

Reducing the Divorce Rate in the Religious Courts Through Cultivating Egalitarian Relationships

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ABSTRACT

The income factor is often the reason for divorce by petition, a phenomenon of high divorce rates in Indonesia. Furthermore, this problem has resulted in various analytical results. It is very embarrassing that all these analyses tend to blame one party, namely that often, the wife is blamed without presenting writings about wise efforts to resolve relationship problems that lead to mutualism. Apart from that, previous researchers were still trapped in understanding the husband-and-wife relationship as a relationship that was nothing more than a matter of the rights and obligations of husband and wife, which were considered absolute. Even though the perspective of reciprocal as something prescribed in Islam has begun to be discussed, there has yet to be a study or offer on how to improve the pattern of reciprocal in the lives of husbands and wives. This research aims to provide a practical way to create an egalitarian relationship between husband and wife by first uncovering the causes of the difficulty of implementing an egalitarian pattern in husband-and-wife relationships, which is a factor in the increase in divorce cases due to income reasons. This research uses an empirical or psychological phenomenological approach based on Gary Chapman's "Five Main Love Languages" theory. In selecting subjects, researchers used purposive sampling. Researchers conducted interviews with four ex-husband and wife couples in cases of divorce for reasons of livelihood in the jurisdiction of the Kediri City Religious Court. The result is a vacuum of emotional affection between husband and wife, which causes the wife to resist and be unable to give up her desire to fulfill household needs, a form of contextual and egalitarian role division. Instead of creating an egalitarian husband and wife relationship, the relationship ended in divorce. Thus, a sufficient husband and wife's love tank is the primary condition for carrying out their roles contextually and egalitarian.

Keywords: Divorce, Egalitarian Relationship, Religious Courts

ABSTRAK

Faktor nafkah seringkali menjadi alasan cerai gugat yang menjadi fenomena tingginya tingkat perceraian di Indonesia. Selanjutnya, persoalan ini telah menuai berbagai hasil analisis. Amat sangat disayangkan, kesemua analisis tersebut cenderung menyalahkan salah satu pihak, yakni seringkali pihak istri yang disalahkan tanpa menghadirkan pembahasan tentang upaya bijaksana dalam menyelesaikan persoalan relasi yang meniscayakan kesalingan. Selain itu, peneliti sebelumnya juga masih terjebak pada pemahaman hubungan suami istri sebagai hubungan yang tidak lebih dari persoalan hak dan kewajiban suami istri yang dianggap mutlak. Meski sudah mulai diperbincangkan perpektif kesalingan sebagai sesuatu yang disyariatkan dalam Islam, namun belum ada kajian dan tawaran bagaimana cara menanamkan pola kesalingan dalam kehidupan suami dan istri. Penelitian ini bertujuan menawarkan cara praktis untuk mewujudkan hubungan suami dan istri yang egaliter dengan terlebih dahulu mengungkap penyebab sulitnya menerapkan pola egalitarian dalam relasi suami istri yang menjadi faktor meningkatnya perkara cerai gugat karena alasan nafkah. Penelitian ini menggunakan pendekatan fenomenologi empiris atau psikologis berdasarkan teori "Five Major Love Languages" milik Gary Chapman. Dalam pemilihan subjek, peneliti menggunakan purposive sampling. Peneliti melakukan wawancara terhadap empat pasangan mantan suami istri dalam kasus perceraian karena alasan nafkah di Pengadilan Agama Kota Kediri. Hasilnya adalah terjadinya kekosongan emosional cinta antara suami dan istri menyebabkan istri melakukan perlawanan dan

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tidak bisa merelakan peran sertanya dalam memenuhi kebutuhan hidup rumah tangga sebagai suatu bentuk pembagian peran yang kontekstual dan egaliter. Alih-alih menciptakan hubungan suami istri yang egaliter, hubungan tersebut berakhir dengan perceraian. Dengan demikian, mencukupi tangki cinta suami istri menjadi syarat utama menjalankan peran secara kontekstual dan egaliter.

Kata kunci: Hubungan Egaliter, Perceraian, Pengadilan Agama

INTRODUCTION

The divorce rate in the Indonesian Muslim community is still the highest in Asia and Africa, at around 28 percent of marriages and rising (Amuk, 2022). The Central Bureau of Statistics noted that in 2022, there were 516,344 divorce cases in Indonesia, which means that divorce cases in 2022 experienced a 15.3% increase compared to 2021, which was 447,743 cases. Most divorce cases in Indonesia in 2022 were contested divorces, totaling 388,358 cases or 75.21% (Badan Pusat Statistik, 2023). Based on provincial data, West Java still has the highest divorce cases at 113,643, followed by East Java with 102,065 cases and Central Java with 85,412 cases, where contested divorce cases account for the highest percentage. The data in each province reaffirms that contested divorce cases dominate divorce cases in Indonesia (Winardi et al., 2023).

The phenomenon of high divorce rates, especially contested divorce, in the religious courts or the Indonesian Muslim community has caused unrest in the government and led to cynical opinions from the public (Ayuningtyas, 2022; Salsabila & Rofi, 2022; Zahroh, 2019). The East Java government emphasized that the high divorce rate in East Java is a common problem, and the community is expected to participate in overcoming this. In a scientific meeting forum with religious universities, the East Java government again mentioned the high divorce rate, which is also one of the problems that Islamic religious universities must consider. Not only the response from the government but the community also began to express cynical opinions because of the high divorce rate. For example, people argue that the heavy burden of family life today may only be faced by couples if they have been equipped with the knowledge and skills to live a household life through premarital courses. Some think that the narrowness of family life in an impoverished capitalist system significantly impacts marital harmony. These conditions illustrate that Indonesia is in a divorce emergency (Bona, 2023). Thus, it is fitting that the factors that cause divorce in Indonesia should be studied to find alternative solutions to reduce the divorce rate.

Economic factors are often cited as a pretext for divorce lawsuits filed by wives. The Director of Development of Religious Justice Administration of the Supreme Court's Religious Courts Agency explained that economic factors are the most dominant cause of divorce (Basalamah, 2023). Furthermore, regarding contested divorce in Kediri, based on data from the Kediri City Religious Court, the wife tends to sue for divorce first, indicated by data that more than 80% of divorce cases in Kediri City are dominated by contested divorce (Ariawan, 2013).

Furthermore, the tendency for wives to file for separation is not without reason, often motivated by the husband's inability to fulfill his wife's needs. Most of those who divorce are still young and productive. This illustrates that economic factors have dominated the reasons for divorce in these cases (Basalamah, 2022).

After conducting preliminary research into the reasons for divorce written in the case files of divorce petitions to the Kediri Religious Court, the reason for livelihood often does not stand alone. The reason for livelihood is triggered side by side with other reasons, such as domestic violence, moral crisis, and the presence of another woman. This fact will confuse the community regarding

the main reason for the divorce. Economic factors occupy the main reason, and the other possibility is only a secondary reason. In addition, it is often the case that the plaintiff in a contested divorce case is a working woman, and the husband is a private worker, coolie, or odd jobber. A concrete example of the use of the livelihood reason in filing the wife's complaint for divorce, among others, can be seen in case nos. 402/Pdt.G/2021/PA.Kdr; 635/Pdt.G/2020/PA.Kdr; 286/Pdt.G/2022/PA.Kdr; 517/Pdt.G/2022/PA and many other cases. Some of the judges' decisions on the case provide information that women filing for divorce usually stated that "the Defendant does not provide a livelihood to the plaintiff, so to fulfill the plaintiff's daily needs, the plaintiff works alone," in addition there were also those who stated that "daily livelihood is lacking and the Defendant refuses to look for another job" (Mahkamah Agung Republik Indonesia, 2023). In contrast, in case No. 618/Pdt.G/2020/PA.Kdr, the wife, stated that the reason for filing was "the Defendant prohibits the Plaintiff from working, but the Defendant's income is insufficient to meet daily needs" (Mahkamah Agung Republik Indonesia, 2023). Based on the description of the use of livelihood reasons in filing a divorce suit, it can be revealed that there are two contradictory tendencies. On the one hand, women tend always to impose their livelihood on men's shoulders. On the other hand, there is a tendency to refrain from imposing livelihood on men's shoulders or willing to work to meet their needs, but this condition rarely occurs.

The phenomenon of the high number of divorce cases in Kediri is unique. It occurs in a community at the center of an Islamic boarding school, which firmly upholds patriarchal values. The tendency to make a livelihood as a reason for divorce is legitimized by the Syafi'i madhhab, the most widely followed madhhab in Indonesia. Meanwhile, the tendency not to make a livelihood as a reason for divorce is driven by the Hanafi madhhab, which is rarely found in this society. Researchers have only encountered thoughts about livelihood that tend to the Hanafi madhhab pattern in the figure of KH. Husein Muhammad argues that livelihood is not the husband's obligation alone but rather an obligation imposed on those who are able among husbands or wives (Na'mah, 2015; Nuroniyah, Bustomi, & Nurfadilah, 2019). Thus, the factor of divorce may not be limited to economic conditions but the perception of the obligation to provide for the husband. This is important to understand because if this is true, divorce prevention efforts cannot rely on economic empowerment but look at cultural and religious perspectives regarding the relationship and division of roles between husband and wife. To clarify this contradiction, this study examines the link between divorce and economic conditions and perceptions of gender relations in the family, especially regarding earning a living.

Many studies have highlighted the issue of husband-and-wife relations in the context of wives as workers. However, the research analysis still marginalizes women. Women who work must still be declared fully responsible for the domestic area, while men are declared accountable for earning a living. Existing research does not place the relationship between husbands and wives who work in the public sector in a balanced position, in the sense that when working wives accept dual roles, it should also place husbands in dual roles. The increase does not match the rise in the role of women in the public sector in the role of men in the domestic industry (Ismail, 2018; Isnawati, 2018; Nurdin, 2019; Shoviana & Abdillah, 2019; Warsito, 2013). The argument for the unequal division of household roles in these relationships is considered Islamic guidance. In addition, the standardization of gender roles is believed to be the bearer of goodness. When this 'gender-biased' Islamic teaching is applied in the family, the institution of marriage can survive, the number of divorces is not high, women's honor is maintained, and women's comfort is also protected. In

contrast, feminist teachings are considered to have caused the institution of marriage to be damaged, divorce to increase, family harmony to disappear, crime to grow, women's rights to be deprived, and comfort to be disturbed (Warsito, 2013).

The analysis above holds a specific intention as a manifestation of ideology that cannot be changed easily. Related to this, there is research on the impact of working women on men's gender beliefs in the West, as Western men are inconsistent with certain ideologies. Furthermore, do Western men tend to interpret women's work as a threat or an advantage? Two hypotheses were tested about this impact: (1) Husbands reject the idea of gender equality for fear of losing their masculine identity and losing their wife's domestic service, and (2) Husbands are prepared and willing to change their ideology to egalitarianism because they feel they get material benefits from their wives. As a result, it turns out that the second hypothesis is proven in reality (Zuo & Tang, 2000). Western societies are more rational and tend to easily accept and make positive, realistic, and rational demands for change.

In contrast, Indonesian society finds it difficult to demand ideological change. From here, then, does the understanding of Islamic teachings that are considered as if they standardize gender roles have caused difficulty in moving away from a traditional ideology to an egalitarian ideology? For this reason, this study seeks to examine the factors that cause the difficulty of ideological change through the perceptions of husbands and wives involved in divorce cases in Kediri because of the high number of divorce cases because husbands are not fulfilling their livelihood properly. In addition, Kediri is a city based on *Salaf* and traditional Islamic boarding schools. If ideological change from conventional to egalitarian is difficult, then alternative efforts are needed to prevent the use of economic and livelihood reasons in the dominating divorce cases in Kediri.

Similar research was also conducted on Western working women in the context of husband-and-wife relations, such as how they interpret their work or how BWMs (breadwinning mothers) currently position themselves in the symbolic relationship of work and family. Based on the findings from the discourse analysis through interviews with 44 married breadwinning women, five kinds of meanings can be identified: (a) breadwinning as career-primary; (b) breadwinning as obligation; (c) breadwinning as suitability and personality; (d) breadwinning as relational power; and (e) breadwinning as ideal worker. The practical considerations of these findings concern the conflicts in women's working lives, the negotiation of self-defense roles, and the interactions and interventions in the workplace (Medved, 2016). The totality of women earning a living solely for better family life is no longer worthy of being contested or scorned but instead focused on efforts to place the problem correctly. For this reason, they are moving towards strengthening egalitarian ideology so that no form or term of double burden becomes necessary.

As described above, there is still a tiny indulgence in thinking about the opportunities for ideological change in Kediri society. Thoughts about the issue of livelihood in the family, which is often considered a trigger for conflict and injustice in the relationship between husband and wife, are expressed through several themes or focuses. However, some of these themes or focuses have not explicitly been linked to the issue of the high number of divorce cases, namely, among others: 'livelihood is an obligation on those who are able from husbands or wives,' 'the reading of verses about livelihood in the Qur'an must be linked to the early history of Islam which treats women as minor to major treatment, so that women (wives) who used to be prohibited from earning a living can be transformed to participate in building the family economy or even as the main breadwinner in the household who swaps places with her husband,' 'if the provisions of joint property are

applied, then livelihood and other household obligations become the joint responsibility of husband and wife' and 'the contextual equality of the roles of husband and wife in building a family, both wives, and husbands both have the same responsibility for livelihood, taking care of children, and also taking care of the house' (Nelli, 2017; Nuroniyah et al., 2019; Rajafi, 2018). Some of this research is very helpful. It makes it easier for researchers to analyze divorce problems caused by harmony in the husband-and-wife relationship, especially regarding the provision of living, which is borne only by the husband. At least the idea of mutuality and egalitarianism in carrying out a relationship as husband and wife as something important has been realized. However, here, the things required to learn an egalitarian relationship have not been expressed, only discussing the pattern of reciprocal in the division of household roles according to the traditional division of roles in standardized gender roles, including domestic and public roles. If you only stop at explaining and giving examples of egalitarian division of roles that prioritize mutual relationships without emphasizing the existence of emotional conditions that must always be maintained, then promising the desired goal of realizing a Sakinah, Mawaddah, Rahmah, and Prosperous family will still be challenging to recognize and become Just a dream.

Many studies have tried to uncover the phenomenon of high divorce rates. Still, they have yet to take an ideological and phenomenological approach to understanding the problems behind it. In addition, the findings of some of these studies cannot be generalized because they are always associated with different settings and places (Jamil & Fakhruddin, 2015; Kustini & Rofiah, 2015; Rahmalia & Sary, 2017; Toni, 2019; Umam & Fazriyah, 2017; Welly & Sari, 2017). This research analyzes the conditions of wives who file for divorce because of the lack of livelihood where most wives also work. In addition, this study also examines the conditions of husbands and wives who are trapped in traditional, transitional ideologies in the modern era, which have resulted in the growth of subtle patterns of relations demanding rights that are very vulnerable to ending in divorce. Furthermore, another objective is to find the opportunity for indulging in transitional ideology to egalitarian ideology to find alternative solutions to suppress wives' use of livelihood grounds in suing their husbands for divorce. Thus, the results of this research are directed at minimizing the divorce rate in general due to the dominance of livelihood grounds in divorce cases in Indonesia.

RESEARCH METHOD

This research uses an empirical phenomenological approach called psychological phenomenology (Larsen & Adu, 2021). The techniques used to collect data in this study are interviews and documentation. In terms of selecting research subjects, the researcher used purposive sampling; namely, the researcher conducted interviews with the research subjects consisting of the former husband and wife in the case of divorce on the grounds of livelihood in the jurisdiction of the Kediri City Religious Court. In a preliminary study, researchers conducted interviews with 20 married couples involved in divorce cases, citing the husband's lack of livelihood as the subject of this research. Based on the initial interview results, four couples were obtained who represented the pattern of interview findings, and they were then used as research subjects. The questions asked were aimed at uncovering the meaning of the two former husbands and wives towards the obligation of livelihood on the husband's shoulders, the view of the obligation of livelihood on the husband's shoulders as an absolute or relative obligation, the wife's willingness

to be the backbone of the family economy when the husband's odd job only makes a little money, the reason for the demand for livelihood from the wife to her husband who earns little, the husband's willingness when the wife goes to work, and the former husband's response to the existence of the wife as the backbone of the family economy.

The method of analysis in this study includes three stages: (1) phenomenological reduction, (2) imaginative variation, and (3) synthesis between textural description and structural description. These three stages of analysis must be carried out because there are various understandings. Therefore, the phenomenological reduction must be adjusted to the theme to obtain one horizon, meaning, or a universal textural description. Then, different meanings and experiences were made in the textural description, and a list of structural qualities (imaginative variations) in each experience of each research subject was made. Furthermore, the researcher included the different meanings and experiences in the research theme to obtain a structural description of each research subject. The synthesis between textural description and structural description is the last stage, which combines textural description and structural description to synthesize or combine several meanings and essences of a phenomenon or experience (Moustakas, 1994).

RESULTS AND DISCUSSION

The Entrapment of Modern Husband-Wife Relationship Patterns in Traditional, Transitional Ideologies in Muslim Societies

In general, although the married life of Indonesian Muslims is modernized, it is not accompanied by changes in ideology and patterns of relations between husband and wife. The pattern of relations built during the demands of modern life, one of which is characterized by the ability of wives to play a role in the public sphere, is still based on traditional ideology. From here comes the slogan, "The husband's money is the wife's money, and the wife's money is the wife's money." On the one hand, husbands are happy that their wives work to earn money because they can help fulfill the needs of their households. On the other hand, when there is miscommunication between the two, the wife's attitude and thoughts turn to the fact that all household needs are the absolute responsibility of the husband and cannot be taken from the money earned by the wife. From here, the contextual relationship pattern in carrying out household functions that were carried out at the beginning before the miscommunication, especially the economic function, appears weak. This is because contextual relations are considered not to be accompanied by an interpretation of religious doctrine about the truth of egalitarian contextual relations patterns (Wilcox & Dew, 2016). An example of a miscommunication case between a husband and wife in the Kediri Religious Court can be obtained from interviews with his wife and presented in Table 1.

Table 1. An example of a Miscommunication Case between Husband and Wife in the Kediri Religious Court

No	Cases	Examples of cases of miscommunication between husband and wife
1	The wife in case No. 635/Pdt.G/2020/PA.Kdr	"...the husband does not work and often gets angry and commits domestic violence. The wife is willing to be the backbone of the family, but the husband does not want to try to find a job and only stays at home. The wife plays a dual role, working to make a living for the family and

No	Cases	Examples of cases of miscommunication between husband and wife
		continuing to carry out household affairs. Meanwhile, the husband does not care about any of that."
2	The wife in Decision No. 677/Pdt.G/2020/PA.Kdr	"The livelihood obligation is contextual, but the main responsibility remains with the husband. Meanwhile, the wife only helps, so if the wife works, she should get more value to be appreciated by the husband, instead of being happy by not fulfilling her livelihood and committing violence."
3	The wife in Decision No. 679/Pdt.G/2020/PA.Kdr	When the husband's income is mediocre, and the wife works and earns, the husband is willing, and the wife is willing to be the backbone of the family, as long as the husband keeps trying and does not commit infidelity. The wife still demands livelihood from the husband as much as possible because livelihood is the husband's obligation."
4	The wife in Decision No. 286/Pdt.G/2022/PA.Kdr	"The reason for divorce is because of lack of support....and the most important thing is because the husband is cheating...As long as the husband is not working, the wife is the economic backbone of the family. Regarding this, the husband does not care. Husbands are happy for their wives to work, and wives are happy to help their husbands, but still in the corridor, not after the wife works the husband stops working."

Based on the explanation of the wives in the interview above, it can be understood that the egalitarian relationship pattern that is not accompanied by a change in ideology from traditional to egalitarian is not able to survive and is instead trapped in a transitional ideology that leads to mutual demands for rights as a husband or wife. The demand for rights is initially carried out and considered by the wife as a form of resistance to the husband. Still, the resistance is sustainable and prolonged until the loss of harmony in her household life. The same thing still has the potential to happen even though the relationship pattern from the beginning was based on egalitarian ideology. Still, it could not be maintained because one of the partners needed an excuse to carry out any role in the household. An essential indicator in the pattern of relations of egalitarian ideology is the relationship of reciprocity or reciprocity between husband and wife (Pollock, Die, & Marriott, 1990; Wilcox & Dew, 2016). This condition is also illustrated in the results of the interviews previously described, which stated that at first, both husband and wife couples could accept each other's existence in their contextual roles. Still, resistance began to surface when one of the couples showed deviant behavior, which led to irresponsible actions.

The picture, as described above, is a fact that surrounds the case of contested divorce in the Kediri City Religious Court. Based on the study of Islamic law, the opportunity not to make a livelihood as a trigger for divorce is found in the legal thinking of the Hanafiyah madhhab (al-Jaziri, 1969). However, because existing laws and regulations have already adopted the legal thinking that allows wives to sue their husbands for divorce on the grounds of lack or absence of livelihood, this legal thinking has become entrenched as an ideology that leads to the iridization of gender roles, which is very entrapping and is the reason that dominates cases of divorce.

The government and society have indeed realized the condition of Indonesia, which is experiencing a divorce emergency. Still, several research results that recommend the need for changes in marriage-related legislation have not been able to penetrate the House of Representatives as the Indonesian legislative body. This makes the development of family law, especially marriage in Indonesia, stagnant due to the adoption of the continental legal system. In contrast, if the Anglo-Saxon legal system is adopted, the law tends to experience renewal or stagnation because it always accommodates legal issues that exist in society (Joko & SH, 2020).

The conditions based on the legal system adopted in Indonesia ultimately determine the opportunities for indulgence from traditional ideology to egalitarian ideology in household relations between husband and wife in Indonesia in general and especially in the Muslim community in Kediri. If based on religious doctrine, in this case through the legal thinking of madhhab Fiqh, it is possible that this indulgence opportunity (al-Jaziri, 1969). However, if the rules or regulations in Indonesia continue to determine the standardization of gender roles in domestic life, this opportunity becomes tightly closed. Therefore, finding other solutions that will suppress the use of the livelihood issue as a reason for divorce is crucial. For this reason, it is previously necessary to map the background of the use of the reason for livelihood in the case of contested divorce in the Kediri City Religious Court through the meaning of the use of the reason for livelihood as a reason for contested divorce in Kediri City, which is described in the sub-discussion below. After that, it is only focused on mapping solutions to suppress the use of the livelihood issue as a reason for divorce.

The Meaning of The Use of Livelihood (Economic) as A Reason for Divorce in The Religious Courts of Kediri City

The type of case entered and decided at the Kediri City Religious Court is most divorce cases in the form of divorce by petition. Economic factors are also the factors causing most divorces. Figure 1 presents a recapitulation of data regarding the five highest factors that cause divorce in the Kediri City Religious Court.

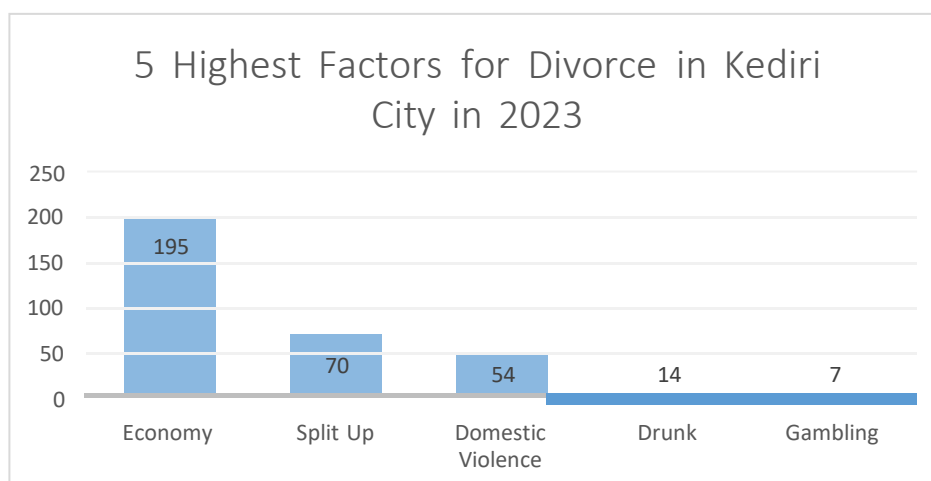


Figure 1. Number of Factor Court Divorces According to Kediri City 2023 (Badan Pusat Statistik Kota Kediri, 2024)

Based on the textural and structural descriptions obtained from data processing, wives and husbands have moved on to contextual household role-sharing relations. Still, only a few have yet to move on. This can be seen from the description of the case or cases above except case number 618/Pdt.G/2020/PA.Kdr shows that wives and husbands can accept each other when the wife works and the husband earns less. However, in the end, this economic issue became the main argument in each of their arguments, leading to divorce in front of the judges.

On the one hand, the husband and wife can survive in conditions of economic pressure, but on the other hand, in the end, financial problems cause husband and wife problems, leading to divorce. To find out the motive or meaning of the divorce on economic grounds, the researcher first determined the textural meaning and then determined the imaginative variation as a process of obtaining structural meaning. Furthermore, the researcher combined the textural and structural meanings to conclude the motive for the divorce, which is said to be dominated by economic problems.

Moreover, since this research uses a psychological phenomenological approach, presenting a psychological theory perspective is also appropriate. To be precise, the theory coined by Gary Chapman about the Five Love Languages (Sari, Murdiati, & Hamandia, 2023; Zubaidah, 2022). The discussion on the five languages of love, better known as the five languages of love for couples, stems from his research as a marriage counselor. Marriage begins with the building of love between husband and wife. In contrast, the desire for romantic love in marriage is rooted in the human psychological fabric, which is relevant in understanding this divorce case (Chapman, 2009). Living in a relationship as husband and wife with the division of roles and responsibilities is not just a matter of mindset or ideology. Still, it involves the soul and a sense of fulfillment (Hotte & Lambert, 2023).

In summary, the textural meaning based on the description of divorce with economic reasons in the jurisdiction of PA Kota Kediri can be summarised as follows: (1) The wife feels that the husband has no sense of responsibility to her; (2) The wife is a victim of domestic violence from the husband; and (3) The husband's infidelity and the presence of a third party. Here, it is clear that the husband's economic capacity is minimal and even lacking. However, as a structural meaning through imaginative variations, the wife will also work to make money while still completing her routine domestic tasks. Thus, the wife has borne a double burden as a form of gender injustice. Not only that but instead of being rewarded for her efforts to work to make money, the wife is subjected to physical and verbal domestic violence, which is also a form of gender injustice.

Based on the interview results, the wife does not mind the lack of livelihood provided by the husband. Even though the wife is willing to work and bear a double burden, she is not willing to get a reply to the husband's treatment, who ignores her and does not appreciate her at all by giving back treatment and harsh words (domestic violence, both physical and verbal). There is no justification for violence in any form, and even this condition makes wives resist demanding their livelihood needs from their husbands (Joseph & Anovung, 2018). Not only that, but the husband also even had an affair and ignored the wife's inner needs. This can be observed in the case found in case decision No. 677/Pdt.G/2020/PA.Kdr: "The obligation of livelihood is contextual, but the main responsibility remains with the husband, while the wife only helps so that if the wife works, she should even get more value to be appreciated by the husband, not even be happy by not fulfilling livelihood and committing violence" (Na'mah, Qamaria, & Makrufah, 2022). In addition, it can also be examined in case decision No. 679/Pdt.G/2020/PA.Kdr: "Husband and wife both work; the

husband is a farmer, and the wife is a lecturer at a health campus. The reason for the divorce was because of economic problems, and the husband was not optimal in providing livelihood to his wife, and most importantly because the husband had an affair." One more case example can be observed in case decision No. 286/Pdt.G/2022/PA.Kdr: "The arguments that led to the filing of the divorce suit were the existence of disputes and quarrels caused by the Defendant as the head of the family being irresponsible because he did not want to work, the Defendant did not respect and underestimated the Plaintiff as his wife, the Defendant often uttered the word divorce (*talaq*) and used harsh words and even resorted to physical violence, and had another woman."

Looking at this brief review, the wife's primary emotional need to feel loved by her spouse is a combination of textural and structural meanings. The relationship that exists is a relationship that does not belong to each other, so they do not feel mutually willing to sacrifice for each other, which then conditions the wife to be insincere about her efforts to support the family with the money she earns from her work (Khawaja & Milner, 2012) because husbands do not express the love language that wives expect and tend to ignore their wives' sacrifices.

Furthermore, without realizing it, the language of love is rarely understood by married couples, so daily activities are passed without a touch of love language. This provides a gap for hatred to grow and even undermine the existing love. Just a look in the eye can crush so that intimate partners can be considered enemies, which in become marriage into a battlefield (Chapman, 2009). In this condition, each partner can become very sensitive and exaggerate minor problems until they lead to quarrels and arguments. This is where, finally, the emotional tank of love is drained continuously until it finally dries up, which significantly threatens the continuity of the relationship as husband and wife and has the potential to lead to divorce. Thus, the reason for the lack of livelihood provided by the husband as a reason for filing for divorce is a form of the wife's resistance to the empty primary love language expected to be fulfilled by the figure of the husband.

The relationship between husband and wife is a relationship to love and be loved by each other. At first, the wife's resistance to her husband is just a demand to be loved by her partner. However, when the response to the market to be loved is late or not given, the wife will feel helpless, overcome by negative emotions, and feel unhappy. This condition forms the wife's resistance to continue until it becomes the destroyer of their household. Isn't the need to be treated with care and loved one of individuals' basic needs? When these basic needs are not met, it significantly affects the emotional balance and psychological well-being of a wife who will be disturbed. The marriage bond is one place to fulfill these basic needs (Noltmeyer, Bush, Patton, & Bergen, 2012). A marriage built on the foundation of love means that married life always fosters mutual understanding and always follows a pattern of resolving problems that always end peacefully. This confirms that love can bring about a stable situation in a marriage. When love works well in a marriage, then the marriage can be said to be harmonious or complete (Osei, 2022).

The husband's infidelity, which begins with non-disclosure, is perceived by the wife as confirmation of the absence of her husband's love for her. At that moment, the wife's emotional tank is suddenly empty. From here, the wife feels that she must demand livelihood from her husband, even though she can fulfill it herself, as a form of resistance to her disappointment in the hope of filling the emotional tank of her love. Instead of realizing the husband's unfaithfulness, the household problems increase and become more tangled, leading to divorce.

Five Key Love Languages as A Bridge to Keeping Household Integrity from The Threat of Conflict Due to Livelihood Reasons

Case Decision No. 218/Pdt.G/2020/PA.Kdr: "When the husband's income is mediocre and only has odd jobs, while the wife works and has her income, the wife is willing to help the family's economic needs. Likewise, the husband is willing to help the family economy if the wife works. However, the condition is that the husband does not care who is the backbone of the family economy." From this, there are opportunities for indulgence in contextual relations. Still, often, the husband needs help to fulfill the expectations of the wife's primary love language, which ultimately causes the wife to withdraw from the indulgence. At first glance, this condition implies that the fulfillment of the spouse's primary love language by the spouse is compensation for indulgence from the practice of contextual relationship patterns. This means that filling the emotional tank of the couple's love can contextualize the exchange of roles and the division of roles. This is because since the beginning of human birth and growth, the brain has been filled with patterns of relations between men and women based on traditional or patriarchal ideology, so it is challenging to erase something that first appeared and is often considered standard through the regulation of Marriage Law No. 1 of 1974. (Indonesia and Bab 1974).

De jure, traditional ideology is still firmly stated as the ideology believed. Here, the phenomenon of husband-wife relationships that have slightly accepted modern patterns of life is separate from changes in beliefs in relationships between husband and wife (Debiaggi, 2001). Supposedly, the pattern of modern relations leads to modern pure egalitarian ideology. If this is not the case, then dual roles and burdens will often lead to tension problems and even rifts in husband-wife relationships. Thus, this is where the link between ideology and social change lies. Furthermore, for the success of spoiling the pattern of husband-and-wife relations in households in the modern era from the trap of transitional ideology to egalitarian ideology that facilitates the realization of *Sakinah* (means calm, safe, honorable, feeling protected), *mawaddah* (in the form of love, affection, and tranquillity), and *rahmah* (loving and caring) families, it is vital to socialize enlightening Islamic legal thinking (Debiaggi, 2001). In addition, it is also accompanied by an awareness of the needs and fulfillment of the primary love language of each partner.

As Ziba Mir Hosseini described, modern society often stops at the Neo-Traditional discourse in understanding issues related to the relationship between husband and wife (Hosseini, 2005). Although initially intended to realize a truly modern life or move from traditional to egalitarian ideology, it was trapped in a transitional ideology where the practice of husband-and-wife relations was contemporary. However, beliefs were still influential in adhering to the standardization of gender roles (Oliffe et al., 2023). As a result, there is often a hazardous double role. This double role can become a double burden when it is not supported by the guarantee of fulfilling the primary emotional needs of love in couples who play a double role. This happens because guaranteeing the fulfillment of each partner's primary love emotional tank can be a substitute for the incomplete process of internalizing the egalitarian ideology. Maintaining and strengthening household relations that are *sakinah*, *mawaddah*, and *rahmah* in the context of modern life, such as both husbands and wives working to make money or exchanging roles between the two, does not lead to double burdens and demands for their respective rights, which can ultimately lead to conflict and divorce. The fulfillment of each partner's main emotional love tank in the form of mutual care for each other can avoid the interpretation of dual roles or role exchange as a disappointing and burdensome burden (Osei, 2022). In addition, it can also prevent the emergence of resistance

behavior, which, if carried out continuously, can empty the emotional tank of the main love interest and lead to conflict and divorce. On the other hand, when the language of love can be conveyed to each partner, a feeling of happiness will be present in the marriage relationship, so this condition strengthens the sense of caring between partners and more effective verbal and non-verbal communication is established (Reis & others, 2018).

Furthermore, in interviews related to Divorce Cases in Case Decision No. 218/PDT.G/2020/PA.KDR explained that when the Husband's income is Mediocre and only has odd jobs, while the wife works and has her income, the wife will help the family's economic needs. However, the condition is that the Husband does not care who is the backbone of the family economy.

Based on these interview excerpts, the wife and husband are mutually willing to the contextual division of roles. However, when the husband does not care or thank the wife for her efforts to help support the family and, in fact, the husband rarely comes home, it appears that the wife is again clinging to the traditional ideology that places the husband preferentially as the breadwinner of the family (Antill, Cotton, & Tindale, 1983). The terms "husband rarely comes home" and "doesn't care" imply that the primary needs of love that the wife wants are not being met. Namely, the need for love language is defined as "acts of service or not remaining silent." Suppose the husband can realize and fulfill the main love his wife needs, namely "acts of service" as an act of affirmation of love. In that case, the role of a breadwinner or the backbone of the family's livelihood undertaken by the wife is not a complaint, even though it is not as it should not be and is not her responsibility. In addition, the wife who said that the backbone of the family should be her husband and not her was also implied as a form of the wife's resistance to the husband's indifference to her who, because of an emergency, was willing to play the role of the backbone of the family did not get the compensation or love language she wanted, namely "acts of service." Thus, in the end, the wife is trapped in a transitional ideological situation.

Another illustration can be seen in the divorce case in Case Decision No. 629/Pdt.G/2020/PA.Kdr explained that when the husband's income is mediocre, the wife works only to help, not as an obligation. So even though the wife works, she still demands livelihood from the husband. The husband is willing if the wife works, but the husband does not want to know if the wife eventually becomes the backbone of the family related to economic needs. The absolute obligation of livelihood is the obligation of a husband. Husbands are happy if their wives work but do not want to know about the others.

In the description above, the wife does not mind if she ends up being the family's breadwinner if the husband affirms his love for her. Instead, the husband is engrossed in modifying his motorbike and traveling with his friends, not thinking about how difficult it is for his wife to perform her dual role. Furthermore, the absence of any of the five languages of love: acts of service, physical touch, words of affirmation, and quality time is what causes the wife to bring it back up and believe that it is not her responsibility to be the backbone of the family economy, but absolutely the husband's responsibility. Even wives who do not get expressions of love from their husbands are at risk of experiencing stress, which then affects the level of happiness of the wife (Teresa González-Ramírez, Landero-Hernández, Quezada-Berumen, & Ibarra-González, 2016). It is clear here that indulging in pure egalitarian ideology is very difficult. However, at least the exchange of roles or the contextual division of roles in the frame of one of the languages of love, "acts of service," can materialize. In this case, fulfilling the main emotional tank is by consistently providing acts of service. For example,

if the wife performs the role of breadwinner, then her partner should do other household roles that have not been completed, such as picking up children, cleaning the house, etc. This is very understandable because a household is like a boat that sails on the efforts of both husband and wife in cooperation. Household life is not the property or responsibility of one partner alone because the household is a jointness in care or *mu'asharah bi al-ma'ruf* (relationships and good relations built between husband and wife and towards other family members). The following is presented data on contested divorce cases in case decisions in religious courts in Kediri City:

Table 2. Data on Contested Divorce Cases in Case Decisions in Religious Courts Kediri City

No	Cases	Interview Results
1	Case Decision No. 635/Pdt.G/2020/PA.Kdr	The husband does not work and often gets angry and commits domestic violence. The wife is willing to be the backbone of the family, but the husband does not want to try to find a job and stays at home. The wife plays a dual role, working to earn a living for the family and continuing to carry out household affairs, while the husband does not care.
2	Case Decision No. 677/Pdt.G/2020/PA.Kdr	The livelihood obligation is contextual, but the primary responsibility remains with the husband. At the same time, the wife only helps, so if the wife works, she should get more value to be appreciated by the husband, not be happy by not fulfilling her livelihood and committing violence.
3	Case Decision No. 679/Pdt.G/2020/PA.Kdr	When the husband's income is mediocre, and the wife works and earns, the husband is willing, and the wife is also willing to be the backbone of the family, as long as the husband keeps trying and does not commit infidelity. The wife still demands as much livelihood from the husband because livelihood is the husband's obligation.
4	Case Decision No. 286/Pdt.G/2022/PA.Kdr	The reason for divorce is due to lack of support, and the most important is because the husband is cheating. If the husband is not working, the wife is the backbone of the family economy. Regarding this, the husband does not care. Husbands are happy for their wives to work, and wives are so glad to help their husbands, but still in the corridor, not after the wife works the husband stops working.

Based on the four expressions of the wives' hearts in the description above, it can be confirmed that the wife is ready to become the backbone of the family's livelihood if the husband cares and shows reciprocal as a form of expression of the language of love that the wife hopes for as her strength. Thus, what is referred to as egalitarian ideology is to encourage the realization of the relationship between husband and wife, which is based on reciprocity, care for one another, and the fulfillment of the need for love intake from each partner (Antill et al., 1983; Pollock et al., 1990). In other words, the plunge of husband and wife into transitional ideology in this modern era lacks a sense of connection, care for each other, and fulfillment of love intake needs. Although

husband and wife in their contemporary life practice do not differentiate roles based on gender roles, they are still trapped in gender roles as a form of resistance to the absence of a sense of interconnection, care for each other, and fulfillment of love intake needs.

Based on the explanation above, it is also clear that the effort to constantly cultivate the language of love expected by each partner in domestic life can suppress the use of livelihood reasons as a form of the wife's resistance to the absence of work or livelihood from the husband. Furthermore, this can indirectly contribute to minimizing the divorce rate in general because of the dominance of livelihood reasons in divorce cases in Indonesia.

CONCLUSION

The factor that always dominates in divorce is economic issues. For example, in 2023, the number of divorce cases due to economic factors will be 195 cases. This figure is the largest and most significant number compared to the four factors below, namely, leaving a partner with 70 cases, domestic violence with 54 instances, drunkenness with 14 cases, and gambling with 7 cases. In fact, up to now, the wife has not depended on her husband for her economic needs because the wife also works. However, the irony is that wives use economic reasons to sue their husbands for divorce. This is because the wife does not receive gratitude for her hard work. On the other hand, the wife experiences mental and physical torture in the form of physical and verbal domestic violence, infidelity, and neglect of the wife's rights in the form of cognitive support. The economic problems that have led the wife to file for divorce are solely due to the wife's disappointment with her husband. In other words, here has been a draining of the emotional tank of love, which includes the absence of words of affirmation, quality time, receiving gifts, acts of service, and physical touch. Thus, the transition of husband and wife in the division of household roles from a transitional to an egalitarian ideology requires fulfilling their respective love languages. The reasons for the lack or absence of support from the husband, which has led the wife to file for divorce, can also be suppressed through continuous efforts to maintain the fullness of the wife's emotional tank.

The fulfillment of a wife's emotional tank can be realized by her husband showing attention and affection using the five love languages. First, give praise and appreciation to your wife. Second, spend time with your wife. Third, give gifts to your wife. Fourth, provide service to the wife, and fifth provide physical touch through caresses, hugs, etc. These five love languages are not only party to the other but should be carried out reciprocally by husband and wife. When husband and wife feel loved by each other, neither of them will question the contextual division of roles so that each is willing to make sacrifices for their partner. This is also the foundation for egalitarian and mutual relations to work. The fulfillment of each husband and wife's emotional love tank not only guarantees the realization of a harmonious life but also the upholding of *mu'asharah bi al-ma'rufto* realize a *sakinah, mawaddah* and *rahmah* relationship. In other words, understanding and using these five primary love languages in the husband-wife relationship is also an inseparable part of the *mu'asharah bi al-ma'rufto* mechanism. This research only examines the most dominant use of income or economic reasons in divorce lawsuits in the Religious Courts. Meanwhile, there are many other reasons, such as disharmony, third-party interference, domestic violence, and so on. Suppose future researchers are willing to examine the use of these other reasons. In that case, efforts to reduce the divorce rate in Indonesia will undoubtedly become more significant as a form of scientific contribution from these studies.

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