

THE WIFE AS POLITICIAN AND HER ROLE IN REALIZING THE SAKINAH FAMILY

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Abstract

The role of a wife in maintaining the dignity of a Sakinah family at home is a problem faced when women have a career in politics. This condition is also a polemic for experts in interpretation and jurisprudence about women's careers in the public sphere. This study aims to find a comprehensive perspective on how wives as politicians play their role in creating a Sakinah family, based on Islamic law and phenomenological studies. The study was conducted using the Systematic Literature Review (SLR) method. The results of the study indicate that in creating a sakinhah family, there are principles that must be used as a basis by wives as politicians, including 1) making faith and piety the foundation for family and career, 2) respecting each other's rights and responsibilities, 3) maintaining harmony in communication, 4) sharing roles and responsibilities, 5) protecting oneself from slander, and 6) consulting with husbands/family members in decision making.

Keywords: Wife, Politics, Islamic Law, Sakinah, Family

Abstrak

Peran istri dalam menjaga martabat keluarga Sakinah di rumah merupakan masalah yang dihadapi ketika perempuan berkarir di bidang politik. Kondisi ini juga menjadi polemik bagi para ahli interpretasi dan yurisprudensi tentang karir perempuan di ranah publik. Studi ini bertujuan untuk menemukan perspektif komprehensif tentang bagaimana istri sebagai politisi memainkan peran mereka dalam menciptakan keluarga Sakinah, berdasarkan hukum Islam dan studi fenomenologi. Studi ini dilakukan dengan menggunakan metode Tinjauan Pustaka Sistematis (SLR). Hasil penelitian menunjukkan bahwa dalam menciptakan keluarga Sakinah, terdapat prinsip-prinsip yang harus digunakan sebagai dasar oleh istri sebagai politisi, antara lain 1) menjadikan iman dan ketakwaan sebagai landasan keluarga dan karir, 2) menghormati hak dan tanggung jawab masing-masing, 3) menjaga keharmonisan dalam komunikasi, 4) berbagi peran dan tanggung jawab, 5) melindungi diri dari fitnah, dan 6) berkonsultasi dengan suami/anggota keluarga dalam pengambilan keputusan.

Kata kunci: Istri, Politik, Hukum Islam, Sakinah, Keluarga



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INTRODUCTION

The role of women on the political stage in Indonesia is a phenomenon that is always interesting to study. Starting from the post-Suharto era or democracy in 1998, it became one of the turning points of women's movement and participation in politics in Indonesia. Legally, Law No. 2 of 2008 and Law No. 7 of 2017 affirm the representation and role of women in the world of politics.

Women's representation in parliament with a quota of 30% as stated in Law No. 8 of 2012, until 2019 has not been maximized. Parwati & Istiningdiah outlining the trend of women's representation in parliament from 2004 to 11.82%, in 2009 it was 17.86%, in 2014 it decreased to 17.32%, and in 2019 it increased again to 20.52%.¹ The dynamics of women's participation in politics are influenced by various factors, but in various studies, the most emphasized factors are cultural factors and community perceptions.

The perception and perception that women are more appropriate to take care of domestic affairs than to participate in practical politics still persists today.² This perception, if retracted to a more general context, is related to women's views in their careers. Basically, Islam does not prohibit a wife / woman from having a career. Nowadays, it has become commonplace when wives have a career, especially in the context of helping the family economy. However, the undeniable impact is that the wife becomes having a dual role in her life.

If we return to the main role of the wife in the Islamic perspective, the vital role that is of concern is as a mother. The role of a wife as a mother is generally interpreted as taking care of the household and taking care of children. The essence of the role of a mother in Islam is to maintain the continuity and welfare of the family. The religious terminology that is closely related to this is the sakinhah family. Syukran stated that the Sakinah family is formed when each family member carries out their responsibilities, helps each other, and understands each other so that conflicts can be minimized or resolved properly.³

Nita expressed that the problem that is often complained about when the wife has a career is domestic conflicts caused by the wife being too busy outside the home, so that it has an impact

¹ Theresia Parwati and Kuspudi Istiningdiah, "Partisipasi Dan Komunikasi Politik Perempuan Di Legislatif Menurut Kacamata Politisi Perempuan Di Indonesia," *Interaksi: Jurnal Ilmu Komunikasi* 9, no. 2 (January 21, 2021): 119–129, <https://ejournal.undip.ac.id/index.php/interaksi/article/view/31544>.

² Mustanul Sania Huda and Bambang Santoso Haryono, "Implementasi Undang-Undang Nomor 8 Tahun 2012 (Studi Terhadap Keterwakilan Perempuan Dalam Politik Di Kabupaten Magetan)," *Jap* 2, no. 2 (2012): 319–324.

³ Muhammad Syukran, "Perspektif Hukum Islam Tentang Konsep Keluarga Sakinah Dalam Keluarga Karir," *Jurnal Tana Mana* 2, no. 2 (2012): 115–121, <http://ojs.staialfurqan.ac.id/jtm/article/view/221>.

on the warmth of the home and family.⁴ In another study, it was also told that it is not uncommon for domestic disharmony to occur because the wife is too busy in the public space so that domestic affairs are neglected.⁵ It can be understood that the main problem that may be faced when the wife has a career as a politician is not about the economy but her role in maintaining the dignity of the Sakinah family at home, which is harmonious, joyful, and warm.

This condition is a challenge and dilemma for women when deciding to pursue a career in the political space. When women have a career as politicians, the roles of wives and legislators or even leaders must be done simultaneously. Islam gives the wife the freedom to exercise her political rights and play her social role in the public sphere, as long as she has the capacity and is still able to carry out her responsibilities.⁶ Haryanto also emphasized that a wife who becomes a politician should not be careless about her role and obligations as a housewife and the career she chooses, and makes religious values as a guideline for the wife's attitude towards her husband as well as towards her parents.⁷

Therefore, this study will explore the values of religion and Islamic law that can bridge the above problems, as well as be a guide for women, especially wives, to take a good part in politics. In addition, it will also be factually described the patterns and roles played by female politicians in creating the climate of the Sakinah family at home. Thus, the results of the research are expected to be a complete framework that can be considered for women when they are going to take part as politicians and continue to carry out their roles at home and in public spaces.

The theoretical framework of this study examines the dual role of women as politicians and wives in the context of realizing a peaceful family. The concept of a sakinah family, defined as a family whole of peace, affection, and grace, is the primary reference.⁸ The sakinah family in the Qur'an perspective emphasizes harmony, moral values, and the fulfillment of rights and obligations among family members, fostering peace and integrity in society, ultimately

⁴ Mesta Wahyu Nita, "Perspektif Hukum Islam Mengenai Konsep Keluarga Sakinah Dalam Keluarga Karir," *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 2 (February 15, 2022): 614–620, <http://jiip.stkipyapisdompu.ac.id/jiip/index.php/JIIP/article/view/465>.

⁵ Abdul Fatakh, "Wanita Karir Dalam Tinjauan Hukum Islam," *Mahkamah : Jurnal Kajian Hukum Islam* 3, no. 2 (November 1, 2018): 158, <http://www.syekhnurjati.ac.id/jurnal/index.php/mahkamah/article/view/3261>.

⁶ Edy Setyawan, Adang Djumhur, and Astri Nurhayati Triana Dewi, "Dampak Wanita Karir Bagi Keluarga Perspektif Hukum Islam," *Mahkamah : Jurnal Kajian Hukum Islam* 7, no. 1 (June 1, 2022): 129, <https://www.syekhnurjati.ac.id/jurnal/index.php/mahkamah/article/view/10384>.

⁷ H. Haryanto, "Peran Politisi Perempuan dalam Memelihara Keharmonisan Rumah Tangga Perspektif Hukum Islam (Studi Pada Dewan Pimpinan Daerah Partai Golkar Provinsi Bengkulu)," *QIYAS: Jurnal Hukum Islam dan Peradilan* 8, no. 1 (2023): 63–71.

⁸ A.M. Ismatulloh, "Konsep Sakinah, Mawaddah Dan Rahmah Dalam Al-Quran Dan Tafsirnya," *Mazahib: Jurnal Pemikiran Hukum Islam* 15, no. 1 (2015): 53–64; Putri Ayu Kirana Bhakti, Muhammad Taqiyuddin, and Hasep Saputra, "Keluarga Sakinah Menurut Perspektif Al-Qur'an," *Al Tadabbur: Jurnal Ilmu AlQuran dan Tafsir* 5, no. 2 (2020): 229–250.

contributing to the realization of the Qur'anic generation.⁹

Role theory, work-family balance, gender, and politics are theoretical bases for understanding this phenomenon. Role and work-family theory emphasizes the importance of wives achieving work-family balance to benefit all parties. The balance achieved contributes to the well-being of women as individuals, the well-being of family members, and the ability to function well in the community, and the central issue in achieving this balance is the balance of interactions between the work and family environments.¹⁰ *Work-life balance* is defined as an individual's ability to meet work and family commitments and other non-work responsibilities.¹¹ Work-life balance is necessary for working women to have a good quality of life.¹² Tasnim, Hossain, dan Enam¹³ stated that success in dividing roles provides satisfaction in carrying out these roles, and there is a low level of work-family conflict that occurs when the demands of work life cause problems in meeting the demands of family life.

From an Islamic perspective, the welfare of individuals and families is framed in the concept of Sakinah. Sakinah, which describes the word "family," is a value system that should be a driving force in building a harmonious family order that can provide worldly comfort while guaranteeing safety in the afterlife.¹⁴ To create a Sakinah family, it is necessary to fulfill both material and spiritual needs. All parties strive to fulfill them correctly and in balance by being filled with love and affection between family members and their environment harmoniously and harmoniously and practicing the values of faith and piety.¹⁵

Islam does not prohibit women from working, does not free women from jobs that are difficult for women to do, and prevents women from working, and their work makes them

⁹ Muslim Djuned and Asmaul Husna, "Konsep Keluarga Ideal Dalam Al-Qur'an: Kajian Tafsir Tematik," *TAFSE: Journal of Qur'anic Studies* 5, no. 1 (March 19, 2022): 55, <https://jurnal.araniry.ac.id/index.php/tafse/article/view/12507>.

¹⁰ Arri Handayani, "Keseimbangan Kerja Keluarga Pada Perempuan Bekerja: Tinjauan Teori Border," *Desember* 21, no. 2 (2013): 90–101.

¹¹ T.Elfira Rahmayati, "Keseimbangan Kerja Dan Kehidupan (Work Life Balanced) Pada Wanita Bekerja," *Juripol* 4, no. 2 (August 31, 2021): 129–141, <https://jurnal.polgan.ac.id/index.php/juripol/article/view/11098>.

¹² N. Lakshmi and V. Sai Prasanth, "A Study On Work-Life Balance In Working Women," *International Journal of Advanced Multidisciplinary Scientific Research* 1, no. 7 (2018): 76–88.

¹³ Ika Wahyu Pratiwi, "Work Life Balanced Pada Wanita Karier Yang Telah Berkeluarga," *Jurnal Psikologi Pendidikan Dan Pengembangan Sdm* 10, no. 1 (2021): 72–89.

¹⁴ Asman Asman, "Keluarga Sakinah Dalam Kajian Hukum Islam," *Al-Qadha : Jurnal Hukum Islam dan Perundang-Undangan* 7, no. 2 (December 20, 2020): 99–118, <https://journal.iainlangsa.ac.id/index.php/qadha/article/view/1952>; Siti Chadijah, "Karakteristik Keluarga Sakinah Dalam Islam," *Rausyan Fikr : Jurnal Pemikiran dan Pencerahan* 14, no. 1 (March 5, 2018), <http://jurnal.umt.ac.id/index.php/RausyanFikr/article/view/676>.

¹⁵ Henderi Kusmidi Kusmidi, "Konsep Sakinah, Mawaddah Dan Rahmah Dalam Pernikahan," *EL-AFKAR : Jurnal Pemikiran Keislaman dan Tafsir Hadis* 7, no. 2 (December 6, 2018): 63, <https://ejournal.iainbengkulu.ac.id/index.php/elaikar/article/view/1601>; Pitrotussaadah Pitrotussaadah, "Konseling Pranikah Untuk Membentuk Keluarga Sakinah Dan Menekan Angka Perceraian," *Jurnal Perspektif* 6, no. 1 (July 16, 2022): 25, <http://perspektif.uinsgd.ac.id/index.php/JP/article/view/164>.

humiliated.¹⁶ Contemporary Islamic thinkers provide different views on the role and position of women, as a strong response from contemporary scholars regarding the role of women throughout history, which has always been subordinate to men.¹⁷ Asghar Ali Engineer argues that the Qur'an states that women can play any role as long as they do not violate the limits set by Allah SWT. Their right to earn a living and control their property is recognized in the Al-Quran.¹⁸

This study analyzes how women politicians can balance the demands of their roles in the public and domestic spheres. In addition, this study also considers the Islamic perspective on women's rights and obligations and family values. By examining various factors, such as the challenges women politicians face, social support, and public policy, this study aims to understand more deeply how women can play an active role in politics while maintaining family harmony.

RESEARCH METHODS

The research method used to formulate the concept of the role of wives as politicians in creating a sakinah family is *systematic literature review* (SLR). This method is a qualitative research that synthesizes a concept or study based on previous studies on a problem, and identifies possible opportunities for future research.¹⁹ Humphrey²⁰ recommends the use of SLR as a technique for finding configurations that serve as a basis for developing newer and more precise research. In this study, the configuration that is expected to emerge is a strong frame of mind regarding the role carried out by wives as politicians in creating sakinah families, both in terms of Islamic law and patterns that have been carried out by female politicians. This study uses research articles as research data, which is divided into two types of research, namely 1) data sources come from articles on the study of Islamic law theory, and 2) articles on the results of phenomenological based case study research. The process taken in conducting the research is as follows.

¹⁶ Setyawan, Djumhur, and Triana Dewi, "Dampak Wanita Karir Bagi Keluarga Perspektif Hukum Islam."

¹⁷ Elva Imeldatur Rohmah and Arif Jamaluddin Malik, "Peran Wanita Untuk Mewujudkan Keluarga Sakinah Dalam Pemikiran Islam Klasik Dan Kontemporer," *Al-Hukama'* 12, no. 2 (December 18, 2022): 96–112, <https://jurnalfsh.uinsby.ac.id/index.php/alhukuma/article/view/1311>.

¹⁸ Idan Dandi, "Asghar Ali Engineer Dan Pemikirannya Mengenai Teologi Perdamaian," *Jurnal Tamaddun : Jurnal Sejarah dan Kebudayaan Islam* 5, no. 1 (October 9, 2017), <http://syekhnurjati.ac.id/jurnal/index.php/tamaddun/article/view/1989>; Rosnaeni Rosnaeni, "Pandangan Asghar Ali Engineer Tentang Kesetaraan Gender," *Jurnal Kajian Islam dan Pendidikan Tadarus Tarbawy* 3, no. 2 (December 1, 2021), <http://jurnal.umt.ac.id/index.php/JKIP/article/view/4787>.

¹⁹ S Siswanto, "Systematic Review Sebagai Metode Penelitian Untuk Mensintesis Hasil-Hasil Penelitian (Sebuah Pengantar)," *Buletin Penelitian Sistem Kesehatan* 13, no. 4 (2010).

²⁰ S. Hadi, H. K. Tjahjono, and M. Palupi, *Systematic Review: Meta Sintesis Untuk Riset Perilaku Organisasional* (Sleman: Viva Victory Abadi, 2020).

1. Formulate the main problems or issues to be studied, namely a) what is the view of Islamic law on the role of wives as politicians and mothers? , and b) what are the roles played by wives who are politicians in creating a sakinah family at home, c) what roles still need to be strengthened by wives as politicians in order to be able to create a sakinah family.
2. *Screening* and resource restrictions. The articles and research results used in this study are limited from the year 2010-2023 in accordance with the research trends that occur regarding women's political participation in Indonesia. The research uses *Dimensions Digital Science*, as a search tool, because the research data obtained is more subtle and helps in mapping and identifying research trends. As a form of credibility of data sources, especially the study of Islamic law, researchers limit the minimum accredited sinta 4. In choosing a data source, the researcher looked at the suitability of the title, abstract content, research objectives, keywords and citations as a reference.
3. The determination of the main literature, which is to group the qualified literature into the focus of the study being studied. The focus of the study shown in the research results is the role in the perspective of Islamic law, and the role in the perspective / experience of the wife as a politician.

The final analysis is to compare the two findings, namely the perspective of Islamic law and the perspective of a political wife. The result of the final analysis is the suitability of the perspective and role that needs to be strengthened by the wife who is in politics in order to create a sakinah family in accordance with Islamic law.

RESULTS AND DISCUSSION

Role is a dynamic aspect of status (status), if a person exercises his appropriate rights and obligations, then he performs his role. A wife is a woman (life partner) who is married. The family is a social institution that plays the greatest role in the social welfare and sustainability of its members, especially their children. The family is the most important social environment for the development and formation of children's personalities. Regarding the role of wives, Muhammad Yacub stated that: The duties of wives in the family are as wives who obey their husbands, besides that wives must also be able to be good mothers for their children in accordance with Islamic law. The wife is the husband's life partner or dialogue partner. Internal and inter-family sociality, even breadwinners (because forced or voluntary). The most important task of a wife is to be a good housewife. The role and responsibility of the wife in creating a sakinah family are

inseparable from the role and responsibility of the husband, both complement each other. Husband and wife are teamwork that creates a good family.

Studies on the role of wives as politicians in creating sakinah families are still very limited. The results of the search using the dimension appeared, 271 publications appeared that linked the words "politics", "women" and "sakinah family". The 271 publications are not all relevant to this research study. Generally, the studies in the publication are related to the study of gender and women's political rights, as well as the development of the sakinah family.

In this study, the focus is on the perspective of Islamic law on women as wives and politicians in creating a sakinah family. The publication that is in line with this focus is the role of the wife as a career woman in creating a sakinah family. Thus, the researcher reduced the number of publications from 2010-2023 to six publications that are relevant and meet the criteria. The results of the SLR regarding the perspective of Islamic law on wives as politicians and their role in the sakinah family. Three publications come to the author's attention regarding this topic.

Basri, in his study published in *Al Daulah: Journal of Criminal Law and Constitutional Affairs* (Sinta 3), investigates the views of Islamic scholars (mufassir) on women's political leadership. By analyzing verses like QS 4:34, QS 9:71, QS 3:159, and QS 60:12, the study concludes that the concept of "qawwamun" primarily refers to domestic leadership roles and does not necessarily restrict women's political participation.²¹ Furthermore, the verse emphasizes "بعضهم أولياً بعض" highlights the importance of mutual support and shared responsibility between spouses in all aspects of life, including the public sphere. The study posits that Islam grants women the right to lead in both domestic and public contexts, contingent upon their abilities.

Setiyanto, in his research published in *Justicia Islamica* (Sinta 2), examines the discourse on women's careers within the framework of Islamic jurisprudence, focusing on achieving a "sakinah" family. This study bridges the ongoing debate surrounding women's roles in public spaces. Findings reveal that while there are varying perspectives on women's careers in Islamic jurisprudence, with some scholars considering it fardhu kifayah (collective obligation) under certain circumstances, it is generally emphasized that career women must uphold their wifely duties and actively participate in "ma'ruf nahyi munkar" (enjoining good and forbidding evil).²² The study also highlights the importance of maintaining a harmonious relationship with the husband (Qs 2: 187, Qs 4: 19) for a fulfilling family life.

²¹ Halimah Basri, "Kepemimpinan Politik Perempuan Dalam Pemikiran Mufassir," *Al Daulah : Jurnal Hukum Pidana dan Ketatanegaraan* 7, no. 1 (June 20, 2018): 51–66, http://journal.uin-alauddin.ac.id/index.php/al_daulah/article/view/5313.

²² Danu Aris Setiyanto, "Discourse of Middle Way in Islamic Jurisprudence on Career Women in Achieving The Sakinah Family: Reconstruction of Roles and Women's Identity," *Justicia Islamica* 17, no. 1 (June 2, 2020): 148, <http://jurnal.iainponorogo.ac.id/index.php/justicia/article/view/1125>.

Rohmah and Malik, in their research published in *Al-Hukama: The Indonesian Journal of Islamic Family Law* (Sinta 3), investigate the role of women in creating a sakinah family within both classical and contemporary Islamic thought. While classical scholars primarily emphasize women's domestic roles, contemporary scholars, drawing from the Prophet's era, acknowledge women's participation in public discourse and decision-making.²³ This research concludes that a sakinah family can be achieved through mutual understanding, clear role definitions, effective communication (negotiation), openness, fairness, and cultivating patience and gratitude among family members.

The results of the study on the reference sources in table 1 show that in Islamic Law there is no explicit question about whether or not a wife can have a career as a politician. In the three studies, it is stated in harmony that becoming a politician must be intended as part of the charity of *ma'ruf nahyi munkar* carried out by the wife in the public space. Historically, the work of female figures involved in public decision-making has also been told, even becoming leaders as exemplified by the wife of the Prophet Muhammad SAW.

The creation of a sakinah family is a shared responsibility of husband and wife. Some verses of the Qur'an that are the basis that there must be cooperation built together between husband and wife in creating a sakinah family include: QS 2: 187, QS 3: 159, QS 4:19, QS 9: 71, and QS 60: 12. In QS 2:187, the issue of equality highlighted is that both husband and wife have rights and obligations that must be fulfilled by each other; they have a symbiotic mutualism role and are rational, so the roles of both are needed to form a harmonious family.²⁴ QS 3:159 provides guidance that husband and wife must deliberate together in making decisions. Decisions are taken by considering the interests and feelings of the partner, including the wife's decision to have a career.²⁵ A wife as a politician, even though she is in a high position in society, when she returns home, must be willing to listen and discuss with her husband regarding every decision at home. In QS 4:19, it is also emphasized that in interacting (listening, giving opinions, giving suggestions), husband and wife must interact in a *ma'ruf* manner so that they can realize social needs in the household building to realize peace, complete love, and full of mercy.²⁶ The wife's ability to play a role in the social sphere, such as politics, is implied in QS 9:71. However, they must still work together to divide tasks in order to maintain the integrity and harmony of the

²³ Rohmah and Malik, "Peran Wanita Untuk Mewujudkan Keluarga Sakinah Dalam Pemikiran Islam Klasik Dan Kontemporer."

²⁴ Arif Hidayat, Darodjat, and Sriyanto, "Pesan Pendidikan Pernikahan dalam Q.S. Al-Baqarah ayat 187: (Analisis Kesetaraan Hak Dan Kewajiban Suami Istri)," *Al-Majaalis : Jurnal Dirasat Islamiyah* 12, no. 1 (2024).

²⁵ Ana Rahmawati et al., "Membangun Keluarga Bahagia: Nilai-Nilai Interaksi Suami Istri dalam Al-Qur'an," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis* 4, no. 3 (2024).

²⁶ M. Nur Kholis Al Amin, "Komunikasi Sebagai Upaya Untuk Membangun Ketahanan Keluarga Dalam Kajian 'Teori Nilai Etik,'" *Al-Ahwal: Jurnal Hukum Keluarga Islam* 11, no. 1 (June 30, 2020): 79, <https://ejournal.uin-suka.ac.id/syariah/Ahwal/article/view/1522>.

household.²⁷ The right of women to be involved in politics and deliberate is stated in QS 60: 12, namely in both men and women, to continually deliberate in solving the problems of their lives in this world (*wa syawirhum fi al-amri*).²⁸

The terminology that is the key to the creation of the sakinhah family is "بعضهمأولياً بعض" (some of them are leaders of others), that is, guaranteeing each other in doing good.²⁹ Strengthening a harmonious family in Islam emphasizes the importance of cooperation, mutual respect, and affection between husband and wife. For a woman who also plays a role as a politician, realizing a harmonious family requires a strong commitment and a deep understanding of these Islamic values. Female politicians bring home political experience, extensive networks, high-time demands, and significant social pressures. This can undoubtedly affect family dynamics. However, with the support of their husbands and families and good time management, female politicians can remain good wives and mothers.

In line with the three studies above is that no one party should feel the highest or greatest, including when a wife earns more because of her political career. Muamar explained that in the Islamic concept, a career woman does not mean that she is free to work until she finally abandons the fate of her marriage and family.³⁰ In accordance with the results of the study in Table 1 above, what is contrary to the view of the scholars is the possibility of the family being neglected when the wife has a career in the public space. Therefore, in the results of the study, it is emphasized that the main role that should not be forgotten in creating a sakinhah family is 1) maintaining relationships, harmony, and good communication with husbands, 2) prioritizing educating children, 3) protecting oneself from slander, and 4) always deliberating in solving problems.

These principles are roles that must be carried out based on the perspective of Islamic law. Phenomenological analysis was carried out to find a more comprehensive formulation based on the views of wives who have a career as politicians. The findings related to the phenomenon of wives as politicians are as follows.

1. Erfaniah Zuhriyah's study on the views of female politicians in the Malang City DPRD on the sakinhah family examined seven legislative members. Only one subject had experienced divorce. The study found that the roles perceived as crucial for achieving a sakinhah family include maintaining open communication within the family, fostering

²⁷ Ulil Fauziyah and Abd Rozaq, "Peranan Istri Dalam Rumah Tangga Perspektif Al-Qurâ€™an Dan Tinjauannya Dalam Fikih Munakahat," *Jurnal Ilmiah Ahwal Syakhshiyah (JAS)* 4, no. 1 (June 6, 2022): 43–55, <http://riset.unisma.ac.id/index.php/JAS/article/view/13835>.

²⁸ Sahra Indah Rizqiyah et al., "The Role of Women in Islam Peran Perempuan Dalam Islam," in *Gunung Djati Conference Series*, vol. 4, 2021, 167–176.

²⁹ Basri, "Kepemimpinan Politik Perempuan Dalam Pemikiran Mufassir."

³⁰ Afif Muamar, "Wanita Karir Dalam Perspektif Psikologis Dan Sosiologis Keluarga Serta Hukum Islam," *Equalita: Jurnal Pusat Studi Gender dan Anak* 1, no. 1 (August 30, 2019): 21, <https://www.syekhnurjati.ac.id/jurnal/index.php/equalita/article/view/5153>.

mutual respect between spouses, actively listening to and responding to one's partner, dividing household duties and responsibilities equitably, and effectively managing time.³¹

2. Afandi's study, focusing on the rights and obligations of husbands and wives in achieving a sakinah family, interviewed a female member of the DKI Jakarta DPRD from the PKS faction. Based on the interviewee's personal experiences, the study highlights the importance of strengthening religious faith and piety, expanding knowledge and social connections, maintaining respect for the husband, jointly supervising children, and diligently fulfilling one's wife's responsibilities as key factors in building a sakinah family.³²
3. Aningrum's study explored the concept of the sakinah family from the perspective of female politicians in the Ponorogo Regency DPRD. Examining six legislative members, with only one subject having experienced divorce, the study identified key roles for achieving a sakinah family. These include: understanding and adapting to different situations and circumstances within the family, respecting the rights of all family members, maintaining open and honest communication, and fostering cooperation and mutual support between spouses.³³

The results of the phenomenological study based on these publications, show that there is an alignment regarding the roles carried out operationally by wives who take part as politicians. In general, these politicians give the same presentation, namely carrying out responsibilities as wives, maintaining communication, building cooperation, and sharing roles at home. Different from other subjects, the subject researched by Afandi emphasizes the importance of faith and devotion as a spirit that must be maintained in carrying out the role of a politician and wife.

Fauzan & Amroni explained that in contemporary interpretation, it is also emphasized that faith must be the foundation in the formation and life of a family.³⁴ This view is an understanding of QS 30: 21 which is often also raised in marriage sermons. In the Indonesian Law No.1 of 1974, it is also emphasized that marriage must be built based on the Godhead. When

³¹ Elmi Farikha, Erfaniah Zuhriyah, "Pandangan Perempuan Politisi Mengenai Keluarga Sakinah (Studi Terhadap Anggota Dewan Perwakilan Rakyat Daerah (DPRD) Kota Malang)," *Egalita* (May 14, 2012), <http://ejournal.uin-malang.ac.id/index.php/egalita/article/view/1975>.

³² Rizki Rahman Afandi, "Hak Dan Kewajiban Suami Istri Mewujudkan Keluarga Sakinah (Studi Terhadap Aktivis Perempuan PKS)," *Repository.Uinjkt.Ac.Id* (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2020), <https://repository.uinjkt.ac.id/dspace/handle/123456789/56052>.

³³ A W Aningrum, "Konsep Keluarga Sakinah Dalam Pandangan Politisi Perempuan (Studi Terhadap Anggota Dewan Perwakilan Rakyat Daerah (DPRD) Kabupaten Ponorogo)" (IAIN Ponorogo, 2022), http://etheses.iainponorogo.ac.id/21464/0%0Ahttp://etheses.iainponorogo.ac.id/21464/1/101180019_Arisel_Wiji_Aningrum_Hukum_Keluarga_Islam.pdf.

³⁴ Ahmad Fauzan and Hadi Amroni, "The Concept Of Sakinah Family In The Contemporary Muslim Generation," *Al-'Adalah* 17, no. 1 (November 30, 2020): 51–70, <http://ejournal.radenintan.ac.id/index.php/adalah/article/view/6458>.

combined with the wife's political intelligence, this strong religious foundation can encourage the realization of a harmonious family. Ideally, a wife who is active in politics is aware of family welfare issues, children's rights, strengthening the role of the family, and so on. This awareness needs to be returned to her family life. The wife's involvement in politics should ideally be a role model for children, instilling a sense of civic responsibility and empowering them to become active and involved citizens as caliphs on earth.

Faith and devotion must be the same as the foundation in marriage, as stated by Ismatullah, if the husband and wife maintain devotion in family life, then sakinah, mawaddah, and rahmah will be felt together.³⁵ For women politicians, their role as wives and mothers is no less important than their role as leaders. Women politicians can inspire many people by combining political careers and family responsibilities and always adhering to religious values.

The results of the study provide the view that balance is something that needs to be considered so that wives can carry out their roles both domestically and in public spaces. Islamic law that must be used as the main frame for wives as politicians in carrying out the role of creating a sakinah family is fitrah as a wife and mother. As a wife, you still have to respect and maintain the dignity of your husband. Equality must be understood as the freedom to communicate and work with a partner in fostering a household, so that it does not look at the amount of income or career agility, in accordance with the principle of "بعضهم أولياء بعض". The consequence of choosing to be a politician is that there is a double role, and the role of a mother / wife must be a priority because it is the main fitrah, and politics is a role taken in doing *the charity maruf nahyi munkar*. With these main principles, it is hoped that it can anticipate disharmony in the family.

The role carried out is a challenge for women who will have a career as politicians, therefore it is important to be aware of the abilities they have in carrying out this role. Further research is expected to make a coaching formulation to increase awareness and education on the principle of fostering a sakinah family for women who will take part as politicians, so that women can be better prepared to carry out this role.

CONCLUSION

Based on the comparison between the study of the perspective of Islamic law and the phenomenon presented, it can be understood that in creating a sakinah family there are principles that must be used as a basis by wives as politicians, including: 1) making faith and piety the foundation in family and career, 2) respecting each other's rights and responsibilities, 3) maintaining harmony in communication by being open, 4) sharing roles and responsibilities, 5)

³⁵ A.M. Ismatulloh, "Konsep Sakinah, Mawaddah Dan Rahmah Dalam Al-Quran Dan Tafsirnya."

protecting oneself from slander, and 6) deliberating with husbands/family members in decision-making.

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