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The Phenomenon of Divorce during the Election Period in the Perspective of Islamic Law

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ABSTRACT

This study delves into the perspectives of Islamic law about the divorce phenomena as it pertains to the election season. This phenomenon has been the subject of very little research about Islamic law. Legal anthropology brings an Islamic and conceptual studies perspective to this study technique. This study aims to provide an Islamic perspective on these events and analyze them from a legal Islamic perspective. This study explains that *ikhtilaf* happened throughout the Islamic culture. During the election season, societal shifts inside the family led to the dissolution of the marriage. Since political opinions do not constitute *nusyuz* against the spouse, Muslims are free to have differing views on this matter. Only in religious issues is a woman bound to obey her husband. Divorce is forbidden in Islam because of disparities in personal decisions. Give an idea of how to fix the problem that happens. This study would be believed to provide the groundwork for Islamic law and help families work through disagreements over political candidates during election season.
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1. Introduction

It is well-known that Indonesia's democratic system is based on the popular election of the president and vice president.[1] Every person has the freedom to choose, and every vote counts. Direct, free, confidential, and independent decision-making is within the people's power and potential. Elections, or general elections, allow individuals to choose the leaders who will oversee their government and are a crucial political procedure in a democratic society. On the

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[1] Devin Caughey, Christopher Warshaw, and Yiqing Xu, 'Incremental Democracy: The Policy Effects of Partisan Control of State Government', *Journal of Politics*, 79.4 (2017), 1342–58 <https://doi.org/10.1086/692669>.

other hand, political differences of view may arise during election seasons in society, including in the households.

An essential feature of a democratic nation is its system of representative government, which includes holding elections for the office of president, vice president, and other public officials at all levels of government.[2] If you are Muslim and your family is experiencing political strife, this article will discuss certain Islamic practices that may help you stay calm and keep your relationships strong. An individual's immediate social circle consists of their family. Family members rely on and develop strong emotional bonds with one another.[3]

It is noticeable that patience, empathy, and open dialogue may overcome family disputes.[4] In this post, we will delve into Islamic methods for navigating family political issues in a manner that promotes peace and good relationships. An individual's immediate social circle consists of their family. Family members rely on and develop strong emotional bonds with one another.[5] Our families also lay the foundation of our values, ideals, and worldviews. It should come as no surprise, therefore, that disagreements over politics and voting preferences may cause friction in the home. There might be negative outcomes from family conflicts that stem from political differences and voting preferences.[6]

When family members are at odds with one another, it may strain communication, lead to emotional distance, and derail efforts at unity. When family members are unable to communicate and build trust with one another, it may have a devastating effect on everyone's mental and emotional health.[7] Even while disagreements over politics are certain to arise in every family, it is crucial that everyone learns to appreciate and respect one another's viewpoints, communicates effectively, and stays close.

According to statistics compiled by the Religious Courts Agency, the percentage of divorces attributed to political reasons varies over time. There were 402 reported divorces in 2009 as a result of political unrest. In 2010, the number of cases dropped to 334. The number of divorces spurred by political factors reached 650 in 2011. Nonetheless, there is a high divorce rate due to political unrest in 2015 or the year after the 2014 election. There were 21.193 instances in all.

According to a study by Benjamin R. Warner et al. "Political differences and polarization in families: The role of (un) accommodating communication in dealing with identity differences".[8] and research conducted by Stephen L. Wasby entitled "The Impact of the Family

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[2] Saiful Mujani and R. William Liddle, 'Indonesia: Jokowi Sidelines Democracy', *Journal of Democracy*, 32.4 (2021), 72–86 <https://doi.org/10.1353/jod.2021.0053>.

[3] Jean De Munck, 'Oñati Socio-Legal Series (ISSN : 2079-5971) Law ' s Role in Democratising the Family', 2024, 213–29.

[4] Satryo Pringgo Sejati and Ahmad Burhan Hakim, 'Politik Primordial Dan Politik Identitas Dalam Perkembangan Demokrasi Dan Politik Lokal Di Indonesia', *JOSH: Journal of Sharia*, 2.02 (2023), 154–63 <https://doi.org/10.55352/josh.v2i2.533>.

[5] Nandorari Saptenly Buling and Aloysius L.S. Soesilo, 'Komunikasi Dan Interaksi Antara Anggota Keluarga Yang Mengalami Konflik Akibat Pilkada Di Kabupaten Alor', *Jurnal Psikohumanika*, 13.1 (2021), 1–21 <https://doi.org/10.31001/j.psi.v13i1.1144>.

[6] David M. Bourchier, 'Two Decades of Ideological Contestation in Indonesia: From Democratic Cosmopolitanism to Religious Nationalism', *Journal of Contemporary Asia*, 2019, 1–21 <https://doi.org/10.1080/00472336.2019.1590620>.

[7] Afinia Sandyarini, 'Strategic Family Therapy Untuk Menyelesaikan Konflik Keluarga', *Martabat: Jurnal Perempuan Dan Anak*, 4.1 (2020), 23–40 <https://doi.org/10.21274/martabat.2020.4.1.23-40>.

[8] Benjamin R. Warner, Colleen Warner Colaner, and Jihye Park, 'Political Difference and Polarization in the Family: The Role of (Non)Accommodating Communication for Navigating Identity Differences', *Journal of Social and Personal Relationships*, 38.2 (2021), 564–85 <https://doi.org/10.1177/0265407520967438>.

on Politics: An Essay and Literature Review".[9] Consequently, studies on family conflicts and elections and methods for keeping the peace when confronted with political disagreements are very pertinent. Families may learn to live in harmony and provide a nurturing atmosphere for personal growth regardless of political differences by identifying and addressing the root causes of conflict.

2. Research Method

The flexibility of Islamic law is a long-standing issue that continues to divide views. Should Islamic law be applied in accordance with its normative textual demands, or should it be modified to fit modern circumstances? Consequently, there is never any consensus on the application of Islamic law since discussions around it and how it should be implemented are inherently contentious. There are other, more pressing concerns about the distinction between divine law—the rule of God—and human law—the law of man—the difference between an Islamic state and a secular one, etc. Research on Islamic law, including the study of normative laws found in the Quran and empirical laws seen in Muslim practice, has not properly used the legal anthropology method. The Islamic legal system is based only on normative-theological principles believed to be explicit and unambiguous in the Quran and Sunnah.

Thus, it is a reason to have a different approach that does not cast doubt on Islamic law's provisions but rather conducts research to put them in perspective. The revelation of legal verses in the Quran certainly has historical and anthropological dimensions. The analytical works of *asbab al-nuzul, makkiyah-madaniyah,* and *nasikh mansukh* attest to this fact among ancient experts. There was a slow (*tadarruj*) descent of the Quran, as if an attempt were being made to "reconcile" it with the setting of the community that would receive it. Muslims should see this fact as a lesson from the Quran on determining law in a dynamic and adaptable way. The Quran and *rahmatan lil alamin* both teach this to be true.

This essay illustrates that Islamic legal study benefits greatly from the legal anthropology method. Islamic law, as it is established via *ushul fiqh*, considers not just *bayani* reasoning, which is based on verses or texts, but also *ta'lili* reasoning, which is based on ratios and laws, and *istislahi* reasoning, which is based on benefits. Integrating text and context is necessary for the formation of Islamic law. Consideration of socio-empirical events in the lives of people at that time is vital because, while all of the Quran's verses are *azali*, they were revealed in empirical reality. To construct Islamic law, the field of legal anthropology must quickly examine the social processes and roles of lawmaking. Finding the intellectual underpinnings of Islamic law and ways to update it for the modern world is the goal of a legal anthropology study.[10].

3. Results and Discussion

3.1. The Phenomenon of Divorce During the Election Period

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[9] Stephen L. Wasby, 'The Impact of the Family on Politics: An Essay and Review of the Literature', *The Family Life Coordinator*, 15.1 (1966), 3 <https://doi.org/10.2307/581548>.

[10] Ali Sodiqin, 'Antropologi Hukum Sebagai Pendekatan Dalam Penelitian Hukum Islam', *Al-Manahij: Jurnal Kajian Hukum Islam*, 7.1 (1970), 115–26 <https://doi.org/10.24090/mnh.v7i1.581>.

The connection between conflict and societal transformation is the last part of Dahrendorf's theory of conflict, which is related to the reality that many viewpoints are always valuable in times of societal transformation. Increased social strife is a result of societal developments. [11]

Regarding Karl Marx's notion of ownership and control of means, Ralf Dahrendorf claims that disagreement is half the rejection and change. [12] According to Dahrendorf, the owner of the means did not necessarily serve as a controller, particularly throughout the nineteenth century. The fact that industrial society has changed so much since the 1800s is evidence of his rejection. Both internal and external forces may bring about social transformation.[13] According to Salert, conflict occurs when two social structures—one dominating and one minimal—clash in a dynamic society. Societal resources, including monetary and political capital, are being sought after. [14]

Changes will be drastic if the disagreement is big. In addition, violent conflict may cause structural changes to happen quickly. Sociology must so get acquainted with the nature of the link between conflict and either the status quo or change. [15] Disagreement and conflict in society may serve as catalysts for societal transformation. Despite its negative connotations, the conflict can potentially be a positive catalyst for improved community relations. [16] Thus, disagreements over political beliefs between divorcing spouses are common and unavoidable. Social changes brought about by this disagreement help the marriage become more organized and mature.

When married spouses get a divorce, no relatives are involved, and society transforms. Differences in political interests, which are fundamental ideals everyone should respect and support, impact their social ties, leading to this transformation. Disagreement emerges from competing interests, which in turn causes shifts in established norms and principles. Domestic quarrel is a result from one spouse's inability to live up to their obligations as a husband or wife and the other's inability to keep things as they are.

Another common source of contention in marriages is the belief that a husband is an independent person with the power to divorce, as opposed to a dependent relative. Consequently, disagreements over political decisions involving familial links threaten family unity. An effective resolution of marital disputes stemming from divergent political views is desirable, according to the author, because it increases the likelihood that the spouses will be able to communicate with one another and, ultimately, reconcile. However, after looking at all

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[11] Galbani Fadilah, 'Implikasi Teori-Teori Konflik Terhadap Realitas Sosial Masa Kini: Tinjauan Pemikiran Para Tokoh Sosiologi', *Journal of Society and Development*, 1.1 (2021), 11–15.

[12] Raihan Akbar Khalil and Meilanny Budiarti Santoso, 'GENERASI SANDWICH: KONFLIK PERAN DALAM MENCAPAI KEBERFUNGSIAN SOSIAL', *Share: Social Work Journal*, 12.1 (2022), 77 <https://doi.org/10.24198/share.v12i1.39637>.

[13] Jonathan Lepie, 'The Theory of a Working Class: A Re-Appreciation of Ralf Dahrendorf', *Employee Responsibilities and Rights Journal*, 30.2 (2018), 145–79 <https://doi.org/10.1007/s10672-018-9316-x>.

[14] Ghobad Mansouri and others, 'Synthesis, Characterization and Antibacterial Study of Cyclometalated Rhodium(III) Complex Containing Dithiocarbamate', *Journal of Molecular Structure*, 1121 (2016), 128–34 <https://doi.org/10.1016/j.molstruc.2016.05.057>.

[15] Muliono Muliono, 'Pola Perubahan, Wacana, Dan Tren Konflik Sosial Di Indonesia', *Al-Adyan: Journal of Religious Studies*, 1.2 (2020), 115–32 <https://doi.org/10.15548/al-adyan.v1i2.1949>.

[16] Ute Stephan and others, 'Organizations Driving Positive Social Change', *Journal of Management*, 42.5 (2016), 1250–81 <https://doi.org/10.1177/0149206316633268>.

the angles, the author concluded that neither could keep the house. If they stay together, strife will rage for a long time; society will shift towards more order if they split up. [17]
Andik Matulessy, a specialist in political psychology, claims that extreme fanaticism is the mentality of someone who has lost the ability to think rationally and objectively. According to social psychologists, these psychological signs make sense when being observed through the lens of in-group and out-group membership, particularly when A is seen as belonging to one's own group. A is nice, he will say afterward. [18] They think in a certain manner. Because fanaticism is based on ideology, which becomes deindividuation—the loss of individual identity in favor of a collective mind—it can lead to destructive, emotional, suggestible, and irritable behaviors, such as fighting amongst followers. [19]

There is zero room for ignorance currently that political choice is a basic concept. Because one partner has strong political beliefs and is inherently different from the other, it is not uncommon for husband and wife to have disagreements, fights, and quarrels over trivial matters; these differences can even lead to a divorce. Decisions made by the political system. If a prospective political supporter is deceived or insinuated in any manner, one of the partners will undoubtedly back them and may even take offense. Indeed, distinctions are not inherently problematic until they serve as a guiding principle in daily life. However, if disagreements become basic principles, there will be conflict for a long time, particularly in the home, the smallest social unit. [20]

Dealing with arguments, disputes, and conflicts in the home is often the only option because two distinct people, each with their values shaped by their own cultural experiences and upbringings, come together in a marriage. To build a new set of values for their family, they must address these preexisting divisions and learn to live with one another. This process might be stressful for them, along with many other changes, such as new living arrangements, habits, or social activities.

Common causes of divorce include financial difficulties, adultery, and failure to fulfill marital responsibilities. Political disagreements as a reason for the dissolution of a marriage are very unusual. However, as a result of societal shifts, disagreements over politics might lead to a divorce. Something is said to be changing when it occurs differently at distinct intervals or between two points in time, such as before and after an action. Change is inevitable in every endeavor. [21] Every aspect of society, including the economy, politics, and culture, may be impacted by this shift. Values, attitudes, and behavior patterns among social groupings are all

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[17] Cindy Xinshan Jia and Jessica Chi-mei Li, 'Work-Family Conflict, Burnout, and Turnover Intention among Chinese Social Workers: The Moderating Role of Work Support', *Journal of Social Service Research*, 48.1 (2022), 12–27 <https://doi.org/10.1080/01488376.2021.1942393>.
[18] Iriyani Astuti Arief, Muhammad Ishak Syahadat, and M. Najib Husain, 'DINAMIKA PERILAKU POLITIK MASYARAKAT MENJELANG PEMILIHAN KEPALA DAERAH SERENTAK 2024 DI KECAMATAN LAWA KABUPATEN MUNA BARAT', *Journal Publicuho*, 6.4 (2024), 1602–10 <https://doi.org/10.35817/publicuho.v6i4.322>.
[19] Khairul Azmi and Puji Astuti, 'Perilaku Memilih Pemilih Pemula Masyarakat Kendal Pada Pemilihan Umum Presiden Dan Wakil Presiden Tahun 2014', *Journal of Politic and Government Studies*, 5.03 (2016), 362–70.
[20] S Zuhdi, 'Perkawinan Beda Organisasi Keagamaan Dan Implikasinya Terhadap Keluarga Sakinah: Studi Pasangan Perkawinan Warga NU-Muhammadiyah Di Kota Batu', 2015.
[21] FAHRURROZI FAHRURROZI, 'Diaspora Politik Keluarga Organisasi Nahdlatul Wathan Pada Pemilu Legislatif 2014 Di Lombok, Nusa Tenggara Barat', *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 13.1 (2017) <https://doi.org/10.18196/aiijis.2017.0068.82-109>.

susceptible to change due to institutional changes in any given culture. All of these things might be seen as ideas for societal transformation. [22]

Since one partner often adheres to political ideologies and consistently has different opinions from people who hold different political ideologies, it is common for husband and wife to experience conflicts, quarrels, and disputes, which can lead to divorce due to these fundamental differences. Many outcomes of governmental decisions. The spouse hopes his decision will have the complete backing of his wife's extended family.

Alternatively, the woman wants to make political decisions without being pushed to agree with her husband. This condition ensures that at least one spouse consistently supports a political candidate and takes offense when others comment negatively about them. Alterations to a society's guiding philosophy or a shift in focus from the past to the future, leading to a consolidation of power, may also trigger change development. Science (and the human mind), technology (and their application in society), and changes in communication, transportation, urbanization, and rising human expectations and demands all contribute to the emergence of new social norms and practices. [23]

3.2. Parsing Deviation Elections in Islamic Civilization

Even prophets had differing opinions (*ikhtilaf*) from those of their companions and priests. According to what is said in Surah Al-Anbiya: 78–79, the prophets Daud and Sulaiman had differing views until Allah showed them that Sulaiman was right. Nevertheless, it is said in that scripture that both of them, not just the Prophet Daud, were endowed with knowledge and insight.

Besides, according to Tafsir Ibn Kathir, Allah commends Sulaiman in that passage for refraining from criticizing Dawud. That is why the prophets conveyed non-criticism and non-hatred messages in the Quran, even when people disagreed. According to Ibnu Katsir, who cited a hadith from Sahih Bukhari, even the wrongdoer receives compensation, even when there are disagreements in ijtihad, as shown by the examples of Prophet Sulaiman and Prophet Daud.

Among the ulama, there was also *ikiltilasi* about elections. The first group, for example, forbids holding elections in the current form. These people claim that the present elections violate sharia law. It is unacceptable to conduct or practice election techniques as they are now done since elections are deemed illegal or forbidden.

Ideas put out by Muhammad ibn Sa'ad al-Ghâmidî, al-Amîn al-Hajj, Hâfizh Anwâr, Mahmûd Syâkir, and Muhammad 'Abd Allâh al-Imâm. Their opposition to the existing elections system (particularly in Indonesia) stems from several sources, including (1) Islam does not know about elections in their present form as there are no arguments in favor of them. (2) The execution of elections results in more harm than good due to the following: a lack of devotion to Allah SWT; the misuse of substantial sums of money; extreme loyalty to one's own group; the practice of buying and selling votes; and the deceit of voters. (3) Islam does not recognize the majority vote mechanism for electing lawmakers as measurement is an established reality

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[22] Umar Sholahudin, 'MEMBEDAH TEORI KRITIS MAZHAB FRANKFURT: SEJARAH, ASUMSI, DAN KONTRIBUSINYA TERHADAP PERKEMBANGAN TEORI ILMU SOSIAL', *Journal of Urban Sociology*, 3.2 (2020), 71 <https://doi.org/10.30742/jus.v3i2.1246>.

[23] Hairuddin Cikka, 'KONSEP-KONSEP ESENSIAL DARI TEORI DAN MODEL PERENCANAAN DALAM PEMBANGUNAN PENDIDIKAN', *Scolae: Journal of Pedagogy*, 3.2 (2020) <https://doi.org/10.56488/scolae.v3i2.81>.

in Islam. (4) It is impossible to elect leaders now, as everyone has an equal chance to do so. (5) A lack of conformity with God's message due to the liberty to choose (total equality without regard to individual competence).verse 9 of Quran al-Zumar, asks, "Are there the same people who know as people who do not know?" A person's intelligence determines how much they can learn. (6) Democratic rules are similar to jahiliyah norms since they are derived from Western countries. (7) Voters are led to views that will neither improve society nor improve people's lives; this is the true purpose of elections. (8) The quality of human existence has not improved noticeably. [24]

As long as elections remain inside the sharia corridor, the second group maintains that they are legitimate. Assuming the voting procedure is in line with sharia, this group considers the existing election process halal. Muhammad Rasyîd Ridhâ, Abû al-A'lâ al-Mawdûdî, Yûsuf al-Qaradawî, and 'Abd al-Qâdir Awdah were among the many modern academics who held this view. Elections like this one are permissible for several reasons, including today's election, which exemplifies the true meaning of the pledge of allegiance: it is a public declaration of the supporters' acceptance and happiness with the object of the vow. There was an electoral procedure, according to Islamic history and historical evidence. (3) The Islamic legal code eventually acknowledges the people's involvement and consent in the pledge of loyalty, but it does not specify how this consent may be known. One of the real ways to find out what the people want is via elections.

No other considerations suggest a ban or restrict the approach to certain ways of doing things. (4) The power to choose a leader or judge rests with the people. In such cases, they are entitled to participate in the election either as direct voters or via representatives chosen from among the ahl al-hall wa al-'aqd. (5) Ijtihadiyah encompasses selecting a caliph or chief executive. Due to its contextual variation, no compelling argument pins it to a single approach. To choose a leader, anything works as long as it does not go against Islamic law (6). General elections are the true way for people's opinions to be known impartially and fairly. Those who disagree with this approach do not have reasonable points to make.

Is the electoral process the only way to learn about ahl al-hall wa al-'aqd and its current techniques and limitations? How can they ensure a fair power transfer and avoid authoritarian political regulations without holding elections? (7) Allah SWT praises the believers who have called for good and forbidden evil. This is illustrated in verses such as Qs Âli 'Imrân [3]: 110, which states: "You are the best people born for humans, enjoining what good and forbidding evil is, and believe in Allah ", and Qs Âli 'Imrân [3]: 104, which states: "And let there be a group of people among you who call for virtue, enjoin what is good and forbid what is evil. (8) Except for the kifâ'î's duty, the whole Ummah cannot fulfill its duties. The concept of representation, according to which people entrust their responsibilities to those who are formally designated to do so, should be implemented. The contemporary elections to choose delegates to carry out the *kifâyah's* duties are a prime example of this issue in action. [25]

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[24] Wira Purwadi and others, 'PUTUSAN KONSTITUSIONAL DEMOKRATIS TERHADAP SENGKETA PEMILU SERENTAK MENURUT FIQIH SIYASAH', *Al-Mizan*, 18.2 (2022), 225–42 <https://doi.org/10.30603/am.v18i2.2058>.
[25] Sodikin Sodikin, 'Pemilihan Umum Menurut Hukum Islam', *AHKAM : Jurnal Ilmu Syariah*, 15.1 (2019), 59–66 <https://doi.org/10.15408/ajis.v15i1.2848>.

To further emphasize that distinctions have existed since humankind was formed, it is helpful to refer to passages in the Koran, such as QS. Hud: 118 and al-Maidah: 48. God does not use that power, although the Almighty can unite all people into one nation. As a blessing, God permits people to have differing viewpoints, but He also lays difficulties on them, such as getting into heated debates or competing based on virtue rather than evidence.

During the prophet's lifetime, there were disagreements among his friends, and the Prophet acknowledged the validity of their divergent viewpoints. Specifically, how the companions differed in obeying the Prophet's command during the Ahzab War to refrain from doing Asr prayers anywhere other than Bani Quraizhah; this was particularly problematic since some of the companions were still traveling at Asr time. As a result, a few of them contended that, per the Prophet's instructions, they would not go to Bani Quraizhah to do the Asr prayers.

While some said they were not obligated to worship at Bani Quraizhah, others maintained that they had to as they knew the Prophet's command was to hasten their travel to perform Asr there. Nonetheless, the companions who disagreed with the Prophet brought their disagreements back to him, and he affirmed their views.

But when these disparities are considered together, what happens? Despite their obvious dissimilarities, they adhere to adab, believing that diversity is a strength and that the Quran and Sunnah are the ultimate sources of truth (rather than our own interpretations). For instance, Imam Malik allowed for several viewpoints and encouraged followers to pick and choose which ones to follow according to what was most applicable to them.

It was instilled in us by our elders, imams, and academics that we should not be dogmatic about our own beliefs or sects and skeptical of the beliefs of others. Rather, they teach us the values of tolerance, openness, and respect. The reason is that those of us who are too dogmatic, closed-minded, or cynical miss out on the insights, lessons, and messages that could exist outside of our views.

Wisdom is a lost possession for every believer, as Sayyidina Ali put it. That being said, even hypocrites say it. Furthermore, getting a full and fair view of perspectives other than one's own is difficult when one has a negative attitude toward diversity.

3.3. The Phenomenon of Divorce During Elections from an Islamic Legal Perspective

To be considered a devout Muslim wife, one must submit to her husband's authority, as is mandated in several Quran passages and the Prophet Muhammad's hadith. Sheik Wahbah Az-Zuhayli shows that the woman submits and obeys her husband. What makes a lady submit to her husband is whether or not he gives her permission to go out and have fun. [26]

A wife's obedience or submissiveness is required by Islam, considering the great rights of a husband over his wife. Many scholars use the following hadith of the Prophet Muhammad as an argument for the necessity of a wife's obedience or obedience. As in the hadith, HR Abu Dawud, Al-Baihaqi:

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[26] Moch. Yunus, 'Kajian Tafsir Munir Karya Wahbah Az-Zuhayli', *HUMANISTIKA : Jurnal Keislaman*, 4.2 (2018), 162–72 <https://doi.org/10.36835/humanistika.v4i2.37>.

"From Abu Bakr, Muhammad bin Husein Al-Qathan, Ahmad bin Yusuf As-Sulami, Abdurrahman bin Abu Bakar An-Nakha'i, his father, Hushain bin Abdurrahman As-Sulami, Amir As-Sya'bi, and Qais, we received narrations. In my observation, the locals bowed down before the authority figures. I secretly thought that we were more deserving of submitting to Rasulullah SAW. I returned to see the Prophet of Allah, explained what had happened to me, and informed him that we are entitled to kneel to you, O Rasulullah SAW, when we meet him. Oh, please do not. "Will you bow down if you see my grave in the future?" Rasulullah SAW inquired. 'No,' I said. "You should not."Because Allah has granted these women significant privileges via their husbands, I would command these ladies to prostrate themselves before their husbands if it were lawful to do so." [27]

Scholars believe a woman is responsible for obeying her husband, based on several passages and hadiths. The only difference is that the duty to follow and conform is not limitless but rather *muqayyad*, with some limitations that will be discussed later on:
"Following two verses from Allah SWT—"Men are protectors of women because of several advantages that Allah has given to others and because of some of the wealth they earn" and "They have rights commensurate with the obligations they properly assume"—the ulama (religious scholars) agree that a wife must obey her husband. At the same time, males have an edge over women on one level. As far as a wife's allegiance to her husband takes the shape of disobedience to Allah, the scholars believe that it is *muqayyad*, rather than total or unrestricted. The rationale for this is because, as the teachings of the Prophet Muhammad make clear, "There is no obedience to fellow creatures regarding disobedience to Allah." This rule stipulates that humans must obey Allah at all times. "[28]

Wives have rights that their husbands must satisfy in addition to *muqayyad*, or restricted responsibilities. A wife's rights extend beyond the realm of economics. To illustrate this point, Sheikh Wahbah Az-Zuhayli said: "Women have economic rights, meaning dowry and livelihood, and non-economic rights, including excellent treatment, pleasant interactions and justice".[29]

It should come as no surprise that the National Conference of Alim Ulama at the Qomarul Huda Islamic Boarding School in Bagu, Pringgarata, Central Lombok, NTB addressed the status of women in Islam on 16-20 Rajab 1418 H/17-20 November 1997 AD, in accordance with the muqayyad, or limited obligations and non-economic rights. In the 1997 NU National Conference forum, the *kiai* (muslim clerics) recognized that men and women perform different duties owing to inherent and cultural distinctions, such as when it comes to nursing. In addition to that, according to Allah SWT, men and women have non-natural duties in society and must work together to fulfill them:

Allah Subhanahu wa Ta'ala says:

وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَاۤءُ بَعْضٍۘ يَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَيُطِيْعُوْنَ اللّٰهَ وَرَسُوْلَهٗۗ اُولٰۤىِٕكَ سَيَرْحَمُهُمُ اللّٰهُ ۗ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ

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[27] Siti Khoirotul Ula, 'Qiwama Dalam Rumah Tangga Perspektif Teori Mubadalah Dan Relevansinya Di Indonesia', *Mahakim: Journal of Islamic Family Law*, 5.2 (2021), 135–48 <https://doi.org/10.30762/mahakim.v5i2.138>.

[28] Neng Fatimah, 'Konsep Kafaah Dalam Penentuan Calon Istri Kader Pondok (Studi Pada Pondok Modern Darussalam Gontor Ponorogo)', *KALOSARA: Family Law Review*, 3.1 (2023), 41 <https://doi.org/10.31332/kalosara.v3i1.5259>.

[29] Faisal Haitomi, 'Reinterpretasi Hadis Ketaatan Istri Terhadap Suami Perspektif Qira'ah Mubadalah', *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an Dan al-Hadits*, 15.2 (2021), 209–26 <https://doi.org/10.24042/al-dzikra.v15i2.9764>.

Believers, men and women, some of them become helpers for others. They enjoin (do) good deeds, prevent (do) evil, enforce prayer, pay zakat, and obey Allah and His Messenger. Allah will give them mercy. Indeed, Allah is All-Mighty, All-Wise. At-Taubah [9]:71.[30]
Islam has outlined the responsibilities and rights of women inside the home, and both the husband and wife must adhere to these regulations, according to the NU (Nahdlatul Ulama) National Conference Forum in 1997 AD. However, women do have a place in public life. Women are responsible for upholding their social responsibilities with more vigor, transparency, and protection to exercise their state and political rights. Islamic beliefs permit women to hold public office, which gives them the respect and credibility necessary to hold high-ranking social and political positions.

In 1999 AD, at the 30th NU Congress held in the Lirboyo Islamic Boarding School in Kediri Regency, the NU *Kiai* emphasized that men and women should have equal public responsibilities, including politics. They are against gender bias in politics because it treats women like property in a male-dominated society. Additionally, the *Kiai* disapproved of women's lack of initiative when serving in public roles. We encourage women to use their voting rights thoughtfully and autonomously, regardless of whether their political opinions align with those of their spouses. No longer do women fear being labeled as wayward wives if they vote politically following their own beliefs.

Irrespective of their political affiliation, wives are still required to obey their husbands and adhere to religious rules. Different political views do not diminish a woman's standing as a faithful wife. In light of the rulings reached at the 1999 AD NU Congress and the 1997 AD NU National Conference on women's public roles and positions, we respectfully request that husbands and wives respect each other's political choices and viewpoints. Furthermore, we advise that they not incite one another over political matters by using religious or other euphemisms.

Divorce is legal in Islam, yet Allah despises it. Thus, it implies that couples only consider getting a divorce after all other options have been exhausted. The verse 227 of the Al Baqarah says, "And if they are determined to divorce, then indeed, Allah is All-Hearing, All-Knowing." Verses 228–232 of Surah Al Baqarah continue this section with the rule of divorce. [31]

Muhammadiyah does not explicitly address the many legal options available during elections. But generally speaking, Nahdlatul Ulama and Muhammadiyah agree. In general elections, spouses cannot obstruct one other's voting rights. Each spouse (husband and wife) must embrace and observe the Islamic regulations that govern women's rights and responsibilities within the household. There is a public role for women. A stronger, more open, and more safeguarded social role for women as citizens and members of society has been mandated by the rights to statehood and politics. Even if their husbands have different political views, wives

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[30] Muhammad Fiqih Cholidi - and Safiya Fadlulah, 'Pembacaan Rekontekstual At-Taubah 9: 123 Dan Implikasinya Terhadap Kehidupan Bernegara (Pendekatan Tafsir Maqashidi)', *Jurnal Bimas Islam*, 15.2 (2022), 331–54 <https://doi.org/10.37302/jbi.v15i2.691>.
[31] Choirunnisa Nur Novitasari, Dian Latifiani, and Ridwan Arifin, 'Analisis Hukum Islam Terhadap Faktor Putusnya Tali Perkawinan', *SAMARAH: Jurnal Hukum Keluarga Dan Hukum Islam*, 3.2 (2019), 322 <https://doi.org/10.22373/sjhk.v3i2.4441>.

can follow their religious leaders. Put simply, a woman's status as a devout wife is unaffected by political disagreements.

3.4. The Concept of an Islamic Solution to the Phenomenon of Divorce During the Election Period

Tensions rise and arguments break out in families during national elections. When members of the same family have very divergent political opinions, it may lead to intense disagreements that strain family relationships. Understanding, tolerance, and effective communication are the keys to resolving family disputes. How to keep the family peaceful despite political differences is the topic of this essay. [32]

First, respect differences of opinion[33]: A key component of a democratic society is the freedom for individuals to have differing political views. People in any family should be able to express their opinions without fear of retaliation. The peace in the family will improve if each member's viewpoint is respected.

Second, Avoid Emotional Arguments[34]: Family strife is common when members get into heated and emotionally charged political debates. Staying focused on the political subject and avoiding emotive discussions might help you avoid this. When tempers flare up in a conversation, it is best to go away to collect yourself before returning to the subject.

Third, communicate well[35]: Open and honest communication is the secret to happy family relationships. Try to hear other people out before offering criticism or cutting them off. Do not allow your political disagreements to prevent you from having a civil conversation in which you may express your views. Try to see things from other family members' political perspectives and provide your well-reasoned arguments.

Fourth, focus on similarities[36]: No matter how much the election brings out divisions in your family, it is important to remember that you are all in this together. Always put your loved ones' needs before yours, since your family is where your heart belongs. You may improve your family bond by finding common ground in the ideals and aspirations of each member.

Fifth, keeping political disagreements out of the family is a good idea if they keep escalating and causing friction. Set aside certain times to talk about politics, such as when you are meeting for a formal discussion. Also, outside of politics, you can do many other great things to improve family relationships.

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[32] Febrihada Gahas Candramukti, 'Peranan Agama Dalam Menyikapi Konflik Komunal Pada Pilpres 2019', *ENTITA: Jurnal Pendidikan Ilmu Pengetahuan Sosial Dan Ilmu-Ilmu Sosial*, 2.2 (2020), 245–56 <https://doi.org/10.19105/ejpis.v2i2.3406>.
[33] Muhammad Zuhdi dan Faisal, 'Sikap Dan Etika Dalam Menghadapi Ikhtilaf Pendapat Mazhab Fiqih', *Al-Qadha*, 6.2 (2019), 12–20 <https://doi.org/10.32505/v6i2>.
[34] Asri Dewi, Irma Yulita Silviany, and Heru Pratikno, 'Kemampuan Bernalar Dan Pengembangan Alinea Dalam Membuat Wacana Mahasiswa Universitas Islam Bandung', *Jurnal Bastrindo*, 4.2 (2023), 136–52 <https://doi.org/10.29303/jb.v4i2.1255>.
[35] Afna Fitria Sari, 'ETIKA KOMUNIKASI', *TANJAK: Journal of Education and Teaching*, 1.2 (2020), 127–35 <https://doi.org/10.35961/tanjak.v1i2.152>.
[36] Raeda Abjad, Nurma Angkotasan, and Idrus Alhaddad, 'Analisis Kemampuan Pemecahan Masalah Matematis Siswa SMP Pada Materi Sistem Persamaan Linear Dua Variabel', *Jurnal Pendidikan Guru Matematika*, 2.3 (2022), 303–14 <https://doi.org/10.33387/jpgm.v2i3.5148>.

Keeping your emotions in check and finding a tranquil place is the sixth piece of advice for dealing with family conflicts. Refrain from letting your emotions get the best of you, and keep cool. Take a few deep breaths, step away from the situation for a while, or engage in something that helps you relax and keep your emotions in check if you see that they are taking over.

It is not unusual for family members to have differing political views, particularly when an election is near. But remember, political disagreements do not matter nearly as much as familial bonds. Families may navigate election season without jeopardizing important connections by respecting differing opinions, communicating effectively, and keeping cool.

4. Conclusion

The Islamic civilization was the genuine era when *ikhtilaf* was practiced. Contradictions between the ulama and the prophets and between the prophets and their companions. While diversity is expected and welcomed, we hold that the Quran and Sunnah are the ultimate sources of truth, not our interpretations. Factors related to societal change inside the family unit are the root cause of divorce occurring during election seasons. Divorce was the outcome of domestic strife brought on by these societal shifts. Disparities in political leanings between spouses constitute this societal shift. His political decisions have driven him to extreme levels of fanaticism, which is another issue.

Since this pertains to the citizen's right to freedom of choice, Islamic law permits families to have different political opinions during election season. The husband does not have the authority to compel his wife to decide just because she is obedient to him. A woman must submit to her husband when it comes to religious things. According to Islamic law, the sole reason a husband and wife cannot divorce is *ikhtilaf*. Islamic perspective on family strife around election time includes listening to and understanding one another's perspectives, keeping emotions in check, communicating effectively, finding common ground, and keeping political conversations to a minimum.

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