship over marriage than marriage. In contrast to other Shafi'iyah scholars such as Ibn Hajar al-Asqalani in his book *Bulughu al-Maram* who quoted the hadith that marriage is a sunnah of the Prophet.¹ In the book *Fathul Mu'in* by Shaykh Zainuddin al-Malibary said that there is no worship that is recommended from the time of the Prophet Adam to heaven except faith and marriage. However, in the book *Dau' u al-Misbâh fî Bayâni Ahkâmi al-Nikâh*, it is said that marriage is a part of desire, not part of the way to get closer to Allah. (Asy'ari, 2018).

3.3. Rights and Obligations In The Book *au' Al-Misbah Fî Bayâni Ahkâm Al Nikâh*

The book *au' Al-Misbah Fî Bayâni Ahkâm Al-Nikâh* consists of various chapters such as the introduction and there are also two chapters containing discussion and conclusion which are compiled in 21 pages of the book. In the introductory chapter, Hasyim Asy'ari reveals the basic idea of compiling this book. The background to writing this book is because the social environment of the community does not really understand the laws and etiquette of marriage. Then in the next chapter, namely the first chapter, Hasyim Asy'ari discusses marriage law, namely that marriage law can change depending on the situation and conditions of the person. In this chapter it is explained that marriage can be considered permissible or jaiz, sunnah, makruh, and can even be haram (ibid.).

In the second chapter, Hasyim Asy'ari discusses the pillars of marriage and the conditions for these pillars. In this chapter, the pillars of marriage are explained and the conditions for valid pillars are divided into 5; Rukun, shigat, rukun women, rukun groom, rukun wali, and rukun witnesses.

In the last chapter, namely the third chapter, which is also the closing chapter, Hasyim Asy'ari discusses the rights and obligations of husband and wife in marriage. The distribution of rights and obligations carried out by him refers to the arguments of the Qur'an and hadith.

In discussing the rights and obligations of husband and wife, KH. Hasyim Hasyim Asy'ari explained as follows:

3.3.1. Obligations of the husband to which the wife is entitled

The husband is obliged to treat his wife well by providing a dowry, living expenses, living expenses, clothes, behaving well, speaking kind words, being patient with bad behavior (morals) from the wife, guiding the wife to the path of goodness and worship. The husband teaches what his wife needs in terms of religion, such as the laws of purification, menstruation and obligatory prayers which are qada (change) and not qada (change) (Asy'ari, 2018).

In the text above, Hasyim Asy'ari explains the obligations of a husband towards his wife as explained by the majority of scholars, starting from treating his wife well, giving her a dowry and so on to the husband's obligation to teach his wife about religious knowledge such as jurisprudence regarding procedures for purification and feminine science.

After explaining the wife's rights which are the husband's obligations, Hasyim Asy'ari included a hadith about a will to do good to his wife. The wife is like a prisoner of war for the husband. However, this does not mean that the husband is free to be unkind to his wife. A husband may give a warning to his wife if he commits a mistake or a heinous act. Meanwhile, if the wife has not made a mistake, the husband should not look for the wife's fault. In the family realm, Hasyim Asy'ari provides further explanation for society that women have the right to be treated well. Then in the next few paragraphs, Hasyim Asy'ari again mentions several other hadiths which are still related to the wife's rights being the husband's obligations (ibid.).

"A woman's rights over her husband are to feed him when he eats, to clothe him when he is dressed, not to hit him in the face, not to speak ill of him and not to leave him alone except in the house."

This hadith is still related to the previous hadith regarding the husband's obligations becoming the wife's rights. Apart from the husband having to treat his wife well, the husband has other obligations such as feeding and clothing him, not hitting his wife, not silencing his wife if she makes a mistake (if you want to silence your wife as a form of warning, then silence your wife when at home). Then, the husband is not allowed to use violence in dealing with his wife's anger. In the hadith quoted by Hasyim Asy'ari, it is stated that the husband should not hit his face or hurt his body, which should not cause blood to flow (ibid.).

Then, Hasyim Asy'ari warned husbands to carry out their obligations towards their wives. The husband's obligation is to be the leader of the family and responsible for providing direction in life in this world and the hereafter. A husband is a big sin if he does not teach his wife to pray and learn religious knowledge (ibid.).

3.3.2. The obligations of the wife to which the husband is entitled

Hasyim Hasyim Asy'ari revealed that there are many things that a wife has obligations towards her husband (obligations that are the husband's rights), namely: "There are many rights of a husband that are the obligations of a wife, among them a wife is obliged to obey her husband except in matters that are prohibited (religion), the wife cannot fast without the husband's permission, cannot leave the house without the husband's

permission and consent, the wife "You must seek your husband's approval and try as much as possible to stay away from things that your husband hates" (ibid.).

Just as a husband has obligations that must be carried out to fulfill his wife's rights, so the wife also has obligations that she must carry out in order to fulfill her husband's rights. In the first paragraph, Hasyim Asy'ari explains several things that a wife must carry out, such as having to obey her husband, if she wants to fast she must ask her husband's permission, she is not allowed to leave the house without her husband's permission and seeks her husband's approval. There are various good things a wife can do to seek approval from her husband. Then Hasyim Asy'ari said further.

"A wife must realize that she belongs to her husband - she is not allowed to use her husband's property except with the husband's permission, the husband is allowed to have an opinion regarding the wife's property because the wife is his responsibility, the wife must prioritize the husband's rights over the rights of the wife's brothers" (ibid.).

In the statement above, Hasyim Asy'ari explains regarding the use of the husband's property, a wife is not allowed to use her husband's property without his permission. Then he also emphasized that when married, a wife must prioritize her husband's rights over the rights of the wife's siblings. With regard to the use of assets, requesting permission from the wife to the husband is important and necessary, apart from being proof of the wife's respect for the husband, it also shows how much trust the wife has in the husband's assets. However, the most important thing is that in order to achieve mutual happiness in the husband-wife relationship, there must be no unequal attitudes such as subordination and marginalization. Moreover, the present time is not the same as the time when this work was written, women are guaranteed the freedom to have the right to study and create. Then related to not being allowed to use property without the husband's permission, there is a hadith which states that a wife is not allowed to use her property without her husband's permission.

Then Hasyim Asy'ari added that the wife must be ready at her husband's request, she is also obliged to maintain her cleanliness, must not be proud of her beauty, must not criticize her husband's ugliness, must lower her gaze in front of her husband, follow his orders, be silent when her husband speaks, stand to welcome the arrival and when the husband is about to leave. Furthermore, Hasyim Asy'ari continued to explain the wife's obligations.

"A wife must submit herself to her husband when going to sleep, obey her husband's wishes (in bed) and look after her husband's property, keep her mouth smelling good, always dress up when her husband is around or traveling, respect her husband's family and relatives, seek her husband's pleasure because the husband is the wife's heaven or hell in the future." (ibid.).

Hasyim Asy'ari stated that women have certain etiquette that they must carry out, namely staying at home, keeping themselves busy in the house, wives are not allowed to talk too much, are not allowed to visit their neighbors unless there is an interest, wives must respect their husbands. whether the husband is there or not by his side, the wife must try to make her husband happy in every way, if the husband has given permission to the wife to leave the house then when the wife leaves the house she is not allowed to look

gloomy, dirty or wear ugly clothes and she must lowering his eyes when walking, not wandering around and pretending not to know other people (men) who know him. Based on the explanation above, the author can detail the rights and obligations of husband and wife according to Hasyim Asy'ari as follows:

Husband's obligations to which the wife is entitled

1. Husband gives dowry to wife.
2. The husband provides the wife's primary needs with blessings such as clothes, food and shelter as best as possible for the wife.
3. The husband speaks softly and kindly to his wife and is patient with her bad ethics.
4. Duami pursues religious knowledge with his wife and encourages her to do good deeds.
5. The husband does not find fault with the wife when she obeys her husband.
6. If the wife makes a mistake, the husband can simply move her away from the bed without leaving the house as a form of warning, or hit with a gentle blow that does not injure and avoid the face.

The obligations of the wife to which the husband is entitled

1. The wife is obliged to obey her husband except in matters prohibited by religion
 2. he wife does not fast and leaves the house without her husband's permission and approval
 3. The wife tries to please her husband and avoid things that make him angry
 4. The wife should not prevent the husband from having fun with her in sexual relations
 5. The wife should position herself like a slave who is not allowed to use her husband's property except without his permission
 6. The wife does not bring someone the husband hates into the house
 7. The wife must prioritize her husband's rights above the rights of her siblings and herself
 8. The wife must prepare herself as best as possible when her husband wants to have fun with her
 9. A wife must not boast about her beauty to her husband, she must act shy in front of her husband, lower her gaze, obey what her husband commands, listen quietly when her husband speaks, stand up when her husband comes or wants to leave.
 10. The wife must offer herself to her husband to have fun when he goes to sleep
 11. The wife wears perfume and maintains bad breath for the husband
 12. Wives must always dress up when their husbands are at home and not dress up when their husbands are away.
 13. The wife must respect her husband's family and relatives
 14. The wife sees a small gift from her husband as a big gift.
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3.3.3. Qira'ah Mubādalāh

In the book *Qira'ah Mubādalāh* written by Faqihuddin Abdul Kodir, the meaning of Mubādalāh is developed into a perspective and understanding of certain relations between two parties, where this word is oriented towards the spirit of cooperation, partnership, mutuality and reciprocity. Good relations between humans in general, such as the state and the people, superiors and subordinates, parents and children, teachers and students, men and women, husband and wife, and so on (Abdul Kodir, 2019).

In the book *Qira'ah Mubādalāh*, the discussion is more focused on the relations between men and women both in public and domestic spaces. The term Mubādalāh is also a method of interpretation of Islamic source texts which requires men and women as equal subjects. Simply put, Mubādalāh can be understood using an image like this:

1. A text that tells husbands to do good to their wives will have a reciprocal meaning so that wives also do good to their husbands. Although in the text the person given the command to do good is the husband and it is literal.
2. A text that tells the wife to be grateful for her husband's good attitude and good manners will have a reciprocal meaning towards the husband who must also be grateful for his wife's good character. Both are asked to be grateful.

In the Islamic view, being kind and grateful is a general command for anyone regardless of gender. If there is a text in religious guidelines that orders a certain gender to do a certain good thing, then the reciprocal meaning is still that all genders are asked to do good things that are reciprocal. According to him, this reciprocal concept can be applied to texts relating to marriage and gender issues such as slander against women, women's social and political rights, and domestic life (Kodir, 2016).

3.3.4. Mubādalāh's Analysis Of The Concept Of Rights And Duties Of Husband And Wife According To KH Hasyim Asy'ari In The Book *au' Al-Miṣbah Fī Bayāni Ahkām Al-Nikāh*

In the Mubādalāh principle, marriage is an agreement between a man and a woman to live together in one bond, working together to manage household roles Nauval, 2017. Because marriage is an agreement to live together, its pillars consist of five things, namely:

1. Mitsaqan Ghalizān is a strong bond that is maintained together
2. Zawaj is partnership and togetherness
3. Taraadhin is mutual willingness and providing comfort
4. Mua'syarah bil Ma'ruf is treating each other well and appropriately
5. Deliberation is mutual consultation and communication (Ahmad and Rozihan, 2021).

According to this mubdalāh perspective, if a wife is good to her husband by smiling, being friendly, serving, and other pleasant actions, then the husband is also very good to the wife. If a husband cannot take things that are not good, impolite, insulting, cursing, hitting, committing violence, and other unpleasant acts from his wife, then the husband must also avoid them so that they do not happen to his wife. This is an example of explanation in family life (Abdul Kodir, 2019).

Several parts form the basis of mubâdalah. Verse 71 of At-Taubah is one of the clearest. This paragraph emphasizes the value of male-female interactions. Where one is the helper, supporter, lover, and supporter of the other. There are many other verses, such as (al-Baqarah, 2: 197; 232; 233, Ali Imrân, 3: 195, and an-Nisâ 4: 19) which specifically emphasize the perspective of mutuality explicitly between men and women. women, both in the social and domestic spheres (Santoso, 2019).

First, it is the husband's obligation to speak softly and kindly to his wife and to be patient with her bad ethics and not to find fault with her wife. In surah An-Nisa verse 19 there is an order where husbands are ordered to treat their wives well (Wa'ashiruhunna bi al-ma'ruf). The use of the word "Wa'ashiruhunna" in Arabic contains the meaning of mutuality, so it can be understood that the obligation to do good is not only carried out by the husband but also the wife towards her husband (Asy'ari, 2018).

Second, it is the husband's obligation to pursue religious knowledge to his wife. Currently, education is very open to women, in contrast to the times when Hasyim Asy'ari lived when schools were only open to men. Therefore, currently the wife also has an obligation to teach religious knowledge, especially if the wife has a better understanding of religion than her husband (ibid.).

Third, husband's obligation to support his wife. Nowadays, wives are not only women who work as housewives who are always at home. It has become normal nowadays for wives to be apart of being housewives and also career women who work outside the home. In fact, being a career woman is really needed by a wife if her husband is still unable to meet household needs. However, in this case, the wife who is a career woman still does not have the obligation to support her husband, just as the husband is obliged to support his wife. Because in Islam it is only the husband's obligation to provide for his wife, so a wife who works is considered a help to her husband. And it is appropriate that if the wife helps her husband with work, the husband should also help his wife with housework (ibid.).

Fourth, the wife tries to please her husband and avoid things that make him angry. In the relationship between husband and wife there is the principle of Mua'syarah bil Ma'ruf, namely treating each other well and appropriately. So it is very appropriate if the husband and wife are obliged to try to please their partner and avoid things that could make them angry. In establishing a marital relationship, husband and wife have the aim of achieving sakinah, mawaddah and warahmah. To achieve these three goals, joint efforts between husband and wife need to be made (ibid.).

Fifth, it is the wife's obligation not to prevent her husband from having fun with her in sexual relations and the wife must prepare herself as best as possible when her husband wants to have fun with her. In an effort to obtain sexual pleasure, husband and wife must give themselves up to each other for their partner to enjoy. In sexual relations, it is the wife who will bear the child as a result of the sexual relations carried out. So it is appropriate for the wife to also have the right to enjoy sexual intercourse if the husband does not prevent the wife's efforts to get pleasure and the husband prepares himself well before sexual intercourse. Apart from that, in sexual relations the wife not only has the obligation to grant her husband's desire to have sexual relations (ibid.).

Sixth, the wife's obligation should be to put her in a position like a slave who cannot use her husband's property except without his permission. As previously explained, work is currently not only done by husbands. Wives can help husbands work to earn

money. In marriage, the assets obtained by the husband and wife while working are called joint assets. When using joint assets, a husband and wife are obliged to ask permission from their partner because the assets were obtained from the hard work of both of them.

Seventh, it is the wife's obligation not to bring someone into the house who her husband hates or other men. This action is carried out by the wife to avoid the husband's anger which could create a dispute with the wife, resulting in divorce. Divorce can not only be filed by the husband, the wife also has the right to file for divorce. Therefore, husbands are also obliged to avoid things that can make their wives angry or have disputes (ibid.).

The works of reinterpreting text, related to this theme, had been conducted by some researchers. The research presented by Jumhur analyzes Uqudu al-Lujjain written by Imam Nawawi alBantani, focusing on rights and duties of man and women in house hold. He deeply tried to reinterpret superiority of the man and domesticating woman by using theory of fiqh social of Sahal Mahfudz (Hidayat, 2018).

Eighth, it is the wife's obligation not to boast about her beauty to her husband, she must act shy in front of her husband, lower her eyes, obey what her husband commands, listen silently when her husband speaks, stand up when her husband comes or wants to leave. This is a form of courtesy from a wife towards her husband. The husband as the head of the family is obliged to teach his wife good things. Therefore, this obligation also applies to husbands (Asy'ari, 2018).

The feminist interpretation paradigm model states that the passages which, in other words, verses about inheritance, polygamy, leadership, the veil, witnesses, as well as the rights and obligations of husband and wife only reflect the sociohistorical reality of Arab society at that time. Unfortunately, ancient interpreters and their followers interpreted verses that were essentially sociological in nature solely literally and textually, giving rise to gender-biased interpretations when read in a modern context (Hermanto and Ismail, 2020)

Must understand it, some words: (yajibu) obligatory, la tashumu and la takhruju (prohibition), tataharo-tatajannaba (finding-avoiding), ta'rifa-tatasharraf (understanding-using), (prioritizing), musta'iddah (servicing), and other the bold words, should be reinterpreted by omitting subject and object as well as the writer does on the text of husband. So that, the husband whose actual position is dominant will have been equalizing by this interpretation effort forever. The consequence of this work is that both husband and wife will create harmony or cohesiveness, like a puzzle which covers other parts to produce the perfect sketch. Therefore, the commands or mandates idealized by the text can be applied to both husband and wife. In this case. There are many pro and con opinions on the issue of career women (Supriyadi, Julia, and Firdaus, 2019).

According to Husein Muhammad, Islam first appeared in Arab society which was characterized by a patriarchal culture. They place a high value on men and men, but they underestimate the potential of women. Such a society influences and shapes awareness, as well as the belief that women are meant to be passive while men are meant to be active. This knowledge and assumptions have a significant impact on the religious appreciation that we inherit today (Husein, 2007). According to Asghar Ali Engineer, equality between men and women includes at least two things, namely recognition of the dignity of both sexes equally in a broad sense, and society must realize that men and women have the same rights in social life, economics and politics (Engineer, 1994).

If we talk about fiqh which is a consequence of ijtihad, then istibath, namely furu'i, will be created. Fiqh will always develop and make changes in response to changing circumstances. Thus, the concept of the rights and obligations of husband and wife in the bookau' Al-Miṣbaḥ Fī Bayāni Aḥkām Al-Nikāh, which refers to hadiths textually, provides a gender-biased understanding that needs to be reconstructed. The Mubadalah approach in reading the concept of the rights and obligations of husband and wife provides a progressive understanding and places the relationship between husband and wife as equals in both the private and public realms.

4. Conclusion

The concept of the rights and obligations of husband and wife according to KH. Hasyim Asy'arican be detailed as follows; The husband's obligations include giving a dowry to the wife, providing the wife's primary needs with blessings such as clothes, food and shelter as best as possible for the wife, speaking softly and kindly to the wife and being patient with her bad ethics, pursuing religious knowledge to the wife and being strict with her actions. OK, don't look for the wife's faults when she obeys her husband. If the wife makes a mistake then the husband can simply move her away from the bed without leaving the house as a form of warning, or hit her with a gentle blow that won't injure her and avoid her face. Meanwhile, the wife's obligations include; The wife is obliged to obey her husband except in matters prohibited by religion,

The Mubadalah approach in reading the concept of the rights and obligations of husband and wife provides a progressive understanding and places the relationship between husband and wife as equals in both the private and public realms. The rights and obligations of husband and wife in au' Al-Miṣbaḥ Fī Bayāni Aḥkām Al-Nikāh when analyzed using mubadalah can be taken to understand the mutuality of several rights and obligations given to husband and wife, namely as follows; the obligation to speak softly and kindly and be patient with his bad ethics and not to find fault with the wife, the obligation to teach religious knowledge to the wife, the obligation to provide for, try to please the husband, the partner, avoid things that make him angry.

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