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Education on the Rights and Obligations of Husbands and Wives A Study of Kalis Mardiasih on Instagram

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ABSTRACT

According to data from the Central Statistics Agency (BPS), the divorce rate in Indonesia is increasing every year. One of the factors for the high divorce rate in Indonesia is the lack of knowledge about the education of the rights and obligations of husband and wife in the household. In the Qur'an, marriage has the aim of forming a sakinah mawaddah warahmah household. One way to build it is by maintaining the rights and obligations of each member of the household. The purpose of the study is to explain the education of the rights and obligations of husband and wife in Kalis Mardiasih's perspective from Instagram posts. The method used is a qualitative type of literature (Literature Research), in using this method descriptive analytical is used as a data analysis technique. Meanwhile, the primary data presented are Kalis Mardiasih's posts about the rights and obligations of husband and wife and secondary data obtained from books, articles, and websites. The result is that there are three posts that the author analyzes. The first post, is that a wife, must have the right to get good treatment from her husband, and respect and respect for the wife's decisions. The second post, the pillar of a healthy relationship is the presence of mutual respect, namely education for mutual respect, and trust in husbands and wives. The third post, is about the importance of education on the rights and obligations of wives for the realization of mutual respect. Likewise, the husband's obligation to provide for his wife. A wife must get physical and mental sustenance. This statement can expand knowledge about the rights and obligations of husband and wife to respect, appreciate, and trust each other.

Keywoards: Instagram; Kalis Mardiasih; Rights and Obligations Education

ABSTRAK

Menurut data Badan Pusat Statistik (BPS), Indonesia yang memiliki angka perceraian yang terus meningkat setiap tahunnya . Faktor dari tingginya angka perceraian yang semakin meningkat di Indonesia salah satu adalah minimnya pengetahuan tentang pendidikan hak dan kewajiban bagi suami istri dalam rumah tangga. Dalam Al-Qur'an pernikahan memiliki tujuan untuk membentuk rumah tangga yang sakinah mawaddah warahmah. Salah satu cara membangunnya dengan menjaga hak dan kewajiban antar tiap anggota rumah tangga. Tujuan penelitian untuk menjelaskan pendidikan hak dan kewajiban suami istri perspektif Kalis Mardiasih dari postingan Instagram. Metode yang digunakan kualitatif berjenis kepustakaan (Literature Research), dalam menggunakan metode ini deksriptif analitis yang digunakan sebagai teknik analisis data. Sedangkan, data primer yang disajikan adalah postingan Kalis Mardiasih tentang hak dan kewajiban suami istri dan data sekunder didapatkan dari buku, artikel, dan situs web. Hasilnya adalah terdapat tiga postingan yang menjadi bahan analisis penulis. Postingan pertama, sebagai seorang istri haruslah memiliki hak mendapatkan perlakuan baik dari suaminya, dan sikap menghargai dan menghormati keputusan istri. Postingan kedua, pilar hubungan sehat hadirnya sikap mutual respect, yaitu pendidikan untuk saling menghormati, rasa percaya kepada suami maupun istri. Postingan ketiga, Pentingnya pendidikan hak dan kewajiban istri untuk terwujudnya rasa saling menghargai. Begitupun kewajiban suami untuk memberikan nafkah kepada istrinya. Seorang istri harus mendapatkan nafkah lahir dan batin. Dari pernyataan tersebut dapat memperluas keilmuan tentang hak dan kewajiban suami istri untuk saling menghormati, menghargai, mempercayai.

***Kata kunci** : Instagram; Kalis Mardiasih; Pendidikan Hak dan Kewajiban*

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INTRODUCTION

According to the Central Statistics Agency (BPS), there are approximately 400,000 divorces in Indonesia every year. This figure shows a continuing upward trend from previous years, reflecting the complexity of the problems faced by married couples in Indonesia. BPS 2024 also highlights divorce rates in Indonesia over the past three years. Divorce rates in Indonesia increased in 2022 (Klara, 2024).One of the factors contributing to the high divorce rate in Indonesia is the lack of knowledge about the rights and obligations of husbands and wives in a marriage, which prevents happiness, tranquility, and peace from being achieved in marriage. Success in marriage can be achieved if husbands and wives respect and pay attention to each other's rights and obligations. When a husband and wife have agreed to begin their life together in the sacred bond of marriage, both parties have rights and obligations that must be respected and fulfilled (Ikrom, 2015).

Getting married is a form of worship, and marriage is a contract made to obey Allah's command. In this case, marriage aims to create a family life to achieve sakinah, mawaddah, and rahmah (Hafidz, 2022). Meanwhile, the meaning of marriage itself is an agreement between a man and a woman that is made as a first step toward starting a life together in a household. When entering into a contract through a marriage ceremony, the husband and wife have agreed to be bound to one another and have already assumed certain rights and obligations that were previously held. These rights pertain to something that has been received from another person, while the meaning of obligations refers to what one must do for another person. Obligations arise due to a right that is inherent to the legal subject (Hidayatulloh, 2019).

In the Qur'an, marriage aims to create a harmonious household (sakinah) based on feelings of love and compassion (mawaddah wa rahmah) (Robiansyah et al., n.d.). One way to maintain and build harmony between husband and wife is by fulfilling the rights and obligations of each member of the household. Harmony within the household will never be achieved without awareness and concern in fulfilling obligations and realizing the rights of othersm (Hidayatulloh, 2019). Issues concerning women are frequently discussed on social media in order to uncover the truth. One figure who often raises issues concerning women on social media is Kalis Mardiasih. Kalis Mardiasih is a writer who is able to adapt to the times. She has successfully integrated religion, technology, and environmental issues into an educational message that she spreads through her social media accounts. Kalis' concerns about gender equality, particularly for Muslim women who

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are currently facing challenges from religious conservatism and extremism, form the backdrop for the ideas in her writings. There are several of Kalis' posts that contain educational values regarding the rights and obligations of husbands and wives on social media (Alkhairi et al., 2024).

There are several studies that discuss the rights and obligations of husbands and wives, including a study by Haris Hidayatullah, which states that a harmonious relationship in the household is created by respecting and fulfilling each other's rights and obligations in the household (Hidayatulloh, 2019). Then there is the article by Luqman and Vina about Kalis Mardiasih. Kalis Mardiasih interprets women as more often becoming victims in accordance with the passive stigma attached to them. From a mental perspective, women's acceptance of these stereotypes means that they are only regarded as second-class citizens who can be objectified. Additionally, Kalis also responded through a post on her Instagram account regarding stereotypes of domestic workers, emphasizing the meaning of the images and symbols posted, such as the role of women in the household. Furthermore, Ifda Faidah Amura's article states that on her Instagram, Kalis Mardiasih often (Amura & Candrasari, 2022).

From the preliminary research mentioned above, the author became concerned about the educational values contained in Kalis Mardiasih's social media account regarding her views on the rights and obligations of husbands and wives. The purpose of this article is to explain the education of the rights and obligations of husbands and wives from Kalis Mardiasih's perspective through an analysis of her Instagram posts. It is hoped that husbands and wives will understand their rights and obligations within the household to achieve a harmonious, loving, and compassionate family life.

LITERATURE REVIEW

Biography of Kalis Mardiasih

Bagian ini memuat Kalis Mardiasih is a writer who was born in Blora on February 16, 1992. In addition to writing, she also works as a researcher focusing on issues of diversity and gender, and serves as a gender facilitator. Kalis Mardiasih is a member of the National Secretariat of Gusdurian, a group that adopts and follows the teachings of Abdurrahman Wahid (Ihsani, 2020) who was a prominent figure in NU and the fourth president of Indonesia. Kalis' name began to be heard frequently when she published several articles on the mojok.co platform. In 2018, Kalis Mardiasih published her first book titled Berislam Seperti Kanak-Kanak (Practicing Islam Like a Child). The

following year, she released two books simultaneously: Muslim Yang Diperdebatkan (The Debated Muslim) and Hijrah Jangan Jauh-Jauh, Nanti Nyasar! (Don't Go Too Far on Your Hijrah, or You'll Get Lost!). Additionally, Kalis continued to produce various other works in the years that followed (Fakihuddin et al., 2023)

Kalis Mardiasih is a creative writer who is able to adapt to the times. She has successfully integrated religion, technology, and environmental issues into an educational message that she promotes through her social media accounts. Kalis Mardiasih's concerns about the phenomenon of diversity in society and gender equality, particularly for Muslim women facing challenges from religious conservatism and extremism, form the primary backdrop of her writings to this day. Kalis enriches her work with religious elements when addressing women's issues. Through her Instagram account, which has 185,000 followers and has shared 2,660 posts since 2015, Kalis frequently discusses topics related to the division of roles, rights, and responsibilities between spouses, and she vigorously advocates for gender justice. Instagram provides features that support gender issues, making it easier for users to voice and discuss gender-related issues through this platform (Febrianto et al., 2023).

This is one way to promote equality in the household. Discourse is an attempt to reveal the hidden meaning behind someone's statement. The language used in a statement can be understood as a representation that plays a role in shaping the thoughts or perceptions of society (Supriyadi, 2015).Through critical discourse analysis, it will be possible to uncover specific intentions and meanings, including narratives about gender equality. This will enable the public to better understand equality in the household.

Education

In general, education is often considered to be school. According to the Big Indonesian Dictionary (KBBI), education comes from the word 'didik' which is given an affix so that it means method, way, or act of guidance. In the National Education System Law No. 20 of 2003, education is defined as "a conscious and planned effort to create a learning environment and learning process so that students can actively develop their potential, thereby possessing spiritual and religious strength, self-control, personality, intelligence, noble character, and the skills needed by themselves and society." From these definitions, it can be concluded that education is a method

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for changing the ethics and behavior of individuals or social groups with the aim of achieving independence. This process aims to mature or develop humans through various efforts such as formal education, learning, guidance, and training. Thus, education functions as a tool for developing human potential comprehensively and shaping better character (Pristiwanti et al., 2022).

Education in the broad sense encompasses all aspects of life and involves all knowledge and learning experiences that occur throughout life in various places and situations, having a positive impact on individual development. Education is a lifelong process (lifelong education). Teaching in the broad sense also encompasses all teaching and learning activities that can occur in various environments and at any time. Therefore, education is not limited to formal classrooms but encompasses various experiences that enrich individuals' knowledge and skills throughout their lives (Pristiwanti et al., 2022). According to Ki Hajar Dewantara, the well-known principles of education encompass three main aspects: “Ing Ngarso Sung Tulodo,” which means setting an example when in front, “Ing Madyo Mangun Karso,” which means building and providing encouragement when in the middle, and “Tut Wuri Handayani,” which means providing encouragement and support when behind. These principles emphasize the importance of the educator's role in various positions and situations, whether as a role model, motivator, or supporter for learners. By adopting this holistic approach, education can become a more comprehensive and effective process in shaping individual character and abilities (Zulaicho & Al Hamidy, 2021). Ki Hajar Dewantara's views on education are very relevant to be applied. According to him, independent education is a deliberate effort to advance the life and character development (emotions, thoughts, soul) and body of children through teaching, exemplary behavior, and habit formation without using commands and coercion.

This idea is in line with the Indonesian President's directive as stated in the Minister of Education and Culture Regulation No. 20 of 2018 concerning the Establishment of the Pancasila Student Profile. This profile is designed to support the President's vision and mission in realizing an advanced Indonesia that is sovereign, independent, and has a strong identity. The objective is to cultivate Indonesian students who become lifelong learners with global competencies and behavior that reflect the values of Pancasila. This study will incorporate theories relevant to this research. Through this literature review, it is hoped that the internalization of Ki Hajar Dewantara's Philosophy of Education in realizing the Pancasila Student Profile can be elucidated (Tohir, 2016).

There are three types of educational approaches to learning, one of which is andragogy. Andragogy refers to learning in education intended for adults (Anwar, 2017) . In this case, education in the domestic sphere is necessary to understand the rights and obligations of husband and wife in marriage.

Rights and Obligations of Husband and Wife

data yang digunakan A wife has various rights and obligations that must be fulfilled towards her husband, just as a husband has rights and obligations towards his wife. Both must carry out these duties in a good manner and in accordance with the teachings prescribed by Allah. The following is an explanation of some of the rights of a husband over his wife as taught in Islam (Fadhilah, 2021). According to the Quran, marriage aims to establish a harmonious household (sakinah) based on love (mawaddah) and compassion (rahmah). To build and maintain this harmony, both husband and wife must fulfill their respective rights and obligations within the household. Harmony cannot be achieved without awareness and concern in fulfilling obligations to meet the rights of one's spouse. Therefore, husbands and wives need to have good mutual understanding to achieve this goal (Hidayatulloh, 2019). Among the rights and obligations of husbands and wives are:

a. Respecting Each Other

Living in mutual respect and appreciation is the primary right of a husband toward his wife, and vice versa, of a wife toward her husband, in a humane manner. As explained in the Quran, Surah An-Nahl, verse 72, which states that a wife should be a life partner, a mother honored by her children, and a confidante for various stories. This is because Allah has made a wife a blessing for men as a form of happiness in this world (Fadhilah, 2021). In Islamic principles, the relationship between men and women in fulfilling their gender roles, both in domestic and public settings, is based on equality, justice, and mutual benefit. This emphasizes that no one party should dominate or oppress the other. Instead, Islam encourages the creation of mutually supportive, cooperative, and helpful relationships between men and women, enabling them to work together to achieve mutual well-being (Hermanto, 2022). The above statement emphasizes the importance of balance and cooperation in gender relations according to Islamic teachings, avoiding the domination of one party over the other, and building harmonious and mutually supportive relationships.

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From the perspective of mubadalah, the relationship between husband and wife should be built on mutual understanding and kindness toward one another. If a wife shows affection and kindness to her husband through smiles, friendly attitudes, and other pleasant actions, then the husband is also expected to treat his wife with kindness. Conversely, if a husband does not want to receive bad behavior, rudeness, insults, violence, or other unpleasant treatment from his wife, then he must also avoid such behavior so that it does not happen to his wife. This principle emphasizes the importance of equality and mutual respect in the husband-wife relationship, so that both can build a harmonious and balanced relationship. The rights and obligations to respect each other, both between husband and wife and vice versa, contain education to humanize humanity.

b. Maintaining Self-Respect and Property

Maintaining one's honor and property is one of the most important rights, ranking second in importance. A wife should protect her husband's honor and property by not allowing others to enter the house without her husband's permission. This is in line with a hadith of the Prophet narrated by Abu Dawud, in which Prophet Muhammad SAW stated that one of the most valuable possessions for a man is having a righteous wife. A righteous wife is someone who can bring happiness to her husband when they are together. When her husband gives an order, she will obediently follow it. Additionally, if her husband is not by her side, she will safeguard his wealth and uphold her own honor. This hadith emphasizes the importance of having a partner who is not only pleasant but also loyal and trustworthy in all situations (Safitri et al., 2023).

c. Handling Household Chores

Imam Syafi'i and Imam Hambali have specific views on the role and position of women in the domestic sphere. They argue that a wife is not obliged to handle daily household chores. Instead, a wife's main obligation is to fulfill her husband's needs. This view emphasizes that domestic roles are not solely the responsibility of women, but rather a mutually beneficial division of labor that values each other within marriage (Asnawi, 2004). In an article by Nur Ajizah, which aligns with Tutty Alawiyah's perspective, it is argued that within a household, a wife's role should be collaborative and complementary to her husband's. According to her, a wife does not have the obligation to personally handle household chores. She emphasizes that there is no strong basis in Islamic teachings that stipulates that a woman's primary duty is to manage domestic tasks. This

perspective emphasizes the importance of sharing roles within the family and valuing each partner's contributions to household life (Nur ajizah & Khomisah, 2021).

Meanwhile, according to the Islamic normativist perspective, the concept of equality between men and women in the family does not theologically intend to eliminate women's duties and responsibilities in the domestic sphere. As wives and heads of households, women play an important role in the family. Furthermore, they have the primary responsibility for shaping their children's future, ensuring their well-being not only in material aspects but also in moral and spiritual aspects (Nur ajizah & Khomisah, 2021). In handling household chores, husbands and wives should help each other to lighten the workload. As exemplified by the Prophet Muhammad (PBUH), Sayyidah Aisha explained the activities of the Prophet Muhammad (PBUH) when he was at home. When asked, Aisha said that the Prophet Muhammad (PBUH) always supported and helped his wife with household chores. However, when prayer time arrived, he would immediately leave those activities to perform prayer. This hadith is narrated by Al-Bukhari. Additionally, wives are encouraged to assist their husbands in bearing the burdens of life, so that the happiness of the household can be maintained continuously.

d. Provision of Maintenance

The obligation of a husband to provide for his wife is mentioned in the Qur'an, Surah Al-Baqarah, verse 233. Thus, the husband's obligation in marriage is to provide for his wife as long as the marriage bond remains intact (Bahri, 2015). The provision of maintenance from the husband to the wife in Islam does not have strict regulations or clear limits regarding the amount that must be provided, whether it be a minimum or maximum amount. The absence of specific rules demonstrates the flexibility of Islamic teachings in regulating maintenance issues, allowing for adjustments according to the conditions and capabilities of each individual. This is one of the proofs that Allah SWT does not burden or overburden humans to provide maintenance according to their circumstances. The amount of maintenance provided to the wife can be discussed jointly to ensure it fulfills the wife's rights without burdening the husband beyond his financial capacity (Hidayatulloh, 2019).

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METHOD

This study uses qualitative research, which aims to explain how the research subjects perceive and are motivated by the phenomenon being studied. The research method chosen is literature research (Sofwatun Nida, Nur Widya Rahmawati, Moh Faliq Isbah, 2024). Primary data sources are sources that provide information directly to data collectors. Conversely, secondary data is obtained from sources that provide information to the data collector indirectly, such as from other people or existing documents (Sugiyono, 2013).

The primary data in this study was obtained by the researcher from posts on Kalis Mardiasih's Instagram account discussing the rights and obligations of husbands and wives, by filtering and selecting relevant posts from the account. Meanwhile, secondary data served as additional information and included theories found in books, articles, journals, and magazines, as well as research analysis support from experienced sources in the fields of education and gender. The data analysis technique applied in this study is descriptive analytical, where the researcher first describes the findings before conducting an in-depth analysis to draw conclusions (Rizki et al., 2024).

RESULT AND DISCUSSION

Analysis of Kalis Mardiasih's Post About the Rights and Obligations of Husbands and Wives on Social Media Accounts



Figure.1 First Post

In Kalis Mardiasih's post uploaded on May 20, 2024, it has received 3,648 likes and 67 comments. Kalis shares her experience after giving birth to her first daughter. In her post, she discusses the rights of a wife to be treated well by her husband, which aligns with the meaning of Surat An-Nisa verse 19, which teaches husbands to interact with their wives in a kind and loving manner. This verse emphasizes the importance of treating wives with respect and kindness, and fostering harmonious and mutually respectful relationship (Ikrom, 2015).

The Qur'an emphasizes that women are perfect beings and have clear rights in matters of property, marriage, inheritance, and divorce. This demonstrates that the Qur'an teaches the necessity of treating women fairly and equally in every aspect of life (Prawira Negara, 2022). Quraish Shihab interprets Surah Al-Baqarah verse 228 as referring to the rights of a woman or wife (Ikrom, 2015). In the context of the relationship between husband and wife, this verse indicates that a wife has rights and obligations toward her husband, and likewise the husband toward his wife. Both parties have balanced roles, though they need not be identical. Thus, this teaching encourages good cooperation and fair division of tasks between husband and wife, without being overly rigid. The result is the creation of a harmonious relationship between the couple and all family members. In her post, Kalis quoted four sentences: "Mas, prepare the meal," "Mas, get two liters of water," "Mas, take out the dirty dishes and take care of the milk and bottle for the baby," and "Mas, massage my back."

These sentences describe Kalis's condition during the postpartum period. According to her, preparing herself as a breastfeeding mother is more nerve-wracking than going through childbirth itself. This makes her need assistance and intense attention from her husband. "Indeed, women are the sisters of men." (HR Ahmad, Abu Dawud, and al-Turmudzi). This hadith implies that a wife holds the same status as a sister to her husband. This means that a wife has the same standing and dignity as her husband. Therefore, a husband is obligated to respect and honor his wife. He should not treat her arbitrarily or regard her as an inferior. Instead, a husband should love and cherish his wife wholeheartedly. This aligns with the fact that all humans, both men and women, are equal because they all descend from Prophet Adam and Eve. Kalis' post represents a husband who fulfills his duties properly. This is an example of the rights and responsibilities that both spouses must uphold.

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In the next slide, Kalis also said that in the fourth month after giving birth, she had to start working outside the home because her husband's single income was not enough. Kalis still had the obligation to pay for her father's medical treatment, who was suffering from a stroke and was paralyzed on one side of his body and unable to speak. Although earning a living is the primary responsibility of the husband, this does not mean that the wife is prohibited from working, especially if the husband's income is insufficient to meet the family's needs. On the other hand, although the wife is responsible for household chores such as cleaning, preparing meals, and caring for the children, this does not mean that the husband can leave her to handle everything alone without assistance. The success of a marriage cannot be achieved without mutual attention and sacrifice from both parties. In any activity involving two or more people, there must be someone responsible and capable of making the final decision if no agreement is reached through discussion.



Figure.2 Second Post

In Kalis Mardiasih's post uploaded on May 13, 2023, it received 5,375 likes and 61 comments from netizens. In this post, Kalis discussed a study on romantic relationships. Kalis said, *"One of the key pillars of a healthy relationship is Mutual Respect. Mutual Respect is a two-way journey for each partner to give meaning, acknowledge, and carefully consider the thoughts, feelings, and choices of their partner. This explanation refers to the attitude of mutual respect or reciprocal respect between partners. It took me some time to fully grasp the concept of mutual respect, but in my relationship with my partner, this story might serve as a small illustration."*

In the following paragraph, Kalis relates the study of mutual respect to her own marriage, sharing her experience. A year after their wedding, her husband requested permission to leave his job for the third time, following previous attempts that failed to convince Kalis. Her husband even emphasized the word *"convinced"* by saying, *"This time, with or without your permission, I will still submit my resignation."* The reason her husband gave was quite reasonable. After five years working in the same place with several positions he had held, this was what eventually made her husband feel his creativity had been exhausted, and that feeling was destroying him from within every day (Satriawan, 2022).

Kalis was afraid that her husband would become a freelancer like herself, given the realities and needs at hand. This situation carries educational value regarding the rights and responsibilities of spouses, where both must respect each other. Kalis emphasized the need for great tolerance to agree, even if deep down, it still felt difficult to accept the other person's perspective. But that is the meaning of maturity. When we can tolerate ideas or attitudes that are different from our own. On the last slide, Kalis concludes with the statement that "in the end, I found our relationship to be fine. My concerns did not materialize. I just needed to entrust my trust and support to the decisions my partner believed in. I was anxious, but he is an adult with his own plans that he has the right to pursue.



Figure.3 Postingan Ketiga

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In Kalis Mardiasih's post on March 11, 2024, it received 3,158 likes and 88 comments from netizens. In her post, Kalis addressed the issue of domestic violence (KDRT) suffered by the former wife of football player Kurnia Meiga. Some netizens mocked her by downplaying the violence and infidelity committed by her husband. Additionally, one netizen criticized her for "playing the victim." "Playing the victim" refers to a situation where someone perceives themselves as the victim of various adverse events that have befallen them. Such individuals often feel they are being treated unfairly or targeted with undeserved hardships, even though the reality may not always be the case. This is typically triggered by significant mental and emotional stress. Kalis provided data in her post showing that "Domestic violence does not occur based on wealth or poverty, or health or illness. The perpetrator may not be employed, physically vulnerable, and even elderly individuals have been proven to commit domestic violence, sometimes resulting in death."

In this analysis, Kalis refutes the assumption made by netizens that the soccer player's wife left her husband simply because he was sick and had fallen into poverty. Kalis reinforces this with data showing that domestic violence can be perpetrated by anyone, regardless of whether they are healthy or sick. Kalis also adds a defense of the victim, saying that she had experienced domestic violence for nearly 20 years, with her husband no longer working. The situation forced the wife to work, with income she did not control. Kalis concluded the discussion by addressing this as one of the follow-up actions against the culture of victimization of victims who are still striving to recover and seek justice.

In this post about domestic violence, there are educational values regarding the rights and obligations of husbands and wives, including the lack of mutual respect. Living in mutual respect and appreciation is the first right of a husband toward his wife, and vice versa, a wife toward her husband, in a humane manner. Islamic principles emphasize the importance of mutual respect and shared responsibility between men and women in fulfilling their gender roles, both in domestic and public settings. This principle is based on equality, justice, and the well-being of both parties, ensuring that neither dominates nor becomes a victim of injustice in their relationship. An ideal relationship is one where both parties support, collaborate, and assist each other, where each individual feels valued and contributes in a balanced manner (Hermanto, 2022).

Not only that, but the post also mentioned the case of domestic violence committed by this soccer player and the husband's failure to fulfill his obligation to provide for his wife. This contains

educational value regarding the rights and obligations of husbands and wives, whereby a wife is entitled to receive financial support from her husband, both in material and spiritual terms. A husband's obligation to provide financial support to his wife is clearly stated in the Quran, Surah Al-Baqarah, verse 233. Financial support is a mandatory obligation that a husband must fulfill for his wife throughout the duration of their marriage (Bahri, 2015). The obligation to provide financial support does not have clear and definite provisions regarding the amount of financial support that must be provided by the husband to the wife, either in the form of a maximum or minimum limit.

CONCLUSION

The first post on Kalis Mardiasih's Instagram account contains educational content about a wife's right to be treated well by her husband. This is in line with the meaning of Surah an-Nisa: 19, which instructs husbands to treat their wives well. Kalis was going through the postpartum period, which she felt required her to prepare herself as a mother for breastfeeding. In her rights, the husband is obligated to respect and honor his wife. In Kalis's family relationship, she has the responsibility to assist with her father's medical treatment. Therefore, after four months of giving birth, she had to help her husband because his income was insufficient to cover her father's medical expenses.

In the second post, Kalis highlights one pillar of a healthy relationship: mutual respect. A healthy relationship represents education in mutual respect, or reciprocal respect between partners. In her post, Kalis shares her experience in her household where her husband asked her permission to leave the office for the third time. The importance of tolerance and agreement in household matters. Once trust was established, it turned out that Kalis' concerns were merely her own worries. According to her, education on rights and responsibilities must build trust in one's partner, and she believes her husband is an adult who has the right to plan and carry out his plans.

In her third post, Kalis shared the issue of domestic violence (KDRT) faced by the former wife of a soccer player named Kurnia Meiga. Netizens mocked and doubted the violence, infidelity, and one netizen even suggested that the wife was “playing the victim.” Kalis explained that domestic violence committed by a husband could occur due to illness, as netizens assumed the wife left her husband because he was sick and had fallen into poverty. Not only did the husband commit

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domestic violence, but he also did not work for nearly 20 years and forced his wife to work, with her income not being kept by her. The importance of educating wives about their rights and obligations is crucial for fostering mutual respect. Similarly, it is the husband's obligation to provide financial support to his wife. A wife should receive both material and emotional support.

It is hoped that researchers or academics will review and cite this article. It is also hoped that this article will contribute to the body of knowledge on the rights and obligations of husbands and wives to avoid unwanted family problems. Recommendations are provided to use various research methods to broaden understanding of the subject matter.

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