

Avoiding Conflict in the Household through Assertiveness: A QS Study. Ali Imran verse 36

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Abstract: Men and women have significant differences, but the context is different after marriage. Running a marriage is also balanced with assertive behavior so that the hope of achieving marriage can be achieved. This study aims to look at the difference in the level of assertiveness between men and women in the context of the household, as well as how this impacts the division of roles and responsibilities of husband and wife. The research method used is *library research* by collecting information and data in documents, books, journals, articles and so on. The results of this study show that in the difference between assertive nature and men and women, they have their respective duties and roles in the household. So that the two must have a synchronous relationship and will not intersect in the household that has been built from the beginning of the marriage. In any individual whose level of assertiveness is high, it can be an adaptive self-defense. So that it will be easier to recognize himself and be able to plan his life goals according to his capacity. This assertiveness is very important to be known by men and women which will produce a tendency between the two. For this reason, married couples are able to place themselves equally with responsibility in taking care of the household.

Keywords: Assertiveness; Wedding; Surah Ali-Imron

Abstrak: Laki-laki dan perempuan memiliki perbedaan yang signifikan, akan tetapi konteks tersebut berbeda setelah menjalankan pernikahan. Menjalankan pernikahan harus juga diimbangi dengan perilaku asertif sehingga harapan untuk mencapai pernikahan bisa tercapai. penelitian ini bertujuan untuk melihat perbedaan tingkat asertivitas antara laki-laki dan perempuan dalam konteks rumah tangga, serta bagaimana hal ini berdampak pada pembagian peran dan tanggung jawab suami istri. Metode penelitian yang digunakan adalah *library reseacrh* dengan mengumpulkan informasi beserta data dalam dokumen, buku, jurnal,

artikel dan lain sebagainya. Hasil penelitian ini menunjukkan bahwa dalam perbedaan sifat asertif dengan laki-laki dan perempuan bahwasanya memiliki tugas dan perannya masing-masing dalam rumah tangga. Sehingga keduanya harus memiliki hubungan yang sinkron dan tidak akan bersinggungan dalam rumah tangga yang sudah dibangun dari awal pernikahan. Dalam setiap individu yang tingkat asertivitasnya tinggi dapat menjadi pertahanan diri yang adaptif. Sehingga akan lebih mudah mengenali dirinya sendiri dan mampu merencanakan tujuan hidupnya sesuai dengan kapasitasnya. Asertivitas ini sangat penting diketahui oleh laki-laki dan perempuan yang akan menghasilkan kecenderungan diantara keduanya. Untuk itu pasangan suami istri mampu menempatkan diri secara setara terhadap tanggung jawab dalam mengurus rumah tangga.

Kata Kunci: Asertivitas; Pernikahan; Surah Ali-Imron



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Introduction

Gender can be understood as a concept used to identify differences between men and women in terms of socio-cultural influence. In essence, gender emphasizes aspects of masculinity and femininity of a person in a certain culture which are found in other social, cultural, psychological, and non-biological aspects.¹ The dualism contained in men and women shows their respective roles. Women have the freedom to advance themselves as individuals who play their roles optimally in accordance with their natural identity that depends on the environment and the people around them. Meanwhile, men cannot be separated to protect the people around them. So that the two are properties that have been integrated and cannot be separated.

Apart from the explanation above, men and women face several problems. Charles Darwin in his book *The Descent of Man* explained that men and women have differences in terms of size, body strength, and thinking.² The differences between the two are not something unfamiliar, throughout history these differences have always been an interesting topic of conversation both related to the physical and psychological. Physical differences are in the form of

¹ Farhad Kazemi, "Gender, Islam, and politics." *Social research* (2000): 453-474.

² Aas Siti Sholichah, "Pendidikan Asertif Gender dalam Perspektif Al-Qur'an." PhD diss., Institut PTIQ Jakarta, 2016.

differences in posture, voice, reproductive system, and so on. Meanwhile, differences through psychic are related to attitudes, traits and characters. So that these differences will certainly be related to differences in roles, functions and responsibilities.

Islam wants to achieve a peaceful and loving society. Therefore, the emphasis on human behavior is always associated with its social role, namely the quality of a person's faith is also determined by his behavior and social ethics in society. One of the social ethics in Islam is assertive behavior.

Among the problems that exist, one of them is influenced by communication, which is a conflict in the household that affects satisfaction in marriage. One example of such a problem is when a wife has a problem with her husband, the wife actually harbors her feelings instead of expressing them. It could be that the problem is also a lack of sensitivity between couples regarding each other's feelings. Examples of these conflicts can be experienced by any couple, so it will affect household harmony which can trigger infidelity or divorce.

It has been said that assertiveness has a relationship with the differences between men and women. Among them is a study by Ni Made Ayu entitled *Organizational Student Assertiveness Reviewed from Emotional Intelligence and Gender* which shows that emotional intelligence and gender together play a role in the assertiveness of students of the Faculty of Medicine, Udayana University who participate in the organization.³ Research from Alimatul Qibtiyah with the title *Gender Sensitivity and Communication Patterns of UIN Sunan Kalijaga Yogyakarta Students* which shows that UIN Sunan Kalijaga Yogyakarta students have good communication. So the hypothesis obtained in the study is that there is no relationship between gender sensitivity and communication patterns. However,

³ Ni Made Dwilestari dan Putu Nugrahaeni Widiasavitri, "Asertivitas mahasiswa organisatoris ditinjau dari kecerdasan emosional dan jenis kelamin." *Jurnal Psikologi Udayana* 9, no. 1 (2022): 11.

if analyzed one by one in several cases in the older generation, gender sensitivity has an influence on communication patterns, even if it is not significant.⁴

Furthermore, research from Tri Widyastuti entitled *The Influence of Assertive Communication on Conflict Management* explains that assertive communication is able to build honest communication between individuals who seek solutions that win both parties. The study found that the results varied ranging from changes or from conflict management had partial and simultaneous effects. With these assertive abilities, company leaders have a better chance of handling and resolving conflicts that occur in their work.⁵ Research from Natasya and colleagues entitled *The Relationship Between Assertiveness and Marriage Satisfaction in Early Adulthood in South Jakarta City* shows that there is a positive relationship between assertiveness and marriage. The higher the individual's assertiveness, the higher the level of marital satisfaction.⁶

This study aims to find out how the relationship between assertiveness and marital satisfaction is from the perspective of the Qur'an. To find out, the author will see clearly through the various interpretations in the surah Ali Imran verse 36.

Method

This study uses a qualitative research method based on researching the condition of natural objects. In the research on the differences between men and women, gender assertiveness in the perspective of the Qur'an is based on the theory of social conflict in the hope of emerging and finding findings in this

⁴ Alimatul Qibtiyah, "Sensitivitas Gender Dan Pola Komunikasi Mahasiswa/I UIN Sunan Kalijaga Yogyakarta," *Musawa Jurnal Studi Gender Dan Islam* 16 (2) (2017): 155. <https://doi.org/10.14421/musawa.2017.162.153-168>

⁵ Tri Widyastuti, "Pengaruh Komunikasi Asertif Terhadap Pengelolaan Konflik." *Widya Cipta: Jurnal Sekretari dan Manajemen* 1, no. 1 (2017): 1-7.

⁶ Natasya Adyshaphira, Mohammad Bisri, dan Aji Bagus Priyambodo. "Hubungan antara asertivitas dan kepuasan pernikahan pada dewasa awal di Kota Jakarta Selatan." In *Seminar Nasional Psikologi dan Ilmu Humaniora (SENAPIH)*, (2022): 93-100.

gender assertiveness. The collection of data for this research is library *research* from various sources, namely books, journals, articles and so on. The data collection was carried out by recording data taken from various written sources as well as looking for the relationship between the data and the reality of this research. Meanwhile, the data sources used are interpretations that support the discussion of the research theme.

In addition to referring to reading sources related to this research, the author refers to several tafsir books related to the discussion by using the thematic interpretation method with a hermeneutic approach. In this interpretation, it is carried out by collecting verses of the Qur'an that are related to the discussion both in terms of words and laws and then looking at these interpretations in accordance with the purpose of the Qur'an.⁷

Results and Discussion

The Concept of Marriage in Islam

Nikah according to the language comes from the word *nakaha yankihu nikahan* which means to marry. The term nikah is interpreted as a legal husband and wife bond that has legal consequences and rights and obligations as husband and wife.⁸ According to Islam, marriage is a strong sacred covenant to form a loving, peaceful, happy family between a man and a woman witnessed by two male witnesses.⁹ In addition, marriage is also regulated in Islamic law must be carried out with a contract or legal covenant between the two parties.

Islam views marriage as a natural way of life for both men and women. The purpose of marriage in Islam cannot be separated from the statement of the Qur'an. The Qur'an emphasizes that among the signs of Allah SWT's power

⁷ Akhmad Alim, *Tafsif Pendidikan Islam*, (Jakarta: AMP Press, 2014).

⁸ HM Arsyad Almakki, "Persepsi Masyarakat Kecamatan Haur Gading Terhadap Konsep Keluarga Sakinah, Mawaddah Warahmah." *Al-Furqan: Jurnal Agama, Sosial, dan Budaya* 2, no. 6 (2023): 872-885.

⁹ Lathifah Munawaroh,, Bagas Heradhyaksa, and Sadari Sadari. "Construction of the five pillar law of mubadalah in the perspective of islamic marriage philosophy." *SMART: Journal of Sharia, Traditon, and Modernity* 2, no. 2 (2023): 107-126. <http://dx.doi.org/10.24042/smart.v2i2.16043>

is that He creates wives for men and vice versa, so that they feel peaceful (*sakinah*). Then Allah fosters a feeling of love and affection (*mawaddah and rahmah*) among them. Islam views that marriage must bring benefits to married couples. So beneficial is marriage that the value of the good produced is greater than the bad.¹⁰

Besides this, marriage is seen as an opportunity to build a good and resilient personal character. As a result of family responsibilities, it must be borne by the married couple during their married life. This success brings family commitment and fulfills obligations in life. Marriage will also prevent humans from adultery and other physical acts. Another purpose of marriage is to foster a sense of responsibility in educating children, so that it will build motivation and will build happiness that is part of this responsibility. Sharing a sense of responsibility can be shared equally between husband and wife in a household.

The main purpose of marriage is to form a happy family full of peace between the affection between husbands, wives and children. Allah says in the Qur'an:

Means: "And among the signs (greatness) is that he created for you spouses of your own kind, that you may be inclined and feel at peace with him, and he makes among you a sense of love and affection. Indeed, in such a thing there are indeed signs (of Allah's greatness) for those who think (QS.Ar-Rum:21)."

At-Thabari's interpretation of the *sakinah mawaddah warahmah* family in the verse is affection for the couple to face the ark of the household. *Sakinah* means peace, tranquility, tranquility and happiness. In daily life, it turns out that the effort to realize a *sakinah* family is not an easy thing. This verse describes how humans want to have a family. *Mawaddah* is the love of a man towards his wife or vice versa. Then *warahmah* is the affection between two people who are combined in a marriage that is more connected when the presence of the baby enlivens their lives.

¹⁰ Abdul Chalik, "Interpretasi Ayat-Ayat Gender Perspektif Islam Liberal Tentang Kepemimpinan Politik Perempuan." *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 5, no. 2 (2015): 248-272. <https://doi.org/10.15642/mutawatir.2015.5.2.248-272>

Furthermore, Ibn Katsir interpreted that the verse begins with an explanation of the origin of the creation of the Prophet Adam from the land which then became a breeding human. In this case, Ibn Katsir underlined the creation of human beings from seminal semen which then became a clot of blood until becoming a human being. Human beings are created to be able to build a family that is *sakinah mawaddah warahmah* as the concept of family in the verse. This interpretation is important, namely the reason for the creation of a couple who are tied in a marriage rope and then give rise to a sense of affection between them. This is a sign of the greatness of Allah in which it contains *ibrah* and advice for humans.¹¹

Marriage in a Psychological Perspective

Hurlock, a developmental psychologist, defines marriage as a period in which individuals learn to live together as husband and wife and form a family, raise children and manage a household. If the task is managed properly, it will achieve happiness for the individual. However, these tasks are not easy for a couple to go through, including fostering good communication with family, educating children, managing household money and so on. Maybe for some people say that marriage is just a traditional and cultural tradition, but from the perspective of psychology, marriage is a basic human need that is one of the means to achieve happiness and avoid mental health disorders.

Marriage from a psychological perspective can be seen as a very important institution in human life, because marriage has the potential to affect a person's physical and mental well-being. According to psychology, marriage is a social and emotional contract between two individuals who love each other and want to live together. In this context, psychology states that a happy and successful marriage depends on factors such as effective communication, trust, openness, loyalty, equality, and emotional support.¹²

¹¹ Ath thabari, *ibnu jarir at thabari*, Kairo: Dar al Hadist, 2010.

¹² Warren Colman, "Marriage as a psychological container." In *Psychotherapy with couples*, Routledge, (2018): 70-96.

In the psychology of marriage, it is also known as the term bonding theory, where couples have strong emotional bonds and commitments to each other. This emphasizes the importance of social and emotional support in relationships, which can help couples get through difficult times and strengthen their relationship. However, psychology also recognizes that every relationship has challenges and conflicts that can threaten the sustainability of the marriage. In this case, the role of marriage therapy becomes very important to help couples overcome problems and improve their relationship. Marriage requires strong social and emotional support, as well as the ability to overcome challenges and conflicts in relationships. In this case, marriage therapy can help couples to improve their relationship and maintain happiness in marriage.

Maintaining happiness in marriage is very important, because a happy marriage can improve the psychological well-being of couples and strengthen their relationship. Effective communication is part of managing a marriage well. Talking honestly and openly with your partner about your feelings, needs, and expectations is also needed. Couples should also be able to listen attentively when the partner has to speak which avoids unnecessary criticism. Furthermore, in building trust is very important in marriage, especially avoiding things that can damage the couple's trust such as cheating or hiding something from the partner. Maintaining balance in relationships is also important to do, such as giving enough time and attention to your partner, family, and career. This can strengthen emotional bonds and make marriage more meaningful.

In addition to maintaining happiness in marriage, problems in marriage can cause significant stress and mental disorders. *First*, poor communication will make couples who have problems in communication often feel lonely, confused, and not understood. This can lead to stress and anxiety that negatively impacts mental health. Through communication, all problems can be faced, and can even be overcome together. *Second*, conflicts and quarrels in marriage can lead to stress and depression. Couples who experience unresolved conflicts can experience feelings of distress and confusion. Sprey stated that

conflicts in marriage occur because each individual brings different needs, desires, and backgrounds.¹³

Third, financial problems in marriage, such as debt or unstable income are also major problems in the household. This financial makes a very sensitive topic and is considered taboo. In meeting the needs of married couples who have not yet worked, it is not just a simple problem. Financial problems are conflicts that must be considered, especially couples who do not have a permanent job. *Fourth*, infidelity can lead to emotional trauma and distrust in marriage. Cheating behavior can be categorized as a form of self-defense mechanism, namely in an effort to maintain self-balance. That is, in self-balance in facing the challenge of self-needs that have not been achieved in the family, so that its fulfillment is pseudo-with infidelity.

The three factors above are widely experienced by the community, so that the divorce rate in Indonesia is increasing. This happens due to a lack of communication in the family, this is the need for assertiveness in the household. According to research, it is known that the factors that cause married couples to have other dream women or men are caused by lack of economic conditions and low understanding of the rights and obligations of being a husband or wife.

The explanation above is an illustration that can be analyzed that there are many factors that are inhibiting and supporting in marriage. So the marriage also needs strong planning in the family. Many couples, especially young marriages, get married and do not keep up with the readiness and maturity of planning, so that the households built have a strong vision and have no basis in navigating the ark of the household.

The Relationship between Assertiveness and Marriage

Sriyatno argues that assertiveness is the ability to express one's desires, views, or feelings clearly, as well as express one's desires honestly without violating the

¹³ Eva Meizara Puspita Dewi, dan Basti Basti. "Konflik perkawinan dan model penyelesaian konflik pada pasangan suami istri." *Jurnal Psikologi* 2, no. 1 (2011).

rights of others.¹⁴ Assertive people can communicate well, can get the information they need, and can get appreciation and support from others in a positive and effective way. Assertiveness is also related to the ability to defend personal rights without harming or harming others, and obtaining mutually beneficial agreements in social or business situations.

Assertive abilities allow a person to communicate clearly and decisively. Assertive people can express opinions, desires, or feelings without hesitation or fear of hurting the feelings of others. This ability is important in a variety of social situations, such as in friendships, family, or at work. Assertive people can also get the information they need more easily. They can ask questions and ask for explanations politely, without feeling embarrassed or afraid of being considered stupid. In a business context, this ability can help in negotiating or resolving conflicts more effectively.

Assertive abilities can also gain appreciation and support from others in a positive and effective way. Assertive people are able to express their needs clearly and get positive responses from others. This is in contrast to passive behavior, where a person may express their needs vaguely or even refrain from expressing what they want. Assertiveness is also related to the ability to defend personal rights without harming or harming others. Assertive people can obtain justice in relationships or social situations. They can also avoid or resolve conflicts in a positive and effective way, without harming others. Finally, assertive abilities can help a person obtain a mutually beneficial deal in a social or business situation. In a business context, an assertive person can negotiate a fair and mutually beneficial deal with a colleague or business partner. On the other hand, in social situations, assertive people can reach a favorable agreement with their family, friends, or partner. Assertiveness in marriage is very important because it can help married couples to communicate honestly, openly, and respect each other.

¹⁴ Dwi Susilawati, "Hubungan antara komunikasi interpersonal dan asertivitas terhadap perilaku seks pranikah pada remaja." *Jurnal Psikologi* 4, no. 4 (2016): 688-701

The importance of expressing feelings and opinions clearly and openly, towards the partner also needs to be considered. For example, don't just listen to respond, but listen attentively to understand their perspective and feelings. In the relationship between the two, husband and wife also need to avoid blaming their partner. When it comes to problems in marriage, avoid blaming your partner and focus on possible solutions and improvements. In marriage, there is not always one right or wrong party. In the household, we must also be open to compromise and find solutions together. Furthermore, respecting each other and treating your partner well is also important to appreciate your partner and treat them well, even in difficult situations.

Assertiveness is an attitude or behavior that can help individuals communicate more effectively, honestly, openly and maintain healthy boundaries in interpersonal relationships (QS. Al-Ahzab: 70). In the perspective of assertiveness, individuals are considered to have the right to refuse requests or offers that do not match their wants or needs. In addition, it is also to express their feelings and opinions clearly and firmly (QS. Taha: 44). However, it is important to remember that assertiveness is not the same as aggressiveness. Assertiveness is done in a polite manner and respects the rights of others, while aggressiveness tends to undermine the rights of others, and passivity can ignore the individual's right to express themselves and fight for their needs.

Aggressiveness in marriage is behavior that involves physical, verbal, or emotional violence committed by one partner against the other. Aggressiveness in marriage can be in the form of behavior that appears directly or behavior that is more subtle and not clearly visible. Aggressiveness in marriage includes threatening, scolding, blaming, intimidating, restricting the couple's freedom, committing physical or sexual violence, and other behaviors that are detrimental to the partner. This is often done by some people in their household, so that from this attitude it will be a destroyer in the household.¹⁵

¹⁵ Indhit Tri Utami, "Gambaran Agresivitas Perilaku Seksual Remaja Putra SMA di Jakarta Selatan." *Jurnal Wacana Kesehatan* 1, no. 1 (2016).

In his book *Your Perfect Right Assertiveness and Equality in Your Life*, Robert E. Alberti explains that assertiveness is a form of self-expression that acts assertively, directly, and has an equal relationship with others.¹⁶ Assertive behavior allows a person to communicate clearly and decisively without involving violence, anxiety, or feelings of guilt. In contrast, assertive behavior allows a person to express their needs, feelings, and opinions in an effective and efficient way, and with the recognition that everyone has the same rights. The theory is of the view that we can convey something to others about what we want, feel, think, including in defending our rights.

In maintaining marriage, of course, there are also conflicts in marriage over disagreements or conflicts between married couples that arise in various things, such as views, needs, values, and life goals. Conflict in marriage can happen to all couples, and it is not something that should be avoided completely. Well-resolved conflicts can help increase closeness and intimacy between couples. Conflict in marriage can take many forms, such as differences of opinion on important matters such as childcare, finances, sexuality, and household affairs. Conflicts can also occur due to incompatibilities in lifestyles, habits, or personal preferences.

In some cases, conflicts in marriages can become more serious and complicated. For example, conflicts related to infidelity, violence, or addiction issues. It is important to remember that conflict in marriage is actually normal and can be overcome in a healthy way. Married couples can overcome conflicts by communicating honestly and openly, understanding each other's feelings and needs, finding solutions together, and appreciating each other's differences. In this way, married couples can strengthen their emotional bonds and build a healthy and happy relationship.

In many countries, the rights and responsibilities in the household for husband and wife are governed by laws and government policies. However, the rights of husbands in the household are not always the same in every country

¹⁶Robert Alberti, and Michael Emmons. *Your perfect right: Assertiveness and equality in your life and relationships*. Canada: Impact Publisher, 2017.

and can vary depending on the traditions, culture, and religion prevailing in society. In general, some of the rights that are considered as the rights of husbands in the household in various countries are to get affection and respect from the wife. Furthermore, the husband has the right to be respected and loved by his wife, as well as to get emotional support and trust from his wife. The husband is generally considered the head of the family in many traditions and cultures, which allows the husband to have authority in making important decisions for the family.

However, it is important to remember that the husband's rights in the household should not be used to oppress or harm the wife or children. Husbands must also fulfill their responsibilities by being responsible and fair to their wives and families. Therefore, it is important for husbands to understand their rights and responsibilities in the household, as well as to fight for equality and well-being for their wives and children. Meanwhile, the rights of wives in the household are not always the same in every country and can vary depending on the traditions, culture, and religion that prevail in society. In general, some of the rights that are considered as the rights of a wife are to be respected and protected. Wives have the right to be treated with respect and to be avoided from all forms of domestic violence and discrimination. The right to work and have a career and have the right to work and build the career she wants, and have the same opportunity as her husband to develop her abilities and potential.

A wife has the right to participate in important decisions in the family, such as decisions about children's education and family finances. However, it is important to remember that the rights of a wife in the household should not be ignored or violated by the husband. Husbands must also fulfill their responsibilities by being responsible and fair to their wives and families. Therefore, it is important for wives to understand their rights and responsibilities in the household, as well as to fight for equality and welfare for themselves and their families. Every family has rights that must be fought for, regardless of their cultural, religious, or national background.

One of the rights of the family that needs to be fought for is to live in a healthy and safe environment, the family has the right to live in a safe, clean, and healthy environment, which supports the health and physical and mental well-being of family members. The right to a good and quality education so that every family member has the right to equal access and opportunity to get a quality education, as well as acquire the skills and knowledge needed to face the future. Families have the right to live in peace and security, without being victims of violence, conflict, or crime. In fighting for family rights, it is important to pay attention to and respect the rights and interests of each family member, as well as to build healthy and harmonious relationships between them.

Meaning: "So when she gave birth to her, she said, "O my Lord, I have given birth to a daughter." Even though Allah knows better what he is born, and men are not the same as women. "And I gave her the name Maryam, and I ask for Your protection for her and her offspring from the cursed devil."

Through the verse above, namely Surah Ali-Imron verse 36, there are several interpretations, namely, Tafsir from Bachtiar Surin which explains in the verse "After the child is born, say (Hanah) "O my Lord, may the child I give birth to is a woman and Allah knows about the role of the child he is born is not the same as that of a woman. I have named her Maryam and I ask for Your protection so that she and her descendants may be preserved by Your will from the cursed devil. This sentence emphasizes that Allah knows better that the child who is born will play a greater role than a boy even if he is a woman. He will give birth to a great prophet, namely the Prophet Isa.¹⁷

The interpretation from Ibn Kathir regarding the ayar is when Imran's wife is Maryam's mother. Imron's wife prayed to Allah that He would grant her a daughter. Allah granted his request, Imran got along with his wife so that she became pregnant. After the pregnancy actually occurred, the wife vowed that the child she was pregnant would become a person who devoted herself to

¹⁷ Bachtiar Surin, *Al-Kanz*, Bandung: Titian Ilmu, 2012.

worship and serve Baitul Maqdis, so Imran's wife said, "O my Lord, indeed I give you what is in my belly as a person of devotion. So accept my nadzar. Indeed, You are the Hearer and the Knower." That is the All-Hearing of My prayers and the All-Knowing of my intentions.

When she gave birth to her child, she said, "My Lord, indeed I have given birth to a daughter. Allah knows better about what is born and boys are not the same as girls" both in their strength and endurance in worshipping and serving the Aqsa Mosque. "And indeed I have named her Maryam." This fragment shows the ability to name a child on the day of his birth, as it is clearly seen from the zahir verse. Because the naming has been sharia for a long time and is told as a stipulation. Therefore, the Sunnah affirmed in the words of the Prophet (peace and blessings of Allaah be upon him):

"Last night my son was born, so I named him after my father, Ibrahim".

This is also emphasized in ash-Shahihain

"Indeed, Anas bin Malik went with his brother after being born by his mother to the Prophet (peace be upon him). So he took it down and named it Abdullah."

In a hadith narrated by al-Hasan from Samurah bin Jundub. The words of Allah who told about the praying Mother Mary, *"Indeed, I have protected her and her descendants to You from the cursed evil."* That is, I protected Maryam and her descendants with the intention that Mary and her son Isa (a.s.) would allow her to pray. As Abdur Razak narrated from Abi Hurairah, he said that the Prophet (peace and blessings of Allaah be upon him) said, *"No baby is born unless he is rubbed by the devil when he is born so that the baby cries loudly, except Maryam and her baby."* Then Abu Hurairah said, "If you want then read, Indeed, I protect him and his descendants from the evil of the cursed devil".¹⁸

..... وَضَعَتْهَا فَلَمَّا

According to Tafsir Al-Muyassar, when her pregnancy was perfect and she gave birth to her child, she said, "O Rabbi, indeed I gave birth to a baby girl,

¹⁸ Muhammad Nasib Rifa'i, *Ringkasan Tafsir Ibnu Katsir Jilid 1*, Jakarta: Maktabah Ma'arif, 2012.

she is not worthy to be a servant of Baitul Maqdis." God knows better what he was born and God will make him hold an important business. He said, "The man I want him to serve Jerusalem is not the same as the woman in that regard, because men are stronger and better able to fulfill their duty of service. Indeed, I named her Maryam and indeed I asked You for protection for her and her descendants from the demons who were cast out of Your mercy."¹⁹

In the tafsir *Al-Wasith* explains that Allah has chosen Adam as the father of man and made him a prophet for his children. God chose Noah and made him the first apostle sent to mankind because they worshipped idols, and God rewarded them by drowning them and saving Noah and those who followed him. Allah chose the family of Ibrahim al-Khalil to give him prophethood and treatises, among them the ruler of all mankind, the cover of the prophets of Muhammad. Allah chose the Imran family from the descendants of Ibrahim Imran here are Maryam's father and Isa's grandfather (a.s.).

Furthermore, Jalalayn's tafsir explains that when she gave birth to her child, it turned out that the baby was a girl, while she was expecting a boy because the only one who was usually consecrated was a boy (so she said) expressing her annoyance. "O my Lord! Indeed, I gave birth to a woman and Allah knows better what she was born. As is known, girls are not right for these purposes because of their weak scales, their aurat, the menstrual period they experience and others. "Verily I named her Maryam, and I protected her and her children from the cursed devil." So she cried loudly except for Maryam and her son.

According to the interpretation of the Ministry of Religion of the Republic of Indonesia, the verse affirms the glory of the daughter who was born, and rejects the suspicion that the baby born is inferior in dignity to the baby boy as expected by Imran's wife. After the wife of 'Imran realized that this was the reality of her child, and believed that there was wisdom and secret behind that fact, she declared that the baby would be named Maryam. Din will not

¹⁹ Hikmat Basyir, and Hazim Haidar. *Tafsir Al-Muyassar, Solo: An-Naba* (2011).

withdraw what he has vowed to hand over the child to Jerusalem, even if the baby is a woman, who in his opinion is not fit to take care of Jerusalem, but she will be a solemn servant of God. And Imran's wife begged Allah SWT to take care of and protect the baby from the temptation of Satan who might keep him away from virtue.²⁰

Based on the interpretation of surah Ali 'Imran verse 36 above, it gives us an overview of gender equality. H.T Wilson in *Sex and Gender* explains that gender is the basis for determining the influence of cultural factors and collective life in distinguishing men and women.²¹ The gender perspective in the Qur'an does not only regulate the harmony of gender relations, the relationship between men and women in society, but more than that, the Qur'an also regulates the harmony of the relationship patterns between the micro-cosmos (humans), the macrocosm (nature), and God. This is the same as what has been explained in QS. Al-Hujurat: 13.

One of the interesting discussions discussed in gender equality can be given as an example. For example, the Minang people place female lineage higher than men. Meanwhile, the conditions that occur in the Bugis-Makassar community provide a very great position for women. Especially in terms of jobs (farmers) where this happens because of the construction of hereditary culture.²² The position of women in the region is very decisive, the term in Minang is Bundo Kanduang (biological mother) who plays the role of a role model in the family who must be able to provide an example of good behavior towards her child.²³

²⁰ Monang, "Tafsir Surah Ali Imran 36 Al-Quran Kemenang Online," 07 Mei, 2013, <https://tafsirkemenag.blogspot.com/2013/05/tafsir-surah-ali-imran-36.html>.

²¹ Hall Thomas Wilson, *Sex and gender: Making cultural sense of civilization*. Leiden : E.J. Brill, 1989.

²² Safira, "Gender Equality in the Perspective of the Qur'an and Its Implications for Islamic Law," *Al-Ulum* 13 (2) (2013).

²³ Rahima Zakia, "Kesetaraan dan keadilan gender dalam adat Minangkabau." *Kafaah: Journal of Gender Studies* 1, no. 1 (2011): 39-52. <https://doi.org/10.15548/jk.v1i1.39>.

In contrast to the Batak tribe which adheres to *patrilineal*, which is a kinship system that draws bloodlines from the male side which has been used as customary law that positions men in a higher position than women. Furthermore, Bali also still adheres to customary inheritance law in the distribution of inheritance to its community. The system is embraced as patrilineal which puts men in a *superior* position while women are in an *inferior position* in all respects, including in the division of inheritance.

Gender equality is a principle that emphasizes that all people, without exception, should be treated fairly and equally in terms of rights, opportunities, and treatment, regardless of gender. This concept is based on the belief that gender should not be a reason for discrimination or injustice in social, economic, political, or cultural life. Gender equality encompasses a wide range of issues related to gender differences, such as equal pay for equal work, equal opportunities in education and employment, equal access to health services, the right to make one's own life choices, and protection from violence and sexual harassment. It is important to fight for gender equality because gender inequality can lead to injustice, neglect of rights, and violence. In addition, gender equality can also improve the quality of life and well-being of all people, as well as encourage sustainable and inclusive development in various areas of life as explained in surah QS. Ali Imran: 36.

Conclusion

Marriage requires assertiveness to the partner. This needs to be done to understand each other and help to get a mutually beneficial agreement for the couple. That is, in a marriage it is necessary to understand the perspective and feelings of the couple. In addition to this, marriage must also maintain its rights and obligations as husband and wife as explained in the verse, that we should not underestimate women's duties or vice versa. If this continues to be compared, there will be conflicts in the household. In essence, men are leaders for women, as well as in the household in carrying out their duties must also be done in accordance with what must be done by each to complete their duties.

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