

Family Resilience in Couples with Wives Earning Higher than Husbands: Perspective of *Mubadalah* and *Qawwamah* (Study in the Urban Area of South Jakarta)

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Article Info	Abstract
<p>Article history:</p> <p>Received: August 22, 2025 Revised: September 18, 2025 Accepted: September 25, 2025</p> <hr/> <p>Keywords:</p> <p>Family Resilience, Family Communication, Mubadalah, Role Division, Qawwamah.</p>	<p>This study examines family resilience among couples in South Jakarta where wives earn higher incomes than their husbands, analyzing communication patterns and role division through the Islamic perspectives of <i>Mubadalah</i> (reciprocity) and <i>Qawwamah</i> (guardianship). Using a qualitative case study approach, data were collected through in-depth interviews, observations, and document reviews with 15 married couples in the Pesanggrahan sub-district, categorized into harmonious, conflict-prone, and divorced households. The findings reveal that family resilience is significantly influenced by open communication and equitable distribution of household responsibilities. Harmonious couples practicing <i>Mubadalah</i> principles demonstrated adaptability by reinterpreting roles, with husbands contributing to domestic tasks while wives served as primary earners, fostering mutual respect and emotional closeness. Conversely, households with rigid adherence to traditional gender roles experienced conflicts stemming from unclear role boundaries, emotional withdrawal, and husbands' feelings of inadequacy, often leading to marital dissolution. The study underscores the need to reinterpret <i>Qawwamah</i> in a contextual light, emphasizing functional leadership grounded in emotional and spiritual support rather than solely in financial provision. It also highlights the relevance of the Islamic legal maxim <i>taghayyur al-fatwa bi taghayyur al-zaman wa al-makan</i> (legal rulings change with changing times and places) in accommodating contemporary socio-economic realities. The research contributes to understanding how Islamic values and modern gender dynamics intersect, offering insights for strengthening family resilience through enhanced communication, reciprocal role-sharing, and context-sensitive interpretations of religious teachings.</p>
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A. Introduction

In Islam, marriage is understood as a sacred bond meant to create a home filled with peace and love characterized by *sakinah, mawaddah wa rahmah* (serenity, affection, and compassion). The Arabic word *an-nikah* itself means coming together and forming a partnership in marriage (Nita, 2021). It is a sacred agreement between a man and a woman to build a life together (Masruhah & Barakah, 2021). Marriage also holds an important place in Islamic law (*sharia*), as it serves the purpose of procreation and the continuation of the family line. Because of its sacred nature, the marriage contract should be entered into with sincerity, responsibility, and respect for the law (Sifa, 2021).

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Among the husband's key duties is providing *nafkah* (financial support), which means he must work and make an effort to meet his family's primary, secondary, and tertiary needs (Masruhah & Barakah, 2021). This financial obligation covers all essential needs determined by local conditions and circumstances, including sustenance, apparel, shelter, and related necessities (Thalib, 2000). The Compilation of Islamic Law (KHI) Article 80, paragraphs 1-4, states that the husband is the guide for his wife and household and is responsible for protecting her and providing for the family within his means (Sekretariat Kabinet RI, 2014).

Nevertheless, more and more households are seeing the wife earn more than the husband, especially in big cities. This shift in roles within Indonesian families has had a big effect on how marriages work. Families that used to follow a patriarchal setup, where the husband was the only breadwinner and the wife stayed home, are now undergoing changes in their values and functioning. These changes are being driven by social, economic, and educational demands (Jannah, 2019). According to KlikDokter, about one in three working women in various countries earns more than her husband (Aminati, 2021). This shows that women are no longer confined to the domestic sphere and are now active participants in earning income for the family. From a sociological perspective, this change reflects a profound shift in the values shaping family life. According to role theory in sociology, when gender roles change, role conflict can arise, especially when people feel they cannot meet society's expectations (Wahyuni, 2020). Husbands who feel their position as the main earner is being eroded may find their standing weakened, both within the family and in society (Mulyana, 2020).

Situations in which wives earn more frequently generate psychological repercussions for husbands. Numerous men experience feelings of vulnerability or inadequacy upon learning that their spouses receive superior remuneration. This can lower self-worth and lead to growing tension in the relationship. The perceived loss of their customary function as chief economic provider can serve as a catalyst for household conflict (Ferinando, 2023). In Indonesia, there is still a social stigma attached to men who are not the main earners. Studies have shown that when the wife earns more, it often goes hand in hand with lower marital satisfaction and more frequent arguments (Selviana, 2018). Musdah Mulia stated that healthy family relations must be based on the principle of reciprocity (deliberation and justice), not on the domination of one party over another (Mulia, 2010).

The family is the most basic unit of society and plays a key role in promoting the welfare of its members. It is the first place where children learn about morals, compassion, religion, and culture (Prayitno et al., 2021). Law No. 10 of 1992 defines family resilience as a condition in which the household is strong and stable, with the physical, mental, and spiritual ability to live independently and to develop itself into a harmonious family (Puspitawati, 2010). According to Walsh, family resilience is the family's ability to get through hard times, adapt to difficulties, and come out stronger after a crisis. This process is supported by three things: shared beliefs, communication, and family support (Walsh, 2003). Family resilience is needed to serve as a strategic means in addressing the challenges of globalization, with at least four strategic roles: spiritual cultivation, social system, educational vehicle, and shield and shaper of social law (Rifa'i & Susilawati, 2023). According to Duval, to achieve family resilience, each member must share responsibilities, meet physical needs, distribute resources, and socialize behavioral values considered important for the family (Duval, 2016).

In the Pesanggrahan area of South Jakarta, the trend of wives earning more has become more visible as more women enter the workforce. According to BPS South Jakarta 2023 and the DKI Jakarta Civil Registry Office, about 38% of married couples in the area have working wives who contribute significantly to the family's finances. Of this number, approximately 20% of wives earn more than their husbands, particularly in the MSME sector, private teaching, and freelance work (DKI Jakarta Civil Registry Office, 2024). This study, therefore, sets out to do two things: first, to describe how family resilience operates among couples in the Pesanggrahan area where the wife earns more; and second, to examine how communication and role-sharing affect family resilience.

This study uses the theories of Mubadalah and Qawwamah as its main analytical framework. In Islamic thought, the idea of qawwamah plays an important role in building a harmonious household in line with sharia. Surah An-Nisa verse 34 says that men are the protectors and caretakers of women, because of the differences Allah has placed between them and because men spend from their wealth.

Quraish Shihab, however, argues that *qawwamah* should not be read in a rigid way. It is more about ability and what a person can do, not just about being male or female (Shihab, 1999). Said Ramadhan al-Buthi also held that the division of roles at home is not set in stone and can be adapted to fit the social and economic realities of the time (Al-Buthi, 1995). *Mubadalah*, on the other hand, is about reciprocity. It emphasizes that men and women are equal in both home and public life. In the *mubadalah* way of thinking, life belongs to men and women equally. All family members have a shared duty to give, support, and strengthen one another (Kodir, 2019).

B. Methods

This study used a qualitative case-study approach to examine household resilience among couples in the Pesanggrahan area of South Jakarta, where the wife earns more. This method was chosen because it allows the researcher to explore the meanings, lived experiences, and personal viewpoints of participants in depth (Creswell, 2014). The case study approach makes it possible to explore social phenomena in real-world settings by drawing on multiple sources of evidence (Sugiyono, 2016). The research was carried out between February and March 2025 in Pesanggrahan, South Jakarta. This area was chosen because it has a high rate of women in the workforce and a diverse population across social and economic conditions.

The study included 15 married couples, chosen through purposive sampling. The key requirement was that the wife earned more than the husband. The couples were divided into three groups: first, five couples from stable households that maintained harmony even when the wife earned more; second, five couples from households experiencing relationship strain that had not yet ended in divorce; and third, five couples whose marriages had ended due to long-running conflict. This grouping was intended to capture the full range of how family resilience plays out across different household types.

Data were collected using three main methods: in-depth interviews, observations, and document reviews. The in-depth interviews were semi-structured and followed a guide built around Walsh's family resilience theory, the *Mubadalah* concept, and the *Qawwamah* concept. Each interview lasted between 60 and 90 minutes and was done separately with each spouse, so that each person could share their views freely without being influenced by their partner. Observation was used to examine how couples interact and communicate. Document review helped gather additional data, such as demographic information and local population figures.

Data analysis followed the interactive model by Miles, Huberman, and Saldana, which works through three steps: condensing the data, displaying it, and drawing conclusions that are then verified. In the condensation phase, the researcher selected, focused, simplified, and transformed raw data from field notes and interview transcripts. The refined data were then arranged in narrative form, organized by the three resilience categories. Conclusions were reached by identifying patterns in the data and then checking them against supporting evidence. To ensure the data were trustworthy, the researcher used source triangulation by comparing what husbands said, what wives said, and what was observed directly. Method triangulation added another layer of checking by comparing interview findings with documents.

In terms of research ethics, all participants provided informed consent before participating in the interviews. They were told about the purpose of the study, how the data would be used, and their right to withdraw at any time. To protect their privacy, all names used in this report are pseudonyms. The interviews were recorded with the participants' permission and transcribed within 48 hours to make sure the data was as accurate as possible. The researcher also ensured a safe and comfortable atmosphere during each interview, given the sensitive nature of the topics discussed. Some participants became emotional when talking about their marital difficulties, and in those cases, the researcher paused the interview and offered the participant time to collect themselves before continuing.

It is also important to note the limitations of this study. First, the research was conducted only in one sub-district of South Jakarta, which means the findings may not be directly applicable to other parts of Indonesia with different social and economic conditions. Second, the sample of 15 couples, while appropriate for a qualitative case study, does not allow for broad generalizations. Third, the

study relied primarily on self-reported data from interviews, which may be subject to social desirability bias. Participants may have presented their situations in a more favorable light than the reality. Despite these limitations, the use of triangulation and the careful selection of participants from three different resilience categories help strengthen the trustworthiness of the findings.

C. Result and Discussion

Data from the DKI Jakarta Civil Registry Office (2024) shows that about 38% of married couples in the Pesanggrahan area have working wives who make a real economic contribution to the household. Among these households, around 20% feature wives whose income surpasses that of their husbands, predominantly in micro and small enterprise sectors, private tutoring, and independent professional activities. This trend is particularly observable in the Petukangan Selatan, Ulujami, and Bintaro neighborhoods. Rapid social changes in modern Muslim communities have reshaped traditional household roles, including who brings in the family income. Where earning money was once seen as the husband's job alone, many families today survive and do well precisely because of the wife's economic contribution.

In classical Islamic law, the duty of providing for the family is clearly placed on the husband, as stated in QS. An-Nisa: 34. Today, however, modern scholars are more and more willing to recognize that social conditions have changed. Scholars like Quraish Shihab have pointed out that qawwamah (male guardianship) should not be read in a fixed way, since it is more about ability and function than about gender alone (Shihab, 1999). Said Ramadhan al-Buthi also held that the division of roles at home is not set in stone and can be adapted to fit the social and economic realities of the time (Al-Buthi, 1995). Sociology tells us that family structures are naturally dynamic and change over time. Graham Allan notes that modern families have moved away from traditional setups toward more flexible and practical household arrangements (Allan, 2004). This shift is driven by rising levels of education among women, stronger economic pressures, and changing cultural values. Given these changes, there is a need for more flexible readings of Islamic legal texts on the duty to provide financially. In *usul al-fiqh*, there is a well-known rule called *taghayyur al-fatwa bi taghayyur al-zaman wa al-makan*, meaning that legal rulings can change as times and places change.

1. Harmonious Family Resilience

Every married couple hopes to build and maintain a harmonious home life. When the wife earns more, open communication and a clear understanding of who does what in the household become especially important. From the Mubadalah point of view, marriages built on equality create harmony because neither spouse sees themselves as above or below the other (Kodir, 2019). Interviews showed that most husbands were at first surprised and uncomfortable about their wife's higher earnings. Over time, though, with steady communication and mutual understanding, this situation actually helped bring more economic stability to the family. As expressed by informant Mr. DD, he stated that although he initially felt awkward, after some time he began to see the positive side because his wife greatly appreciated what he did.

One of the most important factors in keeping a household stable is the habit of openly discussing how to share responsibilities, whether financial, domestic, or emotional. Couples who talked openly about dividing tasks and responsibilities tended to have healthier relationships. Informant Mr. ZNL revealed that although there was initially a slight sense of inferiority, his wife always reminded him that his role as a husband was not just about money, making their relationship even stronger. Meanwhile, from the wife's perspective, informant Mrs. AZ stated that although she initially felt awkward, they eventually learned to support each other, and her higher income actually strengthened the family financially. Mrs. AML also conveyed that she felt very grateful but also worried, so they talked extensively to ensure her income did not negatively affect their relationship.

While the Qawwamah concept views the husband as the primary guardian and provider of the family, it does not rule out the wife's ability to play an equally important role in building and managing the family. Even if the wife earns more, the husband can still lead by supporting his wife and doing his part well. Informant Mr. MMR stated that although he initially felt a shift in roles, they always maintained open communication and his wife was very wise in this regard. Their relationship actually

grew closer due to greater understanding and mutual respect. Regarding role division, informant Mrs. SN stated that her husband managed the house and cared for the children while she worked more, and they felt this was a balanced arrangement. These findings support Walsh's (2003) argument that one foundation of family resilience is the ability to adapt to pressure and role changes flexibly without causing emotional dysfunction.

Mubadalah also teaches that in a family, both husband and wife share the responsibility of meeting the household's material and emotional needs. With this understanding, couples with different income levels were able to build stable homes and, in many cases, grow even closer emotionally. Informant Mr. BST stated that his feelings changed to become more positive because his wife helped with things he previously felt were his burden alone, and the wife's higher income actually made them stronger as a couple. Meanwhile, Mrs. UM stated that her husband managed the house more and they felt this was a fair arrangement, as higher income did not mean being more dominant in the relationship.

When it comes to the quality of their relationships, all couples in the harmonious group reported noticeable improvement. Informant Mr. AMN expressed that he felt quite proud that his wife worked hard and made a significant contribution to the household. This actually motivated him to work more effectively and creatively. They always agreed that although the wife's income was higher, it was not an obstacle but rather an opportunity to achieve shared goals. Mrs. LTH stated that initially she felt anxious because she worried that her husband would feel inferior, but after much discussion, they decided that both had very important roles in the family despite the income difference. These observations support Puspitawati's (2010) family resilience framework, which identifies religious principles, effective communication, and deep household commitment as the pillars of social resilience within families. Spiritual values constitute the foundational bedrock of domestic life from its inception; without sufficient spiritual grounding, families struggle to fulfill their functions adequately.

Looking at how roles were divided in harmonious families, a clear pattern emerged again and again: husbands took on more household work while wives focused on earning income outside the home. Informant Mr. DD stated that his wife focused more on her work and household finances, while he managed the house more and helped with childcare. They discussed household tasks more frequently and no one felt burdened; instead, they felt stronger as a team. This pattern fits with the Mubadalah concept, which posits the absence of gender-based restrictions on participation in fulfilling household needs. In principle, women retain the right to engage in productive labor (Kodir, 2019). In this spirit of give-and-take, all family members share the belief that supporting, filling in for, and strengthening one another are what hold a household together.

A closer look at the harmonious families also reveals the importance of shared religious values as a stabilizing force. Several couples mentioned that their Islamic faith played a key role in helping them accept and adapt to the income difference. For example, Mr. DD mentioned that he reminded himself of the hadith about the importance of being grateful for what one has, and that his wife's success was also a blessing from Allah. Mrs. AZ echoed this sentiment, saying that she never looked down on her husband because she believed that rizq (provision) comes from God and can flow through different channels. This finding is consistent with Walsh's (Walsh, 2003) argument that shared belief systems are one of the three pillars of family resilience. When both spouses share a common spiritual outlook, they are better equipped to handle the challenges that come with non-traditional role arrangements. The religious dimension adds a layer of meaning to the everyday experience of income disparity, turning what could be a source of conflict into an opportunity for spiritual growth and mutual gratitude.

Another finding worth noting is the role of extended family support in harmonious households. Unlike Western models of family resilience that tend to focus on the nuclear family unit, the Indonesian context involves a wider network of relatives. Three of the five harmonious couples mentioned that support from parents or in-laws helped ease the transition to a non-traditional income arrangement. In one case, the husband's mother actively encouraged him to support his wife's career, saying that what matters most is the family's overall well-being, not who earns more. This aligns with

Puspitawati's (Puspitawati, 2010) observation that social resilience in Indonesian families is often rooted in broader kinship networks and community ties, not just the couple's own resources.

2. Weakening Family Resilience and Emerging Conflicts

Even though open communication and fair role-sharing can help keep a family strong, it is still common for the wife's higher income to create tensions that weaken the household. Qawwamah theory positions the husband as the familial authority figure responsible for financial provision and domestic harmony. In scenarios where the wife assumes the primary breadwinning function, husbands perceiving an erosion of their provider role may develop anxiety and emotional turmoil, ultimately causing household conflict. Informant Mr. URP stated that he felt tension because his role as the head of the household became unclear. His wife's increasing work commitments left him feeling there was not much time for the family, causing them to gradually withdraw from each other.

These tensions usually start with unclear roles. Many husbands say they feel unrecognized even though they are still actively involved in other parts of running the household, like taking care of the children or handling housework. Informant Mr. DB stated that his feelings were mixed because he felt marginalized as his wife became increasingly dominant in decision-making. Over time, he felt his wife made major decisions more often without speaking to him first. Meanwhile, Mr. AGN stated that his wife was increasingly coming home late due to work, and he felt he was handling more household tasks and childcare, increasing his responsibilities at home. Mr. BY also expressed that they no longer discussed many things together, especially regarding financial management, and he felt undervalued in several aspects of household life.

From the wife's side, Mrs. ZNB admitted that there was tension in the household because her husband was beginning to feel pressured. Still, the couple tried to address the issue through dialogue and seek a resolution to preserve their union. Mrs. TT also conveyed that tension emerged, especially at the beginning, as her husband felt slightly marginalized. Seen through the Mubadalah perspective, when couples do not talk openly about how they share roles, feelings of being neglected or undervalued can grow worse, which only adds to the strain on the relationship. Social psychology research shows that changes in household roles can affect a person's sense of identity, create role conflicts, and throw off their emotional balance. Froma Walsh explained that when the husband's role as the economic backbone shifts, empathy and open communication are essential to prevent psychological clashes (Walsh, 2003).

Beyond the tension in their communication, couples also clashed over how household finances were managed. Informant Mr. AMR conveyed that initially there was no clear tension, but over time he began to notice differences in how they managed the household. His wife managed finances more and he felt somewhat constrained in joint decision-making, especially regarding important matters for them. Mrs. RIN also revealed that she felt tension because she was too focused on work and finances, while her husband felt undervalued. They eventually began to communicate more openly and make time to be together. Mrs. YN added that there was tension, especially when her husband began to feel neglected because she worked more, and they tried to resolve this tension by talking more frequently about their respective feelings. According to Yahdinil Firda Nadhiroh (2015), emotional regulation is very important in human life, particularly for reducing tension arising from heightened emotions. Relevant emotional regulation models in this context include cognitive adjustment, which involves aligning experiences and stored knowledge with efforts to understand problems, as well as coping models that encompass gratitude, patience, forgiveness, and adaptation.

Findings from the conflicted household group also showed that external factors such as social pressure and cultural expectations made the situation at home even worse. Indonesian society broadly continues to position husbands as primary economic providers; so when lived reality does not match from these societal expectations, husbands encounter compounded pressure emanating from both domestic and social spheres. This aligns with the view of Husein Muhammad who stated that many religious understandings about women's roles remain textual and insufficiently consider historical context and societal changes (Muhammad, 2005). That is why it is important to rethink how gender roles work in the family, so that both partners can build a more balanced and harmonious home. Prof. Quraish Shihab in his *Tafsir Al-Misbah* noted that Islamic provisions regarding financial maintenance

must be understood in the spirit of *maslahah* (public interest), not as a one-sided burden on the husband. If the wife is capable and willing to help, then this is legally permissible (*shar'i*) and does not contradict the principles of justice in Islam (Shihab, 2002).

The interview data from conflicted families also points to a pattern of gradual emotional withdrawal. Rather than exploding into open arguments, many of these couples described a slow process in which communication became more and more shallow over time. Mr. URP said that at first he would voice his frustrations, but after repeated disagreements he simply stopped talking about how he felt. Mrs. TT described a similar dynamic from the other side, saying that she could tell her husband was unhappy but that he refused to open up about it. This pattern of emotional withdrawal is well documented in family psychology literature. When one or both partners stop sharing their feelings, it creates an emotional distance that is hard to bridge later on. The *Mubadalah* principle of reciprocity (Kodir, 2019) is relevant here: genuine reciprocity requires not only sharing material resources but also emotional openness. Without emotional give-and-take, the relationship becomes unbalanced in ways that go beyond who earns more money.

It is also worth pointing out that the conflicted couples in this study were not all heading toward divorce. Several of them were actively trying to work things out, even though the process was slow and difficult. Mr. AGN mentioned that he and his wife had started setting aside time each week to sit down and talk about their feelings, something they had never done before the conflict started. Mrs. RIN said that she had begun making a conscious effort to thank her husband for his domestic contributions, something she admitted she had taken for granted before. These small but meaningful steps suggest that conflict is not necessarily a dead end. With the right support and willingness to change, couples who are struggling can still find their way back to a healthier relationship. This is an important finding because it shows that family resilience is not a fixed state but a process that can be rebuilt even after significant damage has occurred.

3. Disharmonious Family Resilience Leading to Divorce

When domestic tensions remain unaddressed over time, household resilience progressively deteriorates and may ultimately end in marital dissolution. When disagreements go unresolved for a long stretch, they eat away at the very foundation of the marriage. What makes things worse is when spouses cannot honestly and openly share how they feel about each other's roles and income. In families that ended in divorce, the data showed that long-standing unresolved conflicts had created damage to the relationship that could not be repaired. Not being able to adjust to changing roles without enough communication only made the marriage worse. When either the husband or wife felt unappreciated or pushed aside, or simply could not accept the new role arrangement, the marriage was pushed to the edge.

According to *Mubadalah*, in a marriage based on equality, tensions like these should be worked out through good communication and a clear understanding of each person's role. But when one partner feels that what they do for the household goes unrecognized, or that they have been pushed out of their usual role without being asked, these feelings can tear the relationship apart. In several cases found, the husband's inability to accept his wife's higher income caused feelings of being undervalued, which ultimately affected the quality of their relationship. In the theory of *Qawwamah*, although the husband has obligations as the head of the family, divorce is not a recommended solution unless the conflict has become too great and cannot be resolved. When communication ceases or both parties feel they can no longer reach agreement, divorce becomes the final resort.

Several cases in this study showed that divorce did not happen because of money alone, but because problems kept piling up without being dealt with. Where husbands perceived threats to their identity as household heads and wives felt their double burden went unrecognized, both partners developed emotional fatigue that ultimately led to their decision to separate. Deficient psychological resilience—marked by a lack of ability for managing non-physical challenges and regulating emotions constructively—emerged as a decisive factor in household breakdown. According to Khafidhoh (2021), psychological resilience includes the ability to handle non-physical problems, positive emotional control, positive self-concept, and husband's care for the wife. When these components are not fulfilled, the family becomes highly vulnerable to disintegration. These findings also confirm

that family resilience from an Islamic perspective requires a balance between physical, social, and psychological resilience as stated in Law No. 52 of 2009 concerning Population Development and Family Building.

From the perspective of Islamic family law, the cases of divorce in this study raise important questions about how the concept of *nushuz* (marital disobedience) is understood and applied. Traditionally, *nushuz* has been interpreted in a way that places most of the blame on the wife when the marriage breaks down. However, scholars like Husein Muhammad (Muhammad, 2005) have argued for a more balanced reading that recognizes that both husbands and wives can contribute to the failure of a marriage. In the cases studied here, the breakdown was rarely one-sided. Husbands who withdrew emotionally and refused to communicate were just as much a part of the problem as wives who failed to appreciate their husbands' non-financial contributions. A more balanced understanding of marital responsibility, rooted in the Mubadalah principle of reciprocity, could help Islamic family courts and counselors deal with these cases more fairly and constructively.

The divorced couples' experiences also highlight the absence of effective pre-divorce intervention in the Indonesian context. In most cases, by the time the couples sought help from religious courts or community leaders, the damage was already too deep to repair. Informant Mr. AMR expressed regret that he and his wife had never sought counseling earlier, saying that if they had talked to someone sooner, things might have turned out differently. This finding echoes what Ellis and Dietz (Ellis & Dietz, 2021) have argued about the importance of early intervention in family crises. Programs that help couples recognize the early signs of conflict and provide safe spaces for honest conversation could go a long way in preventing divorce. Religious institutions like mosques and pesantren, which enjoy a high level of trust in Indonesian Muslim communities, could play a key role in providing such programs.

4. Contribution of Communication and Role Division to Family Resilience

The way couples communicated and divided their roles had a clear and consistent impact on family resilience in the Pesanggrahan area. In stable families, open communication helped couples deal with problems in a positive way. When husbands helped at home while wives took on the role of main earner, it created a sense that both partners were filling in for each other. The Qawwamah concept holds that the husband's leadership is not just about money or power, but about how the husband guides his family emotionally and spiritually. With good communication, both partners came to understand their roles better, and when disagreements came up, they could handle them more constructively. When roles were clearly defined and both partners respected what the other brought to the table, it created a supportive atmosphere that made the family stronger as a whole.

In families going through conflict, tensions appeared when one or both partners were unhappy with how roles were shared, or when they felt their contributions were not valued enough. Husbands who felt sidelined because their wife earned more went through a lot of emotional stress. Mubadalah teaches that everyone in the family should appreciate each other's roles, regardless of who earns more or holds more power (Kodir, 2019). Without proper communication, these strains grew into bigger conflicts. In families that ended in divorce, disagreements that were never properly resolved eventually broke the foundation of the marriage. When couples could not adjust to changing roles and did not talk enough about it, the marriage only got worse. These findings support Allan's (2004) study that modern families undergo a transition from traditional models to more flexible ones, but this transition does not always proceed smoothly.

Overall, the results of this study show that household resilience among couples with higher-earning wives depends critically on quality of communication and equitable role distribution. Households that successfully put the reciprocity principle into practice (*mubadalah*) and construed the husband's guardianship role (*qawwamah*) in a practical, context-aware way were better able to survive as a family and even grow stronger. On the other hand, families that stuck to rigid ideas about gender roles and did not communicate enough were at much higher risk of conflict and, ultimately, divorce. This study also lends support to the *usul al-fiqh* rule of *taghayyur al-fatwa bi taghayyur al-zaman wa al-makan*, which says that Islamic legal thinking is flexible enough to adapt to the changing realities Muslims face. This is consistent with what Walsh (2003) argued: that family resilience is not

something you are born with, but something you build through good communication, shared beliefs, and a supportive family structure.

Stepping back and looking at the bigger picture, this study adds to a growing body of evidence that family resilience in the Indonesian Muslim context cannot be understood through Western frameworks alone. The interplay between Islamic values, cultural norms, and economic realities creates a unique set of challenges and resources that are specific to this population. The Mubadalah and Qawwamah concepts, when interpreted in a flexible and context-sensitive way, offer a powerful lens for understanding how Muslim families deal with the tensions that come with changing gender roles. At the same time, the findings also show that Islamic concepts alone are not enough. Good communication, emotional openness, and a willingness to adapt are universal requirements for a strong family, regardless of religious or cultural background. The combination of a religious framework and practical relationship skills is what ultimately determines whether a family thrives or falls apart. As Luthar and Cicchetti (Luthar & Cicchetti, 2019) have noted, resilience is not just about having resources but about the ability to use those resources effectively in the face of difficulty.

D. Conclusion

Based on the findings and discussion above, several conclusions can be drawn. First, a family can remain strong even when the wife earns more, as long as there is open communication and a fair sharing of household roles. In the harmonious families studied in Pesanggrahan, couples who clearly discussed role division and genuinely valued what each partner brought to the family displayed strong resilience. Good communication allowed these couples to work through problems in a healthy way and prevent arguments that might arise from feeling left out. The Mubadalah idea of equality and mutual support in marriage proved especially relevant to today's families, where the wife also contributes to the family income.

Second, uneven role-sharing and a lack of communication were the main reasons behind conflicts that weakened family resilience and, in the worst cases, led to divorce. Husbands who felt pushed aside after losing their traditional role as the main earner experienced a great deal of emotional distress. In families dealing with conflict, the root of the problem was often unclear role divisions combined with a failure to recognize what the husband contributed beyond money. In marriages that fell apart, the inability to adjust to new roles without enough communication caused damage to the relationship that could not be undone.

Third, the concept of Qawwamah needs to be understood differently in today's context. It should be seen in terms of function and real-world circumstances, not just who brings in the money. A husband can show leadership in the family through emotional and spiritual involvement, and by making decisions together with his wife. The *usul al-fiqh* principle of *taghayyur al-fatwa bi taghayyur al-zaman wa al-makan* affirms that Islamic jurisprudence is capable of adapting to the contexts faced by Muslims. Based on these results, the authors suggest that future research should examine the economic side more closely, compare families in cities with those in rural areas, and include more participants to better understand how family resilience operates as gender roles continue to shift across Indonesia.

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