

## PATRIARCHAL REPRESENTATION OF HUSBAND WIFE DOMESTIC ROLES ON SOCIAL MEDIA: A Maqāsid al-Sharī'ah Analysis of TikTok Content Narratives

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**Abstract:** TikTok has become a major platform for producing and disseminating gender narratives in Indonesia, including those concerning the domestic roles of husbands and wives. This study examines the representation of patriarchy in TikTok content through the perspective of *Maqāsid al-Sharī'ah*. Using a qualitative approach with qualitative content analysis, ten TikTok videos were purposively selected from four relevant hashtags in April 2026. Data were analyzed using semiotic analysis and normative evaluation based on *Maqāsid al-Sharī'ah*. The findings identify three narrative typologies: Type A (critique of patriarchy, 60%), Type B (reproduction and legitimization of patriarchy, 30%), and Type C (contrastive narratives, 10%). Despite its lower frequency, Type B generated higher average viewership, suggesting greater algorithmic visibility and cultural acceptance. From the *Maqāsid* perspective, patriarchal narratives potentially undermine *ḥifẓ al-nafs*, *ḥifẓ al-nasl*, and *ḥifẓ al-'aql* by diminishing women's dignity, weakening family relationships, and reinforcing ideological echo chambers. The study concludes that *Maqāsid al-Sharī'ah* offers a constructive framework for fostering reciprocal, just, and compassionate marital relationships based on *mu'āsharah bi al-ma'rūf*.

**Keywords:** Maqāsid al-Sharī'ah, Patriarchal Narratives, TikTok Content

**Abstrak:** TikTok telah menjadi platform utama memproduksi dan menyebarkan narasi gender di Indonesia, termasuk berkaitan dengan peran domestik suami dan istri. Penelitian ini mengkaji representasi patriarki dalam konten TikTok melalui perspektif Maqāsid al-Sharī'ah. Dengan menggunakan pendekatan kualitatif dan analisis konten kualitatif, sepuluh video TikTok dipilih secara purposif dari empat tagar yang relevan pada bulan April 2026. Data dianalisis menggunakan analisis semiotik dan evaluasi normatif berdasarkan Maqāsid al-Sharī'ah. Temuan penelitian mengidentifikasi tiga tipologi narasi: Tipe A (kritik terhadap patriarki, 60%), Tipe B (reproduksi dan legitimasi patriarki, 30%), dan Tipe C (narasi kontras, 10%). Meskipun frekuensinya lebih rendah, Tipe B menghasilkan rata-rata jumlah penonton yang lebih tinggi, yang mengindikasikan visibilitas algoritmik dan penerimaan budaya yang lebih besar. Dari perspektif Maqāsid, narasi patriarki berpotensi merusak *ḥifẓ al-nafs*, *ḥifẓ al-nasl*, dan *ḥifẓ al-'aql* dengan merendahkan martabat perempuan, melemahkan hubungan keluarga, dan memperkuat ruang gema ideologis. Studi ini menyimpulkan bahwa Maqāsid al-Sharī'ah menawarkan kerangka kerja konstruktif menumbuhkan hubungan perkawinan yang saling menghormati, adil, dan penuh kasih sayang berdasarkan *mu'āsharah bi al-ma'rūf*.

**Kata Kunci:** Maqāsid al-Sharī'ah, Narasi Patriarkal, Konten TikTok

## INTRODUCTION

Marriage within the family context is understood not merely as a legal and spiritual bond between a man and a woman but also as a social institution that establishes a system of relationships, responsibilities, and role distribution within the household. The transition into the statuses of husband and wife entails the emergence of reciprocal rights and obligations that are essential for maintaining family continuity. In general, the structure of a Muslim family recognizes a complementary division of roles, whereby the husband assumes primary responsibility for providing financial support, while the wife plays a significant role in household management and child-rearing (Zainal et al., 2025). From the perspective of Islamic family law, this division of responsibilities is not intended to establish a hierarchical relationship but rather to function as a mechanism aimed at fostering family stability, tranquility (*sakinah*), and collective well-being (*maṣlahah*). This understanding is consistent with contemporary scholarship, which argues that the concept of *qiwamah* should be interpreted primarily as a form of moral and social responsibility rather than as a symbol of male superiority over women (Barlas, 2002; Mir-Hosseini, 2006).

In Indonesia, the normative framework governing the relationship between husband and wife is institutionalized through the Compilation of Islamic Law (*Kompilasi Hukum Islam—KHI*). Article 79 paragraph (1) stipulates that the husband serves as the head of the

family and is responsible for protecting and providing financial support for his wife and children, while the wife is responsible for managing household affairs to the best of her ability (D. A. R. Indonesia, 2001). Fundamentally, this provision regulates the distribution of responsibilities within the family rather than establishing a subordinate relationship between spouses. Consequently, its implementation depends largely on mutual consultation, cooperation, and agreement between husband and wife, taking into account their social, economic, and familial circumstances. Several studies have further demonstrated that flexibility in the division of domestic responsibilities has become an increasingly prominent characteristic of contemporary Muslim families as a consequence of changing economic structures, the growing participation of women in the public sphere, and the expansion of gender equality values (Rumminger & Ryan, 2021; Pepin et al., 2023).

These transformations have become increasingly complex as digital spaces have evolved into arenas for the production of knowledge, identities, and social values. Social media no longer functions merely as a communication platform but has become a public sphere that shapes public perceptions of religion, family, education, politics, and gender relations (Gulo, 2024). This phenomenon is particularly significant in Indonesia, where internet penetration has reached an exceptionally high level. According to the Indonesian Internet Service Providers

Association (*Asosiasi Penyelenggara Jasa Internet Indonesia*), the number of internet users in 2025 exceeded 229 million out of a total population of 284.4 million, with Millennials and Generation Z constituting the largest user groups and identifying social media as their primary reason for internet usage (A. P. J. I. Indonesia, 2025). Simultaneously, TikTok has emerged as the platform with the highest level of content consumption. Based on DataReportal statistics published by GoodStats Data, Indonesia recorded the largest TikTok user base globally, reaching approximately 157.6 million users in July 2024 (Fatika, 2024). This dominance has positioned TikTok not merely as an entertainment platform but also as a powerful medium for producing and disseminating social discourses that significantly influence public perceptions of family life and gender relations (Abidin, 2021).

Within this digital environment, diverse narratives concerning the domestic roles of husbands and wives have emerged, reflecting an ongoing dialectic between progressive and conservative perspectives. Progressive narratives generally criticize the conventional division of domestic labor for imposing a *double burden* on women, highlighting the limited involvement of fathers in childcare and advocating for a more egalitarian distribution of household responsibilities. Conversely, conservative narratives tend to reinforce traditional gender roles by invoking religious texts as justification for viewing domestic work as the primary obligation of wives. These competing perspectives do not exist

independently but continuously interact, contest, and challenge one another within TikTok's algorithm-driven ecosystem, where opinions can spread rapidly and reach massive audiences. This phenomenon demonstrates that social media has become a contested space for interpreting Islamic perspectives on Muslim family life, thereby increasingly blurring the boundaries between religious authority, personal experience, and public opinion (Campbell & Evolvi, 2020; Hoover & Echchaibi, 2021).

The issue at stake extends beyond the mere division of domestic labor to encompass how these narratives represent the concept of patriarchy within an Islamic framework. Some digital content employs the term "patriarchy" to criticize all forms of traditional role distribution without distinguishing between normative functional differentiation and practices of domination that contradict the principle of justice. Conversely, other forms of content selectively invoke religious texts to legitimize power relations that place women in subordinate positions. However, contemporary scholarship on Islamic family law consistently emphasizes that Islam does not advocate a system of gender domination but instead upholds justice (*al-'adl*), public welfare (*maṣlahah*), and responsibility as the fundamental principles governing family relationships (Kamali, 2008; Auda, 2008). Therefore, the central issue lies not in the existence of role differentiation itself but in how such roles are interpreted, practiced, and represented

within the contemporary digital public sphere.

In this context, the *Maqāṣid al-Sharī'ah* approach offers a relevant normative as well as contextual analytical framework. Unlike textual approaches to Islamic jurisprudence that primarily emphasize legal-formal interpretations, the *maqāṣid* approach places the objectives of Islamic law at the center of legal interpretation. This perspective enables the evaluation of social practices based on the extent to which they promote public welfare, preserve human dignity, and safeguard the five essential objectives of Islamic law (*al-ḍarūriyyāt al-khams*), particularly the protection of life (*ḥifẓ al-nafs*), lineage (*ḥifẓ al-nasl*), and intellect (*ḥifẓ al-'aql*) (Auda, 2008; Kamali, 2008). Accordingly, the *maqāṣid* framework provides a means of distinguishing between functional role differentiation and patriarchal relationships that may generate injustice or symbolic violence within the family.

Previous studies have made valuable contributions to understanding the division of roles between husbands and wives. Al Mustaqim and Yuniarto (2025) argue that role differentiation within the family constitutes a form of functional differentiation based on the structural-functional perspective, in which complementary roles contribute to family stability. Nasruloh and Hidayat (2022) demonstrate that the concept of *qiwāmah* in Qur'an Surah al-Nisā' verse 34 should be understood primarily as responsibility and protection rather than male superiority.

Fahmi (2023) examines Shaykh Nawawi al-Bantani's perspective on the division of spousal roles in establishing a *sakinah* family. Nevertheless, these studies remain largely confined to normative analyses and have yet to examine the dynamics of religious narrative production within digital media. Likewise, research on digital Islam has predominantly focused on religious authority, online da'wah, and Muslim digital identities (Campbell & Evolvi, 2020; Hoover & Echchaibi, 2021), whereas studies investigating patriarchal representations in TikTok content through the perspective of *Maqāṣid al-Sharī'ah* remain extremely limited. Consequently, a significant conceptual gap exists at the intersection of Islamic family law, digital media studies, and *maqāṣid* theory that has yet to be systematically explored.

Against this background, the present study aims to analyze the representation of patriarchy in narratives concerning the domestic roles of husbands and wives on TikTok through the perspective of *Maqāṣid al-Sharī'ah*. Specifically, this study seeks not only to identify the various forms of patriarchal representation circulating within digital spaces but also to evaluate their compatibility with the Islamic objectives of protecting life, intellect, and lineage as the fundamental purposes of the *Sharī'ah*. By doing so, this study offers a conceptual contribution through reconstructing the understanding of domestic relations beyond the dichotomy between conservatism and progressivism, instead promoting a framework grounded in

justice, partnership, and family well-being as the fundamental objectives of Islamic law.

## METHOD

This study employed a qualitative approach using a qualitative content analysis design to explore the meanings, patterns of representation, and ideological constructions embedded in TikTok narratives concerning the domestic roles of husbands and wives. This approach was selected because the study was not intended to measure the frequency of specific themes but rather to examine how meanings related to patriarchy are constructed, negotiated, and reproduced through verbal texts, visual elements, and digital interactions on social media platforms. *Qualitative content analysis* enables researchers to interpret both explicit (*manifest content*) and implicit (*latent content*) meanings that collectively shape the social representation of a phenomenon (Schreier, 2012; Hsieh & Shannon, 2005).

The research data consisted of primary and secondary sources. Primary data were collected through the observation and documentation of TikTok content discussing the domestic division of roles between husbands and wives in Indonesia. Data collection was conducted in April 2026 using the keywords and hashtags *#suamiistri*, *#rumah tangga*, *#patriarki*, and *#istrisalehah*. The sample was selected using a purposive sampling technique based on the relevance of the information to the research objectives

(Patton, 2015). Three inclusion criteria were applied: (1) the content explicitly addressed the domestic roles of husbands and wives or represented patriarchal dynamics within family life; (2) the content had received at least 100,000 *views* as an indicator of broad public reach and potential influence on public opinion; and (3) the content was publicly accessible during the data collection period, allowing for verification and replication. Based on these criteria, the research corpus consisted of ten TikTok videos produced by different content creators. Each selected video was documented through narrative transcription, screenshots of visual elements, post metadata, and highly interactive user comments that served as supporting data. Secondary data were obtained through library research by reviewing peer-reviewed journal articles, academic books, legal documents, and other scholarly literature related to patriarchy, digital media, Islamic family law, and *Maqāṣid al-Sharī'ah*.

Data analysis was conducted through several iterative stages. The first stage involved data reduction and organization by transcribing verbal narratives and identifying relevant visual elements. The second stage consisted of a coding process to classify the data into major themes, including representations of the domestic division of labor, power relations, religious legitimization, and audience responses. The third stage employed a semiotic approach to interpret the signs, symbols, visual language, and ideological meanings embedded in each

piece of content. Subsequently, the findings were examined normatively through the perspective of *Maqāṣid al-Sharī'ah*, particularly the principles of *ḥifẓ al-nafs* (the preservation of life), *ḥifẓ al-'aql* (the preservation of intellect), and *ḥifẓ al-nasl* (the preservation of lineage), in order to evaluate whether the digital narratives were consistent with the fundamental objectives of Islamic law. User comments were analyzed as a form of source triangulation to strengthen the interpretation of how audiences accepted, negotiated, or rejected the narratives produced by content creators (Lincoln & Guba, 1985). The trustworthiness of the findings was ensured through triangulation across the primary content, user comments, and academic literature, complemented by a *peer debriefing* process

during the interpretation stage to enhance the credibility, dependability, and consistency of the research findings.

## RESULTS AND DISCUSSION

### Patriarchal Representation Patterns in TikTok Content Narratives

#### 1. Research Data Corpus

Based on a search using the hashtags #husbandandwife, #household, #patriarchy, and #piouswife in April 2026, 10 TikTok videos were identified that met all the criteria for purposive sampling. The narrative typologies of all these videos were identified, and their relevance to the aspects of *Maqasid al-Sharia* was evaluated. The complete corpus is presented in Table 1 below.

**Table 1.** A Corpus of TikTok Content on the Domestic Roles of Husbands and Wives

No	Content Theme	Account	Views	Likes	Typology	Maqāṣid Relevance
1	A father is not only the family's breadwinner but also a hero at home	@ibunyah-sehran	424,8	4,706	Type A	Ḥifẓ al-Nasl
2	Onad is labeled a patriarchal man for believing that taking children to and from school is exclusively the wife's responsibility	@Anggit Ap	136,6	3,175	Type B	Contrary to <i>Ḥifẓ al-Nasl</i>
3	Indonesia is a patriarchal country	@lystiawt	1,100,000	117,6	Type A	Ḥifẓ al-'Aql
4	The mindset of a patriarchal husband	@highvalue-women	623,6	22,4	Type A	Ḥifẓ al-Nafs
5	Providing financial support for one's wife is considered patriarchal (creator's response)	@cresenciata-nuwijaya	202,5	9,705	Type B	Contrary to <i>Ḥifẓ al-Nafs</i> and <i>Ḥifẓ al-'Aql</i>
6	Patriarchy still exists within the household	@sudut pandang istri	1,600,000	114,9	Type A	Ḥifẓ al-Nasl
7	Patriarchal culture: a husband washing dishes	@MemeyDian-	788,4	11,9	Type A	Ḥifẓ al-'Aql and <i>Ḥifẓ al-</i>

	is considered abnormal	official				<i>Nasl</i>
8	Examples of normalized patriarchal culture within the household	@faiz	777	77,3	Type A	Ḥifẓ al-Nafs and <i>Ḥifẓ al-Nasl</i>
9	A harsh reality: family-oriented men versus patriarchal men	@meyy	559,8	23,2	Type C	Ḥifẓ al-Nafs and <i>Ḥifẓ al-Nasl</i>
10	Indonesia: a fatherless nation (where fathers are perceived solely as breadwinners)	@candle light	2,800,000	216,6	Type B	Contrary to <i>Ḥifẓ al-Nasl</i>

(Source: Researcher’s Observations, April 2026)

## 2. Distribution and Scope of Narrative Typologies

From the ten TikTok videos included in the research corpus, three distinct narrative typologies were identified, as presented in Table 2. The distribution of these typologies reveals the complexity of gender discourse within Indonesia's digital public sphere, particularly regarding the domestic roles of husbands and wives. Rather than presenting a single dominant perspective, TikTok serves as a contested arena where competing narratives

continuously interact, reinforce, and challenge one another. The identified typologies illustrate the coexistence of narratives that criticize patriarchal practices, defend conventional gender-role arrangements, and promote more balanced forms of marital partnership. This diversity demonstrates that digital media functions not only as a platform for communication but also as a space for negotiating social norms, religious interpretations, and public perceptions concerning family relations in contemporary Indonesian Muslim society.

**Table 2.** Distribution of Narrative Typologies and Content Engagement

Narrative Typology	Code	Frequency	Percentage	Total Views
Type A: Critique of Patriarchy	A	6	60%	5,313,800
Type B: Reproduction and Legitimation of Patriarchy	B	3	30%	3,139,100
Type C: Contrastive/Comparative Narratives	C	1	10%	559,8
<b>Total</b>	—	<b>10</b>	<b>100%</b>	<b>9,012,700</b>

(Source: Researcher's Analysis, April 2026)

The data presented in Table 2 reveal several significant findings. Type A narratives account for the largest proportion of the corpus, comprising 60% of the analyzed content with a cumulative total of 5,313,800 views. This finding indicates that public awareness of patriarchal inequalities has grown

considerably among Indonesian TikTok users. More analytically significant, however, is the fact that although Type B narratives constitute only 30% of the corpus, they achieved a substantially higher average number of views per video, approximately 1,046,367 views compared with 885,633 views for Type A content.

This suggests that narratives reproducing and legitimizing patriarchal values are more likely to become viral, possibly because they reinforce social constructions that have long been accepted as culturally normative. This finding may be interpreted through the Gramscian concept of hegemony, as further developed in Connell and Messerschmidt's theory of gender construction, which argues that patriarchal power operates not primarily through coercion but through culturally produced consent. In the context of this study, such mechanisms of cultural consent appear to be further amplified by the recommendation algorithms of digital platforms (Connell & Messerschmidt, 2005).

Another noteworthy finding is the limited presence of Type C narratives. Among the ten videos analyzed, only one was classified as a contrastive narrative, namely Content No. 9, which explicitly contrasted a *family-oriented man* with a patriarchal man (see Table 1). The video portrays a family-oriented husband as someone who treats his wife as an equal partner in managing household responsibilities, actively participates in childcare, and fulfills his obligation to provide financial support for the family. This representation reflects a more balanced and equitable model of marital relations between husband and wife. Nevertheless, the narrative is not explicitly grounded in Islamic values, leaving a substantial conceptual gap between the discourse circulating on TikTok and the Islamic principle of *mu'āsharah bi al-*

*ma'rūf*, which serves as the normative foundation for just, respectful, and dignified marital relationships in Islamic family law.

### **Typologies of Patriarchal Narratives: Patterns and Characteristics**

Based on the analysis of the research corpus, three dominant patterns of patriarchal narratives were identified.

The first pattern is the glorification of absolute obedience as the defining characteristic of the ideal wife. Content within this category presents classical Islamic jurisprudential discussions concerning a wife's obligations through visually appealing formats while omitting the reciprocal nature of rights and responsibilities between spouses. As illustrated by Content No. 5 (@cresenciatanuwijaya; 202,500 views), the creator argues that household chores are inherently the wife's responsibility, even when she is employed outside the home. This argument is framed using religious discourse but fails to acknowledge the corresponding responsibilities of husbands that are equally emphasized within Islamic teachings.

The second pattern is the naturalization of exclusive domestic responsibilities for wives. Content No. 10 (@candlelight; 2.8 million views), the most widely viewed video in the corpus, illustrates how the belief that a father's sole responsibility is to provide financial support has become deeply embedded in public consciousness, contributing to what

is popularly described as a *fatherless nation*. The representative comment stating, "It really hurt when I asked him, 'Please help me put the clothes away,' and he replied, 'Housework is your responsibility,'" provides empirical evidence of the tangible consequences of such narratives in the everyday lives of Indonesian women. Rather than encouraging shared domestic responsibilities, this discourse normalizes the unequal distribution of household labor and reinforces traditional gender expectations.

The third pattern is the stigmatization of men who participate in domestic work. Content No. 7 (@MemeyDianOfficial; 788,400 views) documents a social phenomenon in which husbands who assist with household chores are subjected to criticism and social stigma from their surrounding communities. This represents one of the most pervasive mechanisms through which patriarchal norms are reproduced. Instead of operating through explicit ideological indoctrination, patriarchal values are sustained through normalized social pressure, making traditional gender expectations appear natural, unquestionable, and socially desirable.

### ***Maqāṣid al-Sharī'ah* Analysis of Patriarchal Narratives in TikTok Content**

#### **1. The Perspective of *Ḥifẓ al-Nafs*: Threats to Women's Dignity and Psychological Well-Being**

*Ḥifẓ al-nafs*, or the preservation of human life and dignity, constitutes one of

the five essential objectives of *Maqāṣid al-Sharī'ah*. According to Jasser Auda (2008), *ḥifẓ al-nafs* should not be understood solely in its physical sense as the prohibition of taking life, but also as encompassing psychological well-being and the broader recognition of human dignity (Auda, 2008). Consequently, any practice that systematically undermines an individual's dignity, even without causing physical harm, may be evaluated through the framework of *ḥifẓ al-nafs*.

The patriarchal narratives found in TikTok content that position wives as fully subordinate to their husbands without room for negotiation pose a direct threat to *ḥifẓ al-nafs* in its most fundamental dimension. A representative comment found in Content No. 4 (@highvaluedwomen; 623,600 views) illustrates the tangible psychological consequences of such narratives: "I'm exhausted. Every day I have to battle my own thoughts and even suffer from insomnia because I'm raising two toddlers alone." Chronic fatigue, insomnia, and feelings of helplessness should not be viewed merely as individual complaints but rather as manifestations of threats to *ḥifẓ al-nafs* resulting from the normalization of unequal domestic responsibilities.

A study examining the dual roles of wives within patriarchal cultures from the perspective of *Maqāṣid al-Sharī'ah* concludes that the objectives of Islamic law emphasize balance, justice, and public welfare (*maṣlaḥah*) in marital relationships, whereas patriarchal

culture fundamentally contradicts these principles (Siregar & Hasanah, 2025). Nevertheless, it is important to distinguish that *ḥifẓ al-nafs* does not automatically reject all conventional divisions of labor within the family. Rather, what contradicts *ḥifẓ al-nafs* are narratives that employ such role differentiation to justify exploitation, diminish women's dignity, and deny recognition of their contributions within the household.

## **2. The Perspective of *Ḥifẓ al-Nasl*: Implications for Family Relationships and Family Integrity**

*Ḥifẓ al-nasl*, or the preservation of lineage and the family, represents another essential objective of *Maqāṣid al-Sharī'ah* that is directly connected to the purpose of marriage in Islam. This objective extends beyond the biological preservation of offspring to encompass the protection of healthy family relationships as the foundation for nurturing psychologically, morally, and socially well-developed future generations.

Content No. 10 (@candlelight), which associates patriarchal attitudes with the phenomenon of Indonesia as a *fatherless nation*, provides compelling empirical evidence for this dimension. When the role of the father is reduced solely to that of a financial provider, the absence of emotional engagement and active paternal involvement in child-rearing weakens the overall quality of family life. From the perspective of *Maqāṣid al-Sharī'ah*, *ḥifẓ al-nasl*

emphasizes safeguarding future generations by providing a safe, nurturing, and compassionate family environment. Unequal marital relationships have the potential to undermine healthy parenting practices and contribute to the development of emotionally unstable future generations (Hidayat et al., 2025). Accordingly, patriarchy harms not only wives as individuals but also undermines the broader objective of *ḥifẓ al-nasl* by weakening the long-term sustainability and well-being of the Muslim family.

## **3. The Perspective of *Ḥifẓ al-'Aql*: The Production of False Consciousness through Viral Content**

The third relevant dimension is *ḥifẓ al-'aql*, or the preservation of intellect, which in the contemporary context includes protecting individuals' capacity for critical thinking and preventing the formation of *false consciousness* that leads people to accept oppression as normal or inevitable. When women are repeatedly exposed to digital content portraying their subordinate position as an expression of religious piety, they may gradually internalize these narratives as unquestionable truths rather than recognizing them as ideological constructions open to critical examination.

With its highly personalized and repetitive recommendation algorithm, TikTok functions as an exceptionally efficient mechanism of cultural hegemony. Once users engage with a single video emphasizing a wife's

exclusive responsibility for household duties, the platform's algorithm continuously recommends similar content, creating an echo chamber that reinforces a single narrative while limiting exposure to alternative perspectives. Content No. 8 (@faiz; 777,000 views) demonstrates how unequal gender socialization begins in childhood, where girls are consistently taught how to become "good wives," while boys are seldom educated to become responsible husbands and actively engaged fathers. This intergenerational process of gender socialization represents one of the most effective mechanisms for reproducing false consciousness, and TikTok significantly accelerates and expands this process among its 157.6 million users in Indonesia.

## **Reconstructing Patriarchal Narratives through *Maqāṣid al-Sharī'ah*: From Domination to Reciprocity**

### **1. Correcting Fragmented Narratives: Islam and Domestic Roles**

One of the fundamental problems with patriarchal narratives circulating on TikTok is that they selectively appropriate certain aspects of Islamic teachings and present them as though they represent the entirety of Islamic doctrine. It is important to emphasize that classical scholars of the Shāfi'ī and Ḥanbalī schools, as stated in *Al-Muhadhdhab* by Al-Imām al-Shīrāzī, maintained that a wife is not legally obligated to perform domestic duties

such as cooking, washing, or other household services. This position is based on the argument that the marriage contract fundamentally establishes the mutual right of conjugal relations (*istimtā'*), rather than domestic servitude (*istikhdām*) or compulsory household service (Asy-Syairazi, n.d.). Accordingly, when a wife undertakes household responsibilities, such acts should be regarded as voluntary expressions of kindness and valuable contributions rather than legal obligations that may be imposed upon her or used as a standard for evaluating her piety.

Instead, Islam establishes *mu'āsharah bi al-ma'rūf* as the mutual obligation of both spouses, referring to a relationship characterized by kindness, dignity, and reciprocal treatment between husband and wife. A study examining *mu'āsharah bi al-ma'rūf* as a foundational principle of marriage concludes that it embodies mutuality between spouses through shared responsibility, constructive communication, mutual assistance, and the resolution of family problems through consultation (*shūrā*) (Hilmi, 2023). This principle is consistent with the statement of Allah in Qur'an Surah Al-Baqarah (2:228):

وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

"And women have rights similar to those [of men] over them according to what is fair." (K. A. R. Indonesia, 2019).

This verse explicitly affirms that marital relationships in Islam are

founded upon the principle of equitable reciprocity rather than a hierarchical order in which one party bears obligations without possessing corresponding rights. Women are not merely subjects of obligation; they are also bearers of rights explicitly recognized by the Qur'an.

## **2. *Maqāṣid al-Sharī'ah* as a Reconstructive Framework**

Reconstructing patriarchal narratives through the framework of *Maqāṣid al-Sharī'ah* does not imply rejecting all conventional divisions of roles within the family. Article 79 paragraph (1) of the Compilation of Islamic Law and classical Islamic jurisprudence, which assign the husband primary responsibility for financial provision and the wife responsibility for household management, are not inherently patriarchal, provided they are interpreted as complementary functional arrangements that are proportionate and non-exploitative. What requires reconstruction are narratives that employ these role distinctions to diminish women's dignity, discourage fathers' involvement in childcare, or invoke religion as a means of legitimizing domination.

From the perspective of *Maqāṣid al-Sharī'ah*, this narrative reconstruction should operate at three interrelated levels. At the level of *ḥifẓ al-nafs*, narratives should shift from subordination toward recognition by acknowledging that every contribution

made by wives in managing the household constitutes dignified labor deserving appreciation rather than an invisible obligation that requires no recognition. At the level of *ḥifẓ al-nasl*, narratives should move from reducing the father's role to that of a financial provider toward promoting parental partnership, recognizing that fathers' active participation in childcare is not merely optional but an essential component of protecting both the family and future generations in accordance with Islamic objectives. Finally, at the level of *ḥifẓ al-'aql*, narratives should evolve from reproducing false consciousness toward fostering critical digital literacy. TikTok content that selectively invokes religious authority to justify unequal power relations should be critically recognized and evaluated by audiences equipped with an adequate understanding of *Maqāṣid al-Sharī'ah*.

## **3. Implications for Digital Literacy Based on Islamic Values**

The reconstruction of patriarchal narratives cannot be effectively achieved without strengthening digital literacy among Muslim communities. Individuals who possess a sound understanding of the objectives of Islamic law are better equipped to recognize when religious language is employed to justify practices that contradict the ethical spirit of Islam itself. The *Maqāṣid al-Sharī'ah* framework developed by Jasser Auda is particularly relevant in this regard because it offers an approach to Islamic law that is neither literalistic nor mechanistic but instead

emphasizes objectives, public welfare (*maṣlahah*), and contextual understanding.

A study investigating the concept of *mu'āsharah bi al-ma'rūf* in social media discourse identified significant differences between narratives promoting partnership and equality between spouses and those reflecting ownership-oriented models of marital relationships. These differences have direct implications for the quality of gender relations promoted to the public (Nisa', 2025). This finding suggests that TikTok content addressing harmonious family life should not merely emphasize obedience as the defining characteristic of marital success. Rather, it should promote the values of partnership, mutual consultation (*shūrā*), shared responsibility, and reciprocal support as practical manifestations of *mu'āsharah bi al-ma'rūf*, which embodies the objectives of the Sharī'ah in realizing families characterized by *sakinah*, *mawaddah*, and *rahmah*.

## CONCLUSION

This study presents three interrelated findings. First, patriarchal narratives in Indonesian TikTok content can be classified into three typologies: Type A, representing critiques of patriarchy (60% of the corpus); Type B, representing the reproduction and legitimation of patriarchal values (30%); and Type C, consisting of contrastive narratives (10%). Although Type B content was less prevalent, it generated a

higher average number of views than Type A, indicating that narratives reinforcing patriarchal values tend to achieve greater public visibility and engagement within TikTok's algorithmic ecosystem. Second, the analysis based on *Maqāṣid al-Sharī'ah* demonstrates that patriarchal narratives are inconsistent with the objectives of Islamic law. They threaten *ḥifẓ al-nafs* by undermining women's dignity and psychological well-being, weaken *ḥifẓ al-nasl* by reducing fathers' roles to financial provision and diminishing family cohesion, and compromise *ḥifẓ al-'aql* by reinforcing false consciousness through algorithm-driven echo chambers that discourage critical reflection. Third, this study argues that *Maqāṣid al-Sharī'ah* provides a constructive framework for reconstructing digital gender narratives. Such reconstruction should promote recognition instead of subordination, parental partnership instead of unequal domestic roles, and critical digital literacy instead of ideological acceptance. Grounded in the Qur'anic principle of *mu'āsharah bi al-ma'rūf* (Qur'an 2:228), this framework emphasizes reciprocity, justice, and mutual responsibility as the normative foundation of marital relationships in Islam. These findings contribute to the growing scholarship on Islamic family law and digital religion by demonstrating the relevance of *Maqāṣid al-Sharī'ah* as an ethical framework for evaluating and reconstructing gender discourse in contemporary digital spaces.

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