



Male *Nusyuz* in Islamic Family Law: Gender Relations, Reciprocal Obligations, and the Protection of Wives' Rights in Indonesia

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Abstract: Gender-biased interpretations of *nusyuz* in Islamic family law have long positioned wives as the primary subjects of marital disobedience, while male neglect of marital obligations remains under-recognized, resulting in weak protection of wives' rights. This issue is particularly significant in the Indonesian context, where normative Islamic principles of reciprocity are not consistently reflected in legal interpretation and judicial practice. This study aims to examine the concept of male *nusyuz* and its implications for gender justice within Islamic family law. Using a qualitative juridical-normative and socio-religious approach, the study analyzes 12 normative sources, including Qur'anic verses, Prophetic traditions, classical and contemporary *fiqh* literature, and Indonesian family law regulations, particularly the Compilation of Islamic Law (*KHI*). The analysis employs a doctrinal approach guided by a gender-justice framework based on reciprocity (*mubādalāh*). The four categories of male *nusyuz*—neglect of financial maintenance, emotional abandonment, abusive conduct, and failure of responsible leadership—were derived through thematic classification and doctrinal synthesis of Islamic legal texts. The findings indicate that while Islamic normative sources doctrinally recognize reciprocal marital obligations, their application in legal interpretation and judicial practice tends to emphasize wives' *nusyuz*, with male misconduct often addressed through alternative legal categories. This study contributes to Islamic legal scholarship by offering a systematic doctrinal reinterpretation of *nusyuz* that incorporates male accountability within a unified framework. It also highlights the need to strengthen gender-just interpretations in Indonesian legal practice, particularly in judicial reasoning, to ensure more equitable protection of spouses' rights.

Introduction

Gender relations within marriage remain a central issue in contemporary discussions of Islamic family law, particularly regarding the balance of rights and obligations between spouses. In this context, "*gender justice*" refers to the equitable recognition and protection of rights and obligations between spouses, while "*reciprocity*" denotes the mutual and balanced nature of these rights and duties within Islamic marital ethics. Although Islamic legal doctrine conceptually frames marriage as a reciprocal and ethical partnership, its practical interpretation has often been shaped by hierarchical and patriarchal assumptions (1). One of the most contested manifestations of this imbalance appears in the concept of *nusyuz*, which has traditionally been associated almost exclusively with wives' disobedience toward their husbands (2). Doctrinally,

however, *nusyuz* refers to a breach of marital obligations that may be committed by either spouse, as reflected in Qur'anic provisions, particularly Q. S. an-Nisā' (4): 34 and (4): 128, which acknowledge the possibility of both female and male forms of marital misconduct (3). This narrow construction has reinforced gender asymmetries and contributed to an imbalanced understanding of marital obligations. As a result, the normative and legal discourse on *nusyuz* has frequently failed to reflect the reciprocal nature of responsibility that underpins Islamic marital ethics (4).

The urgency of re-examining this issue is underscored by persistent patterns of inequality in marital practice and legal adjudication, particularly within the Indonesian socio-legal context, which constitutes the primary scope of this study (5). Empirical studies and judicial practices indicate that claims of *nusyuz* are overwhelmingly directed at

wives, while male marital neglect is rarely conceptualized within the same legal framework. For example, several decisions of Indonesian Religious Courts demonstrate that findings of *nusyuz* are often used to deny wives' claims for financial maintenance (*nafkah*), whereas comparable forms of husbands' neglect—such as abandonment or failure to provide support—are not explicitly categorized as *nusyuz* but treated under different legal considerations (6). This pattern reflects a broader scholarly observation of gender bias in both social and juridical contexts.

This tendency is further illustrated by field-based research documented in Indonesian Islamic higher education repositories, such as a 2024 undergraduate thesis from a UIN repository examining rural communities in Desa Mulya Jaya (7). The study shows that *nusyuz* is predominantly framed in terms of wives' disobedience and its perceived disruption of marital harmony, while no comparable cases or conceptualizations of husbands' neglect are identified. While this source is not intended to be representative, it serves as an illustrative example of how the concept of *nusyuz* is selectively and gendered applied in local contexts. This asymmetry contributes to weak legal protection for wives and normalizes the perception that marital discord is primarily the result of female non-compliance. Although the Qur'an explicitly acknowledges the possibility of *nusyuz* on the part of husbands, particularly in Q. S. an-Nisā' (4): 128, this recognition has not been systematically translated into doctrinal development or judicial practice (3). Consequently, a significant gap persists between Islamic normative sources, gender-just ethical principles, and their implementation within contemporary family law systems.

Existing legal frameworks and scholarly treatments have begun to address gender equity in marriage, including through gender-sensitive *fiqh* and reciprocal (*mubādalah*) approaches. However, these studies often remain limited in scope, focusing predominantly on women's obligations rather than systematically reconstructing male accountability within the same doctrinal framework. More importantly, there remains a clear research gap in the absence of a comprehensive and systematic doctrinal reconstruction of *nusyuz* that equally integrates both female and male forms of marital misconduct within a single analytical and legal framework, particularly in the context of Indonesian family law. Recent scholarship on Islamic family law in Indonesia, particularly studies on gender equality, marital rights, and legal reform, has emphasized the need to integrate gender justice into legal interpretation and judicial reasoning (1, 5, 8, 9). Yet, these studies have not sufficiently operationalized how such principles can be translated into a coherent redefinition of *nusyuz* that is applicable in both doctrinal analysis and judicial practice. More importantly, there remains a clear research gap in the absence of a comprehensive and systematic doctrinal reconstruction of *nusyuz* that equally integrates both female and male forms of marital misconduct within a single analytical and legal framework, particularly in the context of Indonesian family law.

While previous scholarship has touched upon these themes—such as Putra's (2020) comparative exegetical analysis of classical tafsir or Nuraeni et al.'s (2025) conceptual deconstruction of spousal obligations—they fail to bridge the gap between ethical ideals and

contemporary statutory enforcement. This study fills this critical lacuna by proposing a systematic normative-juridical rearticulation of *nusyuz* that explicitly incorporates male marital misconduct within a unified, legally actionable conceptual framework. By combining a qualitative, normative-juridical analysis of primary Islamic texts with a direct critique of positive law, this research moves beyond mere hermeneutic theory to offer an operational model of reciprocity (*mubādalah*) capable of transforming judicial reasoning in Indonesian family law. This study is guided by two primary research questions: 1) how is the concept of *nusyuz* doctrinally constructed within Islamic legal sources, and to what extent does it encompass both spouses?, and 2) how can this concept be reformulated within Indonesian family law to better reflect principles of gender justice and reciprocity? The study seeks to contribute to the development of a more equitable understanding of *nusyuz*, to fill a critical gap in Islamic family law scholarship, and to support legal practices that better protect the rights and dignity of both spouses within marriage.

Methodology

Study Design, Rationale, Data Sources, and Selection Criteria

This study employs a qualitative research design grounded in a juridical-normative framework, utilizing targeted statutory and conceptual approaches. This design is appropriate given the study's objective to critically examine the conceptual construction of *nusyuz*, particularly *nusyuz* committed by husbands, within Islamic legal doctrine and its implementation in Indonesian family law. Rather than empirical field observation, a conceptual approach is applied to contextualize textual norms against prevailing gender relations and scholarly discussions of marital behavior, while a statutory approach guides the rigorous dissection of positive legal codes. The primary data for this study consist of exactly twelve primary normative sources relevant to marital relations and the concept of *nusyuz*. These twelve distinct sources comprise: (1) Q. S. an-Nisā' (4): 34 and (2) Q. S. an-Nisā' (4): 128; (3) Prophetic traditions on fair marital treatment from Sahih al-Bukhari and (4) Sahih Muslim; classical *fiqh* treatises representing major legal schools, specifically (5) al-Qurṭubī's *Al-Jami' li-Ahkam al-Qur'an* and (6) Ibn Qudāmah's *Al-Mughni*; contemporary legal literature including (7) Wahbah al-Zuhayli's *Al-Fiqh al-Islami wa Adillatuhu* and (8) Amina Wadud's *Qur'an and Woman*; and Indonesian statutory codes, specifically (9) Law No. 1 of 1974 on Marriage, (10) Article 80 of the Compilation of Islamic Law (KHI), (11) Article 84 of the KHI, and (12) Article 116 of the KHI concerning grounds for judicial marital dissolution.

Secondary data comprise peer-reviewed journal articles, academic books, and authoritative commentaries on Islamic family law and gender justice. All sources were selected based on their doctrinal relevance, scholarly credibility, and direct engagement with issues of reciprocal marital rights and obligations.

Importantly, this study is strictly doctrinal in nature and does not aim to provide empirical observation of judicial behavior, but rather to critically evaluate normative legal constructions and their implications for legal

interpretation. It is therefore oriented toward doctrinal reinterpretation combined with evaluative critique of positive law, aiming to bridge the gap between Islamic normative principles and their legal implementation in Indonesia. As this research is doctrinal and text-based, it does not involve empirical fieldwork or direct court case analysis, which constitutes a limitation of the study.

Materials, Tools, and Analytical Techniques

The research utilized systematic document analysis as the primary technique. Legal and religious texts were examined using structured reading matrices, which function as analytical tables designed to categorize data into key components, including: (1) normative basis (Qur'an, hadith, *fiqh*), (2) subject of *nusyuz*, (3) forms of violation, (4) legal implications, and (5) gender perspectives. These matrices enabled the identification of recurring themes, patterns, and inconsistencies across sources.

A gender-justice analytical framework, explicitly informed by the principle of reciprocity (*mubādalāh*), was applied to assess whether and how normative texts acknowledge male accountability within marriage. The use of *mubādalāh* is theoretically justified as it emphasizes mutuality, balance, and equality in interpreting Islamic texts, making it particularly relevant for analyzing spousal rights and obligations.

Research Procedures

The analysis proceeded through several sequential stages. First, relevant Qur'anic verses, hadith, and *fiqh* opinions were identified and categorized according to their treatment of marital obligations and *nusyuz*. Second, Indonesian legal provisions, particularly those within the KHI, were examined to map formal legal expectations regarding the rights and duties of husbands and wives. Third, these normative sources were comparatively analyzed to identify consistencies, omissions, and asymmetries in the treatment of *nusyuz* across religious doctrine and positive law. Finally, the findings were interpreted through a gender-justice lens, particularly the *mubādalāh* framework, to evaluate the extent to which prevailing legal and doctrinal frameworks support or undermine reciprocal marital responsibility.

Data Analysis

Data were analyzed using descriptive-analytical and interpretive methods. Descriptive analysis was employed to systematically present the content of legal and religious texts, while interpretive analysis was used to examine underlying assumptions, power relations, and gendered implications embedded within these norms. To avoid redundancy, the analytical process integrates both descriptive and interpretive stages within a unified framework aimed at critically evaluating the alignment between Islamic ethical principles, legal doctrine, and contemporary marital realities.

Results and Discussion

Male *Nusyuz* in the Perspective of Islamic Law

In classical Islamic legal discourse, *nusyuz* has predominantly been associated with wives' disobedience toward their husbands (10). However, a more

comprehensive reading of Islamic law recognizes that *nusyuz* may also be committed by husbands. In this study, male *nusyuz* is operationally defined as any persistent or significant failure of a husband to fulfill legally and ethically recognized marital obligations, encompassing both material duties (e. g. , financial maintenance/*nafaqah*) and non-material responsibilities (e. g. , emotional care, fairness, and responsible conduct) (2).

The Qur'an explicitly acknowledges this possibility in Q. S. an-Nisā' (4): 128, which refers to a husband's neglect or indifferent conduct toward his wife, thereby affirming that marital violations may originate from either party. Classical tafsir scholars, such as al-Qurtubī and Wahbah al-Zuhaylī, interpret this verse as addressing situations of marital disharmony caused by the husband's neglect, including emotional distancing or failure to provide equitable treatment, although they generally emphasize reconciliation rather than legal sanction (3, 11). This interpretive tendency indicates that, while male misconduct is normatively recognized, classical scholarship often frames it within an ethical-reconciliatory paradigm rather than a strictly juridical one.

In classical Islamic legal discourse, *nusyuz* has predominantly been associated with wives' disobedience toward their husbands. However, a comprehensive and reciprocal reading of Islamic law recognizes that *nusyuz* may also be committed by husbands, operationally defined as any persistent or significant failure to fulfill legally and ethically recognized material or non-material obligations. In practice, male *nusyuz* manifests in various forms, including the neglect of spousal maintenance, abusive behavior, abandonment, and failure to assume responsible leadership within the household (12). These categories can be analytically distinguished as follows: (1) economic neglect (failure to provide *nafaqah*), (2) psychological or physical abuse, (3) marital abandonment (prolonged absence without justification), and (4) ethical failure in *qiwamah* (misuse or neglect of leadership responsibilities). These forms can be traced to juristic and textual foundations: neglect of maintenance is rooted in the obligation of *nafaqah* in classical *fiqh*; abusive conduct contradicts prophetic teachings on good marital treatment; abandonment reflects the violation of cohabitation duties; and failure of leadership relates to the ethical responsibility embedded in the concept of *qiwamah* (13, 14). Islamic jurists generally regard the fulfillment of a husband's obligations as the wife's corresponding rights; thus, neglecting these duties creates a structural imbalance within the marital relationship (13). Such an imbalance not only undermines family harmony but also exposes wives to injustice and sustained vulnerability (15).

To properly deconstruct this phenomenon, the four primary categories of male *nusyuz* must be analyzed systematically through both classical jurisprudence and positive Indonesian law:

Economic Neglect (Failure to Provide *Nafaqah*)

The neglect of financial maintenance is rooted in the direct violation of the husband's primary material duty of *nafaqah* in classical *fiqh*. Under Article 80 Paragraph (4) of the Indonesian Compilation of Islamic Law (KHI), a husband is explicitly mandated to provide economic support according to his capabilities. When a husband

intentionally withholds financial maintenance despite having the means to provide it, he enters a state of *nusyuz*. However, a glaring legal asymmetry arises when correlating this with Article 84 of the KHI. While Article 84 explicitly dictates that a wife loses her right to *nafaqah* if she is deemed *nusyuz*, the KHI provides no parallel, explicit statutory penalty or designation of *nusyuz* for a husband who unlawfully withholds financial support. Instead, his economic neglect is handled under alternative categories like *syiqaq* or as grounds for *fasakh* (judicial dissolution). This strips the wife of a direct, symmetrical legal remedy to enforce accountability within the ongoing marriage framework, exposing her to protracted financial vulnerability.

Psychological and Physical Abuse

Abusive conduct directly contradicts the foundational Prophetic teachings commanding *mu'asharah bil-maruf* (good marital treatment). While classical jurists historically treated domestic harm under the ethical-reconciliatory rubric of *syiqaq* rather than explicitly branding it as *nusyuz*, a gender-just framework demands its integration into a unified doctrine of spousal accountability. In the Indonesian context, Article 80 Paragraph (2) mandates that husbands protect their wives and provide a safe domestic environment. Yet, when physical or psychological violence occurs, the judicial practice in Religious Courts rarely invokes the doctrine of male *nusyuz*. It is instead categorized strictly under Law No. 23 of 2004 on the Elimination of Domestic Violence (UU PKDRT) or treated as an standard indicator of an irreconcilable breakdown (*perselisihan terus-menerus*). This failure to label spousal abuse as *nusyuz* legally shields the husband from the formal civil-marriage penalties that wives face when breaking marital vows.

Marital Abandonment

Marital abandonment reflects a direct violation of cohabitation and emotional duties (*tamkin* and *mu'asharah*). Prolonged absence without valid justification leaves the wife in a vulnerable state of suspension—neither fully married nor divorced (*mu'allaqah*). While the KHI allows wives to file for divorce based on a husband's continuous absence or violation of the *taklik talak* (marriage sighat) after two consecutive years, it systematically refuses to label this prolonged abandonment as male *nusyuz*. By contrast, if a wife leaves

the marital home without her husband's permission, she is almost instantly hit with a *nusyuz* counter-claim in court, which is routinely used to strip her of post-divorce maintenance (*iddah* and *mut'ah*). This stark divergence highlights a severe breakdown of legal reciprocity (*mubādalāh*) in positive law application.

Ethical Failure in Qiwamah (Misuse of Leadership)

The concept of *qiwamah* has traditionally been interpreted as a source of unilateral authority, but doctrinally, it represents an ethical responsibility of protective and responsible household leadership. A husband's misuse of this position through tyrannical control, arbitrary decision-making, or total abdication of his protective duties constitutes an ethical and structural failure of *qiwamah*. In the KHI, while Article 79 designates the husband as the head of the family, Article 80 details his corresponding duties to guide the household ethically. When a husband abuses this role, classical frameworks often rely on private dispute resolution (*musyawarah*) or mediation (*ishlah*). However, without a formal juridical mechanism to penalize the structural abuse of *qiwamah*, the legal framework reinforces an asymmetrical hierarchy where the husband wields authority without accountability, directly undermining the moral-legal equilibrium of the marital partnership.

Consequently, Islamic law emphasizes peaceful and equitable mechanisms for addressing male *nusyuz*, such as dialogue (*musyawarah*), reconciliation (*ishlāh*), and mutual agreement, to restore marital relations to principles of justice and reciprocity (14). These mechanisms are primarily preventive and restorative in nature, aiming to resolve conflict before escalation to formal legal adjudication. It is important to note, however, that classical jurists differed in the extent to which male misconduct was conceptualized under the term *nusyuz*, with some preferring alternative legal categories such as *shiqāq* (marital discord), indicating diversity within the tradition. This terminological variation partly explains why male *nusyuz* is less visible in formal legal discourse despite its normative basis.

The conceptual divergence mapped in **Table 1** illustrates the critical need to transition from a selective, patriarchal reading of fiqh to an egalitarian, *mubādalāh*-infused framework. As shown in the table, classical interpretations disproportionately target the wife as the sole potential subject of *nusyuz*, deriving legal

Table 1. Conceptual framework of male *nusyuz* and gender justice.

Aspect	Classical Interpretation	Gender-Just Interpretation
Subject of Nusyuz	Predominantly wives	Husbands and wives
Normative Basis	Selective fiqh readings	Qur'an (Q. S. 4: 128), holistic fiqh
Forms of Violation	Disobedience by wife	Neglect of maintenance, abuse, abandonment
Legal Recognition	Limited to wives	Reciprocal marital accountability
Implication for Wives	Limited legal protection	Strengthened rights and justice
Resolution Mechanism	Sanctions toward wives	Dialogue, reconciliation, equitable remedies

Note: While the table distinguishes between classical and gender-just interpretations, it should be understood as an analytical simplification; classical jurisprudence contains diverse perspectives, some of which already acknowledge elements of reciprocity.

mechanisms that impose strict sanctions and strip female rights upon non-compliance. By contrast, a gender-just interpretation operationalizes Q. S. an-Nisā'(4): 128 to establish a genuinely reciprocal matrix of marital accountability. Under this model, violations such as financial withholding, emotional abandonment, and physical abuse are recognized symmetrically as male *nusyuz*. Incorporating these insights directly into the narrative text underscores that gender justice cannot exist as a mere abstract ideal; it requires positive law enforcement and judicial reasoning to provide equitable remedies and strengthened legal protections for wives, dismantling the historical imbalance embedded within contemporary legal practices.

Gender Relations and the Balance of Spousal Rights and Obligations

Islamic marital relations are normatively grounded in balance and reciprocity between the rights and obligations of spouses (16). Husbands and wives are positioned as complementary partners rather than strictly hierarchical actors, and each right held by one party corresponds to a duty owed to the other. A healthy gender relationship within marriage therefore requires mutual respect, shared responsibility, and ethical cooperation (8).

This balance is reflected in the equitable distribution of roles based on capacity and mutual consent. Husbands are obligated to provide maintenance, protection, and responsible leadership, while wives are entitled to security, fair treatment, and the fulfillment of their physical and emotional needs (17). At the same time, wives are expected to contribute to marital harmony and cooperate with their spouses. When either party neglects these obligations, marital relations risk becoming imbalanced and conflict-prone. In this context, imbalance should be understood not merely as interpersonal conflict, but as a deviation from the normative reciprocity that underpins Islamic marital ethics.

From a normative perspective, these principles reflect moral-ethical obligations rooted in Islamic teachings; however, not all of these obligations are equally codified as legally enforceable rights within positive law frameworks. This distinction is particularly relevant in assessing how gender justice is operationalized in contemporary legal systems. Accordingly, a gap may arise between ethical ideals and enforceable legal standards, which affects how violations such as male *nusyuz* are recognized and adjudicated in practice.

From a gender-justice perspective, both spouses hold equal moral and legal status; therefore, a husband's neglect or unjust conduct constitutes a violation of the ethical foundations of marriage (18). A balanced understanding of gender relations is thus essential to ensuring proportional fulfillment of rights and obligations.

Implications of Male *Nusyuz* for the Protection of Wives' Rights in Indonesia

Male *nusyuz* has significant implications for the protection of wives' rights in Indonesia, both socially and legally. When husbands neglect their obligations through abandonment, economic deprivation, or violence, wives' fundamental rights are compromised (2). Social realities indicate that many wives remain vulnerable due to economic dependency and entrenched patriarchal norms,

which often discourage legal claims and normalize male misconduct as a private domestic matter (19).

Legally, Indonesian regulations, particularly the Compilation of Islamic Law (KHI), clearly mandate husbands to provide maintenance, protection, and fair treatment (6). Nevertheless, available studies and limited documented cases suggest that, in judicial practice, *nusyuz* is more frequently attributed to wives, while male *nusyuz* tends to be addressed through other legal categories rather than explicitly recognized under the same doctrinal framework (13, 15). This means that similar forms of marital misconduct may lead to different legal consequences depending on whether they are committed by husbands or wives, thereby weakening the principle of legal reciprocity. This discrepancy highlights a gap between normative legal ideals and their implementation.

This finding also reflects broader scholarly debates within Indonesian Islamic legal discourse, where gender-sensitive reinterpretations such as *mubādalāh* have challenged traditional asymmetrical readings of marital obligations, yet their influence on judicial reasoning remains partial and evolving (8, 20).

Addressing male *nusyuz* therefore requires strengthening gender-justice perspectives in family law enforcement, judicial reasoning, and public legal awareness. In practical terms, this includes clearer doctrinal recognition of male *nusyuz*, more consistent judicial categorization of husbands' misconduct, and the integration of reciprocity principles into legal interpretation. Such an approach is essential to ensuring equitable protection of wives' rights and reorienting marriage as an institution grounded in justice, dignity, and mutual responsibility.

Conclusion

This study demonstrates that *nusyuz* in Islamic law is not limited to wives but also encompasses husbands who neglect their marital obligations, thereby affirming the principle of reciprocal responsibility within marriage. By integrating doctrinal analysis of Islamic legal sources with an evaluative review of Indonesian family law, this study identifies a persistent gap between normative teachings which recognize mutual obligations and their practical implementation, where *nusyuz* is predominantly attributed to wives.

The primary contribution of this study lies in the formulation of a systematic and integrative conceptual framework of *nusyuz* that explicitly incorporates both male and female forms of marital misconduct, thereby operationalizing the principle of reciprocity within Islamic family law. The findings contribute to Islamic legal scholarship by offering a systematic doctrinal reinterpretation of *nusyuz* that explicitly incorporates male accountability within a unified conceptual framework, while also providing an evaluative critique of positive law in the Indonesian context. This dual contribution helps to clarify that gender justice in Islamic family law requires both interpretive reform and contextual legal application (21).

From a practical perspective, the study highlights the need for stronger integration of gender-just interpretations in judicial reasoning within Indonesian Religious Courts, particularly by recognizing male *nusyuz* as part of reciprocal marital accountability. This may

involve encouraging judges to adopt more balanced interpretations of marital obligations, as well as promoting legal awareness among practitioners and the public regarding the reciprocal nature of spousal rights and duties.

However, this study is limited by its doctrinal and text-based methodology, as it does not include empirical analysis of court decisions or field-based data. Future research is therefore recommended to examine how *nusyuz*, particularly male *nusyuz*, is addressed in judicial practice, mediation processes, and dispute resolution mechanisms within Indonesian Religious Courts.

In conclusion, advancing gender justice in Islamic family law requires a combination of interpretive, jurisprudential, and practical reform, ensuring that legal norms are not only conceptually equitable but also effectively implemented. Practically, this necessitates a formal statutory amendment to the Compilation of Islamic Law (KHI)—specifically Articles 80 and 84—to codify clear legal sanctions for male *nusyuz*. Furthermore, Religious Court judges should be formally encouraged to adopt the *mubādalah* framework in judicial reasoning, allowing them to issue balanced rulings that protect wives' financial and emotional rights in fault-based divorce (*cerai gugat/fasakh*) triggered by husbandly neglect. Such efforts are essential to reorient marriage as an institution grounded in justice, dignity, and mutual responsibility.

Declaration

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Conflict of Interest

The authors declare no conflicting interest.

Data Availability

Data supporting the findings of this study are available from the corresponding author upon reasonable request.

Ethics Statement

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Additional Information

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