

Sexuality Relationship in Rokan Hulu Riau with the Al-Quran Approach

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Abstract: Sexuality is a person who uses thoughts, feelings and acts based on his position as a sexual being. The concept of sexuality will differ according to place and time, because it is a social concept and construction of values and behaviors related to sex. This article aims to explain Sexuality and Family Harmonization in Rokan Hulu Riau with the Al-Quran Approach. This research is field research with a qualitative approach, which explains sexuality in the Qur'an and its implications for family harmony in Pekanbaru. The research data collection method uses interviews, observation, documentation, and various articles and books. It was then analyzed using the content analysis method with a descriptive and scientific analysis of a premium message.. The result of this research is that sexuality in Islam is shaped by cultural and religious values. Religious values color the formation of views about what is allowed to be done or not, various imperatives, and attitudes that are developed in relation to gender roles. The view of sexuality in Islam is humanist because it is full of human empathy. Meanwhile, the implications of sexuality on family harmony in Rokan Hulu Riau include; a). Reduced satisfaction with marriage; b). The husband's self-esteem becomes low in the eyes of the wife; c). Husband feels inferior; d). The husband silences his wife; e). The husband is easily angry with his wife; f). Husband left the house temporarily; g). Cheating husband; and h) Divorce.

Keywords: *Nusyūz*; Sexuality Relationship; Family harmony; Rokan Hulu; Islamic Family Law

Introduction

Sexuality is an exciting word often discussed behind closed doors or open from the familiar people to state politicians. Sex and sexuality are two different things. Sex-related to biological problems in women and men. While sexuality is comprehensive, its scope is not only on the natural aspect alone. Before we talk

more about sexuality, it's good for us to understand the keywords regarding the problem of sexuality, namely the terms sex, sexual, and sexuality.¹

The concept of sexuality will differ according to place and time because it is a concept and social construction of values and sex-related behavior.² This difference is not only in the meaning of intercultural sexuality but also in that culture alone—according to Saptari, quoted from Truongh because sexuality discourse regulates the three dimensions of human life, *first*, including the biological dimension, involving sexual activity a bodily pleasure or obtaining descendants. *Second* is the social extent that includes relationships between individuals who have legal sex or invalid (according to the size of the community concerned). *Third*, the subjective dimension is related to individual consciousness against sexual self or group. With such broad boundaries, sexuality becomes a discourse concerning gender behavior and a set of ideas that form a norm. The two are related to each other.³

Sexual intercourse is a form of implementation of taste love between two people where attraction and the five senses play a role. Therefore, in sex, it is not just a tool genitals and erogenous areas that play a role, but also psychological and emotional aspects. A sexual relationship considered normal is a relationship that is heterosexual, which is associated with norms, religion, culture, and knowledge. A sense of love accompanies a harmonious human being. So that a *sakinah, mawaddah, warahmah* will always be created expected by every married couple while still alive until death later. Suppose the husband and wife both carry out their responsibilities. In that case, there will be peace and tranquility in the heart, so married life is perfect by executing a marriage contract between a man and a bride

¹ The word “sex” can mean a different gender character (biological gender), and it can also be about everything about the genital organs as well as related to flirting and relationships body (coitus). The word sexual is about behavior, similarities, or emotions combined with stimulation of the genital organs of the erogenous region; This is called the process of reproduction. Whereas “sexuality” is the capacity to have or seek relationship intercourse, it can also mean characters interested in a point of view sexual. Sexuality is about how a person experiences, experiences, and expresses oneself as a creature sexual. In other words, how a person thinks, feels, and acts are based on his position as a creature sexual. Everything that has to do with sex (no relation to sex) is covered. Sex is only one aspect, but in general, sexuality is always connected with sex (copulation). Stevi Jackson and Sue Scott, *Feminism And Sexuality: A Reader* (New York: Colombia University Press, 1993), 62.; Ahmad Maulidizen and Ashilah Raihanah, “The Technique of Determining Ijtihad and Its Application in Life: Analysis of Istihsan, Masalah Mursalah, 'Urf and Syar'u Man Qablana,” *Al-Abkam: Jurnal Ilmu Syariah dan Hukum* 4, no. 1 (2019): 50.

² Agus Dwiyanto and Muhadjir, *Seksualitas, Kesehatan Reproduksi Dan Ketimpangan Gender* (Jakarta: Pustaka Sinar Harapan, 1996), 260.

³ Thanh-Dam Truongh, *Seks, Uang Dan Kekuasaan: Parwisata Dan Pelacuran Di Asia Tenggara* (Jakarta: LP3ES, 1992), xxiii; Muhammad Amin, “Hadis Tentang Dilaknat Perempuan Yang Menolak Panggilan suaminya,” *Fitrah: Jurnal Kajian Ilmu-Ilmu Keislaman* 5, no. 1 (2019): 115–136.

performed by his guardian. There is a relationship between husband and wife, and the rights and obligations of each arise reciprocally. Internal rights marriage divides into three, namely the right of joint, the wife's request becomes the duty of the husband, and the rights of the husband become the duty of the wife.⁴

The issue of sexuality is discussed ambiguously in the Muslim world often addressed with great appreciation, but the same is also very closed and conservative in time. This situation appears due to two religious-patterns in Islam, namely the ideal-Islamic spiritual pattern and Islam-history. The ideal Islamic design appreciates sexuality as nature man. Sex is a gift from God that must fulfill the desired sex as long as humans need it, and it's only at a wedding. The ideal Islam requires relationship equality, justice, and benefit. While gender-biased ideologies often influence Islam's history. So, sex is seen as something terrible, even the opposite of spirituality.

The Husband is given authority or some right in acting *Nusyūz* the Wife. *The first* action that the husband can take against his Wife is to advise her and regularly take her to sleep together. Sleeping together is a symbol still the harmony of a household. When this first action does not bring results, it can take a second act to separate the bed. *The second*, wife still does not want to change either. If this alternative path is the wife unconscious through advice and bed separation, then the husband is allowed to perform *the third* act, which is to hit her, considering that he is the owner of the rights.⁵ Wives who perform *nusyūz* in the Compilation of Islamic Law defined as an attitude when the Wife does not perform its obligation is the primary obligation of devotion to the born and the inner to the husband, and he must organize and organize daily household needs as best as possible.⁶

⁴ Abd Rahman Ghazali, *Fiqih Munakahat* (Bogor: Kencana, 2003), 155. Sexual intercourse is a sexual activity which does not only involve one actor but also involves another party as a partner. Sexual relations have certain rules in order not to harm either party. Most people assume that sexual relations are always loaded with pleasure. But according to Lucienne Lanson, based on survey results in the 1980s, of a female who has sexual intercourse, 22-75% usually always have an orgasm, 30-45% sometimes or rarely, and 5-22% never once I'm having an orgasm. Umi Khusnul Khatimah, "Hubungan Seksual Suami Istri Dalam Perspektif Gender Dan Hukum Islam," *Jurnal Abkam* 13, no. 2 (2013): 235–246.

⁵ Sayid Muhammad Husain Fadhlullah, *Dunia Wanita Dalam Islam* (Jakarta: Lentera, 2000), 74. Dispensation of husband hitting wife who *Nusyūz* is just an educational effort, but you can't hurt your wife. La Jamaa, "Kekerasan Dalam Rumah Tangga Perspektif Fikih," *Jurnal Abkam* 13, no. 1 (2013): 65–80; Eki Resa Firiski, "Pemaksaan Hubungan Seksual Suami Istri Perspektif Maqashid Shariah," *Shaksiyah Burhanijab: Jurnal Penelitian Hukum Islam* 6, no. 1 (2021): 49–72.

⁶ Kementerian Agama Republik Indonesia, *Kompilasi Hukum Islam*, 1st ed. (Bandung: Fokus Media, 2015), 30. Signs of *Nusyūz* wife include; (a) She is not quick to answer her husband based on not habits, (b) Unreal or unclear respect for her husband, and (c) No one comes to the husband except with boredom, tiredness, or a frown. Imām Nawāwī, *Al-Jam'u Syarah Mubazab*, 17th ed. (Beirut: Dār al-Fikr, n.d.), 127. *Nusyūz* can occur in word forms and actions. *Nusyūz* words can occur if a wife does not speak politely to her husband, such as swearing at her husband or

Therefore, this article aims to explain sexuality in the Qur'an and its implications for family harmony in Pekanbaru. Expected discussion of sexuality in writing can offset the patriarchal discourse that views sexuality as the opposite of spirituality and is considered taboo. Besides too to show that in the Qur'an, Islam views sexuality as an essential part of human relations which is humanistic, calm, and full of human empathy.

This research is field research with a qualitative approach, which explains sexuality in the Qur'an and its implications for family harmony in Pekanbaru. The research data collection method uses interview, observation, documentation, and various articles and books. It was then analyzed using the content analysis method with a descriptive and scientific analysis of a premium message.

Result and Discussion

Sexuality Relationship in the Qur'an

Talking about sexuality in the Qur'an must carefully consider the problem; this is crucial. The Qur'an does not explicitly explain sexuality. But also, do not avoid this conversation. Talking about sexuality in the Qur'an is more likely to sexual relations as husband and wife than sex as an individual right. Thus, the discussion of marriage as an institutionalization of social-sexual relations provides a complete explanation compared to sex as everyone's right.⁷

There are two missions the Qur'an talks about sexuality. *First*, this speaks to counter the history of past sexuality. The past in question is the times before

responding rudely to her husband's polite talk to her. At the same time, *Nusyūz* in words on behalf of the husband to his wife is to insult his wife or scold his wife who has performed her duties as a wife. *Nusyūz* in the form of deeds, on the part of the wife, for example, unwilling to carry out what was ordered by her husband within certain limits as a wife's duty, outhouse without her husband's permission, does not want to serve her husband while he not in a state of *illness*. While *Nusyūz* from the party, the husband is disregarding his wife's rights over himself, like, not giving alimony to the wife or splurging on other women, or considering quiet or inferior to his wife. Ahmad Ropei, "Nusyūz Sebagai Konflik Keluarga Dan Solusinya (Studi Pandangan Syaikh Nawawi Al-Bantani Dalam Kitab 'Uqūd Al-Lujayn)," *Al-Hakam: The Indonesian Journal of Islamic Family Law and Gender Issues* 1, no. 1 (2021): 1–15; Tutik Hamidah, "Akar Kekerasan Terhadap Perempuan Dalam Fiqh Al-Nisa," *Jurnal al-Harakah* 3, no. 1 (2001): 59–66.

⁷ Sexuality issues that are alluded to by the Qur'an, among others, include things like marriage, divorce, treatment of husband and wife in home life stairs (*mu'āsyarah bi al-ma'rūf*), *iddah*, and issues related to sexual perversion such as the story of the people of *Luth* who are practicing homosexuality. This matter shows that as a holy book, the Qur'an is a book that responds to human problems. In the context of Islamic teachings, the principle of *mu'āsyarah bi al-ma'rūf* (good and voluntary relationship), which emphasizes equality, forms the basis of the marital relationship. So, it is clear that rape in the household is not allowed. M Abi Mahrus Ubaidillah and Ahmad Fauzi, "Larangan Pemaksaan Hubungan Seksual Oleh Suami Terhadap Istri," *Minhaj: Jurnal Ilmu Syariah* 1, no. 1 (2020): 1–17; Ahmad Maulidizen and Eka Pratiwi, "The Concept of Qat'I Dalalah: Definition, Laws and Perceived Conflict," *Khatulistiwa: Journal of Islamic Studies* 10, no. 1 (2020): 115–131.

the arrival of Islam (*Jahiliyyah*). Against the times in this pre-Islamic era, it seems that the Qur'an has a despicable view. According to Islam, sexuality pre-Islamic is a model of sexuality that does not allow orderly and uncivilized. Pre-Islamic sexuality is synonymous with promiscuity and out of control. Besides, sexuality at that time also reflected the unequal relations between men and women.⁸

Second, this talk is also meant to make rules from patterns of non-religious sexuality towards a practice of sexuality that is religion (based on *shariah*). All actions in the name of internal sex Islam cannot take place without gaining legitimacy. Here are the boundaries and rules that must begin to appear for someone who wants sex. For example, in the case of polygamy, in which was a man could marry as many as maybe a girl, with the emergence of Islam, a man is given a maximum limit of four wives.⁹ The essential thing in the Qur'anic concept of sex/sexuality is that the Qur'an does not make claims that demean women and sex, even against misogynistic¹⁰ traditions. This can be seen in the Qur'an: "*And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought*" [al-Rūm 30: 21].

⁸ Before the advent of Islam, society jahiliyyah practice marriage with hundreds or even thousands of wives. Various types of marriage were the practice of sexual behavior during this ignorance period, so it was banned. Shapes The prohibited marriages are: 1) *Al-Maqt* marriage is marrying the father's ex-wife the deceased, 2) *Nikah al-Syighbar* namely the exchange of daughters without dowry, 3) *Nikah al-Istibdha*, namely marriage with placing women as heretics or merchandise, 4) *Nikah al-Rabth*, i.e., marriage for sexual gratification without limit on the number of wives, 5) *Nikah al-Badal* or the practice of exchanging wives, and 6) *Nikah al-Baghyā* or living together without marriage (free sex). Neng Hannah, "Seksualitas Dalam Al-Qur'an, Hadīth Dan Fiqh: Mengimbangi Wacana Patriarki," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 2, no. 1 (2017): 45–60; Sobari Bin Sutarip, "Memahami Hadits Tentang La'nat Malaikat Terhadap Istri Yang Menolak Ajakan Suami," *Jurnal Indo-Islamika* 8, no. 1 (2018): 1–11.

⁹ The Qur'an talks more about human sexual characteristics and behavior than human sexuality (identity sex which is a social construction). The Qur'an's view of the two views is that men and women have the same sexual characteristics (the idea of sexual equality). The Qur'an supports views that do not distinguish sexuality because it does not attach to a particular type of identity, drive, or predisposition to sexual behavior to one gender. For example, The Qur'an does not support the idea that the depravity and passivity of women's sexual and male sexuality are all evil and deviating. Halim Barkat, *Dunia Arab*, ed. Muhammad Zakki (Bandung: Nusa Media, 2012); Asma Barlas, *Cara Qur'an Membebaskan Perempuan* (Jakarta: Serambi, 20013), 267; Dina Nuryani, "Kewajiban Istri Terhadap Suami Dalam Perspektif Hadis," *Jurnal Holistic* 6, no. 2 (2020): 170–206.

¹⁰ The existence of inequality in gender arouses feminists to demand the rights that have been hidden for so long. Discussion about how Feminism was born starts with an explanation of how society looks at women until the emergence of self-awareness from a group of people (who act as agents of change) to the existence of injustice (not egalitarian) to women in the perspective that society. There is inhumane treatment of women, or rampant hatred of women gave rise to the term new, misogynistic. Ade Marhamah, "Hadits Misoginis Perspektif Gender Dan Feminisme," *Al-Tibyan: Journal of Qur'an and Hadis Studies* 2, no. 2 (2019): 16–34.

This verse is forward to answer how Islam gives its appreciation to sexuality. There are several goals to be achieved from marriage. *First*, as a way for humans to channel their libido desires to obtain sexual pleasure/satisfaction. *Second*, it is a human endeavor to preserve human life. Marriage, in this meaning, contains the function of procreation at the same time reproduction. *Third*, become a human vehicle and find a place of serenity and beauty. Through marriage, anxiety and the difficulty of the human heart to find its channel.¹¹

This verse is important for two reasons other. *First*, it shows that it's different from the dualistic tradition. The Qur'an does not position sexuality as the opposite of spirituality. Instead, he views sexuality as a sign of God's mercy and grace to man. The Qur'an also does not link sex with animal behavior or mere physical action. So, the Qur'an is not declared that sexual instinct is humanity's greatest weakness. In contrast, the Qur'an views sex "as a means" God to create a relationship between men and women characterized by togetherness, peace, love, and affection Dear. *Second*, this verse, like many others, emphasizes that men and women have identical/similar characteristics, including sexual traits. Both of them are an integral part of the whole human nature (*fitriah*). Even the similarity/similarity of human (sexual) characteristics make *Sukūn* reciprocity meaningful and possible.¹²

There is no Qur'anic distinction between male and female sexual characteristics; it is also evident from his concept of the pairing of men and women in various issues that show the equivalence/similarity of the two. For example, the Qur'an states: "*Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words. Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision*" [al-Nūr 24: 26].

¹¹ Husein Muhammad, "Islam, Seksualitas Dan Budaya," *Swara Rabima* 20, no. 12 (2012): 23–24. Barlas explains al-Rūm 30: 21 are as follows: Frequent *Sukūn* translated with love means deep intimacy caused by sexual fulfillment and mental peace. Its use in the Qur'an is considered essential for two reasons: *first*, it shows that Islam demands that sexual relations/marriage are based on taste, mutual love, harmony, and satisfaction, a view that when viewed from the time the revelation of the Qur'an is something that very revolutionary. By emphasizing the attitude of giving and receiving satisfaction in sexual intercourse, The Qur'an confirms that men and women both have a drive and sexual needs and the right to fulfill them. *Second*, by defining sex in the sense that it implies sexual pleasure and satisfaction, the Qur'an also emphasizes that sex does not only aim to increase the number of offspring Sex is also an activity that is fun and purposeful to create *Sukūn*. Barlas, *Cara Qur'an Membebaskan Perempuan*, 48; Hannah, "Seksulitas Dalam Al-Qur'an, Hadith Dan Fiqh: Mengimbangi Wacana Patriarki," 50.

¹² This is Maududi's opinion quoted by Karena Lebacqz, "Sexuality: A Reader," in *Sexuality: A Reader*, ed. Riffat Hassan (Cleveland: The Pilgrim Press, 1999), 351; Ahmad Maulidizen, "The Urgency of Islamic Law Sources Knowledge Masadir Al-Ahkam Al-Mukhtalaf Fiha: Istisab, Sadd Al-Dzariah and Qaul Al-Sahabi," *Jurnal Hukum Islam* 18, no. 2 (2018): 49–68.

This verse challenges the views of Muslims about women as dilapidated figures sexually on the one hand and attribution innocence (usually defined as virginity) only to women on the other side. However, the Qur'an does not only emphasize the chastity of women alone, as described above. More far, according to the Qur'an, virtue and honor are based on behavior, not on identity or gender, and that is why the Qur'an applies the concept of purity equal to men and women. This is stated in the verse *"The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers"* [al-Nūr 24:3].

One's sexual morality or virtue is related to behavior, not characteristics or gender. Further, holiness does not mean abstaining from sexual activity, but not engaging in certain types of sexual behavior (adultery and prostitution), maintaining honor, avoiding which encourages cheating, etc. Even in the Qur'an, the requirements for refrain from marriage, permissibility to marry, and marriage life are all meant to keep honor and avoid sexual behavior despicable, uncontrolled or irresponsible by men and women. According to the Qur'an, virtue is the fruit of conduct, and because moral and sexual choices that a person makes are not the result of their characteristics, identity, religion, or social class.

Furthermore, one of the verses of the Koran that popularly used as a reference about relationships sex: "Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers" [al-Baqarah 2: 223].¹³ Such interpretation and understanding generally develop in the middle public. This understanding stretches wide from the camel age to the nuclear age, from West to East. It could be anything forms of discrimination, subordination, and slander on women's sexuality which has been operating through religious teachings, such as the teachings of female circumcision and the requirement of a wife to fulfill her husband's sexual desires, sourced from understanding and interpretation to this verse. Even though understanding and this interpretation have no basis of

¹³ The verse above describes sexual relations between husband and wife. If you understand at a glance, it is illustrated that women's sexuality is passive and vice versa, men's sexuality must be active, especially when having sex. The field becomes a metaphor for women while men are the cultivators. So that as a field, the wife/woman can anytime and plant whatever you want husband/male. In other words, the female is the object of men's will, particularly in terms of sex. Such interpretations include: in Tafsir al-Azhar. Hamka interprets this verse especially regarding the meaning of "wife" as a field" that the wife is like rice fields where husbands plant seeds to continue the offspring, and husband as the owner of the area, you can enter fields whenever he likes and wants, however in planting seeds, you must also pay attention at the right time so that it is not in vain. Hamka, *Tafsir Al-Azhar*, 2nd ed. (Jakarta: Pustaka Panjimas, 1983), 214–215.

performance valid except as a bias from the solid patriarchal culture and mindset that surrounds commentators and audiences from the past to time.¹⁴

More than that, the depiction of women as a field in the context of a society in Medina at that time hinted at the high value of women. Farming is limited and rarely used in Medina. Not infrequently, several tribes fight for a place fertile for farming. Because the matter is so high, you can sacrifice that even lives to get it. Different things with the Indonesian context, where the fields are of expected value. So that the metaphor of women as a field is an illustration of how tall the value of a woman that must preserve, care for, and respect the struggle getting it is not easy.¹⁵

For an explanation of the relationship husband and wife sexual refers to “It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous” [al-Baqarah 2:187].¹⁶

¹⁴ Marzuki Wahid, “Mendaulatkan Seksualitas Perempuan,” *Swara Rahima* 5, no. 2 (2009): 38. When viewed from the cause of its descent (*asbāb al-nuzūl*), the verse above does not corner women or even put women in an honorable position. According to Masdar F Masudi, this verse relates to some men’s preferences who like to fuck their wives through the anus. Islam prohibits the practice by reminding the wife with her womb (field) for men to plant seeds for his descendants. So don’t plant the source was not in place (anus). Apart from being not in the area, the act from a health perspective is also not safe. So clear, verse message it’s not for treating girls arbitrarily, as if this verse explained the technique just playing sex. Masdar F Masudi, *Islam Dan Hak-Hak Reproduksi Perempuan* (Bandung: Mizan, 2000), 121.

¹⁵ Furthermore, the verse above also gives understanding that the wife is “like a field” that is ready to work at any time when the husband willed. This verse contains understanding as a form of prudence while maintaining the correct quality of seeds and planting method, so it doesn’t seem forced. So there must be an interaction between both which is expected to make the land fertile and productive. Thus, a husband is responsible for the “field” that God has entrusted to him. The fields need to be well cared for by hoeing, watering, fertilizing, and love to stay fertile. Husband relationship wife in a marriage is worship, but that doesn’t mean women’s sexual rights are abolished. It’s this dimension of worship that brings substance to the sincerity of each party without coercion against a partner. Andi Dermawan, “Marital Rape In Perspective Law of the Qur’an,” ed. Mochammad Sodik, 1st ed. (Yogyakarta: PSW IAIN Sunan Kalijaga, 2004); Ahmad Munif Suratmaputra, “Reinterpretasi Hadis-Hadis Perempuan,” *Jurnal Misykat* 1, no. 2 (2016): 27–42.

¹⁶ Ibn Jarīr al-Thabāri, the great teacher of the expert Tafsir, put forward two interpretations of this verse. *First*, this verse is a metaphor for the meaning of the interactive union

Therefore, understanding the verses of The Qur'an can't stop at the text-only but must include reading the socio-cultural context when and where the text is formed. Reading the Qur'an about sexuality without reading the cultural constructs of the Arabian Peninsula society at that time will only eliminate the emancipatory mission implied in every meaning. The position of women in the verses of the Koran is revealed to be in the assumption that they are wrong, even to the point of believing that women are source creatures slander, weak, inherited evil, not have intellectual abilities, and empty of spirituality; therefore, women "are not equal to men." Consequently, women are considered not capable and unfit to assume public roles and all things that have access to public areas. Women, it is enough to only take care of, not regulate, things that are in the mere domestic area.¹⁷

of two bodies. *Second*, quoting the commentator Ibn Qatādah, this verse means that each partner gives each other peace of mind. The relationship between husband and wife sex in the Qur'an that this verse describes is equal and complementary, and they need each other as partners to channel their sexual desires. 'Abū Ja'far Muhammad Ibn Jarīr Al-Thabārī, *Jami' Al-Bayān Fī Tafsīr Al-Qur'an*, 3rd ed., n.d., 489. We must position the Qur'an proportionally, as a rule (norms and values) universal, based on justice, benefit, and elevate the dignity and degree of humanity. This positioning is necessary carried out, mainly in understanding the verses related to sexuality and gender relations. The Qur'an was revealed in the 7th century AD in the region of Arabia, which, sociologically, its people have cultural constructs and perceptions discriminatory about women. The order that applied to the people of the peninsula Arabia when the Qur'an came down was system patriarchy or fatherhood. This culture is built on the structure of male domination as a center of power. Females, in their culture, are positioned and treated in such a low and despicable way. Traditions that can note from their culture towards women are female infanticide, sexual abuse of (slaves) women, the abolition of inheritance rights for women, dzihar, unlimited polygamy, divorcing women like men etc.

¹⁷ In such a socio-cultural background, the Qur'an was revealed as an answer, an objection, and an alternative value to rebuild a just cultural order. True, what Fazlur told Rahman that the Qur'an is a response God conveyed through His Messenger to respond to the socio-moral situation at the time of the Prophet Muhammad. The Qur'an and the origins of society Islam emerged in the rays of history and dealt with a historical, social background. The Qur'an is a response to the situation, and much of its content consists of moral, religious, and social statements in response to the problem specifics addressed to him in real situations. Strictly speaking, The Qur'an admits that there are anatomical differences and biology between female sexuality and male sexuality. The Qur'an also acknowledged that the sex organs function in the same way, reflecting the limited differences well by the culture. The Qur'an does not try to erase that anatomical and biological difference; it does not eliminate the significance of the difference that is supernatural. But neither does the Koran have made rules that culturally make sex differences can be treated in a discriminatory, subordinating, and dominant over the other. Because such cultural provisions (if any) will be contrary to the scale of the function of the Koran, universal, cross-cultural, transcend the boundaries of space and time. Ashgar Ali Engineer, *Hak-Hak Perempuan Dalam Islam*, ed. Farid Wajidi and Cici Farkha Assegaf (Yogyakarta: Yayasan Bentang Budaya, 1994), 55.

The Wife's Awareness Level about Nusyūz Law of Rokan Hulu Riau

According to Mr. Drs. Juki's, wife's level of awareness in Rokan Hulu Riau is fragile because most of them have graduated from public schools, not female students, so there are still many wives who do not understand the rights and obligations of husband and wife. Therefore, in marriage, there must be a pre-wedding for the bride and groom so that they know the rights and obligations of husband and wife, so that they aim to marry for worship and carry out the Sunnah of the Prophet Muhammad in pairs and refers to Article 1 of 1974 Law that *"Marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a family or a happy and eternal household based on the Yang Divinity Almighty."* Many mothers don't know what *Nusyūz* is, so the level of public awareness about *Nusyūz* is still weak. A wife must know the importance of serving her husband when the husband wants to have sex with his wife, but they underestimate it because husbands understand this situation. After all, they refuse when they are tired, come home from work physically exhausted, and have to take the children to study and put them to sleep so that they sleep soundly. They have to iron her husband's work uniform for the morning because the uniform instead is only limited. They thought that this would not cause the husband divorces his wife, will understand when rejecting it because, in this modern era, it's not enough just a husband who works when the child is still a toddler or a child who needs money high for the school because the child is prioritized over him alone. With his wife being a career woman, even if it's just a laborer, the factory can all increase the needs of his wife and children to daily needs, including buying clothes, culinary outside, and taking a walk at every school event, especially for children who are still toddlers very high costs for necessities such as milk, diapers and the price for someone who takes care of her child.

If her husband's background is from *Santri*, he can get it to make his wife aware that serving her husband is the wife's obligation, especially financial obligations. Unlike with kitchen obligations, it all can be bought outside when the wife is lazy to prepare a meal for her husband, but if it's not financial can be represented outside, it must be his wife who serves him; it's dangerous. If the husband eats out, it can be a sin, and it's not like eating and buying out, huh, okay. By word of mouth, some of them know about the law refusing to have intercourse with a husband is unlawful, and Allah has cursed him until the morning until her husband is happy because his wife has prohibited having sex. However, if the wife was exhausted because he came home from work and had to take care of his When he was young, he needed his mother's milk, so his wife always refused him. Because having sex, it must have a body that is relaxed, healthy, and strong to serve her husband. Worried when helping her husband, the body is not healthy and can affect children's breast milk. When you have children under one year, you have nothing desire to serve your husband because it works and at the same time

come home from work have to look after the child, want to rest, and when a child sleeps with his mother, so the mother wants to follow her child sleep soundly.

Factors Wife Refuses to Have Sex in Rokan Hulu Riau

There are times when a wife refuses to serve her husband in bed. It could be that you feel disappointed, upset, sad, wondering why and maybe a little emotion. At the beginning of a marriage, the couple is still passionate about the relationship. But as time goes by, there will be times when the wife or husband feels reluctant to make love, and it is not a top priority; (1)Busy Work,¹⁸ (2)Tired;¹⁹

¹⁸ Wives who work in the office, in the factory, or at home both have a busy schedule—for example, taking care of the business office, taking care of work in the factory, taking care of housework, cooking, preparing for the needs of children, preparing for the needs of the husband, and so on. Therefore, thoughts and attention to affectionate things in bed are far from their daily lives. Let alone stealing time for a short rest besides sleeping night alone is also tricky for them. Especially when the iron is piled up at night, the wife is reluctant to sleep in the room first, primarily to serve her husband to have sex. Interview with Mrs. Arnasih, Thursday, January 20, 2022, at 13.00

¹⁹ Due to busy work as in the previous explanation, wife become exhausted and no longer have the energy. Therefore, wife become unwilling to serve their husbands because they are tired, both physically as well as emotions. Especially if they don't have time to rest, relax or do me time to replenish the energy that has been wasted on work. Pay attention to the meaning of a woman's sharp gaze to a man when you ask him to have sex, maybe it is rejection stares because your wife is too tired. This fatigue that does not make the wife to serve her husband have sex. Interview with Mrs. Anita Sumita, Thursday, January 20, 2022, at 13.00

(3)Stress;²⁰ (4)Sick;²¹ (5)Quarrel;²² (6)Boredom;²³ (7)Menstruation or Breastfeeding;²⁴ (8) Lack of Emotional Connection;²⁵ (9) Husband Not

²⁰ Becomes one of the causes of disease in the body, and stress can also trigger a wife to no longer be a passionately serve her husband. The stress experienced by the wife may arise because of busywork, taking care of her children and husband, or even because of conflict with family and friends. You need to discuss with him this one factor so that their burden is a little uplifted and happier and know how to meet a woman's, disappointed heart. Because when the wife is in a state of stress forced to have sex, it is feared that the wife will hurt her husband. Therefore, the husband must understand and wait his wife is in a relaxed state so that they can make each other happy each other during sex. Interview with Mrs. Heristina, Thursday, January 20, 2022, at 13.00

²¹ The sure factor that the wife does not want to make love to her husband is because they are not fit and sick. This makes them not have more energy to serve you. Because helping husband must be physically fit, fine, and feel both happy with each other. It's not only the wife who is sick not to have sex, and even the wife must understand when the husband is sick because to make out in an unhappy state doesn't have to be related intimate, affectionately make a happy husband. Interview with Mrs. Arnasih, Sunday, Friday 21, 2022, at 13.00

²² Quarrels, resentment, and anger are triggers that don't have more warmth in bed between husband and wife. Especially if the wife's character is a person who likes to remember her husband's mistakes in the past, or it could be that this fight is the reason women refuse to have sex, so you need a way to meet a woman's heart who is angry. Therefore, avoid quarrels by not speaking harshly, remaining calm in dealing with problems, and communicating well between husband and wife. When the wife has offended her husband's words, then a wife is not easy to be good to her husband, not even just a biological need; even the wife's kitchen needs are reluctant to be fulfilled it. Interview Mrs. Soraya, Sunday, Friday 21, 2022, at 13.00

²³ Boredom is one factor that affects a wife who refuses to serve her husband. That's all the routine in domestic life, and husband and wife cause a sense of boredom also affects the wife is not enthusiastic about serving her husband. Don't until this saturation becomes the reason married women cheat. The husband must be creative to surprise his wife, for example, by inviting his wife for a vacation to the top by renting a villa or a beach stay at the hotel. Therefore, the wife is happy because the husband can make the wife happy. The wife will make her husband pleased because every household must have an excellent outside atmosphere to make the wife happy with her new atmosphere. Interview Mrs. Soraya, Friday, January 21, 2022, at 13.00

²⁴ Besides being sick, the unavoidable factor is when the wife I'm on my period, so this is a good time not suitable for love. In addition, during Breastfeeding, women are too reluctant to make love because they are in hormone production prolactin which reduces sexual desire. As for when the wife is in menstruation, then the husband must understand the position of his wife, that Intimacy is forbidden during menstruation, but the wife must understand, there are parts of the body that are allowed for husbands to make love with their wife, that is, from the top of the head to the navel of the wife. Interview with Mrs. Nia Aulia, Sunday, January 23, 2022, at 13.00

²⁵ One of the reasons the wife doesn't want to serve her husband is a lack of emotional connection to her husband. When together, husband and wife are physically close to each other. However, not necessarily are your feelings and emotions connected. Connection Physical also requires an emotional connection to feel Satisfaction is not only outward but also inner. Inner satisfaction will be more durable and long-lasting because it can be remembered. It could be that your husbands don't show their romantic side and are full of love for their wives, so they feel lazy to serve you. Women are creatures of feeling and touch. They are right in his heart. Interview with Mrs. Faizah, Sunday, January 23, 2022, at 13.00

Romantic;²⁶ (10) Unsatisfactory husband;²⁷ (11) Haven't had sex in a long time;²⁸ (12) Having sex too often;²⁹ and (13) Husband Doesn't Give Kitchen Money.³⁰

Sexuality Relationship in Rokan Hulu Riau with the Al-Quran Approach

Women's business (gait) is quite broad, including various fields, especially those related to himself, which is harmonized with Islam in terms of creed, morals, and problems that do not deviate from what has been outlined or established by Islam. Muslim women must strengthen one's relationship with Allah and purify their minds and time from the remnants of western thought influence. In social life, the wife has a balanced position with the husband where the wife can also carry out any work as a source of family welfare, as long as it is

²⁶ The relationship between husband and wife is also a psychological problem, not just physical, especially for women who emphasize feelings more than logic. There are times wife feels her husband is not romantic and rarely communicates intimately in everyday household life. Therefore, wife becomes unwilling to serve her husband at home. So, therefore, I know how to be a romantic man and express the most romantic. All wives want to have a romantic husband because every time you have sex, your husband must make out first with his wife so that when the husband wants to have sex, the wife will be carried away not refuse the desire of her husband. Interview with Mrs. Fitri Khoirunisa, Sunday, January 23, 2022, at 13.00

²⁷ Sad indeed, but the reality if the wife is reluctant to serve her husband because the husband is flawed in bed. Women have longer orgasms than men, while men often don't care whether their partner has climaxed, and the men enter the ending first. In addition, the husband who immediately falls asleep after making love can also be a factor that affects the psychological wife. You can show a romantic, caring, and protective side by talking romantically, giving hugs, and how to attract women with a look in the eye or a thank you to the wife after making love.

²⁸ Lack of attention in daily touch can also affect the wife's reluctance to have sex with her husband. This can be why the husband no longer has an attraction to his wife. It's good before having sex in bed. The husband always shows intimacy, for example, kissing in the morning, touching hands, massaging the wife's neck, and other forms of attention such as a unique way of expressing love. So that the wife does not feel you approach them just for bed needs. Because a wife when her husband is around not only to serve husbands, but wives need love affectionate love outside the room. Interview with Mrs. Rani Kherunisa, Sunday, January 23, 2022, at 13.00

²⁹ The intensity of having sex that is too routine or too frequent is one of your partner's problems. Especially if the activity is not balanced with continuous innovation, such as place, manner, order, position, and other factors, it's good for husband and wife to discuss what to do in improvisation so that the feeling of being together is more turbulent. Can also make the atmosphere of the room more romantic with add candles, music, and other ways of expressing feelings of romantic. Interview with Mrs. Hilda Saptarani, Sunday, January 23, 2022, at 13.00

³⁰ According to Mrs. Ani, Not providing a living for the wife, then the wife is reluctant to serve her husband because the wife feels aggrieved; the wife performs her husband, while her husband does not provide a living to his wife, thus making the wife help her husband in bed. If there is money, the wife wants to help her husband in bed. It's good to find the right time to take your wife's relationship, which is the most relaxing time for him. Besides that, it is also necessary to approach that you as a husband are still very attracted to him so that his wife's passion can increase. This is necessary because women have a period of longer sexual arousal when compared to men. So that when the process of intercourse is too fast, the wife can be brutal to get stimulated at the same speed. Interview with Mrs. Ani Suryani, Sunday, January 23, 2022, at 13.00

not prohibited by law. No contrary to public order and not contrary to public morality. As long as it doesn't change and disturb, it will be. The purpose of marriage itself is like creating a small family that is happy, prosperous, devoted to God, productive, independent, and can build themselves and the environment.³¹ Viewed from family life as a whole, the mother acting as a housewife navigating the ark of the house stairs, therefore, plays a vital role in creating a good family climate, which can provide conditions for the creation of an educational situation in the family. In this crucial position, the mother has a varied role, depending on which relation we see it, which is already a general opinion concerning the implementation of her role as queen of the household, first and foremost is concerning household governance, food governance, and the conduct of clothing and apparel.³²

According to Mrs. Sri Nurhayati, who has become a career woman since graduating high school to have a child aged six years, he said that refusing this intimate relationship when the wife comes home from work is past the *isya* limit. Then the husband understands that when the wife refuses, it will be. Still, if the husband invites him on Saturday and Sunday holidays, then the wife is reluctant to serve him, then the angry husband does not speak to him his wife as long as the wife is obedient to meet the needs of affection her husband. Therefore, every holiday, the wife never refuses unless she is in a sick body condition that is not allowed to serve her husband in bed. When in touch intimate wife in a tired state after coming home from work will cause the body to feel sick, so the next day, the wife is not able to carry out work activities because basic needs are increasingly expensive; that's where Mrs. Sri forced to keep working help the husband's economy, and don't want to choose to be a housewife who only relies on receiving salary husband only. Depending on the husband's salary, every time he wants to buy, needs will cause trivial disputes. Ibu Sri Nurhayati prefers to be a career woman rather than receive her husband's compensation at home.³³

She is refusing to have sex unintentionally. It's just that when she comes home from work late at night. The husband must understand the wife's condition by helping the needs household. Besides, the cost of school for children is very

³¹ Interview with Mrs. Uyun Lestari (Sub-district employee), Wednesday 26 January 2022

³² Interview with Mr. Ahmad Yani (Sub-district employee), Wednesday 26 January 2022

³³ The words of Mrs. Ramnah, who is 30 years old, and resides Living in Parahu Village, are the same as Sri's mother. Still, this Ramnah mother has an agreement with her husband if the wife comes home after *isya*. The husband does not have to ask for sex because his physical condition does not allow sexual intercourse, and he fears in the morning could not be stable to work again. As long as you are young and able to help your husband, the mother is safe. I prefer being a career woman to being a mother household because of household needs when relying on the husband is not enough to meet his own needs, and she must get permission from her husband; if it's the result of her sweat, she doesn't have to get permission whatever your own needs or your children's needs if the salary is the result of work alone. Interview with Mrs. Sri Nurhayati (Sub-district employee), Wednesday 26 January 2022

high, so if relying on the husband's income, it is feared not fulfilled. Unable to save, the husband's expression Ramnah Mr. Mulyadi when the wife is still firm to earning money, and the husband is pleased with her. The job is very diligent by the wife, and when the husband asks to have sex, the wife's body is tired after work after eight o'clock, then the husband understands it very well when the wife comes home before sunset. There is a sanction for the wife not being given shopping money, and on holiday, their wife refuses. then the husband provides a sanction not to go home until his wife wants to obey her husband's wishes.³⁴

According to Mrs. Winda, she is 25 years old and lives in the village. The peacock stated that he refused to have this intimate relationship during working hours go home at sunset because they had a baby. The husband also understands it when the wife is tired to help his family's economy because, in this modern era, needs are costly. Therefore, husband supports his wife to work for the sake of the children. The husband succumbs to their needs, even if they only get their share on holidays, as long as the need for food is fixed every day must provide by the wife.³⁵

Mrs. Suryani, 25 years old, stated that she refuses this relationship when the wife's condition is not healthy due to illness. The child's disease affects the wife not to want to serve her husband because the wife's concern for the child is very close, so the wife does not want to fulfill her biological needs. The very fussy child at night must be carried and hugged until sleeping soundly. My husband understands it, but if can still serve daily food needs, children can still do it entrusted to his grandmother, not like the case at night, not maybe he could leave it to his grandmother. His grandmother automatically rested. And the husband understands it all because the safety of the children is more important than her husband's biological needs.³⁶

Mrs. FitriyAni, who is 28 years old, stated not only factory employees, a teacher often refuses, not only him, some of his other friends are the same reject it because there is an age that makes the wife not serve her husband. The wife refuses because when the wife is tired of taking care of the children and their own

³⁴ Interview with Mr. Mulyadi, Wednesday 26 January 2022

³⁵ Especially when the wife comes home from work at night, automatically the wife's condition is less stable, physically tired, which is impossible to serve her husband, sometimes disturbed at night, children like wake up crying want to suckle his mother's milk, that's why the wife makes agreed that when on the night shift only certain parts of the body poster, except on holidays without the husband asking the wife to offer her husband for the ration every night when for a week the husband can't get allocations from his wife. When having children under three years have sex, Intimacy is very lazy to do because every time my wife comes home from work must prepare food for her husband and must meet the needs of the baby; therefore, the husband understands it when on workdays, If it's a holiday, must serve the husband all his needs Not only basic needs, physical conditions are also mandatory for the wife to suit his needs. Interview with Mrs. Winda Fitria, Wednesday 26 January 2022

³⁶ Interview with Mrs. Suryani, Wednesday 26 January 2022

home, not only the child having a 4-year-old and a small one-year-old child is hassled. Therefore, the husband must understand his wife's condition, who was tired of taking care of the children and the house. And if the husband does not meet the needs of his child, the wife gets irritated. Children's needs are not enough. How does a wife want to meet her husband's needs? That's all career only as an honorary teacher. Bitter than employees, a factory that pays quite a lot.³⁷

The wife's refusal to have sex with her husband has a significant impact, including;

1. Feelings of Inferiority.

What's wrong with me? That must be the first thing that pops into your husband's mind, rather than thinking about what's wrong with his partner. And because, in general, men are more interested in the physical, the feelings of inferiority felt by men will focus more on their physical shortcomings. Isn't it cool already? Is it inappropriate? Or does it smell even less material? In men who are married and have experienced more significant income than their wives, it usually has a substantial effect on self-confidence. And this will automatically be the first reason for confusion when there is a refusal to make love to the wife.

2. Depression (Psychic).

The feeling experienced repeatedly will be stressful. And if it continues, it will cause depression. Feelings of depression, in particular, men will feel related to their physical appearance as if they were deemed unfit for use, even for their wife. Not to mention awareness or women's ignorance of the magnitude of men's desires towards sex, it is not impossible to arouse suspicion. That if not from him, where does the husband get fulfillment? the need is when the wife often refuses

3. Physical Complaints.

It's the same with men, and women have desires and the need to have sex. If it is restrained, medically will cause a feeling of discomfort. From illness head to one the - respiratory diseases such as influenza, cough, or asthma often result from a lack of fulfillment of affection needs. A day or two can be detained; however, after a long time, it can hurt

4. Behavioral Complaints.

Discomfort, feelings of rejection, and low self-esteem will also result in behavioral complaints. Starting from just grumpy, sensitive, upset to overflowing emotions that are not in place and tend to be excessive. For example, easy to cry or irritable, or nagging. Of course, if you have children, you will impact attitudes towards children. The impact on the husband is already evident. If this woman works, it will even affect behavior in colleagues and implications for performance

³⁷ Interview with Mrs. Suryani, Wednesday 26 January 2022

work. If the husband has behavioral complaints, he will be grumpy, forcing his wife to want to fulfill her needs biologically and going away from home for a while until his heart can calm down. For example, he is easily angry and nagging, so the husband does not give shopping money until his wife obeys her husband.

The Impact on husband due to refusal to intercourse, as follows: (1) If the wife refuses, the husband silences him. The husband silences him so that the wife knows that Serving her husband is obligatory; (2) Don't go home. The husband doesn't come home until his wife wants to serve the husband to have sex; (3) Cut the monthly ration to the wife. The husband cuts the monthly allocation to the wife, with the reason so that the wife does not repeat the mistake. In addition, the implication of the wife rejecting sexual intercourse among others: (1) Decreased satisfaction with marriage;³⁸ (2) Husband's self-esteem becomes low in the eyes of his wife;³⁹ (3) Husband feels inferior;⁴⁰ (4) The husband silences the wife;⁴¹ (5)

³⁸ Physical intimacy is like the glue in marriage. This moment will make the husband and wife more connected and emotional. The frequency of sex that is allowed to decrease can cause a decrease in satisfaction with the marital bond. This conclusion follows the study in the Journal of Family Psychology. This is because orgasm causes the release of the hormone oxytocin to the brain to suggest a "bond." Oxytocin produces trust and closeness and even helps couples judge each other more positively. As for his dissatisfaction, it was caused by his wife's condition is pregnancy. In this condition, the wife's body is fragile, so make the wife feels unmotivated to serve her husband and does not feel the pleasure of sex.

³⁹ Lack of sexual routine can also damage relationships with yourself. *"From a medical point of view, a decrease the frequency of intercourse will not affect the neurotransmitter or medical illness. The emotions we feel when we face these situations make up the judgments we give ourselves become low,"* so that the husband feels ashamed to ask his wife a second time because his wife had rejected it. Supposedly, if the husband wants to have sex, the wife must meet their biological needs so that the husband's self-confidence is always there. Rejection will make the husband inferior in front of his wife. The husband thinks that his wife is not happily married to her husband, even though that's not the reason the wife rejects it. Still, the husband's thoughts must be different if the wife refuses his biological needs. Therefore, the wife should not often refuse the natural needs of her husband so that her husband does not feel inferior when her husband wants her physical needs. In marriage, they must give and complement each other so that marriage becomes *sakinah mawaddah* and *warrahmah* who have blessed Allah because marriage is the pleasure of the husband. Therefore, the wife must comply with her biological needs, except in conditions of illness and menstruation. Even in a state of fatigue, the wife must continue to serve even though not every day, at least twice a week.

⁴⁰ When a husband or wife worries about sex life, they often blame themselves alone. *"If allowed to drag on, it can affect self-confidence and desire to have sex."* Enjoy sex with your partner in marriage so that self-confidence is restored and emotional bonds are built well. Often the wife refuses when the husband wants to have sex, then the husband feels inferior and can't satisfy his inner livelihood. So in a week, the wife is obliged to provide an inner living to her husband at least twice a week. So that the husband feels confident in front of his wife.

⁴¹ This implication is because the wife refuses to work on holidays. The husband can't understand it, so he silences his wife until the wife invites herself to be good. The husband does not give shopping money as long as the wife still doesn't obey her husband. According to Fitri Yeni's mother, this implication is because homework activities are done, and the children are asleep. The wife is still refused, so the husband silences him and locks him up in the side room

Husband is easily angry with the wife;⁴² (6) Husband leaves home temporarily;⁴³ (7) Cheating Husband⁴⁴ and (8) The Occurrence of Divorce.⁴⁵

Conclusion

Cultural and religious values shape sexuality in Islam. Religious values color the formation of views about what can be done or not, various musts, and attitudes about gender roles. Sexuality in Islam is so humanistic and cool because it is full of empathy for humanity. The implications of the wife's rejection of the invitation to have sex with the husband to the marriage bond are as follows: a). Reduced satisfaction with the wedding. b). The husband's self-esteem becomes low in the eyes of the wife. c). Husband feels inferior. d). Husband silences wife. e). The husband is easily angry with his wife. f). Husband left home in the meantime. g). Cheating husband. h). There was a divorce.

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until the wife invites him to have sex. As a family psychologist, Anna Surti Ariani, said that a wife refuses to have sex with her husband, which can trigger problems in a marital relationship. One of them can lead to a wrong perception where the Wife's refusal can be biological or offensive to his masculinity. However, he also emphasized that he could solve this problem with two-way communication by opening a chat directly open. But what you need to remember is that rejection needs to be done subtly.

⁴² A wife who refuses to have sex is very influential on the husband's attitude. The impact is that the husband is grumpy and has a rough/stern tone towards his wife, so the household does not make harmonious. When the child listens to the fight, parents cause traumatized children to get married because Their parents are often noisy.

⁴³ When the husband wants to have sex, the wife doesn't want to serve him, so if he's left there are nothing changes. Then for a while, the husband is not at home with his wife, so the wife feels guilty about her attitude. The husband will not go home unless the wife meets him and apologizes to her husband to not repeat the incident that disappointed her husband. However, if there are problems and the child is sick, I understand that condition; except for a sick child and homework is done, there is no reason for the wife to refuse it.

⁴⁴ There are implications for the husband if his wishes are rejected by the husband his wife, then the husband will be more inclined to seek pleasure with women outside (cheating), there are even husbands who ask their wives to allow their husbands to remarry, so that when the husband asks for sex to the wife who First, the husband still has a second wife.

⁴⁵ The refusal to have sex because the husband is too late at night to arrive home causes the wife to be lazy to serve her husband. The occurrence of divorce is one because the husband never wants to divorce his wife through a religious court; it's enough to abuse the wife verbally. The cost of divorce in court is costly, time and material, so the husband is lazy to process it. This divorce is a warning so that his wife doesn't repeat her mistake and can meet her husband's biological needs. This natural relationship is very influential for the harmony of a society in a *sakinah, mawaddah, and warrahmah* household. If the wife does not meet their bodily needs, then the husband has the right not to provide for his wife and divorce her because a Man marry so that someone can take care of their daily lives as long as the husband's position is at home.

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