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First Author[1,a*]; Second Author[2,b]; Third Author[3,c]; Fourth Author[4,d]; Fifth Author[5,e],

[1] Institution City, Country
[2]
[3, 4]
[5]

[a]E-mail;[b] ;[c]

[*]**Corresponding Author**

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ABSTRACT

The abstract must be written in 150–250 words, single-spaced, using 11-Book Antiqua, and presented as a single, coherent paragraph. The following points should always be featured:
Purpose - This is where you explain 'why' you undertook this study. If you are presenting new or novel research, explain the problem that you have solved. If you are building upon previous research, briefly explain why you felt it was important to do so. This is your opportunity to let readers know why you chose to study this topic or problem and its relevance. Let them know what your key argument or main finding is.
Design/methods/approach - This is 'how' you did it. Let readers know exactly what you did to reach your results. For example, did you undertake interviews? Did you experiment in the lab? What tools, methods, protocols, or datasets did you use?.
Findings - Here, you can explain 'what' you found during your study, whether it answers the problem you set out to explore, and whether your hypothesis was confirmed. You need to be very clear and direct and give exact figures rather than generalize. It is important not to exaggerate or create an expectation that your paper will not fulfill.
Research implications/limitations - Here, you can explain characteristics of design or methodology that impacted or influenced the interpretation of the findings from your research. They are the constraints on generalizability, applications to practice, and utility of findings that are the

result of how you initially chose to design the study or the method used to establish internal and external validity of the result of unanticipated challenges that emerged during the study. Your research may have multiple limitations, but you need to discuss only those limitations directly related to your research problems.
Originality/value - This is your opportunity to provide readers with an analysis of the value of your results. It's a good idea to ask colleagues whether your analysis is balanced and fair, and again, it is important not to exaggerate. You can also conjecture what future research steps could be.
Kyword: keyword 1; keyword 2; keyword 3; keyword 4; keyword 5

ABSTRAK (Indonesian)

The abstract must be written in 150–250 words, single-spaced, using 11-Book Antiqua, and presented as a single, coherent paragraph.

Kata Kunci:

INTRODUCTION

The introduction should present, in a logical and concise sequence: (1) general background of the study, (2) a literature review highlighting the state of the art and identifying the research gap, (3) the main research questions or problems, and (4) the research method briefly stated. The final part of the introduction must clearly state the purpose or objective of the article.

- Paper Size: A4
- Font: Antiqua, size 12pt
- Line Spacing: 1.15
- Margins: 3 cm on all sides (top, bottom, left, right)

(Use reference management software (e.g., EndNote, Mendeley, Zotero) to ensure consistent formatting. At least 80% of the references should come from journal articles, conference proceedings, or research results published within the last five years. Follow the Chicago Manual of Style, 17th Edition (Notes and Bibliography) for all citations and the reference list. Do not use "ibid".)

Example of Good Intoroduction :

In Islamic normative discourse, the concept of the ṣāliḥahwife represents an idealized model of femininity and marital virtue. A ṣāliḥah woman is commonly described as possessing moral worth before God, the Prophet, and society, and as the primary

foundation for marital harmony and continuity.[1] Islamic literature frequently positions the ṣāliḥahwife as the best provision for a woman after piety (taqwā), and as a determinant of household stability and happiness. This ideal, however, is predominantly articulated through a framework that emphasizes obedience (ṭā'ah) to the husband as the wife's core marital obligation. Obedience is normatively manifested through domestic service, restrictions on mobility without the husband's permission, and the categorization of disobedience as nusyūz.[2]

While this construction has historically been justified as a means to secure family harmony, it has become increasingly contested in contemporary contexts characterized by women's active participation in public and economic.[3] In practice, wives' engagement in paid work is often conditional upon the husband's consent and framed as secondary to their domestic responsibilities. Women's labor outside the home is typically interpreted as auxiliary support to the husband's obligation of financial provision rather than as an equal contribution within a reciprocal marital partnership. Such interpretations reinforce asymmetrical power relations, particularly when obedience is demanded without a corresponding reconfiguration of husbands' responsibilities.

Empirical studies indicate that these asymmetries frequently generate adverse consequences for working wives. Women often experience a double burden, combining unpaid domestic labor with paid employment, while remaining subject to normative expectations ofobedience. In many cases, husbands gradually abdicate their obligation of maintenance, resulting in discriminatory practices that shift economic responsibility onto wives. These conditions are closely associated with psychological, sexual, and physical violence, as well as neglect and infidelity, all of which erode marital stability. Rather than fostering harmony, obedience-based marital norms may thus intensify vulnerability and conflict within households where women work.

This contradiction is clearly reflected in divorce patterns at the Religious Court of Pekanbaru. Court records from 2018 to 2020 show that wife-initiated divorce (cerai gugat) consistently outnumbered husband-initiated divorce (cerai talak). In 2018, there were 424 cerai talakcases compared to 1,236 cerai gugatcases; in 2019, 461 versus 1,412; and in 2020, 457 versus 1,323 cases (Pekanbaru Religious Court Documents, 2020–2022). Across these years, cerai gugataccounted for more than twice the number of cerai talakcases. Significantly, approximately 85% of cerai gugatcases involved working wives. Previous studies attribute

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1 Agus Hermanto and Habib Ismail, "Kritik Pemikiran Feminis Terhadap Hak Dan Kewajiban Suami Isteri Perspektif Hukum Keluarga Islam," *JIL: Journal of Islamic Law* 1, no. 2 (August 2020): 182–99, https://doi.org/10.24260/jil.v1i2.61; Jumni Nelli et al., "The Immorality of a Husband as the Cause of a Working Wife to File for Divorce Lawsuit in Indonesia," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 1 (June 2023): 119, https://doi.org/10.31958/juris.v22i1.7392; Agus Hermanto and Habib Ismail, "Kritik Pemikiran Feminis Terhadap Hak Dan Kewajiban Suami Isteri Perspektif Hukum Keluarga Islam," *JIL: Journal of Islamic Law* 1, no. 2 (August 2020): 182–99.

2 Nurliana Nurliana, Ikhwanuddin Abdul Majid, and Miftah Ulya, "The Exchange Roles Wife And Husband For Family Resilience In Era Society 5.0 Fiqih Perspective," *PETITA: Jurnal Kajian Ilmu Hukum Dan Syariah* 10, no. 2 (November 2025), 23-43.

3 Muhammad Hafis, *Konkritisasi Aturan Munakahat Di Indonesia: (Keselarasan Antara "Hukum Islam" Dan "Hukum Nasional")* (PT. Penamuda Media, 2024), 32.

this trend primarily to husbands' limited understanding of marital obligations, particularly regarding financial responsibility and equitable role distribution.[4]

Existing scholarship on women's employment and family life can be grouped into four broad strands. The first highlights women's paid work as a means of enhancing family welfare and marital harmony, focusing on patterns of rights and obligations within households. The second examines the motivations for wives' employment and its dual impacts, identifying economic resilience and social mobility as positive outcomes while noting role conflict, reduced communication, and marital tension as potential negative effects.[5] The third strand focuses on violence experienced by working wives, emphasizing that economic participation does not necessarily translate into empowerment when patriarchal marital norms remain intact.[6] The fourth strand links women's employment and education to rising divorce rates, with some studies suggesting a positive correlation between higher female education and marital dissolution.[7]

Despite the breadth of this literature, a critical gap remains. Most studies treat women's employment or education as explanatory variables while leaving the normative construction of the ṣāliḥahwife—particularly the obligation of obedience—largely unexamined. This tendency risks misattributing marital breakdown to women's socio-economic advancement rather than to the persistence of unilateral obedience norms that are increasingly incompatible with dual-income family structures. Consequently, the normative ideal of the ṣāliḥahwife remains insulated from critical scrutiny, even as it continues to shape marital expectations and legal reasoning.

This study addresses this gap by examining the relationship between obedience-based constructions of the ṣāliḥahwife and the prevalence of wife-initiated divorce among working women.[8] Rather than framing women's employment as the source of marital instability, this research argues that tensions arise from the disjunction between classical obedience norms and contemporary realities of shared economic participation. The study seeks to reconstruct the concept of the ṣāliḥahwife within an Islamic family law framework that emphasizes reciprocity, justice, and balanced responsibility as prerequisites for marital harmony.

The urgency of this research lies in its implications for both academic discourse and normative practice. Existing approaches to marital conflict and divorce often remain gender-biased, placing disproportionate responsibility on women to sustain marriages despite structural.[9] By critically re-evaluating the concept of the ṣāliḥahwife, this study contributes to the

4 Siti Mariam Ulfah and Juliani Syafitri, "Nella Van Den Brandt: Religion, Gender, and Race in Western European Arts and Culture: Thinking Through Religious Transformation Nella Van denBrandtReligion, Gender, and Race in Western European Arts and Culture: Thinking Through Religious TransformationLondon: Routledge 2024. 286 Pages.," *Nordic Journal of Religion and Society* 37, no. 2 (December 2024): 129–30.

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development of a more equitable and context-sensitive Islamic family law discourse that aligns ethical ideals with contemporary social realities.[10]

RESEARCH METHOD

This section outlines the procedures followed in the study. It primarily includes: (1) the research design; (2) the population and sample (the research targets); (3) the techniques for collecting data and developing instruments; and (4) the methods for analyzing data. For studies that employ specific tools and materials, the specifications of both must be provided. Tool specifications indicate the level of sophistication of the equipment used, while material specifications describe the types of materials involved. For qualitative research—such as normative, ethnographic, phenomenological, or case study approaches—additional elements are required. These include the role of the researcher, the research subjects, the informants who assisted during the study, the strategies used to explore data, the research location and duration, and a description of how the validity of the research findings was checked.

Example of Good **Research Methodology**:

This study employs a qualitative phenomenological approach to examine the lived experiences of working women who initiated divorce due to discrimination arising from normative interpretations of the ṣāliḥahwife as one who must unconditionally obey and submit to her husband, which, in practice, exposed them to various forms of domestic violence and marital dissolution in Pekanbaru. The study focuses on working wives who filed for divorce (cerai gugat), with eight (8) participants selected through purposive sampling based on the following criteria: engagement in paid employment, minimum educational attainment of senior high school, legally divorced and currently living independently, and having children. Data were collected through in-depth interviews and non-participant observation documented using anecdotal records, enabling the exploration of participants' experiences, perceptions, emotions, and attitudes in a comprehensive and nuanced manner (Mulyana. D, 2006).Data analysis was guided by social exchange theory, which emphasizes the dynamics of cost and reward in social relationships and is philosophically rooted in utilitarian thought that views individuals as actors seeking to minimize suffering and maximize benefits. Analytical attention was directed to three core concepts of social exchange theory—activities, interactions, and feelings—where activities refer to concrete marital behaviors, interactions denote reciprocal exchanges between spouses, and feelingsrepresent emotional states expressed through observable attitudes and behaviors, thereby illuminating how perceived imbalances in marital obligations and expectations informed participants' decisions to pursue divorce.

RESULTS AND DISCUSSION

Sub-heading

Present your findings and analysis. This is the main body of the article. You may subdivide into sub-sections as appropriate. Discuss your results in relation to existing literature and your theoretical framework.

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This section presents the research findings and their interpretation. The results must be supported by sufficient data and should directly answer the research questions or hypotheses posed in the introduction. The discussion should address the following:

1. How do your results relate to the original research questions or objectives?
2. What is the scientific interpretation of each finding (the "why")?
3. How do your results align with or differ from previous studies reported by other researchers?
4. What new insights or contributions do your findings offer?

The discussion section of a journal research article elucidates the results derived from the research investigation. The author organizes, analyzes, evaluates, interprets, and compares the latest findings with those from previous studies, citing a minimum of 5 to 7 references. It is important to avoid repeating sentences from the introduction, methods, or results sections. Ideally, the number of paragraphs in the discussion should exceed that of the introduction. Consistency must be maintained throughout the article, from the title to the discussion. This section should also address research limitations and provide suggestions for future research development.

All figures and tables should be centered and numbered consecutively. Tables (refer with: Table 1, Table 2, …) should be presented above the table contain in center alignment. A descriptive title should be placed after table title (refer with: Table 1, table 2, …) above each table. The source of the table should be placed below the table in right alignment. Example:

Table 1. Classification of Indonesian Scholars' Views on the Status of Marriage Registration

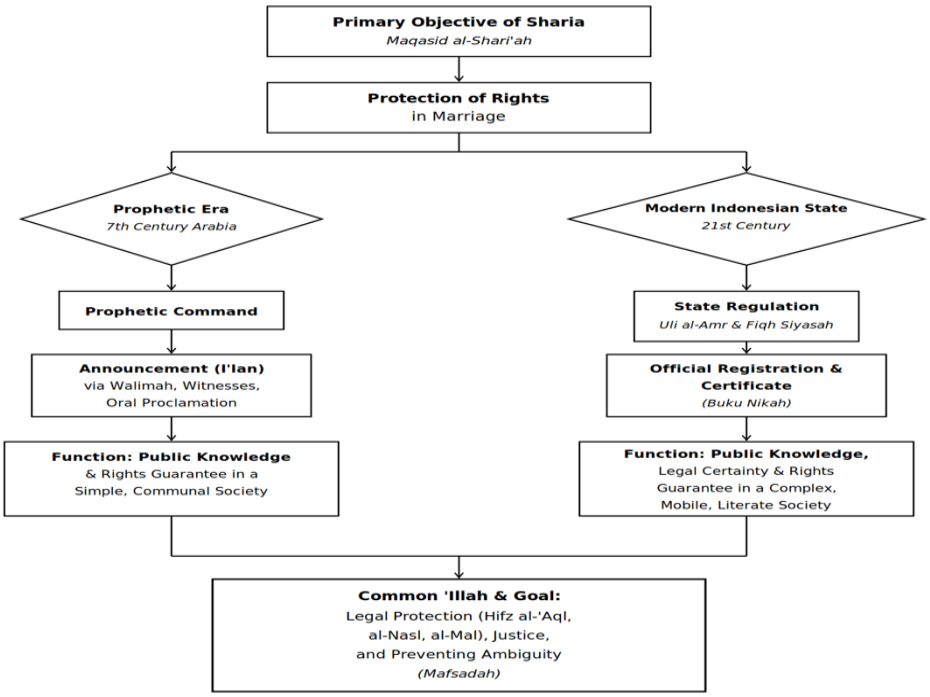
Perspective	Key Figure	Core Argument	Legal Status of Registration
Administrative-Bureaucratic	Wasit Aulawi, Mawardi Muhammad Saleh,	Rules do not determine validity; they are administrative tools designed to ensure	Administrative requirements: A marriage is valid as long as it complies with the pillars of Islam, although it may be
Substantive-Supplementary	Ahmad Rofiq, Hartono Mardjono, Amir Syarifuddin, Yahya Harahap, M. Quraish Shihab	Based on *maṣlaḥah mursalah*, obedience to *ulī al-amr*, analogy (*qiyās*) regarding the command to record debts (Q.S. al-Baqarah: 282), and the need to protect rights, it fulfills the function of modern *i'lān*.	Additional validity requirements (*sharṭ ṣuḥḥī*) for marriage in the Indonesian context. Without them, the marriage has no legal validity.

Source: data processed by the authors

The first perspective, put forward by scholars such as Wasit Aulawi, views registration as an administrative requirement (al-amr al-ta'abbudī).....

This process of contextualization is elegantly captured in the following conceptual framework.

Figure 1. Conceptual Framework: Contextualizing the Prophet's Proclamation in the Context of State Documentation



Source: edited by the author

This diagram shows that the Marriage Certificate is not a deviation, but rather an inevitable evolution of the 'illah (legal rationale) of the original command. Rejecting registration on the grounds that it did not exist in the time of the Prophet is, in fact, a rejection of the maqāṣid of the prophetic command itself.....

CONCLUSION

Summarize the main findings and their significance. State the contribution of the article to existing scholarship. Identify implications for policy, legal practice, or future research. Do not introduce new arguments or evidence. Length: 200–400 words.

What Must Be Included in a Conclusion – Based on the Conclusion Below

1. Summary of Key Findings

- Answers the research question concisely.
- Identifies structural (not individual) causes of the problem.
- Indicates the theory used (e.g., Social Exchange Theory) and the analytical results.
- Example from the conclusion below: the imbalance between women's economic contributions and the lack of reciprocity from husbands, as well as the instrumentalization of religious narratives to legitimize violence.

2. Policy or Action Recommendations

- Provides concrete solutions based on the findings.
- Typically consists of 3–4 priority points.

- Example from the conclusion below: reforming premarital counseling, establishing evidence-based standards for *nusyūz*, creating binding protocols for domestic violence referral, and promoting relational interpretations of marital obedience.

3. Limitations of the Study

- Explains the scope that cannot be generalized.
- Mentions aspects not examined (e.g., husbands' perspectives, other regions, quantitative methods).
- Example from the conclusion below: the study is limited to Pekanbaru, does not include husbands' views, and is not longitudinal.

4. Closing / Broader Implications

- Ends with a statement that reinforces the core argument.
- Connects the findings to larger values or principles (e.g., *maqāṣid al-sharīʿah*, gender justice).
- Example from the conclusion below: the need to dismantle religious justifications for gender inequality and to establish family law based on reciprocity, not unilateral obedience.

Example of Good **Conclusion:**

This study reveals that marital conflict and dissolution among working women in Pekanbaru are not individual moral failures but are structurally produced by unequal gender relations embedded in dominant interpretations of marital obedience and the ideal of the *ṣāliḥah* wife. Using Social Exchange Theory, the findings show a systematic imbalance between costs and rewards: women's economic contributions are normalized while reciprocity, emotional support, and shared responsibility are withheld. As reciprocity collapses, marriage shifts from a cooperative institution to a hierarchical relationship marked by domination, discrimination, and violence. Religious narratives of obedience are often instrumentalized to legitimize economic exploitation, psychological control, accusations of *nusyūz*, and tolerance of male infidelity—practices that contradict the *maqāṣid al-sharīʿah* principles of justice, dignity, and mutual protection.

Based on these findings, the study recommends three policy priorities. First, reform premarital counseling and religious mediation frameworks to explicitly recognize joint economic responsibility, prohibit the misuse of religious norms to justify domestic violence, and integrate gender-sensitive interpretations of obedience into judicial practice. Second, establish evidence-based standards for assessing *nusyūz* to prevent its arbitrary use against working wives. Third, mandate binding protocols for religious officials (KUA), religious courts, and protection agencies to ensure swift referral to psychological and legal services. These normative shifts are essential to reframe marital maintenance as a shared obligation grounded in reciprocity rather than unilateral authority.

This study is limited to Pekanbaru's socio-religious context and cannot be generalized to regions with different legal or cultural traditions (e.g., matrilineal Minangkabau). It also does not include husbands' perspectives or measure the long-term effects of obedience doctrines on children's well-being. Future research should examine broader regional variations and evaluate longitudinal outcomes. Ultimately, preventing marital breakdown and domestic violence in contemporary Muslim families requires dismantling religious justifications for gender inequality—anchoring family law in reciprocal ethics rather than unilateral obedience.

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This is used to appreciate the efforts of associate, who are not registered as co-authors, for their assistance and fund for your research/publication. Provide acknowledgements accordingly. List here those individuals or institutions who gaves help, assistance during the research (e.g., providing grants, laboratory facility, writing assistance or proof reading the article, etc.). In case of the grants, please provide the number and year of the grant received.

AUTHOR CONTRIBUTIONS STATEMENT

The Author Contributions Statement can be up to several sentences long and should briefly describe the tasks of individual authors. Please list only 2 initials for each author, without full stops, but separated by commas (e.g. JC, JS). In the case of two authors with the same initials, please use their middle initial to differentiate between them (e.g. REW, RSW). The Author Contributions Statement should be included at the end of the manuscript before the References.

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REFERENCES

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