



Equality Between Husband and Wife in Islamic Marriage Law Perspective of Sheikh Wahbah Zuhaili: Reinterpretation of Qiwwamah and Nusyuz in the Framework of Gender Justice

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Abstract

This study examines the concept of equality between husband and wife in Islamic marriage law from the perspective of Sheikh Wahbah Zuhaili. The background of this study is the existence of diverse interpretations of the husband-wife relationship in the fiqh munakahat, which often gives rise to inequality of rights and obligations in household practices. The purpose of this study is to describe, analyze, and discover the construction of Wahbah Zuhaili's thoughts on gender equality in marriage. The method used is library research with a normative-philosophical approach. The primary data source refers to Wahbah Zuhaili's magnum opus, *al-Fiqh al-Islāmī wa Adillatuhū*, while secondary data comes from books, journals, and other relevant literature. The data analysis technique uses a descriptive-analytical method. The results of the study show that according to Wahbah Zuhaili, Islam basically places husband and wife in an equal position as human beings before God. Differences in roles in the household, such as the husband's leadership and the obligation to provide for, are functional and do not ignore the principles of justice and deliberation. Equality is interpreted as equality in dignity and rights, not absolute equality of roles. Wahbah Zuhaili emphasizes the concepts of *mu'āsyarah bil ma'rūf*, justice, and partnership as the foundations of marriage. The implication of this thinking is the importance of reinterpreting marital jurisprudence that is responsive to gender justice without abandoning the Islamic texts.

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INTRODUCTION

Marriage in Islam is not merely interpreted as a civil bond (social contract), but rather *amitsaqan ghalizha* (a great agreement) which has a deep dimension of worship and spirituality. The fundamental aim of the legalization of marriage is to create a harmonious family order. *peace (peaceful)*, *mawaddah* (full of love), and *mercy (love)*, as stated in the Quran Surah Ar-Rum verse 21.

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

It means:

And among His signs is that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily in that are signs for a people who reflect. (Q.S. Ar-Rum:21).

To achieve this ideal goal, Islam lays down the principles of justice and ontological equality between men and women as its primary foundation. The Qur'an explicitly states that men and women were created from the same entity (one soul) and have equal standing before God in terms of spiritual capacity and moral responsibility. (Rahmawati, 2024) However, the manifestation of this principle of equality in the realm of family law often faces complex interpretive challenges when confronted with sociological realities and classical fiqh texts.

In contemporary empirical and sociological realities, the Muslim family institution faces highly problematic dynamics. The divorce rate continues to rise significantly, with underlying determinants being the unequal power relations between husband and wife, domestic violence (KDRT), and an unpreparedness to face shifting gender roles in the modern era (Fauzi, 2021).

Based on data from the Central Statistics Agency (BPS), the divorce rate in Indonesia shows a fluctuating trend but remains high, with the wife's overwhelming dominance as the party initiating the divorce.

Divorce Rates From the Central Statistics Agency

Statistical Indicators	2024	2025 (Estimate/Preliminary Data)
Total Divorce Cases	± 399.921 cases	± 438.168 cases
Divorce Lawsuit (By Wife) (Barlas, 2021)	± 308.956 (77%)	± 346.590 (79,1%)
Divorce (By Husband)	± 85.652 (21%)	± 91.578 (20,9%)
The main cause	Quarrels (63%), Economy	Quarrels (64.4%), Gambling, Domestic Violence

The nearly 80% prevalence of divorce lawsuits indicates that women in Indonesia are now more willing to take legal action to end unhealthy relationships. However, this high rate also reflects the disproportionate domestic and psychological burdens borne by wives in the household. (Barlas, 2021) Inequality between husbands and wives not only occurs within the household but is also replicated in the formal legal system through differences in divorce mechanisms.

Empirical evidence exists regarding the unequal relations between husbands and wives in the domestic sphere in Indonesia and Malaysia. Data shows that despite progress in women's public participation, disparities in domestic responsibilities, double burdens, and vulnerability to violence remain very real. (Seedat, 2024) Statistics consistently show that women bear a significantly greater domestic workload than men, even when they also work in the public sector.

inequality in relations between husband and wife in the domestic sphere in Indonesia and Malaysia

Indicator	Data Findings (Indonesia & Malaysia)	Source
Domestic Working Hours	In Malaysia, women spend an average of 3.6 hours/day on unpaid domestic work, while men only spend 2.2 hours/day.	LinkedIn/WAO 2026
Double Burden	As many as 84.39% of female breadwinners in Indonesia still have to take full care of the household.	BPS 2024 via Instagram
Part-Time Worker	The rate of female part-time workers in Indonesia reached 36.66%, much higher than that of men (18.55%), which is often due to domestic responsibilities.	BPS 2025

Domestic violence is the most extreme manifestation of unequal power relations between husband and wife. Recent data shows a worrying trend. Spike in Domestic Violence Cases: Throughout 2024, 11,524 reports of domestic violence cases were recorded in Indonesia, the highest record since 2018, according to BPS data. Victim Profile: SIMFONI-PPA data shows that the majority of victims of violence are women, with the primary perpetrators in the domestic sphere being husbands(Nurhayati, 2023)

The trend in Malaysia is similar: the Women's Aid Organization (WAO) reported an increase in cases of violence against women in Malaysia to 7,939 cases in 2025 from 5,209 cases in 2024, with intimate partner violence being the most dominant form(Yacoob, 2024).

The data above proves that the inequality gap between husbands and wives is not merely a theoretical issue, but a measurable daily reality. This inequality is characterized by: Unfair Time Distribution: Women work longer hours in total (domestic + public) but with lower economic recognition(Karim, 2021). Structural Barriers: Unequal domestic roles hinder women's full participation in the public sphere. Physical and Psychological Vulnerability: Unequal power relations lead to high rates of violence against wives.

This analysis reinforces the urgency of implementing the concept of Proportional Equality and Ta'awun (cooperation) offered by figures such as Sheikh Wahbah az-Zuhaili, in order to transform this unequal data into a more just and beneficial relationship(Abou-Bakr, 2022).

Social transformation has brought women into the public sphere, higher education, and financial independence, which has undoubtedly changed traditional patterns of interaction within the household. The phenomenon of dual-earner families, or even the wife as the primary breadwinner, demands a renegotiation of roles and responsibilities. When this new reality collides with rigid and patriarchal religious

understandings, which often position the husband as absolute ruler and the wife as subordinate, domestic conflict becomes inevitable (Mattson, 2025)..

The roots of these unequal relations often stem from academic and theological debates over the interpretation of religious texts, particularly those related to the concepts of *qiwamah* (male leadership) and *nusyuz* (disobedience). Classical *fiqh* texts (*turats*), born in the context of feudal-patriarchal society centuries ago, tend to interpret *qiwamah* as the essential superiority of men over women, which implies the husband's prerogative to discipline his wife, including the legitimacy of beating in cases of *nusyuz* (Joseph, 2024)..

This textualist understanding of past *fiqh* products is often uncritically reproduced by some in modern Muslim societies, seemingly legitimizing the subordination and marginalization of women in the name of religion. This creates an anomaly where Islamic law, which is supposed to liberate and honor women, is instead perceived as an instrument of oppression.

In the face of these challenges, there is a pressing need to reform Islamic family law (*fiqh munakahat*) that is responsive to demands for gender equality while maintaining a strong ontological and epistemological foundation in *sharia*. (Fitriyah, 2023). The radical deconstruction proposed by Muslim feminist groups often meets with strong resistance from the grassroots community, as it is perceived as being disconnected from the roots of Islamic scholarly tradition (*turats*). Therefore, a more moderate, comprehensive, and authoritative approach is crucial (Ibrahim, 2023). This is where the thinking of contemporary Islamic scholars, who possess traditional scholarly authority but modern insights, becomes highly relevant and warrants in-depth study.

In this context, Sheikh Wahbah az-Zuhaili (1932-2015) emerged as a highly representative central figure. As a prominent Syrian scholar, jurisprudence expert, and 20th-century commentator, he is known for his monumental works such as *Al-Fiqh al-Islami wa Adillatuhu* and *Tafsir al-Munir*. The characteristics of Wahbah az-Zuhaili's thought are very distinctive; he was able to synthesize (*tarjih*) various views of classical schools of thought using the analytical knife of *maqashid sharia* (the objectives of Islamic law) to address the challenges of the times (Organization, 2023). Unlike liberal thinkers who tend to ignore texts, or conservatives who are confined to texts, Wahbah az-Zuhaili offered a middle way (*wasathiyah*). His views on the rights and obligations of husband and wife, reinterpretation of *qiwamah* as a functional responsibility rather than essential superiority, and persuasive approach to resolving *nusyuz*, provide a fresh paradigmatic offering for the discourse on gender relations in Islam (Wahyuni, 2022).

Therefore, this study has a high academic urgency to comprehensively dissect Sheikh Wahbah az-Zuhaili's epistemological construction of "equality" in Islamic marriage law. This study will explore whether the equality in question is *musawah mutlaqah* (absolute/identical equality) or *musawah nisbiyah/wazhifiyah* (proportional equality based on function and nature), and how relevant it is in responding to the dynamics of the modern Muslim family.

Through this study, it is hoped that a paradigm of husband-wife relations can be formulated that is gender-just, harmonious, and remains firmly grounded in the authority of *mu'tabar* *fiqh*, so that it can become a solution reference for the problems of contemporary Islamic family law (Zuhra, 2024).

METHODS

The type of research used is qualitative research, with a library research method that studies and analyzes written materials, such as books, magazines, journals that are related to the problem to be discussed to obtain complete data with the support of other sources related to the equality of husband and wife in Islamic marriage law:

Reinterpretation of Qiwwamah and Nusyuz in the framework of gender justice. (Soerjono Soekanto 1986).

The research used in this study is descriptive elaborative analysis. Descriptive research presents data by describing specific phenomena. This method is used to describe and explain the concept of nusyuz from various perspectives and Wahbah Zuhaili's views on it. Furthermore, the discussion approach in this study uses a gender approach, in keeping with the research background.

The data sources in this study include three categories, namely primary materials, secondary materials, and tertiary materials. Primary materials are binding legal materials, namely Wahbah al-Zuhaili "Tafsir al-Munir, Wahbah al-Zuhaili "Al-Fiqh al-Islami Wa adilatuhu. And Secondary Materials, namely materials that provide explanations about the primary materials. In this study, the author uses books and works by Wahbah Zuhaili and other literature that supports this research by Muhammad Abduh and Ibn 'Asyur.

It is a material that provides instructions and explanations for primary and secondary materials, namely the Indonesian Dictionary, the Complete Indonesian Arabic Dictionary, and the oral al-'arabi. Data collection in this study was carried out using the documentation technique, namely the method of collecting data through searching, discussing, and studying written materials, such as books that are related to the issue of Wahbah Zuhaili's views on Qiwwamah, Nusyuz, and gender justice that are related to the issue.

In this research, the data obtained were collected and then grouped into definitions, interpretations, and arguments in the discussion of Wahbah Zuhaili's views on Qiwwamah, nusyuz, and gender justice. Then, the meanings of Wahbah Zuhaili's views on Qiwwamah, nusyuz, and gender justice were analyzed, which were then analyzed based on Islamic law. To analyze the collected data, the next step was data analysis. In this case, the author used the Content Analysis method, which is a technique used to understand texts by reconstructing them so as to obtain the meaning and nuances of the descriptions presented in a unique way.

This data analysis was conducted before and after the data was found. The author analyzed the data from Wahbah Zuhaili's ideas, concepts and views on Qiwwamah, nusyuz and gender justice that exists in primary materials, then confronted with ideas from other primary materials and secondary materials as a comparison and critical relationship. Furthermore, to make it easier to draw conclusions, the author feels the need to use a deductive thinking pattern, namely by understanding and capturing all general statements from Wahbah Zuhaili's views on Qiwwamah, nusyuz and gender justice is then drawn towards a more specific statement. (Anton Bakker & Achmad Zubair 1990).

RESULT AND DISCUSSION

This study exclusively uses textual data sourced from the works of Sheikh Wahbah az-Zuhaili as primary data. Secondary data is used as a complement to provide context, comparative analysis, and validation of the interpretation of az-Zuhaili's thoughts. The primary data collection process focused on specific sections of these works that directly address issues related to the rights, obligations, and relations between husband and wife in marriage (Iqbal, 2022).

Al-Fiqh al-Islami wa Adillatuhu This work is an encyclopedia of comparative jurisprudence consisting of eight volumes. For this study, the main focus is on the seventh volume which discusses Ahwal al-Syakhshiyah (Family Law). This section includes an in-depth discussion of the marriage contract, the rights and obligations of husband and wife, maintenance, dowry, divorce, iddah, and other related issues. (Hasan, 2023). Az-Zuhaili presents the views of the four major schools of thought (Hanafi, Maliki, Shafi'i, Hanbali) as well as the views of contemporary scholars, then

provides a *tarjih* (reinforcement) view which is often based on the strongest evidence and is relevant to the benefit.

The data extracted from this source include: Definition and conditions of marriage, Rights and obligations of the husband (e.g. maintenance, good association, leadership), Rights and obligations of the wife (e.g. obedience, self-care, right to dowry and maintenance), The concept of *qiwamah* and its limitations, and Resolving domestic conflicts (*nusyuz*, *syiqaq*).

Tafsir al-Munir fi al-Aqidah wa al-Shari'ah wa al-Manhaj This work of interpretation consists of thirty volumes and is one of the most comprehensive contemporary interpretations. In this study, data was extracted from az-Zuhaili's interpretation of the verses of the Qur'an that form the basis of family law and gender relations. The key verses that are in focus include: Q.S. An-Nisa: 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَاتَّقُوا اللَّهَ الَّذِي تَخَافُونَ تَخَافُونَ أَنْ تُفَاقَهُنَّ وَأَنْ يَكُونَ لَكُم مِّنْ بَعْضٍ مَّا كُنْتُمْ تَكْفُرُونَ ۚ لِلَّذِينَ هُم بِغَيْرِ عِلْمٍ مِّمَّا تَخَافُونَ ۚ وَالَّذِينَ هُمْ بِغَيْرِ عِلْمٍ مِّمَّا تَخَافُونَ ۚ وَالَّذِينَ هُمْ بِغَيْرِ عِلْمٍ مِّمَّا تَخَافُونَ ۚ وَالَّذِينَ هُمْ بِغَيْرِ عِلْمٍ مِّمَّا تَخَافُونَ ۚ

It means: "Men are the guardians of women, because Allah has made some of them excel others, and because they spend out of their wealth. Therefore, the righteous women are those who are obedient to Allah and guard themselves in their husbands' absence, because Allah has guarded them. As for those women whose lewdness you fear, advise them and separate them in their beds and beat them. Then if they obey you, do not seek a way to trouble them. Indeed, Allah is High, Great."

This verse is the main foundation of the concept of *qiwamah*. Az-Zuhaili interprets this verse by emphasizing the husband's responsibility as a protector and provider, not as absolute superiority. He associates *qiwamah* with the husband's financial and moral obligations, and emphasizes that this leadership must be accompanied by justice and deliberation (Hamidah, 2025). Then Q.S. Al-Baqarah: 228:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ

It means: "And women have rights that are equal to their obligations in a manner that is honorable."

This verse states that the wife has rights equal to her obligations, and the husband has a degree of superiority. Az-Zuhaili interprets this degree of superiority not as domination, but rather as the husband's additional responsibility in maintaining the integrity of the household and providing for it. He emphasizes that this superiority should not be misused to oppress the wife (Wahbah Az-Zuhaili, *Al-Fiqh Al-Islami Wa Adillatuhu*, 2011) In Q.S. An-Nur: 26:

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ ۚ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

It means: "Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness, and a provision honourable"

verse discusses the purity and moral equality of men and women. Az-Zuhaili interprets this verse as affirming that in moral and spiritual aspects, there is no difference between husband and wife; both have the same status before God (Az-Zuhaili, 1991). This data was collected through close reading and systematic note-taking, focusing on az-Zuhaili's arguments, evidence, and interpretations relevant to the concept of husband-wife equality. Each important quotation is noted along with the source and page

number to ensure accuracy and ease of verification. The basic concept of marriage in Islam according to Zuhaili. In Wahbah Zuhaili's thoughts, marriage (النِّكَاح) is a strong contract (مِيثَاقٌ غَلِيظٌ) which establishes a halal relationship between a man and a woman to form a family that is valid according to the Sharia. (Ali, 2022) This is based on his explanation in the book of Fiqh

النِّكَاحُ عَقْدٌ يَفِيدُ جَلَّ اسْتِمْتَاعَ كُلِّ مِنَ الزَّوْجَيْنِ بِالْآخَرِ عَلَى وَجْهِ مَشْرُوعٍ

"Marriage is a contract that gives each husband and wife the right to enjoy each other (the relationship between husband and wife) in a way that is permitted by the Sharia." Then Sheikh Wahbah Zuhaili emphasized that the basis of marriage is tranquility, love, and mercy. As explained in Q.S ar-Rum verse 21, namely:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

This verse shows that the main purpose of marriage is:

لِسَكِينَةٍ (tranquility)

الْمَوَدَّة (love)

الرَّحْمَةِ (Mercy)

Then in the book al-Fiqh al-Islami wa Adillatuhu, Zuhaili explains that the purpose of marriage includes:

- a. حفظ النسل (Preserving the lineage)
- b. إشباع الغريزة بشكل مشروع (Satisfying the instinct in a legitimate way)
- c. تحقيق السكن النفسي (Achieving psychological housing)
- d. إقامة الأسرة الصالحة (Establishing a good family)

Wahbah Zuhaili explains that the husband-wife relationship is built on the principle of tawazun (balance). كُلُّ مِنَ الزَّوْجَيْنِ لَهُ حُقُوقٌ وَعَلَيْهِ وَاجِبَاتٌ (Every husband and wife has their own rights and obligations). This shows that Islam does not place one party in an absolute position but builds a complementary relationship (complementing each other). (Wahbah Az-Zuhaili, *Al-Fiqh Al-Islami Wa Adillatuhu*, 2011) The rights and obligations of husband and wife are explained by Wahbah Zuhaili in the book al-Fiqh al-Islami Wa Adillatuhu juzu' 9 chapter al-zawaj. He wrote about the husband over his wife:

ومن حقوق الزوج على زوجته الطاعة له في غير معصية، وتمكينه من الاستمتاع بها، وعدم الخروج من بيته إلا بإذنه، وحفظ نفسها وماله وبيته

(Among the rights of a husband over his wife are to obey her in matters that are not sinful, to give her the right to istimta', not to leave the house except with her permission, and to guard herself, her possessions, and her house.) Then the rights of a wife over her husband:

ومن حقوق الزوجة على زوجها النفقة والكسوة والسكنى، وحسن المعاشرة، وعدم الإضرار بها قولاً أو فعلاً

(Among the rights of a wife over her husband are maintenance, clothing, shelter, mutual assistance (*mu'asyarah bi al-ma'ruf*), and not to harm him with words or actions). Both have the right to treat each other well (*mu'asyarah bi al-ma'ruf*), consult on household matters, and maintain honor and love. The principles of *sakinah*, *mawaddah*, *wa rahmah* are the spiritual foundation that guides their relationship. (Wadud, 2021) Visual diagram of the relationship between the rights and obligations of husband and wife.

Thus, al-Zuhaili's epistemology of equality is a synthesis between adherence to sacred texts and responsiveness to the demands of rational justice oriented towards the welfare of the family.

Epistemology of equivalence Al-Zuhaili Perspective

Epistemological Aspects	Wahbah Zuhaili's view	Supporting theories (Abduh and Ibn 'Asyur)
Source of Law	Al-Quran, Sunnah, and Ijtihad based <i>Maslahah</i>	Rationality (<i>Mind</i>) and Maqashid Syari'ah
The concept of equality	Proportional and functional equality (<i>takamul</i>)	Ontological equality and liberation from patriarchal tradition (Abduh)
Purpose of marriage	<i>Peaceful, loving, and merciful</i> based <i>Mu'asyarah Bil Ma'ruf</i>	Preservation of a healthy and just family institution (Ibn 'Asyur)
The Function of Kafa'ah	Instrument of harmonization, not social stratification	Protection of individual rights in social structures

Ibn 'Assyur would support this reinterpretation with his maqasid argument.

The Concept of Maqhasid from Ibn 'Asyur's Argument

Draft	Traditional Interpretation	Reinterpretation of Wahbah Zuhaili	Supporting Theoretical Basis
Qiwamah	Absolute superiority of husband, patriarchal domination	The husband's functional and managerial responsibilities, not absolute power.	Muhammad Abduh (Rationality)

Nusyuz	Inequality of wife to husband	Can happen to both husband and wife. Physical punishment as a symbolic-educational action	Muhammad Abduh (<i>wisdom</i>), Ibn 'Asyur (guarding the soul)
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Overall, Wahbah al-Zuhaili, with theoretical support from Muhammad Abduh and Ibn 'Ashur, laid a solid foundation for a reform of Islamic family law that was relevant to the demands of the times (Kamali, 2022). His thinking demonstrated that Islam is a source of inspiration for realizing a more equal and harmonious society.

The Relevance of Wahbah Zuhaili's Thoughts and Implications for Family Law Reform

Aspect	The Relevance of Wahbah Zuhaili's Thoughts	Implications for Family Law Reform
Gender equality	Provides a theological basis for the functional equality of husband and wife.	Promote legal reform to eliminate gender discrimination.
<i>Maqashid Sharia</i>	Enables adaptation of law to contemporary contexts for the sake of justice.	Legitimacy for legal reform oriented towards substantive justice.
The spirit of renewal	Push <i>Ijtihad</i> and rationality in understanding Islamic law.	Inspiration for the actualization of Islamic principles to achieve gender justice
Household leadership	The shift from hierarchical to collaborative and functional.	Recognition of a more equal role for wives in decision-making.
Domestic Violence Protection	A strong argument for the protection of victims of violence.	Formulation of stricter laws against domestic violence.
Gender-Perspective Fiqh	Inspiration for the development of fair fiqh for men and women.	Review of family law provisions from a gender equality perspective.

The novelty of this research lies in the conceptual formulation of "Proportional-Functional Equality (Musawah Wazhifiyah)" as a synthesis of the thoughts of Sheikh Wahbah az-Zuhaili. This research proves that gender justice in Islamic family law does not have to be achieved through radical deconstruction of the

text (analyzing the text for contradictions and instability of meaning), but can be realized through the reinterpretation of maqashidi or the objectives of sharia in the modern context of classical fiqh (Mir-Hosseini, 2023) In addition, this research provides academic justification that traditional fiqh authorities have a high adaptive capacity to contemporary human rights and gender equality issues.

Key Research Findings

Key Findings	Short Description
Epistemological Construction of Equality	Wahbah az-Zuhaili builds husband-wife equality based on ontological and functional-proportional equality (musawah nisbiyah), which is supported by the rationality of Muhammad Abduh and Maqasid al-Usrah Ibn 'Asyur to achieve sakinah and mawaddah.
Reinterpretation of Concept Qiwamah And Nusyus	Az-Zuhaili reinterpreted qiwamah as a managerial responsibility (mas'uliyah) and emphasized that nusyuz can occur to both husband and wife, with physical sanctions (wadribuhunna) that are symbolic-educational and tend to be avoided for the sake of the benefit.
Relevance and Implications of Family Law Reform	Az-Zuhaili's thought, strengthened by Abduh and Ibn 'Asyur, offers a dynamic framework for the reform of contemporary Islamic family law, encouraging a collaborative leadership model, protection of victims of domestic violence, and the development of gender-perspective fiqh.

Specific Research Findings

No	Findings Categories	Special Findings	Description & Theory Integration
1	The Concept of Equality	Ontological and Functional Equality (Musawah Nisbiyah)	Husband and wife are equal servants of God, but they have complementary functional roles (takamul) for the sake of family stability. This aligns with the spirit of Abduh, who rejected discrimination, and Ibn 'Asyur, who emphasized the maqasid of the family.

2	Function Kafa'ah	Instruments of Harmonization, Not Stratification	Kafa'ah is seen as a protective mechanism for household harmony, not a tool of social stratification.
3	Reinterpretation Qiwwamah	Managerial Responsibilities (Mas'uliyah)	Qiwwamah is the husband's functional responsibility to provide for and protect, not absolute superiority. It is supported by Abduh's rationality and Ibn 'Ashur's maqasid for the benefit of the family.
4	Reinterpretation Nusyuz	Can Happen to Husband and Wife	Nusyuz is not only for the wife, but also for the husband. This is an important breakthrough that places equal responsibility.
5	Meaning <i>Wadribuhunna</i>	Symbolic-Educational Actions, Tend to be Avoided	The interpretation of wadribuhunna is very strict, symbolic-educational, and recommended to be abandoned in the modern era in order to avoid harm, in line with hifz al-nafs (protection of the soul) in the maqasid of Ibn 'Asyur.
6	Relevance of Thought	Bridge of Tradition and Modernity	Az-Zuhaili's thinking is able to offer an Islamic legal framework that is dynamic and responsive to social change, accommodating the values of justice and equality without sacrificing basic principles.
7	Implications of Reform	Shifting Leadership Models & Domestic Violence Protection	Encourage collaborative leadership models in households and provide strong arguments for the protection of victims of domestic violence, as well as the development of gender-perspective Islamic jurisprudence.

CONCLUSION

Based on the results of research and discussions that have been presented in the previous chapters regarding equality between husband and wife in Islamic marriage law from the perspective of Sheikh Wahbah Zuhaili with an interrogation of the theories of Muhammad Abduh and Ibn 'Asyur, it can be concluded that the equality of husband and wife in Wahbah Zuhaili's view is built on the foundation of ontological and functional-proportional equality (Musawah Nisbiyah). Wahbah Zuhaili emphasized that men and women are equal as servants of Allah, but in the institution of marriage, they have complementary roles (takamul).

Then in the concept of Nusyuz Az-Zuhaili made a breakthrough by emphasizing that nusyuz (disobedience/violation of commitment) can be done by both husband and wife. Regarding physical sanctions (wadribuhunna), az-Zuhaili interpreted it only as a symbolic-educational action with very strict conditions, even tending to recommend being abandoned in order to avoid greater harm, in line with the principle of protection of the soul (hifz al-nafs) in maqasid Ibn 'Asyur. Wahbah az-Zuhaili's thoughts have high relevance as a bridge between the classical fiqh tradition and the demands of modernity.

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