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The Psychological Well-Being in Building Resilience of Indonesian Muslim Families: A Study of Hussein Muhammad's Thought

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Abstract:

The relationship between husband and wife in the household is strongly influenced by the socio-cultural conditions of a society. In Indonesia, there are still many facts of life in husband-wife relationships that are still dominated by men in most aspects of life, both the distribution of rights and obligations as well as the authority and involvement of the parties in determining important family steps and decisions. This is because the culture in Indonesia is built on an unbalanced or unequal order in which men are placed as superior parties over inferior women. Husein Muhammad's thinking can place the issue of husband-wife relations in a balanced and fair manner with all the variations of interpretation from century to century, from one hadith to another, and from one interpreter to another. His notion is also undoubtedly relevant to the concept of psychological well-being, which states that for a person to bring out their best potential, a person must be psychologically well, and one of the aspects that can affect psychological well-being is the pattern of relationships in the family. So, a balanced and fair relationship pattern will bring out the best potential in the family.

Keywords: Psychological well-being; Muslim families; Husein Muhammad.

Introduction

The relationship between spouses in modern families is still a concern for legal experts. The study of relationships of spouses tends to see their position from a gender perspective. According to Urbaeva, understanding gender roles is related to religious identity, education, access, and social mobility.¹ Unequal gender roles lead to

¹ Jildyz Urbaeva, "Opportunity, Social Mobility, and Women's Views on Gender Roles in Central Asia," *Social Work* 64, no. 3 (2 Juli 2019): 207-15, <https://doi.org/10.1093/sw/swz011>.

inequity in access to education, employment, and burden on spouses.² Al Hourani's research shows that women's empowerment in the public sphere has no impact on their position in the domestic sphere. The patriarchal culture reproduced by traditions and religious interpretations is a major factor in this disharmony.³ Research conducted by Asbourne et al suggests that the movement of Muslim families from Arab countries to other countries reshapes cultural narratives about family, parenting, and marriage relationships.⁴

The relationship between spouses receives attention in Indonesian marriage law. Marriage aims to build a happy and lasting family based on God Almighty.⁵ One of the central issues in the relationship between spouses is the rights and obligations between them. Islam requires the rights and position of husband and wife to be balanced.⁶ However, the implementation of rights and obligations varies according to the cultural context and social conditions of the community.⁷ Law No. 1 of 1974 concerning Marriage states that the husband must protect his wife and provide all the necessities of household life in the capacity that he can afford.⁸ The wife must manage the affairs of the household as well as possible.⁹ The role of husband and wife is also mentioned in the Compilation of Islamic Law. The husband is the head of the family, while the wife serves as the housewife. This role division has

² Jaime E. Mendoza, Maram Tolba, dan Yasmine Saleh, "Strengthening Marriages in Egypt: Impact of Divorce on Women," *Behavioral Sciences* 10, no. 1 (25 Desember 2019): 14, <https://doi.org/10.3390/bs10010014>; Taghreed Jamal Al-deen, "Agency in action: young Muslim women and negotiating higher education in Australia," *British Journal of Sociology of Education* 40, no. 5 (4 Juli 2019): 598–613, <https://doi.org/10.1080/01425692.2019.1576120>.

³ Mohammed Abdel Karim Al Hourani, "Gendered Interaction and Practices of Intimacy Among Emirati Young Spouses: Exploring the Experiences of Wives," *Sociological Research Online*, 1 Februari 2023, 13607804221148836, <https://doi.org/10.1177/13607804221148836>.

⁴ Lynda M. Ashbourne dkk., "Arab Families' Stories of Migration from War Zones: Gender Roles and Family Relations in Flux," *Journal of Immigrant & Refugee Studies* 19, no. 2 (3 April 2021): 114–27, <https://doi.org/10.1080/15562948.2020.1736363>.

⁵ Ridwan Arifin, Rodyah Rodyah, dan Fadhilah Rizky Afriani Putri, "The Legal and Social Aspect for Underage Marriage Women's Education Rights in the Perspective of Human Rights: Contemporary Issues and Problems," *Sawwa: Jurnal Studi Gender* 15, no. 2 (31 Oktober 2020): 219–40, <https://doi.org/10.21580/sa.v15i2.5165>; Nurhadi Nurhadi dan Mawardi Dalimunthe, "Concept of Maqasyid Syariah Family Sakinah in the Al-Misbah Tafsir by Muhammad Quraish Shihab," *Akademika : Jurnal Pemikiran Islam* 24, no. 1 (18 September 2019): 165–86.

⁶ Rachel Rinaldo, "Obedience and Authority among Muslim Couples: Negotiating Gendered Religious Scripts in Contemporary Indonesia," *Sociology of Religion* 80, no. 3 (20 Agustus 2019): 323–49, <https://doi.org/10.1093/socrel/sry045>.

⁷ Agus Hermanto, "Menjaga Nilai-Nilai Kesalingan Dalam Menjalankan Hak Dan Kewajiban Suami Istri Perspektif Fikih Mubadalah," *Al-Mawarid Jurnal Syariah Dan Hukum (JSYH)* 4, no. 1 (13 September 2022): 43–56, <https://doi.org/10.20885/mawarid.vol4.iss1.art3>.

⁸ Hazarul Aswat dan Arif Rahman, "Kewajiban Suami Memberi Nafkah Dalam Kompilasi Hukum Islam," *JURNAL AL-IQTISHOD* 5, no. 1 (25 Maret 2021): 16–27.

⁹ Mohd Kalam Daud, Syarifah Rahmatillah, dan Retno Wati Yulian, "Persepsi Istri Narapidana Terhadap Pemenuhan Nafkah Ditinjau Dari Hukum Islam (Studi Kasus Di Kecamatan Kluet Tengah Kabupaten Aceh Selatan)," *El-Usrah: Jurnal Hukum Keluarga* 4, no. 2 (31 Desember 2021): 387–402, <https://doi.org/10.22373/ujhk.v4i2.7739>.

received mixed responses, with some Muslim scholars arguing that this division is a form of domestication of women.¹⁰

The ideal husband and wife relationship is based on the principle of "mu'asyarah bi al ma'ruf" (good communication between husband and wife). Q. S An-Nisa [4]: 19 states that Allah desires the creation of a husband-wife relationship in a positive and harmonious interaction with a peaceful heart, characterized by a balance of rights and obligations between the two.¹¹ A *sakinah, mawaddah, wa rahmah* family will be formed if the balance of rights and obligations becomes the basis of ethics, which regulates the relationship between husband and wife in daily communication.¹² However, there are still many facts of life in the conjugal relationship in a society dominated by men over women in most sectors built disproportionately.¹³ This disproportion refers to an order of values where men are placed as superior (strong) to women as inferior human beings (weak). This order has long been established and is widely assumed to be natural, even by women themselves.¹⁴

Gender roles in modern Muslim families have also received attention from Indonesian Muslim scholars. Husein Muhammad, through his works, intends to build a new paradigm that sees issues about gender from a new perspective.¹⁵ As a Muslim intellectual, Husein Muhammad reinterprets gender-biased religious texts.¹⁶ Husein Muhammad's ideas have caused controversy among Indonesian scholars. Although some accepted it, there was a note that his thoughts should not be disseminated to the lower classes.¹⁷ For example, the wife has the right to be the leader of the household.¹⁸ Wives have reproductive health rights. Wives should not

¹⁰ Umma Farida dan Abdurrohman Kasdi, "Women's Roles in Iḥyā' 'Ulūm al-Dīn and Method of Teaching It at Pesantrens in Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 59, no. 1 (25 Juni 2021): 163–90, <https://doi.org/10.14421/ajis.2021.591.163-190>.

¹¹ Ismi Lathifatul Hilmi, "Mu'asyarah Bil Ma'ruf Sebagai Asas Perkawinan (kajian Qs. Al-Nisa: 19 Dan Qs. Al-Baqarah: 228)," *Misykat al-Anwar Jurnal Kajian Islam dan Masyarakat* 6, no. 2 (6 Juli 2023): 155–74, <https://doi.org/10.24853/ma.6.2.155-174>.

¹² Mufidah Cholil, *Psikologi keluarga Islam: berwawasan gender*, Edisi revisi (Malang: UIN Maliki Press, 2020).

¹³ A. Wadud, "Islam Beyond Patriarchy Through Gender Inclusive Qur'anic Analysis," 2009, <https://www.semanticscholar.org/paper/Islam-Beyond-Patriarchy-Through-Gender-Inclusive-Wadud/282864a3ed4f736e5a8165c5b044bd884f4377c5>.

¹⁴ Amina Wadud, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective* (Oxford University Press, 1999).

¹⁵ Eni Zulaiha, "Analisa Gender dan Prinsip Prinsip Penafsiran Husein Muhammad pada Ayat-Ayat Relasi Gender," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 3, no. 1 (31 Agustus 2018), <https://doi.org/10.15575/al-bayan.v3i1.3125>.

¹⁶ Susanti Susanti, "Husein Muhammad Antara Feminis Islam Dan Feminis Liberal," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 4, no. 1 (5 Juni 2014): 197–219, <https://doi.org/10.15642/teosofi.2014.4.1.197-219>.

¹⁷ Yusuf Rahman, "Feminist Kyai, K.H. Husein Muhammad: The Feminist Interpretation on Gendered Verses and the Qur'an-Based Activism," *Al-Jami'ah: Journal of Islamic Studies* 55, no. 2 (15 Desember 2017): 293–326, <https://doi.org/10.14421/ajis.2017.552.293-326>.

¹⁸ Arina Haque dkk., "The Domestic Rights of the Wife (Viewed from Kh. Husein Muhammad's Thoughts)," *EGALITA* 17, no. 1 (4 Juni 2022), <https://doi.org/10.18860/egalita.v17i1.15934>.



be forced to have sexual intercourse and become pregnant.¹⁹ Husein Muhammad considers that *nafkah* (the money earned for a living) for the family is imposed on members who are financially capable, not imposed on one of the parties.²⁰ As a consequence, women are allowed to be the main breadwinner for the family.²¹

Family income is one of the factors in the realization of a happy life.²² *Nafkah* that is not fulfilled properly will trigger disharmony and even divorce.²³ In general, *nafkah* refers to material and non-material *nafkah*.²⁴ However, in the era of the industrial revolution 4.0, non-material needs become more urgent. The increasing number of violence committed by family members both at home and in the community shows that material is not the main indicator of family welfare today. For this reason, this article aims to analyze the fulfillment of the psychological well-being of family members from the perspective of Hussein Muhammad's thought.

Method

The opinion of Kyai Husein Muhammad on the relationship between husband and wife in marriage will be compared with the concept of psychological well-being. This qualitative research employed a conceptual approach which was chosen because this research is a renewable concept from several pre-existing concepts of husband-wife relationships. The analysis referred to a cross-scientific study, namely psychology. In addition to the conceptual approach, this research also used a statutory approach, where the concept of husband-wife relationships in Indonesia has been regulated in several positive laws in Indonesia, both in the Marriage Law and other regulations relevant to the object of the research topic. The data consisted of online and offline documents in the form of student assignment reports, research reports, books, or journal articles. The data regarding the concept of husband-wife relationships according to Kyai Husein Muhammad were analyzed using the theory

¹⁹ Imam Syaifudin, "Pandangan Perempuan Tentang Hak Menolak Kehamilan Perspektif KH. Husein Muhammad," *Sakina: Journal of Family Studies* 4, no. 3 (31 Desember 2020), <http://urj.uin-malang.ac.id/index.php/jfs/article/view/607>.

²⁰ Wardah Nuroniyah, Ilham Bustomi, dan Ahmad Nurfadilah, "Kewajiban Nafkah Dalam Keluarga Perspektif Husein Muhammad," *Mahkamah: Jurnal Kajian Hukum Islam* 4, no. 1 (20 Juni 2019): 107–20, <https://doi.org/10.24235/mahkamah.v4i1.4571>.

²¹ Mutimmah Mutimmah dan Bakhrudin Safiullah, "Pemikiran Husein Muhammad Tentang Hukum Perempuan Bekerja," *Ma'mal: Jurnal Laboratorium Syariah Dan Hukum* 3, no. 5 (10 Oktober 2022): 446–62, <https://doi.org/10.15642/mal.v3i5.155>.

²² Ibnu Rozali, "Konsep Memberi Nafkah Bagi Keluarga Dalam Islam," *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 6, no. 2 (18 Desember 2017): 189–202, <https://doi.org/10.19109/intelektualita.v6i2.1605>.

²³ Isnawati Rais, "The Impact of COVID-19 Pandemic on Divorce Rates among Indonesian Muslim Societies," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (8 Desember 2021): 271–97, <https://doi.org/10.18326/ijims.v11i2.271-297>; Siti Nurjanah, "Divorce and Its Impact on Custody of Minors Using Islamic Law Perspectives," *Al-Istinbath: Jurnal Hukum Islam* 7, no. 1 May (23 Mei 2022): 119–40, <https://doi.org/10.29240/jhi.v7i1.4156>.

²⁴ Septi Wulan Sari, "Perbandingan Hukum Keluarga Di Indonesia Dan Aljazair Tentang Nafkah," *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam* 5, no. 1 (19 Januari 2023): 1–10, <https://doi.org/10.37680/almanhaj.v5i1.2276>.

of psychological well-being to provide a new discourse on husband-wife relationships in marriage.

Result and Discussion

Mu'asyarah bi al-ma'ruf in Marital Perspectives of Hussein Muhammad's Thought

Mu'asyarah comes from the word *usyroh*, which literally means family, relatives, and close companions.²⁵ In Arabic, the formation of *mu'asyarah* is based on the *sighah musyarakah bayna al itsnayn*—togetherness between two parties. From there, according to Hussein Muhammad, people often interpret *mu'asyarah* as communication or association because it contains togetherness and friendship. Thus, there are two parties who are friends with each other.²⁶ While the word *al-ma'ruf* comes from the word *'urf*, which literally means tradition, custom, or culture. Tradition or custom is something that is well-recognized by society. So, *ma'ruf* means something that is well recognized.²⁷

In supporting his argument, Hussein Muhammad refers to the thoughts of Al-Raghib al-Isfihani, implying that *ma'ruf* is everything or action that is seen by reason and religion as something good.²⁸ Hussein Muhammad also refers to Muhammad Abduh's interpretation, implying that *ma'ruf* is everything in human society that is considered good from the perspective of common sense. Meanwhile, Ibn Abi Jamrah, according to Hussein Muhammad, states that *ma'ruf* is something that is recognized by religious evidence as good, whether it occurs in tradition or culture. From all these meanings, we might be able to formulate that *ma'ruf* is a tradition or custom and norm developed in a society. Thus, according to religious teachings, the human mind, or instinct, it is better known as something appropriate and good.²⁹ According to Hussein Muhammad, the topic of *mu'asyarah bi al-ma'ruf* relates to the association or intercommunication, friendship, family relations, and kinship that are built together in a good way in line with the traditions and situations of each society, but not against religious norms, common sense, or human nature.³⁰

²⁵ Wawan Riswandi, "Memaknai "Mu'asyarah Bil Ma'ruf Dalam Membangun Keluarga Bahagia," *Fajar Cirebon* (blog), diakses 14 Juli 2023, <https://fajarcirebon.com/memaknai-muasyarah-bil-maruf-dalam-membangun-keluarga-bahagia/>.

²⁶ Athiyatus Sa'adah Al Badriyah, "Pemikiran Kiai Husain Muhammad tentang Mu'asyarah bil Ma'ruf antara suami-istri dalam upaya membentuk keluarga sakinah: analisis bimbingan dan konseling keluarga Islam - Walisongo Repository" (Undergraduate Thesis, Semarang, Universitas Islam Negeri Walisongo, 2014), <http://eprints.walisongo.ac.id/id/eprint/3467/>.

²⁷ Ganjar Alamsyah, Aam Abdussalam, dan Munawar Rahmat, "The Concept of Ma'ruf in the Qur'an and Its Implications for Islamic Religious Education," *TARBAWY: Indonesian Journal of Islamic Education* 9, no. 1 (2022): 62–72, <https://doi.org/10.17509/t.v9i1.41396>.

²⁸ Al Badriyah, "Pemikiran Kiai Husain Muhammad tentang Mu'asyarah bil Ma'ruf antara suami-istri dalam upaya membentuk keluarga sakinah: analisis bimbingan dan konseling keluarga Islam - Walisongo Repository."

²⁹ Hussein Muhammad, *Fiqh Perempuan: Refleksi Kiai Atas Wacana Agama dan Gender* (Yogyakarta: IRCiSoD, 2019).

³⁰ Muhammad.



The family or household is an institution that was originally intended as a "vehicle" to realize a quiet, safe, peaceful, and prosperous life in an atmosphere of love and affection between them. Married couples should be able to find peace of mind, inner satisfaction, and passionate love together in the household. Through this lively atmosphere, it is possible for them (husband and wife) to do passionate and productive work. On the other hand, the children living with them should be able to get genuine attention as they need to get the fullest love from their parents. This kind of atmosphere is expected to develop the children's personalities that lead to righteousness and piety (dzurriyah thoyyibah).

The concept of *mu'asyarah bi al-ma'ruf* according to Husein Muhammad must be implemented in the implementation of the rights and obligations of husband and wife, especially those related to physical and psychological welfare. Physical welfare includes the provision of dowry and the issue of financial support to the wife.³¹ Financial support is literally an expense or something that is incurred by someone for the people they are responsible for. This expense should be given for a good cause. In strengthening his argument, Husein Muhammad referred to the Qur'an, implying that the obligation of financial support is placed on the man (husband). Based on the verses of the Qur'an and the hadith of the Prophet Muhammad, fiqh scholars have concluded that financial support for wives includes food, side dishes, tools (facilities) for cleaning the body, furniture, shelter, and domestic help (if needed), all representing basic human needs. All these basic needs should be covered under the husband's obligations, and wives are entitled to such rights in various ways according to their traditions.

According to Husein Muhammad, husbands and wives are both allowed to work outside. Islam allows women to work like men, as derived from the Qur'an, hadith, and fiqh, both for personal and social interests. However, when these demands must involve women who already have husbands or are married, this problem is certainly not simple. Women will have many jobs, including performing duties and obligations at home, as well as various economic and socio-religious interests. Women certainly face problems and double work. According to Husein Muhammad, there is a problem in fiqh when a wife has to work outside and leave her family. The fiqh scholars agreed that if this happens, she (the wife) must get permission from the husband.³² Violation of this obligation (permission) can be viewed as *nusyuz* (disobedience/unfaithfulness). *Nusyuz* can lead to the loss of the wife's right to financial support rights unless the financial support provided by the husband cannot meet her needs.³³

³¹ Muhammad.

³² Muhammad.

³³ Rizqa Febry Ayu dan Rizki Pangestu, "Modernitas Nusyuz; Antara Hak dan Kewajiban," *YUDISIA: Jurnal Pemikiran Hukum dan Hukum Islam* 12, no. 1 (29 Juni 2021): 73–92, <https://doi.org/10.21043/yudisia.v12i1.8711>.

Meanwhile, non-psychic well-being is related to inner satisfaction. The prevalent form of inner satisfaction is related to having sexual intercourse. Islamic scholars have varied opinions regarding sexual relations between husband and wife. Husein Muhammad, quoting the views of Wahbah Az Zuhaili, states that the Maliki Madzhab is of the opinion that a husband is obliged to have sexual intercourse with his wife as long as there is no obstacle or excuse.³⁴ This means that if a wife is expecting sexual intercourse, then the husband is obliged to comply. However, this is different from Imam Shafi'I's viewpoint believing that the husband's obligation to have sexual relations with his wife is only because they are still in a conjugal relationship. This obligation is only to maintain the morals of his wife.³⁵ This perspective is motivated by the principle that sexual intercourse is the husband's right. According to Husein Muhammad, the concept of *mu'asyarah bi al-ma'ruf* must also be applied to the fulfillment of a sexual relationship between husband and wife. Islam teaches that husbands and wives have equal status in sexual relations, which is in line with Q.S. Albaqarah (2): 187.³⁶ Wives also have the right to enjoy sexual intercourse.³⁷ A high-quality sexual relationship increases happiness in the household. The wife has authority over her body, so she can refuse her husband's invitation to have sexual intercourse under certain conditions.³⁸

The Significance of Husein Muhammad's Thoughts and Psychological Well-Being Theory

Husein Muhammad's thoughts on *mu'asyarah bi al-ma'ruf* are relevant to the concept of Psychological Well-Being (PWB). Huppert defines PWB as a person's life that goes well. People with high psychological well-being have feelings of being happy, capable, supported, and satisfied with their lives.³⁹ Carol D. Ryff states that for someone to reach their full potential, they need to be in good psychological

³⁴ Neng Hannah, "Seksualitas dalam Alquran, Hadis dan Fikih: Mengimbangi Wacana Patriarki," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 2, no. 1 (30 Juni 2017): 45–60, <https://doi.org/10.15575/jw.v2i1.795>.

³⁵ Robiatul Aini Hasmita, "Hak Dan Kewajiban Hubungan Seksualantara Suami Istri Dalam Pemikiran Imam Nawawi Al-Bantani Dan Musdah Mulia" (Undergraduate, Lampung, Universitas Islam Negeri Raden Intan, 2022), <http://repository.radenintan.ac.id/16885/>.

³⁶ Muhammad Tobroni, "Makna Seksualitas Dalam Alqur'an Menurut Husein Muhammad," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 14, no. 2 (20 Desember 2017): 219–38, <https://doi.org/10.22515/ajpif.v14i2.848>.

³⁷ Wahyudi Wahyudi, "Hak Seksualitas Perempuan (Perspektif Pemikiran KH. Husein Muhammad)" (Master Thesis, Pamekasan, IAIN Madura, 2021), <https://doi.org/10.10.20BAB%20IV%20%20wahyudi%20almaidury.pdf>.

³⁸ Ahmad Fuad Hasan, "Otonomi Tubuh Perempuan Dalam Pandangan KH. Husein Muhammad," *Rechtenstudent Journal UIN KHAS Jember* 3, no. 1 (28 April 2022): 1–15, <https://doi.org/10.35719/rch.v3i1.96>.

³⁹ Melese Astatke, Cathy Weng, dan Hsuan Chen, "Does Facebook Use Influence Users' Psychological Well-Being (PWB)? A Literature Review on Trends and Psychological Well-Being Effects of Facebook Use," *Universal Access in the Information Society*, 18 November 2022, <https://doi.org/10.1007/s10209-022-00938-z>.



health.⁴⁰ PWB relates to how to deal with and accept the conditions of each partner.⁴¹ Evaluation of the experience will cause one to accept their living conditions.⁴² Psychological well-being indicates a healthy mental state characterized by happiness, being able to face challenges or problems and use their potential optimally.⁴³ In the context of marriage, PWB is important for every couple. PWB has a strong influence on couples to maintain their relationship.⁴⁴ PWB can also help couples create a balanced and equal relationship in family life.⁴⁵

PWB is one of the important indicators of achieving true happiness. PWB does not refer to material happiness but rather relates to aspects of comfort, peace, and meaningfulness to live every time with useful activities. Family well-being and harmony can be seen from the expectations of roles and complementarity between family members so as to have a positive effect on the pattern of interaction in the family. This is done before, during, and after marriage. If this is fulfilled, then the problems that arise will not ruin family harmony.⁴⁶ Taking care of a family's mental health can be performed in the following ways; first, spending time with family, scheduling regular time together to exercise, or doing outdoor and recreational activities such as camping or fishing. The purpose of these joint activities is of course to bring about interaction between members and further recognition; second, having comfortable physical contact with family members including hugging, holding hands, or a gently patting on the back. These all are believed to stimulate our body to release oxytocin and dopamine to help it function optimally. The third is learning together how to communicate positively and effectively. Learning means continuously practicing, such as maintaining the volume and intonation of speech. Difference of opinion or conflict is expected to be resolved. In this case, problems or challenges should not consume all attention in the family, but conflict resolution

⁴⁰ Carol D. Ryff, "Happiness is everything, or is it? Explorations on the meaning of psychological well-being," *Journal of Personality and Social Psychology* 57, no. 6 (1989): 1069–81, <https://doi.org/10.1037/0022-3514.57.6.1069>.

⁴¹ Elvira Cicognani, "Coping Strategies With Minor Stressors in Adolescence: Relationships With Social Support, Self-Efficacy, and Psychological Well-Being," *Journal of Applied Social Psychology* 41, no. 3 (2011): 559–78, <https://doi.org/10.1111/j.1559-1816.2011.00726.x>.

⁴² Annisa Fitriani, "Peran Religiusitas Dalam Meningkatkan Psychological Well Being," *Al-Adyan: Jurnal Studi Lintas Agama* 11, no. 1 (2016): 57–80, <https://doi.org/10.24042/ajsla.v11i1.1437>.

⁴³ Ni Luh Komang Apsaryanthi dan Made Diah Lestari, "Perbedaan Tingkat Psychological Well-Being Pada Ibu Rumah Tangga Dengan Ibu Bekerja Di Kabupaten Gianyar," *Jurnal Psikologi Udayana* 4, no. 1 (1 April 2017), <https://doi.org/10.24843/JPU.2017.v04.i01.p12>.

⁴⁴ Yuli Li dkk., "Family Resilience and Psychological Well-Being among Chinese Breast Cancer Survivors and Their Caregivers," *European Journal of Cancer Care* 28, no. 2 (Maret 2019): e12984, <https://doi.org/10.1111/ecc.12984>; Maria Gayatri dan Dian Kristiani Irawaty, "Family Resilience during COVID-19 Pandemic: A Literature Review," *Family Journal (Alexandria, Va.)* 30, no. 2 (April 2022): 132–38, <https://doi.org/10.1177/10664807211023875>.

⁴⁵ Sukma Adi Galuh Amawidyati dan Muhana Sofiaty Utami, "Religiusitas Dan Psychological Well-Being Pada Korban Gempa," *Jurnal Psikologi* 34, no. 2 (2007): 164–76, <https://doi.org/10.22146/jpsi.7095>.

⁴⁶ Yuanita Zandy Putri, "Peran Keluarga Dalam Kesejahteraan Psikologis," *Layanan Konseling UI*, 29 Juni 2022, <https://konselingmakarui.wixsite.com/seekhelp/post/peran-keluarga-dalam-kesejahteraan-psikologis>.

skills of all family members are also paramount. The fourth is accessing professional help for unresolved problems. Family counseling seeks to help and provide education in the family, meaning that its existence can develop dynamically and positively.⁴⁷

PWB is a state in which individuals can accept themselves as they are, can form warm relationships with others, are free from social pressure, can control the external environment, have a meaningful life, and can realize their potential continuously. Nonetheless, the meaning of happiness is subjective. Everyone has their own way of figuring out how happiness applies to them, and the happiness that most people usually define is more geared towards a person's ability to live their life well and comfortably. Happy persons refer to those who enjoy their way of life.⁴⁸ Factors that influence PWB include cultural background, social class, economic level and education level, personality, occupation, marriage, children, one's past conditions especially family upbringing, physical health and function, as well as beliefs and emotional and gender factors.⁴⁹

From this explanation, there are several factors that have a relationship with domestic life, such as marital factors, children, and family interaction patterns. This shows that there is a relationship between good psychological well-being and harmony in marriage. The concept of *mu'asharah bi al-ma'ruf* is urgent to discuss. Islam likens husband and wife to clothes. Both complement each other and cover each other's shortcomings. Husband and wife must do their best in carrying out their obligations in the household. If there are problems in the household, they should be resolved together. According to Husein Muhammad, domestic relations must be based on gentleness and there is no coercion in it. In other words, the concept of *mu'asharah bi al-ma'ruf* developed by Husein Muhammad is based on the principles of equality, justice, and humanity.⁵⁰

Psychological well-being is closely related to household resilience in the face of conflict.⁵¹ The success of a husband/wife in understanding and filling their partner's shortcomings allows various life problems to be resolved properly. The condition of complementarity between husband and wife reduces the risk of depression,

⁴⁷ Carol Cuppy, "7 Ways to Improve Mental Health Within Your Family," Focus on the Family, 18 Maret 2022, <https://www.focusonthefamily.com/parenting/7-ways-to-improve-mental-health-within-your-family/>.

⁴⁸ Tia Ramadhani, Djunaedi Djunaedi, dan Atiek Sismiati S, "Kesejahteraan Psikologis (Psychological Well-Being) Siswa Yang Orangtuanya Bercerai (Studi Deskriptif Yang Dilakukan Pada Siswa Di Smk Negeri 26 Pembangunan Jakarta)," *INSIGHT: Jurnal Bimbingan Konseling* 5, no. 1 (30 Januari 2016): 108–15, <https://doi.org/10.21009/INSIGHT.051.16>.

⁴⁹ Amawidyati dan Utami, "Religiusitas Dan Psychological Well-Being Pada Korban Gempa."

⁵⁰ PURNAMASARI AYU, "Analisis Pemikiran Husein Muhammad Dan Siti Musdah Mulia Tentang Konsep Mu'āsharah Bil Ma'rūf Dalam Membangun Keluarga Sakīnah" (Undergraduate, UNIVERSITAS ISLAM NEGERI RADEN INTAN LAMPUNG, 2021), <http://repository.radenintan.ac.id/15115/>.

⁵¹ Ramdan Wagianto, "Konsep Keluarga Maṣlaḥah Dalam Perspektif Qira'ah Mubadalah Dan Relevansinya Dengan Ketahanan Keluarga Di Masa Pandemi Covid-19," *JURIS (Jurnal Ilmiah Syariah)* 20, no. 1 (21 Juni 2021): 1–17, <https://doi.org/10.31958/juris.v20i1.2889>.



disharmony, or even divorce, which currently occurs in many communities. According to Husein Muhammad, happiness in the household can be achieved when both husband and wife have a good level of religious knowledge.⁵² The burden of a household does not rest solely on one person. For example, husbands and wives both have the responsibility to fulfill the economic needs of the family. If the husband is unable to provide, then the wife may become the main breadwinner in the family.⁵³ Couples in long-distance marriages, due to economic factors, are prone to failure of achieving psychological well-being. According to Hidayani, acceptance of God's destiny, mutual openness, good communication patterns, autonomy in making decisions, and mutual tolerance are factors that encourage the realization of psychological well-being.⁵⁴ In other cases, childcare can also be done by both the husband and the wife. Childcare in contemporary Muslim families is not just the wife's responsibility. Both husbands and wives have the responsibility to raise and devote love to the children. With the division of parenting roles, wives avoid stress and depression. It also prevents domestic violence where children are often victimized, as has happened in several places in Indonesia.⁵⁵

However, this division of roles needs to be communicated in order to create a sense of mutual acceptance. The Quran emphasizes the importance of deliberation in navigating household life. With deliberation, potential conflicts or ongoing conflicts can be resolved properly. In surah Al-Baqarah verse 233, Allah SWT says: "And mothers should breastfeed their children for the entire two years for those who want to breastfeed perfectly. It is the duty of the father to provide for them and appropriately clothe them. A person is not burdened with more than what he can bear. It is not appropriate to make a mother suffer on account of her child, nor to let a father suffer on account of his child. The heirs are obliged to do likewise. If they both wish to wean by mutual consent and consultation, there is no sin on either of them. Surah Al-Baqarah 233 also states "And if you wish to have your child suckled by another, there is no sin on you who appropriately gives payment. Fear Allah and know that Allah sees what you do."

⁵² Muhamad Adlan dan Moh Yustafad, "Pandangan KH. Husain Muhammad Tentang Kafa'ah Dalam Pernikahan Untuk Membentuk Keluarga Bahagia," *Legitima : Jurnal Hukum Keluarga Islam* 4, no. 1 (2021): 93–105, <https://doi.org/10.33367/legitima.v4i1.2220>.

⁵³ Lutviatus Solehah Umi, "Relasi Suami Istri Dalam Mencari Nafkah Perspektif Husein Muhammad" (diploma, Lampung, UIN Raden Intan Lampung, 2023), <http://repository.radenintan.ac.id/23643/>.

⁵⁴ Amalia Nur Hidayani, "Kesejahteraan Psikologi Keluarga S Dan H Yang Menjalani Hidup Berbeda Kota Tempat Tinggal Terhadap Konsep Sakinah Dalam Rumah Tangga," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 6 (14 November 2022): 3580–85, <https://doi.org/10.31004/jpdk.v4i6.8797>.

⁵⁵ Luthfia Ayu Azanella, "Kasus Ibu Bunuh Anak di Brebes akibat Depresi, Apa Kata Psikolog?," diakses 23 Juli 2023, <https://www.kompas.com/tren/read/2022/03/22/160000165/kasus-ibu-bunuh-anak-di-brebes-akibat-depresi-apa-kata-psikolog-?page=all>.

Conclusion

The concept of *mu'asharah bi al-ma'ruf* is closely related to the fulfillment of Psychological Well-Being in the family. A sense of mutual acceptance and complementarity makes household life harmonious and has resilience in facing life's problems. Not only that, the application of the concept of *mu'asharah bi al-ma'ruf* taught by Hussein Muhammad prioritizes gender equality and justice. Thus, the application of the concept of *mu'asharah bi al-ma'ruf* can prevent someone from depression and can lead to their best potential, to realize a family that is *sakinah, mawaddah*, and full of *rahmah*.

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