

Husband's Nusyuz Against Wife in "Wedding Agreement The Series": a Fiqh Munakahat Analysis

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Abstract

Husband's nusyuz is an unjust act committed by a husband against his wife that causes loss or suffering to the wife, with its provisions and the appropriate responses regulated under munakahat fiqh. This study examines husband's nusyuz and the wife's responses to it as portrayed in the web series Wedding Agreement the Series, the most-watched local series on the Disney+ Hotstar platform since its release on 22 April 2022, a subject chosen because it depicts recurring husband's nusyuz that has not yet been examined through the lens of munakahat fiqh. This research aims to identify the forms of husband's nusyuz shown in the series and the wife's attitudes and actions in facing them, analyzed from the perspective of munakahat fiqh. It is qualitative library research using a normative approach grounded in Islamic legal theory. Data were collected by documenting scenes and their dialogue captions across the series' ten episodes and analyzed using the content analysis method. The findings show three broad forms of husband's nusyuz tied to the non-fulfillment of the wife's rights and the husband's neglect of his obligations, and five more specific forms of nusyuz behavior. The wife's attitude toward her husband's nusyuz was largely consistent with munakahat fiqh, marked by patience, admonition, and prayer, with only occasional expressions of frustration. These findings affirm munakahat fiqh as a relevant normative lens for reading gender relations in contemporary Indonesian popular media.

Keywords: Nusyuz; Husband's Nusyuz; Web Series; Wedding Agreement the Series; Fiqh Munakahat.



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Introduction

Fiqh munakahat, also known as the fiqh of marriage, is a field of Islamic legal scholarship that regulates the provisions concerning marriage.¹ It also explains the causes of the dissolution of a marriage, one of which is nusyuz. Nusyuz itself is divided into two kinds, namely nusyuz committed by the wife and nusyuz committed by the husband.² Wife's nusyuz means an act of disobedience by a wife toward her husband. Conversely, nusyuz on the part of the husband means an unjust attitude displayed by a husband toward his wife.³ The practice of nusyuz does not occur only in real life; the film industry has likewise not hesitated to take nusyuz as a storyline, which is in fact a representation of genuine problems in domestic life. One theatrical work whose conflict revolves around nusyuz is a web series that has been highly successful in capturing the attention of Indonesian netizens, entitled *Wedding Agreement the Series*. This web series, produced by *Starvision Plus*, has been airing since March 2022.⁴ This web series is an adaptation of the film *Wedding Agreement* in 2019, which was no less phenomenal.⁵ Although it is merely a work of fiction, viewers not infrequently treat the storyline of a drama as a *role model* in real life. This local web series succeeded in attracting the largest number of viewers on the digital *streaming Disney+ Hotstar* platform after its fifth episode was released on 22 April 2022.⁶

Three key characters appear in this web series: Tari (played by Indah Permatasari), Bian (played by Refal Hady), and Sarah (played by Susan Sameh). The conflict begins when the romantic relationship between Bian and Sarah is forced to end because it does not receive the blessing of Bian's parents, who intend to arrange his marriage to Tari. Bian cannot refuse this decision, out of devotion to his parents. Because he marries Tari under compulsion, he is unable to accept his wife's presence and cannot yet forget or let go of his past with Sarah.⁷

The pattern of the marital relationship ought to be built upon a sense of mutual support between husband and wife.⁸ Islamic law also gives high priority to maintaining good communication within a marriage as the key to fostering

¹ Mega Utami Imyansah et al., "Fiqh Munakahat dalam Pendidikan Islam," *ALFIHRIS: Jurnal Inspirasi Pendidikan* 2, no. 2 (22 January 2024): 123, <https://doi.org/10.59246/alfihris.v2i2.776>.

² Arief Rachman Hakim, "The Study of Nusyuz Concept on the Fathul Qarib Book Based on Mubadalah Perspective," *RADEN INTAN: Proceedings on Family and Humanity* 1, no. 1 (4 January 2024): 349, <https://radenintan.pascasarjanauinril.com/index.php/radenintan/article/view/36/33>.

³ Iffah Muzammil, *Fiqh Munakahat (Hukum Pernikahan dalam Islam)* (Tangerang: Tira Smart, 2019), 153.

⁴ Rahma Dewi Hartati and Refisa Ananda, "Pelanggaran Nilai Moral dalam Komitmen Pernikahan: Film *Wedding Agreement the Series* dan Melur untuk Firdaus," *Jurnal Sastra Indonesia* 12, no. 1 (30 March 2023): 2, <https://doi.org/10.15294/jsi.v12i1.64887>.

⁵ Muhammad Fadhil Prasetya, "Analisis Semiotik Makna Sabar dalam Web Series *Wedding Agreement the Series*" (Undergraduate thesis, Jakarta, UIN Syarif Hidayatullah, 2023), 5.

⁶ Ady Prawira Riandi and Kistyarini, "5 Momen Spesial Bian dan Tari di *Wedding Agreement the Series*," accessed 1 February 2024, <https://www.kompas.com/hype/read/2022/04/27/141532966/5-momen-spesial-bian-dan-tari-di-wedding-agreement-the-series?page=all>.

⁷ *Wedding Agreement the Series*, romantic drama, 2022, <https://www.hotstar.com/id/shows/wedding-agreement-the-series/1260089144>.

⁸ Irma Purnamayanti, La Hanudin, and Wa Ode Sela Safira, "The Concept of Nusyuz in Husband Wife Relations From an Islamic Legal Perspective (Case Study in Banabungi Village, South Button District)," *AIQU: Journal Multidiscipliner of Science* 1, no. 4 (2023): 207, <https://doi.org/10.35326/aiqu.v8i4>.

understanding and harmony.⁹ Although problems will certainly arise, every difficulty in marriage, including the husband's nusyuz, has of course been regulated in fiqh munakahat. Acts that amount to a husband's nusyuz in the plot of the web series *Wedding Agreement the Series* clearly contradict Islamic law, under which every couple must fulfil all the rights and obligations of husband and wife.¹⁰ This web series, however, presents a storyline in which the husband fails to discharge his obligation to fulfil his wife's rights.

Regarding previous studies related to this research, the first is a study of fiqh munakahat that sets out the aim of examining the giving of the marriage dowry according to fiqh munakahat. In that study, Islamic law provides flexibility concerning the dowry by adjusting it to the couple's means.¹¹ Second, a study of the web series aimed at examining public perceptions of the practice of the marriage agreement in *Wedding Agreement the Series*. It was found that the public considers the practice of the marriage agreement in that web series to be inconsistent with Islamic law.¹² Third, research on the husband's nusyuz, one aim of which was to examine the efforts of customary leaders in resolving cases of a husband's nusyuz. Those efforts were carried out through mediation at the couple's residence.¹³

Differing from these three previous studies, which respectively focus on the dowry, public perception, and mediation by customary leaders, the present research specifically takes the husband's nusyuz, rather than the wife's nusyuz, as its object of study, and positions the web series *Wedding Agreement the Series* as its material object, which has never been analysed specifically from the standpoint of the husband's nusyuz. The novelty of this research lies in mapping the forms of the husband's nusyuz in greater detail while tracing the pattern of the wife's responses to them episode by episode, thereby filling a gap in the literature, which so far has more often highlighted the wife's nusyuz or the marriage-agreement aspect of the series. Based on the foregoing, this research aims to identify the forms of the husband's nusyuz as well as the attitudes and actions taken by the wife in facing that nusyuz in the web series *Wedding Agreement the Series*, examined from the perspective of fiqh munakahat.

Research Method

This research is a type of qualitative library research with a normative approach, employing Islamic legal theory, namely fiqh munakahat. The data source is the web series *Wedding Agreement the Series*. This subject was selected on the consideration that the series is a local production with the largest number of viewers on its platform since it first aired, so that its reach of influence is considerable, and

⁹ Apriyanti and Uswatun Hasanah, "Nusyuz of Husband and Wife in the Maslahah Perspective," *NURANI: Jurnal Kajian Syari'ah dan Masyarakat* 25, no. 1 (2025): 19, <https://doi.org/10.19109/nurani.v25i1.25328>.

¹⁰ Hikmatullah, *Fiqh Munakahat Pernikahan dalam Islam* (East Jakarta: Edu Pustaka, 2021), 62.

¹¹ Hamdan Arief Hanif Hamdan and Yoni Irma Yunita, "Derajat Mahar dalam Proses Perkawinan Tinjauan Fikih Munakahat," *Al-Mawarid Jurnal Syariah dan Hukum (JSYH)* 5, no. 1 (5 May 2023): 19, <https://doi.org/10.20885/mawarid.vol5.iss1.art2>.

¹² Zezen Zainul Ali, Muhamad Nasrudin, and Muhammad Nur Fathoni, "Reception of the Marriage Agreement in the Wedding Agreement the Series: Between Moral Norms, Marriage Law, and the Compilation of Islamic Law," in *Proceeding International Conference on Islam and Education*, vol. 2 (FTIK IAIN Pekalongan, 2022), 692.

¹³ Syukri Asnawi, "Pola Penyelesaian Kasus Nusyuz Suami terhadap Istri oleh Tuha Peut di Kecamatan Suka Makmue Kabupaten Nagan Raya" (Banda Aceh, UIN Ar-Rinary, 2023), 90–92.

that it displays patterns of the husband's nusyuz repeatedly and in varied forms throughout its storyline, which makes it representative for systematic analysis from the perspective of fiqh munakahat and which has never been examined from that standpoint in previous studies. The data collection technique was carried out by documenting the data in the form of screen captures of scenes together with their on-screen captions. As for data analysis, the content analysis method was used, covering the ten episodes of the web series. This research aims to identify the forms of nusyuz committed by the husband against his wife and to examine the attitude taken by the wife in facing the husband's nusyuz as found in the web series *Wedding Agreement the Series* from the perspective of fiqh munakahat.

Results and Discussion

A Study of Nusyuz According to Fiqh Munakahat

Etymologically, nusyuz originates from the words *nazyaya-yansyuzu-nasyazan wa nusyuzan*, which carry the meanings of an act of disobedience, being defiant, rising up, and may also mean behaving harshly.¹⁴ Terminologically, meanwhile, nusyuz refers to the condition of a wife who is unwilling to be obedient to her husband, so that she refuses to comply with his instructions and turns away from him, thereby provoking his anger.¹⁵ From the perspective of classical scholars, as cited by Umar Multazam, Ali al-Shobuni and Syaikh Nawawi al-Jawi define nusyuz as an act of disobedience committed by the wife, encompassing arrogance through to neglecting her obligation to obey her husband.¹⁶ From the standpoint of *mubadalah*, nusyuz and obedience are contradictory. In other words, both husband and wife must be mutually committed for the welfare of the household.¹⁷

The Qur'an, which is the guide to life for Muslims, contains explanations concerning nusyuz. Within it, both the wife's nusyuz and the husband's nusyuz are set out. First, the textual basis for the wife's nusyuz is contained in Surah An-Nisa' verse 34.

“Laki-laki (suami) adalah penanggung jawab atas perempuan (istri), karena Allah telah melebihkan sebagian mereka (laki-laki) atas sebagian yang lain (perempuan) dan karena mereka (laki-laki) telah menafkahkan sebagian dari hartanya. Perempuan-perempuan saleh adalah mereka yang taat (kepada Allah) dan menjaga diri ketika (suaminya) tidak ada karena Allah telah menjaga (mereka). Perempuan-perempuan yang kamu khawatirkan akan nusyuz, berilah mereka nasihat, tinggalkanlah mereka di tempat tidur (pisah ranjang), dan (kalau perlu) pukullah mereka (dengan cara yang tidak menyakitkan). Akan tetapi, jika mereka menaatimu, janganlah kamu mencari-cari jalan untuk menyusahkan mereka. Sesungguhnya, Allah Mahatinggi lagi

¹⁴ Muhammad Imam Syafi'i and Moh. Abdul Kholiq Hasan, "Reinterpretasi Makna 'Idribuhunna' dalam QS. An-nisa Ayat 34: Analisis Tafsir Al-Jailani dari Perspektif Teori Double Movement," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 25, no. 1 (April 2023): 68, <https://doi.org/10.22373/substantia.v25i1.17502>.

¹⁵ T. Dahlan Purna Yudha, "Sanksi Pelaku Nusyuz (Studi Pandangan Mazhab Syafi'i & Amina Wadud)," *Jurisprudensi: Jurnal Ilmu Syariah, Perundang-Undangan dan Ekonomi Islam* 9, no. 2 (2017): 24, <https://journal.iainlangsa.ac.id/index.php/jurisprudensi/article/view/355>.

¹⁶ Umar Multazam, "Nusyuz dalam Suami Istri Perspektif Al-Qur'an and Hadis," *USRAH: Jurnal Hukum Keluarga Islam* 5, no. 1 (April 2024): 45, <https://doi.org/10.46773/usrah.v5i1.1092>.

¹⁷ Ifada Azka Ahyu et al., "Husband's Nusyuz in Female-Initiated Divorce: a Mubadalah Perspective," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi dan Keagamaan* 11, no. 2 (30 October 2024): 396, <https://doi.org/10.29300/mzn.v11i2.5069>.

Mahabesar." ["Men (husbands) are the protectors and maintainers of women (wives), because God has favoured some of them over others and because they spend from their wealth. Righteous women are those who are devoutly obedient (to God) and who guard themselves in their husbands' absence, because God has guarded them. As for those women from whom you fear nusyuz, admonish them, forsake them in bed, and (if necessary) strike them (in a manner that does not cause pain). But if they obey you, do not seek any means against them. Indeed, God is Most High, Most Great."]¹⁸

Next, the textual basis concerning the husband's nusyuz is contained in Surah An-Nisa' verse 128.

"Jika seorang perempuan khawatir suaminya akan nusyuz atau bersikap tidak acuh, keduanya dapat mengadakan perdamaian yang sebenarnya. Perdamaian itu lebih baik walaupun manusia itu menurut tabiatnya kikir. Jika kamu berbuat kebaikan dan memelihara dirimu (dari nusyuz dan sikap tidak acuh) sesungguhnya Allah Mahateliti terhadap apa yang kamu kerjakan." ["If a woman fears nusyuz or indifference from her husband, there is no blame on them if they make terms of genuine peace between themselves, for peace is better, even though human souls are by nature prone to avarice. If you do good and guard yourselves (against nusyuz and indifference), indeed God is ever Aware of what you do."]¹⁹

The wife's nusyuz carries the meaning of a form of disobedience by a wife toward her husband, arising because the wife is unwilling to fulfil her obligations to him.²⁰ A wife who behaves in a nusyuz manner often feels that she occupies a higher position than her husband and therefore assumes that she is not obliged to obey him.²¹ The same applies to the husband's nusyuz, which is understood as conduct by a husband that neglects his obligations toward his wife.²² Nusyuz behaviour may be carried out in the form of speech, deeds, or both at once.²³

Nusyuz can arise when either the husband or the wife is negligent in carrying out their rights and obligations toward their spouse.²⁴ It is important for husband and wife to understand that their standing is equal in domestic life, yet differs with respect

¹⁸ *Al-Qur'an dan Terjemahannya* (Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang Diklat Kementerian Agama RI, 2019), 113.

¹⁹ *Ibid.*, 132–133.

²⁰ Muhammad Muhyiddin, "Divorce due to Wife Nusyuz (Analysis of Decision Number 286/PDT.G/2022/PA.BRB)," *Indonesian Journal of Islamic Jurisprudence, Economic, and Legal Theory (IJIJEL)* 1, no. 3 (2023): 385, <http://www.shariajournal.com/index.php/IJIJEL/article/view/65/44>.

²¹ Awal Liza, Silfia Hanani, and Nofiardi Nofiardi, "Reflection of Islamic Law on Living Al-Hijr When Baganyi in the Community Nagari Canduang Koto Laweh," in *GIC Proceeding*, vol. 1, 2023, 341, <https://doi.org/10.30983/gic.v1i1.134>.

²² Ali Akbarul Falah, "The Pattern of Adabi Ijtima'i Interpretation of Al-Misbah in the Contextualization of Nusyuz Verses," *HUNAFa: Jurnal Studia Islamika* 20, no. 1 (20 June 2023): 145, <https://doi.org/10.24239/jsi.v20i1.693.135-153>.

²³ Miftahul Jannah and Ilyas Husti, "Resolution of Nusyuz Conflict on Household from the Perspective of Hadith Ahkam," *YUDISIA: Jurnal Pemikiran Hukum dan Hukum Islam* 15, no. 2 (December 2024): 157, <https://journal.iainkudus.ac.id/index.php/Yudisia/article/view/24885/pdf>.

²⁴ Alex Kusmardani et al., "Nushuz in Islamic Family Law: a Critical Study of Hadith Exegesis and Religious Court Verdicts," *Mawaddah: Jurnal Hukum Keluarga Islam* 2, no. 1 (1 April 2024): 7, <https://doi.org/10.52496/mjhki.v1i2.6>.

to their rights and obligations.²⁵ Each holds rights from the spouse and also bears obligations toward the spouse, which must be carried out side by side.²⁶ Some of the husband's rights include: being obeyed by his wife (except in acts of disobedience to God and in wrongdoing); that his wife is able to safeguard herself and her husband's property, and consistently facilitates her husband's interests; that his wife does not show a sour face before him; and that his wife does not display conditions that displease him.²⁷ Meanwhile, the husband also has obligations, such as: paying the dowry; providing maintenance for his wife; and treating his wife well in marital relations.²⁸

The wife likewise has rights that must be obtained from her husband, including: being treated in a proper and honourable manner (*makruf*); receiving forgiveness from her husband when she errs; obtaining her husband's protection from matters that could damage her honour; and being guided in religious matters by her husband.²⁹ Some of the wife's obligations are: obedience so long as it does not involve disobedience to God; safeguarding her husband's property; managing the household well; pleasing her husband through the meals she prepares; respecting her husband's family; not showing a sour face before her husband; guarding her honour when her husband is away; always supporting and not obstructing her husband in matters of goodness; being grateful for her husband's maintenance; managing the family finances well; and adorning herself for her husband alone.³⁰

In addition to being mentioned within the rights and obligations of husband and wife, the forms of *nusyuz* are also set out in greater detail. For the wife's *nusyuz*, these include:

1. Contradicting and belittling her husband's instructions;
2. Behaving in ways that contradict religious commands;
3. Speaking harshly to her husband;
4. Leaving the house for her personal interests in a way that could give rise to slander, without her husband's permission; and

²⁵ A. Kumedi Ja'far and Agus Hermanto, "Reinterpretation of the Rights and Duties of Contemporary Husbands and Wives," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, no. 2 (26 December 2021): 651, <https://doi.org/10.22373/sjhk.v5i2.9124>.

²⁶ Okti Nur Hidayah, Musyafangah, and Ahmad Rezy Maydina, "Analysis of the Rights and Obligations of Husband and Wife in the Compilation of Islamic Law: a Review from the Perspective of Gender Equality," *Legitima: Jurnal Hukum Keluarga Islam* 6, no. 1 (30 December 2023): 4, <https://doi.org/10.33367/legitima.v6i1.4148>.

²⁷ Wahyu Abdul Jafar and Iim Fahimah, "The Concept of Munakahat Fiqh; Role of Husband and Wife in Forming a Samara Family (Sakinah, Mawadah, Waromah) Version of Dhau Al-Mishbah Fi Bayani Ahkam An-Nikah By KH. Hasyim Asy'ari," *International Journal of Educational Research & Social Sciences* 3, no. 2 (28 April 2022): 840–841, <https://doi.org/10.51601/ijersc.v3i2.309>.

²⁸ Muhammad Ikbāl Ali, "Rights and Obligations of Husband and Wife According to Islamic Law in Constructing Sakina Family," *Al Mashaadir: Jurnal Ilmu Syariah* 3, no. 2 (3 January 2023): 138, <https://doi.org/10.52029/jis.v3i2.94>.

²⁹ Ahmad Muhajir and Muhammad Azryan Syafiq, "Right and Obligation Husband Wife in Perspective Islam and State Law," *Journal Analytica Islamica* 12, no. 2 (28 December 2023): 255, <https://doi.org/10.30829/jai.v12i2.17546>.

³⁰ Ina Alif Hamdalah and Shabrun Jamil, "Rights and Duties of Husband and Wife in the Perspective of Prophetic Hadiths in the Book of 'Uqūd Al-Lujayn: a Study of Hadith Syarah," *Jurnal Riset Agama* 2, no. 3 (31 December 2022): 842, <https://doi.org/10.15575/jra.v2i3.19526>.

5. Lying to her husband.³¹

Next, the husband's nusyuz, namely disobedient conduct by a husband toward his wife in which he abandons his obligations toward her.³² Matters included within the husband's nusyuz, set out in greater detail, comprise:

1. Giving his wife the silent treatment, or speaking to her but using words that wound her feelings;
2. Harboring ill suspicion toward his wife and being unwilling to sleep with her;
3. Exposing his wife's faults;
4. Asking his wife to commit acts of disobedience to God;
5. Being unwilling to have marital relations with his wife without a justifiable reason;
6. Insulting, hurting, and reviling his wife with the aim of harming her;
7. Failing to provide maintenance for his wife;
8. Losing interest in his wife while she is suffering from an illness; and
9. Engaging in anal intercourse with his wife.³³

There are stages of action a husband may take to face and address his wife's nusyuz, among them:

1. Giving his wife admonition first;
2. The husband may separate beds temporarily; and
3. If the wife has not yet repented, the husband is permitted to strike her, but not to the point of injuring her.³⁴

In facing a husband's nusyuz, a wife cannot punish her husband in the way that applies to a wife's nusyuz.³⁵ The remedy in cases of a husband's nusyuz is to ask the husband to discharge his obligations and to preserve a *sakinah* marriage. The wife should also seek clarity regarding the continuation of their household so that she is not continually hurt.³⁶

The difference in the remedies for the husband's nusyuz and the wife's nusyuz gives the impression of being highly unjust, particularly when viewed from a woman's perspective. It is therefore necessary to understand properly that the purpose of striking in cases of the wife's nusyuz is not to inflict pain. Even so, it should not be construed as a commendable act. Indeed, it is better for the husband not to strike his wife at all; the furthest step he may take is to express displeasure toward her.³⁷ A

³¹ Rizqa Febry Ayu and Rizki Pangestu, "Modernitas Nusyuz: antara Hak and KDRT," *Yudisia: Jurnal Pemikiran Hukum dan Hukum Islam* 12, no. 1 (June 2021): 79–80, <https://journal.iainkudus.ac.id/index.php/Yudisia/index>.

³² Luciana Anggraeni et al., *Fikih Perempuan dan Isu-Isu Keperempuanan Kontemporer dalam Islam* (Yogyakarta: Deepublish Digital, 2022), 77–78.

³³ Rusdaya Basri, *Fikih Munakahat 2* (Parepare: IAIN Parepare Nusantara Press, 2020), 97.

³⁴ Khoirotin Nisa', Muslih Muslih, and Abu Hapsin, "Rereading the Concept of Nusyuz in Islamic Marriage Law with Qira'ah Mubadalah," *Analisa: Journal of Social Science and Religion* 5, no. 02 (29 December 2020): 14, <https://doi.org/10.18784/analisa.v5i02.1176>.

³⁵ Filda Rahma Saidah and Yuliani Khalfiah, "Gender Equality on Nusyuz Treatment," *Jurnal Ilmu Syariah dan Hukum (JISYAKU)* 1, no. 2 (2022): 178, <http://digilib.iain-palangkaraya.ac.id/4896/1/4786-16397-1-PB.pdf>.

³⁶ Jayusman Jayusman et al., "Maslahah Perspective on Husband Nusyuz in Islamic Law and Positive Law in Indonesia," *Muqaranah* 6, no. 1 (1 July 2022): 76, <https://doi.org/10.19109/muqaranah.v6i1.11164>.

³⁷ Thoat Stiawan, "Nusyuz dan Penyelesaiannya di dalam Al-Qur'an (Kajian Nilai-Nilai Masalah pada Tafsir Al-Mishbah dalam Perspektif Gender)," *MAQASID: Jurnal Studi Hukum Islam* 10, no. 2 (2021): 15–16, <https://doi.org/10.30651/mqsd.v10i2.12992>.

scholar of fiqh, Wahbah az-Zuhaili, as quoted by Marni, interprets the word *dharaba*, an excerpt from Surah An-Nisa' verse 34, and understands it as an act of physical striking that is nevertheless not painful, for example by avoiding blows to the face and to vulnerable or high-risk parts of the body.³⁸ A similar explanation is offered by M. Quraish Shihab, namely that the striking referred to is not a blow delivered in full emotion and without restraint.³⁹

Forms of The Husband's Nusyuz Toward His Wife in The Web Series *Wedding Agreement The Series* According To A Fiqh Munakahat Analysis

Fiqh munakahat, which regulates the matter of nusyuz, explains that the husband's nusyuz constitutes disobedient conduct by a husband toward God as a result of neglecting his obligations toward his wife, thereby causing the wife's rights to go unfulfilled.⁴⁰ Based on research on the web series *Wedding Agreement the Series*, the following are the data and the classification of the presence or absence of scenes indicating the husband's nusyuz, subsequently matched to the various forms of nusyuz together with their analysis from the perspective of fiqh munakahat.

Table 1.. Data on the Forms of the Husband's Nusyuz in the Web Series *Wedding Agreement the Series*

EPISODE AND TIME	FORM OF THE HUSBAND'S NUSYUZ
Episode 1, minute 11:28	The husband speaks harshly and reveals that he married his wife under compulsion.
Episode 1, minute 18:34	He gives his wife the silent treatment and forbids her from entering his room.
Episode 1, minute 21:48	He snaps at his wife and refuses to perform his obligatory prayer.
Episode 1, minute 22:32	He addresses his wife without using respectful forms of address, instead using the informal Jakartan pronouns <i>lo/gue</i> ('you/I'), which connote social distance between spouses.
Episode 1, minute 23:24	The husband does not appreciate the food his wife has prepared for him.
Episode 1, minute 40:05	The husband secretly meets his former lover, and even plans to marry her after divorcing his wife.
Episode 1, minute 41:38	The husband breaks his promise to his wife by coming home late.
Episode 2, minute 12:05	He is alone with his ex-girlfriend and addresses her with terms of endearment.

³⁸ Marni, "Cara Menghadapi Pasangan yang Nusyuz: Telaah atas Penafsiran Wahbah Az-Zuhaili pada Q.S. An-Nisa: 34 dalam Tafsir Al-Wasith," *Jurnal Ilmiah Al-Muttaqin* 8, no. 2 (15 April 2023): 29, <https://doi.org/10.37567/al-muttaqin.v8i2.1856>.

³⁹ Mariani Amberi and Zakiyah, "International Journal of Law, Environment, and Natural Resources," *INJURLENS: International Journal of Law, Environment, and Natural Resources* 4, no. 1 (2024): 80, <https://doi.org/10.51749/injurlens.v4i1.98>.

⁴⁰ Muh. Rizal Hamdi, "Konsepsi Nusyuz dan Siqah dalam Hukum Perkawinan Islam," *Jurnal Darussalam: Pemikiran Hukum Tata Negara dan Perbandingan Mazhab* 1, no. 2 (29 December 2021): 128, <https://doi.org/10.59259/jd.v1i2.12>.

Episode 2, minute 21:15	He pretends to be affectionate with his wife in front of the family.
Episode 2, minute 27:45	He cancels an appointment with his wife, choosing instead to accept an invitation to meet from his former lover.
Episode 2, minute 30:15	He asks his wife to file for divorce against him.
Episode 2, minute 53:15	He states openly in front of his wife that he is going to meet the woman from his past.
Episode 3, minute 11:15	The husband allows his mistress to visit him, and his wife also learns that the woman brought a bouquet bearing a romantic message for him.
Episode 3, minute 36:40	He displays affection with his secret lover in a public place.
Episode 3, minute 46:37	The husband tells his wife about memories shared with the woman from his past and states that he will still soon marry that former lover.
Episode 4, minute 27:55	He accuses his wife of letting another man into the house while he was out.
Episode 4, minute 39:50	When the husband's secret lover has an accident, he shows her such concern that he accepts an embrace from that other woman in front of his wife.
Episode 5, minute 06:15	Without asking his wife's permission, the husband delivers food to his mistress at her apartment.
Episode 5, minute 18:00	He defends the other woman and tells his wife that he cannot yet end his illicit relationship with his mistress, on the pretext that she has sacrificed too much for him.
Episode 5, minute 46:25	The husband finally decides to end his relationship with his secret lover. However, while his wife is out of the house on business, he nonetheless receives his former lover, albeit not with the intention of being unfaithful.
Episode 6, minute 25:47	He makes his wife jealous by conversing too intimately with his ex-girlfriend, to the point of offering her favourite food.
Episode 6, minute 35:27	The husband is not open with his wife about having unintentionally met his ex-girlfriend, who was intoxicated at the time and whom he tried to help, so that her perfume still lingered on his clothes.
Episode 7, minute 20:10	He lies to his wife, claiming that a message from his ex-girlfriend inviting him to meet was merely an ordinary message from a friend.
Episode 7, minute 31:50	The husband's conduct in helping his former lover is excessive, involving a great deal of physical contact.
Episode 8, minute 10:25	The husband answers his wife in a raised voice and defends his ex-girlfriend.

Episode 8, minute 27:34	The husband helps care for his former lover after her accident without his wife's permission.
Episode 8, minute 37:47	The husband lies to his wife by cancelling an appointment.
Episode 9, minute 05:45	The husband explains why he was not honest with his wife in a snapping, highly emotional tone.
Episode 9, minute 37:55	The husband does not seek his wife's permission for his meeting with his former lover and, without asking her opinion, also invites that woman to the grand opening of the coffee shop that is his wife's new business.
Episode 10, minute 15:55	The husband speaks in a raised voice and appears to justify all his past conduct, reasoning that the woman needed him and that he was the only person who could help her at the time.

Source: Web Series *Wedding Agreement the Series*

The data in Table 1 do not merely indicate the frequency with which each category appears; they also reveal the pattern of power relations within the household as portrayed by the series. The complete absence of scenes of the husband's nusyuz of a material nature, such as failing to pay the dowry or failing to provide maintenance, stands in inverse proportion to the high frequency of nusyuz of a relational and emotional nature. Socially, this pattern indicates that in the representation of the urban middle-class household depicted in this series, the husband's failure to fulfil his obligations is no longer synonymous with economic incapacity, but has shifted toward emotional absence and disregard for his wife's feelings. In terms of Islamic family law, this finding constitutes an important note that the application of the concept of the husband's nusyuz in fiqh munakahat can no longer be confined to indicators of a material nature, since the forms of injustice that in fact appear most frequently in contemporary domestic life are psychological in character and difficult to prove under formal law, thereby demanding a fiqh interpretation that is more adaptive to nusyuz of this kind.

1. The husband's nusyuz on the basis of the non-fulfilment of the husband's obligations toward his wife and the non-fulfilment of the wife's rights from her husband

- a. Paying the dowry

No such form of nusyuz behaviour is found in the web series *Wedding Agreement the Series*. This can be established from the fact that, during the marriage contract scene, Tari's (the wife's) uncle, who directly solemnised the marriage of Tari and Bian (the husband), pronounced:

“Ananda Biantara Wicaksana bin Muchtar Wicaksana. Saya nikahkan dan kawinkan engkau dengan anak saya yang bernama Btari Hapsari binti Abiyasa Daud. Dengan maskawin berupa emas seberat 75 gram dibayar tunai.” [“Biantara Wicaksana, son of Muchtar Wicaksana. I marry and wed you to my daughter,

Btari Hapsari, daughter of Abiyasa Daud, with a dowry of 75 grams of gold, paid in cash.”⁴¹

b. Providing maintenance for the wife

Although Bian is never seen giving money to Tari, Tari never raises this as an issue. This can be understood because Tari works as a *business woman* and Bian does not forbid her from continuing to work. Accordingly, a husband's permission for his wife to work may be construed as one form of fulfilling material maintenance to meet the needs of the household.

c. Treating the wife well in marital relations

Although the two are known not to share a bed, or even a room, from the beginning of their marriage, the meaning of treating one's wife well in marital relations here refers more to the manner of those relations than to whether or not they take place. Meanwhile, once the two did have marital relations, there was likewise no deviation in the manner of those relations, as may be inferred from the absence of any angry or disappointed reaction from Tari, since Tari is a wife who understands the provisions of Islamic law very well.

d. Being treated in a proper and honourable manner (*makruf*)

The meaning of this form of nusyuz is that a wife must be treated well in every respect. In general, this type of nusyuz already encompasses the various forms of nusyuz set out in detail below. Those scenes include: episode 1, minutes 11:28, 18:34, 21:48, 22:32, 23:24, 40:05, 41:38; episode 2, minutes 12:05, 21:15, 27:45, 30:15, 53:15; episode 3, minutes 11:15, 36:40, 46:37; episode 4, minutes 27:55, 39:50; episode 5, minutes 06:15, 18:00, 46:25; episode 6, minutes 25:47, 35:27; episode 7, minutes 20:10, 31:50; episode 8, minutes 10:25, 27:34, 37:47; episode 9, minutes 05:45, 37:55; and episode 10, minute 15:55.

e. Receiving forgiveness from the husband when the wife errs

The evidence for the absence of this type of nusyuz is that no scene was found showing Tari committing a wrong and Bian then withholding forgiveness. Although everything Tari does will always be wrong in Bian's eyes, the context here concerns a wrongful act by a wife that is genuinely prohibited by Islamic law.

f. Obtaining the husband's protection from matters that could damage the wife's honour

The principal conflict of the web series *Wedding Agreement the Series* concerns Bian maintaining an illicit relationship with Sarah. From this, Bian is seen on several occasions displaying affection toward Sarah in front of Tari and even in front of Tari's close friend. Bian's conduct, carried out in full awareness, indicates that he makes no effort to safeguard Tari's honour as his wife and instead shows publicly that he prefers another woman over Tari, his own lawful wife. Those scenes comprise: episode 3, minutes 11:15, 36:40; episode 4, minute 39:50; episode 5, minutes 06:15, 46:25; episode 6, minute 25:47; episode 8, minute 27:34; episode 9, minute 37:55.

g. Being guided in religious matters by the husband

⁴¹ *Wedding Agreement the Series*, romantic drama, 2022, <https://www.hotstar.com/id/shows/wedding-agreement-the-series/1260089144>.

Bian indeed never guides Tari in religious matters; even in performing his obligatory worship he must repeatedly be prompted beforehand by Tari. Bian is also known to snap at Tari when she wakes him for the dawn (Subuh) prayer at the mosque. Those scenes are found in episode 1, minute 21:48, and episode 2, minute 30:15.

2. Categories of the husband's nusyuz from the perspective of fiqh munakahat in detail

a. Giving the wife the silent treatment, or speaking to her but using words that wound her feelings

Bian is unwilling to speak with Tari and keeps his distance from her. In addition, Bian on several occasions speaks to Tari about matters that wound her heart. Bian's verbally harsh conduct toward Tari occurs frequently enough to make her sorrowful and to bring her to tears as a result of her husband's treatment of her. These appear in episode 1, minutes 11:28, 18:34, 21:48, 22:32, 23:24; episode 2, minutes 21:15, 27:45, 30:15, 53:15; episode 3, minute 46:37; episode 5, minute 18:00; episode 8, minute 10:25; episode 9, minute 05:45; and episode 10, minute 15:55. The high frequency of this category shows verbal violence to be the form of nusyuz that appears most consistently, while also being the most easily overlooked as a violation because it leaves no physical evidence.

b. Harbours ill suspicion toward the wife and being unwilling to sleep with her

Bian harbours ill suspicion toward Tari when Aldi (Bian's cousin and university friend) comes to their house while Bian is away. Bian accuses Tari of possibly bringing other men into their house whenever he is out. In reality, however, Tari has never done any such thing; indeed, even during Aldi's visit, Bu Darmi (Bian and Tari's housekeeper) was also present in the house. Furthermore, because Bian married Tari under compulsion, the two of them, who as husband and wife ought to sleep together, do the opposite: Bian is unwilling to be in the same room, let alone the same bed, as Tari. Bian even consistently forbids Tari from approaching the corridor leading to his room, so that this category of the husband's nusyuz is reflected in the scenes of the web series *Wedding Agreement the Series*. This nusyuz appears in episode 1, minutes 11:28, 18:34; and episode 4, minute 27:55. The baseless suspicion here appears to be used as a justification for a physical distance that in truth is rooted in Bian's emotional unreadiness to accept his marriage.

c. Exposing the wife's faults

Bian never once speaks of Tari's shortcomings, let alone exposes them to others, because his dislike of Tari stems not from any fault of hers but from the fact that he does not love her and yet must confront the reality of having been forced to marry her. Moreover, Tari in truth always guards her conduct and is a righteous wife. The absence of this form of nusyuz affirms that the root of this domestic conflict lies not in any deficiency of the wife, but purely in the husband's emotional rejection.

d. Asking the wife to commit acts of disobedience to God

Bian once suggested that Tari file for divorce against him. As is known, divorce is greatly detested by God, yet Bian instructed his wife to divorce him, namely in episode 2, minute 30:15. This act may be read as an attempt to shift

responsibility, so that Bian might be freed from the marriage without bearing the religious consequences of being the party who pronounces the divorce.

- e. Being unwilling to have marital relations with the wife without a justifiable reason

From the beginning of their marriage, the two never slept in the same room, and Tari was consistently forbidden by Bian from approaching the corridor leading to his private room. Bian's conduct shows that he has committed nusyuz against his wife by being unwilling to have marital relations with her without a reason justified by Islamic law. This nusyuz appears in episode 1, minutes 11:28 and 18:34. This pattern follows logically from point (b), demonstrating that the refusal of the marital relationship here is structural and sustained rather than a momentary incident.

- f. Insulting, hurting, and reviling the wife with the aim of harming her

The meaning of insulting may be taken as failing to value and demeaning another person's self-worth; in the web series *Wedding Agreement the Series*, Bian has repeatedly insulted Tari by maintaining an illicit relationship with Sarah, not infrequently openly in front of Tari and even in front of Tari's close friend. Bian has also broken his promises to Tari, leaving her disappointed. This type of nusyuz is further characterised by the aim of the husband's act being to harm his wife. The intent to harm may be understood as an act intended to hurt or to cause sorrow to the wife. Consistent with that meaning, Bian deliberately causes Tari heartache and seeks to make her detest him, in the hope that over time she will be unable to endure their marriage and will file for divorce against him. These scenes appear in episode 1, minutes 11:28, 40:05, 41:38; episode 2, minutes 12:05, 21:15, 27:45, 30:15, 53:15; episode 3, minutes 11:15, 36:40, 46:37; and episode 4, minute 39:50. This explicit element of intent renders the category the gravest in terms of Islamic family law, since it involves psychological manipulation that is difficult to capture through the conventional mechanisms for resolving nusyuz.

- g. Failing to provide maintenance for the wife

The context of maintenance in this type of nusyuz tends toward the provision of material maintenance. Among the various forms of nusyuz appearing in the scenes of the web series *Wedding Agreement the Series*, no issue concerning material maintenance from the husband was found. This material sufficiency in fact serves as a veil that renders the inward nusyuz identified in the preceding points even less visible as a violation.

- h. Losing interest in the wife while she is suffering from an illness

This type of the husband's nusyuz is likewise not depicted in the web series *Wedding Agreement the Series*. Tari is not shown suffering from any serious illness that disrupts her domestic life. The absence of this element affirms that the root of the husband's nusyuz in this case stems entirely from Bian's own attitude and choices, rather than from external factors.

- i. Engaging in anal intercourse with the wife

As for this type of nusyuz, it is likewise not found in any episode of the web series *Wedding Agreement the Series*. The plot makes no reference whatsoever to any wrongdoing by the husband in the manner of marital relations. Together with points (g) and (h), this finding consolidates the conclusion that the husband's nusyuz in this series consistently takes the form

of psychological and relational neglect rather than physical-sexual or material violation.

The distribution of the data above reveals a pattern that critically warrants reading beyond a mere list of scenes. The dominance of the categories “being treated in a proper and honourable manner” (30 scenes) and “insulting, hurting, and reviling the wife with the aim of harming her” (12 scenes), as against the absence of nusyuz of a material nature such as failing to provide maintenance or failing to pay the dowry, shows that the husband's nusyuz in this series is dominated by psychological and emotional violence rather than economic neglect. Taken as a whole, categories a–i display a sequential pattern: beginning with distancing and suspicion (a, b), continuing to the refusal of physical relations (e), and culminating in deliberate verbal violence (f), while nusyuz of a material as well as physical-sexual nature (g, h, i) does not appear at all. This pattern affirms that the husband's nusyuz in fiqh munakahat needs to be read as a sequence that develops over time rather than as a single event, and that the most dominant form of injustice in the representation of the contemporary household is in fact psychological in character, difficult to prove under formal law yet with real consequences for the wife.

A Fiqh Munakahat Analysis of The Wife's Attitude In Facing The Husband's Nusyuz in The Web Series *Wedding Agreement The Series*

The nusyuz behaviour committed by the husband in the web series *Wedding Agreement the Series* naturally gives rise to reactions of sorrow and disappointment in the wife. Based on the research conducted, every instance of the husband's nusyuz indeed produces an unpleasant reaction on the wife's part; however, not every act of the husband's nusyuz is immediately followed by a scene depicting the attitude the wife takes in facing it.

Table 2.. The Wife's Attitude in Facing the Husband's Nusyuz in the Web Series *Wedding Agreement the Series*

EPISODE AND TIME	THE WIFE'S ATTITUDE TOWARD THE HUSBAND'S NUSYUZ
Episode 1, minute 11:50	The wife tries to remind her husband that marriage is not something to be trifled with.
Episode 1, minute 16:14	The wife ceaselessly offers prayers that her husband may change for the better and come to love her.
Episode 2, minute 53:12	When the husband states openly in front of his wife that he is going to meet another woman, the wife can only sigh and utter istighfar (seeking God's forgiveness).
Episode 4, minute 28:20	After the husband accuses his wife of bringing another man into the house in his absence, the wife produces evidence that his cousin's visit was merely to deliver something entrusted by the husband's mother.
Episode 5, minute 47:10	On learning that her husband received another woman as a guest at home, alone with her, the wife cannot bear the hurt, is unwilling to face him, and chooses to leave the house.

Episode 8, minute 10:28	The husband begins dwelling on his promise to his late friend that he would look after that friend's wife, but his own wife tries to remind him that the woman still has a younger sibling and a father who can look after her.
Episode 9, minute 43:08	The wife, increasingly weary of her husband's repeated dishonesty about meeting another woman, even though not with the intention of being unfaithful, is exasperated and does not wish to speak with him.

Source: Web Series *Wedding Agreement the Series*

The distribution of the data in Table 2 shows that the majority of the wife's responses take the form of admonition and prayer, while expressions of anger or refusal appear in a far smaller number of scenes. Socially, this pattern reflects how norms of female piety within the household tend to be measured by a woman's capacity for restraint rather than by her courage in demanding that her spouse mend his conduct. This numerical imbalance also opens a space of legal contestation worth examining closely: *fiqh munakahat* grants the husband authoritative avenues for addressing his wife's *nusyuz*, ranging from admonition and separation of beds through to disciplinary striking, yet it provides no equivalent avenue for the wife when it is the husband who commits *nusyuz*, so that structurally the wife relies solely on persuasive strategies such as admonition and prayer. The dominance of the pattern of patience in these data is therefore not merely a reflection of the nobility of Tari's character, but also discloses the gap between the legal mechanisms available to the wife and those available to the husband in responding to a spouse's *nusyuz*, an issue that remains relevant for continued discussion in the renewal of contemporary *fiqh munakahat* thought.

A husband has the right to be angry, to strike, and even to separate beds from his wife should she commit *nusyuz*. The case of the husband's *nusyuz* is different, however, in that the wife is permitted only to remind her husband to correct his wrongdoing and to discharge his obligations as a husband, as regulated in *fiqh munakahat*. In the web series *Wedding Agreement the Series*, Tari is likewise known as a righteous and patient wife who does not act in ways that deviate from Islamic law. Tari consistently endeavours to be patient and to restrain her anger toward her husband while continually offering prayers to God, beseeching that her husband's heart may be opened, as shown in episode 1, minute 16:14. She also constantly utters *istighfar* on witnessing her husband's poor treatment of her, as in episode 2, minute 53:12. When Bian says that their marriage will not last long, Tari endeavours to remind him to consider their families as well, because the marriage is not something to be trifled with, namely in episode 1, minute 11:50. Tari admonishes her husband on more than one occasion: when Bian intends to fulfil his promise to look after his late cousin's wife, Tari reminds him that Sarah still has family, namely her father and younger sibling, so that Bian need not continually meet her in order to look after her, which appears in episode 8, minute 10:28.

From these several facts, it can be seen that Tari's attitude accords with the provisions of *fiqh munakahat*. Nevertheless, there are occasions on which Tari displays her anger, as when Bian accuses her of possibly bringing another man into the house while he was out, to the point that Tari answers in a raised voice, stating that she is not a woman of low character and affirming that the visit by Bian's cousin was solely to deliver something entrusted by Bian's mother, namely in episode 4, minute 28:20. There is also Tari's unwillingness to speak with her husband upon seeing his conduct in frequently meeting another woman, as in episode 9, minute 43:08, and even to the point of Tari leaving the house, namely in episode 5, minute 47:10. Even so, such less commendable conduct on Tari's part does not last long and is encountered only rarely, so that it holds true that she is a righteous wife who consistently observes Islamic law.

Tari's patient attitude accords with the conception in *fiqh munakahat* that a wife is not granted authority to punish a husband who commits *nusyuz* in the way that a husband is granted authority to admonish or even strike a wife who commits *nusyuz*; the wife's room for manoeuvre is confined to admonition, prayer, and seeking clarity regarding the continuation of the household. This imbalance of authority warrants critical reading: the patience displayed by Tari is not merely personal resignation, but a reflection of a family-law structure that treats efforts to repair a household damaged by the husband's *nusyuz* as a shared responsibility which in practice is borne more heavily by the wife. In the present-day context, this depiction remains relevant because the majority of society still regards a wife's patience as the measure of her piety, so that *fiqh* interpretation of the husband's *nusyuz* needs to be continually advanced to affirm that a wife's patience ought to be matched by the husband's active obligation to reform himself, rather than being made a justification for the continuation of *nusyuz* behaviour itself. The representation of Tari in this series may therefore be read as an implicit critique of a social norm that demands patience of the wife without an equivalent demand that the husband fulfil his obligations.

Conclusion

This research shows that the husband's *nusyuz* in the web series *Wedding Agreement the Series* is dominated by the neglect of the wife's inward rights rather than by neglect of outward rights such as the dowry, maintenance, or marital relations, none of which appear at all in the storyline; the category of being treated in a proper and honourable manner is the most dominant (30 scenes), followed by conduct insulting and emotionally harming the wife (12 scenes), giving the wife the silent treatment or speaking to her with wounding words (14 scenes), providing inadequate protection of the wife's honour (8 scenes), harbouring ill suspicion and being unwilling to sleep with the wife (3 scenes), guidance in religious matters (2 scenes), and asking the wife to commit acts of disobedience to God as well as refusing marital relations without a justifiable reason (1–2 scenes each). The wife's attitude in facing the husband's *nusyuz* is generally consistent with the provisions of *fiqh munakahat*, demonstrated through admonition, prayer, and patience, although at times coloured by disappointment and an unwillingness to listen to her husband's explanations. These findings affirm that the husband's *nusyuz* in representations in popular media tends to take the form of psychological violence that is often not recognised as a violation because it does not touch upon outward aspects; this research therefore

contributes a mapping of the categories of the husband's nusyuz that is more sensitive to the emotional dimension, while also providing material for public education so that a wife's patience is not construed as resignation but as an attitude that ought to be matched by the husband's active obligation to reform himself in accordance with the guidance of fiqh munakahat.

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