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## **The Role of the *Imam Khatib* as a Mediator Between *Nusyuz* and *Syiqaq* in Lubuk Gobing West Pasaman**

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### ***Abstract***

*This research aims to examine the role of the Imam Khatib as a mediator in resolving cases of nusyuz and syiqaq between married couples in Jorong Lubuk Gobing, Ranah Batahan District, West Pasaman Regency. The background of this research is the increasing number of domestic conflicts and limited access for the public to formal legal institutions such as the Religious Court, leading people to opt for non-formal channels thru mediation by religious figures. This research uses a qualitative method with a descriptive approach. Data was obtained thru observation, interviews with the Imam Khatib, married couples, and community leaders, as well as documentation. Data analysis is conducted thru the stages of data reduction, data presentation, and drawing conclusions. The research findings indicate that the causes of nusyuz and syiqaq include infidelity, misuse of cell phones, slander, and economic pressure. The Imam Khatib plays a role by providing advice based on Islamic law and customary values, as well as facilitating family discussions to achieve peace. The success rate of mediation reached 37.5%, supported by public trust and the Imam Khatib's closeness to religious and customary values. The main obstacle is the couples' poor understanding of household rights and obligations. This research concludes that the Imam Khatib plays a strategic role in mitigating domestic conflicts and offers a religious and culturally based mediation model that is relevant for application in other areas.*

**Keywords:** *Imam Khatib, Nusyuz and Syiqaq, Mediation*

### **Introduction**

In the context of Indonesian law, the term “marriage” means forming a family with the opposite sex, and in Article 2 of the KHI (Kompilasi Hukum Islam, 1991), it is referred to as *mitsaqan ghalidzan*, which means a strong agreement to obey God’s commands. The purpose of marriage, as stated in Article 3, is to create a peaceful, loving, and compassionate family. However, in social reality, not all families are able to achieve this ideal goal. Various challenges such as economic pressure, lack of communication, and an imbalance in spousal roles often trigger conflict within the household. When conflict is unresolved, it can lead to *nusyuz* (rebellion against spousal obligations) and *syiqaq* (prolonged discord).

The increasing number of domestic disputes in Jorong Lubuk Gobing, Ranah Batahan District, West Pasaman Regency, is a significant concern because the local community tends to resolve conflicts thru non-formal channels. The geographical conditions far from the

district center and the difficulty of access to the Religious Court encourage people to entrust dispute resolution to religious figures, particularly the *Imam Khatib*. Traditionally, the *Imam Khatib* is a role model both outwardly and inwardly, like a lamp illuminating the village, a religious guide for children and nephews in the jorong, a source of guidance for the community on what is permissible and forbidden, and a guide for the world and the afterlife. His task is to manage religious affairs.<sup>1</sup> As a respected figure who understands religious and customary values, the *Imam Khatib* plays an important role in reconciling couples experiencing *nusyuz* and *syiqaq* thru a family and spiritual approach.

In the formal legal system, mediation has been regulated in Peraturan Mahkamah Agung Number 1 of 2016 Concerning Mediation Procedures in Courts, which emphasizes the importance of resolving disputes peacefully. However, in rural areas, informal mediation by religious figures is more effective because it is closer to the community's culture. Therefore, this study aims to describe the practices of *nusyuz* and *syiqaq* that occur in Jorong Lubuk Gobing, as well as the role of the *Imam Khatib* as a mediator in resolving these cases of *nusyuz* and *syiqaq*.

Some previous studies have discussed the role of a figure in resolving domestic conflicts. For example, Edi Saputra (2023) researched the role of village officials in mediating household conflicts in Banda Aceh. Dwi Putri Lestari (2024) researched the role of parents as mediators of children's domestic conflicts in Pematang. Parwati (2022) researched the role of religious counselors at the Patampanua KUA. Then, Syaiful Bahri (2020) researched the role of Kyai as mediators in resolving post-early marriage conflicts in Madura. Unlike those studies, this research focuses on the role of the *Imam Khatib* as a non-formal mediator in resolving *nusyuz* and *syiqaq* conflicts based on religious and customary values in Jorong Lubuk Gobing, which has limited access to formal legal institutions.

The results of this research are expected to provide both theoretical and practical benefits. Theoretically, this research enriches the body of Islamic legal knowledge, particularly in the field of family law and value-based mediation, as well as local wisdom. Practically, this research serves as a reference for the community, religious figures, and government institutions in developing effective and humanistic non-formal mediation models in rural communities.

## Method

This research is field research with a qualitative approach and legal anthropology methods. A qualitative approach was used to deeply understand the social phenomenon of the *Imam Khatib*'s role as a mediator in reconciling *nusyuz* and *syiqaq* between husband and

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<sup>1</sup> M. Rasyid Rido Nasution, M. Fadhil Nurdin, Hadiyanto A. Rachim, "Relasi Sosial Pimpinan Tradisional Minangkabau dalam Mengatasi Dampak Sosial Panambangan Emas Ilegal di Nagari Ranah Batahan," *Jurnal Sosiologi Andalas*, vol. 11, no. 1 (2025), pp. 49-64. <https://doi.org/10.25077/jsa.11.1.49-64.2025>

wife in Jorong Lubuk Gobing.<sup>2</sup> The method of legal anthropology is used to examine the relationship between customary law and Islamic law as they exist in society. According to Soerjono Soekanto, legal anthropology studies patterns of societal behavior in relation to the prevailing legal norm system. Thus, this research positions the *Imam Khatib* as a non-formal mediator who performs social legal functions based on customary and religious values.

Data collection was carried out thru unstructured observation, in-depth interviews, and documentation. Observation was used to observe the mediation process and social interaction in the field, while interviews were used to explore the views of the *Imam Khatib*, the involved married couple, and community leaders;<sup>3</sup> Documentation complements the data thru relevant notes, archives, and literature.<sup>4</sup> Data was analyzed in three stages: data reduction, data presentation, and drawing conclusions. Reduction was done by selecting and focusing on important data, data presentation was arranged in narrative form to describe social reality, while conclusions were drawn continuously to find meaning from the data obtained. Additionally, library research was also used to strengthen the theoretical foundation by reviewing literature discussing the resolution of *musyuz* and *syiqaq* thru mediation and customary law practices.<sup>5</sup>

## Discussion

Jorong Lubuk Gobing has existed for 200 years, established on the land of the Jorong Simpang Tolang wilayah. Although administratively Jorong Lubuk Gobing is located in West Sumatra, the majority of its population are Mandailing people who can be identified by their respective surnames. Then, the land of the Lubuk Gobing village was land given as a wilayah by the king of Simpang Tolang. The land was given to be used as a village and a place for business or gardening. The name Lubuk Gobing itself, according to a story passed down thru generations circulating in the community, comes from Lubuk and Gobing, where Lubuk means deep water and Gobing means cliff.

The distance from Jorong Lubuk Gobing to the sub-district capital is approximately 3.5 km, while the distance to the district capital is about 86.5 km. Lubuk Gobing is one of the Jorong located in Ranah Batahan sub-district, West Pasaman Regency, with the following territorial boundaries:

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<sup>2</sup> Hanif Hasan, et. al., *Metode penelitian kualitatif*. (Agam: Yayasan Tri Edukasi Ilmiah. 2025), p. 50.

<sup>3</sup> Cadika Indrawati Putri, Rudi Saprudin Darwis, & Budi M. Taftazani, "Peran Perempuan Dalam Pengembangan Program Desa Wisata," *Jurnal Penelitian & PKM*, vol. 4, no. 2, (2017), hlm. 129–389. <https://doi.org/10.24198/jppm.v4i2.14269>

<sup>4</sup> Naidin Syamsuddin, et. al., "Dasar-Dasar Metode Penelitian Kualitatif," (2023). <https://www.scribd.com/document/820296726/Dasar-Dasar-Metode-Penelitian-Kualitatif-2023>

<sup>5</sup> Muannif Ridwan, Suhar AM, Bahrul Ulum, & Fauzi Muhammad, "Pentingnya Penerapan Literature Review pada Penelitian Ilmiah (The Importance Of Application Of Literature Review In Scientific Research)," *Jurnal Masohi*, vol. 2, no. 1, (2012), hlm. 42–51. <http://journal.fdi.or.id/index.php/jmas/article/view/356>

1. To the east, it borders Jorong Muaramais Parkandangan.
2. To the west, it borders Jorong Simpang Tolang.
3. To the north, it borders Jorong Silayang.
4. To the south, it borders the land of the Jorong Simpang Tolang administrative area.

Based on information from the head of Jorong Lubuk Gobing, Mr. Marzuki Lubis,<sup>6</sup> the population of Jorong Lubuk Gobing is approximately 1.600 people. The kinship system practiced in this Jorong is patrilineal because the majority of the population is of the Mandailing tribe, even tho administratively it is located in West Sumatra, which is known for its Minang tribe. One of the cultures in Jorong Lubuk Gobing is mutual cooperation, which can be seen at certain moments such as *marolek* (wedding feast) events, during the preparation of major holiday celebrations, and others. In this Jorong, the presence of customs is still strong because it has a traditional government structure, so the role of traditional leaders in making decisions to resolve problems occurring within the community is still valid.

Islam is the only religion practiced in Jorong Lubuk Gobing, which can be seen from the existing facilities and infrastructure, namely the mosque, which is the main place for religious activities. Religious activities that have become customary in Jorong Lubuk Gobing include *majelis taklim* (religious study groups), evening Quran reading, weekly *wirit* (prayer), women's religious studies, and *tadarus* (Quran recitation) during the month of Ramadan. Additionally, there are Quran reading classes for children that have been passed down thru generations. Religious figures are one of the reasons religious values are still preserved in Jorong Lubuk Gobing. These religious figures include the *Imam Khatib*, the *malim jorong*, religious scholars, *buya*, and *ustadz*. In the education sector, the average level of education attained is up to the equivalent of high school, although some only reach the junior high school level. The available educational facilities in this Jorong consist of kindergartens (TK), elementary schools (SD), and Islamic religious schools (MDA).

Generally, the livelihood of the people in Jorong Lubuk Gobing is farming, so the economic condition of Jorong Lubuk Gobing still depends on agriculture and plantations. The most common are rice, corn, and oil palm farmers. Additionally, there is also a source of income for the community thru trade or small shops. The income of the community is determined by market prices and agricultural yields. One of the reasons Jorong Lubuk Gobing is classified as having a lower-middle economy is the instability of prices and inadequate access to distribution centers. Then there are still many who work as freelance farmers with a daily or piecework wage system.

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<sup>6</sup> Head of Jorong Lubuk Gobing, Interviewed by the author, August 11, 2025.

## The Practice of *Nusyuz* and *Syiqaq* Between Husband and Wife in Jorong Lubuk Gobing, Ranah Batahan District, West Pasaman Regency

The acts of *Nusyuz* and *Syiqaq* that occurred in Jorong Lubuk Gobing were practically triggered by various factors, including infidelity, cell phone use, economic needs, and slander. This was stated by Mr. Nurdin,<sup>7</sup> the *Imam Khatib* in Jorong Lubuk Gobing, as follows:

*“The most common problem people bring to me is infidelity, followed by issues with cell phones that often trigger arguments, and then economic needs. In my opinion, if economic needs are met, there won’t be many family problems. Fourthly, there’s backstabbing or slander.”*

The statement made by the *Imam Khatib* is also in line with the information provided by Mr. Mujur,<sup>8</sup> who is a *Natoras* or one of the traditional leaders in Jorong Lubuk Gobing, during the interview, stating that:

*“The most common issue I see is economic problems, because on average, many other problems arise due to economic issues. For example, if someone is cheating, they will look for a richer man than their husband thru their phone, or they will approach the husband of someone else, which can damage other people’s marriages.”*

The domestic conflict that triggers *nusyuz* and *syiqaq* between husband and wife in Jorong Lubuk Gobing is not only caused by individual factors, but also by technological, economic, environmental, and moral factors. Therefore, the practices of *Nusyuz* and *Syiqaq* occurring in Jorong Lubuk deserve attention because if left unchecked, they can lead to disharmonious family relationships and ultimately result in divorce.

### 1. Infidelity

Infidelity is a change in attitude exhibited by one partner, influenced by the local societal culture.<sup>9</sup> In the Great Indonesian Dictionary, “cheating” means liking to hide something for one’s own benefit, not being straightforward, not being honest, being suspicious, being crooked, liking to embezzle money, being a corruptor, and liking to deceive/misuse.<sup>10</sup> Broadly speaking, the affairs that occur in Jorong Lubuk Gobing are divided into three categories: affairs that are conducted like a typical husband-wife relationship, including sexual intercourse; affairs that are conducted using social media, such as exchanging messages; and affairs that are limited to giving extra attention to the mistress.

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<sup>7</sup> *Imam Khatib* of Jorong Lubuk Gobing, Interviewed by the author, July 27, 2025.

<sup>8</sup> *Natoras*, the Traditional Leader of Jorong Lubuk Gobing, was interviewed by the author on July 25, 2025.

<sup>9</sup> Fitri Ika Rahmawati, “Perselingkuhan Sebagai Faktor Pertimbangan Hakim Dalam Putusan Perkara Perceraian No. 0047/Pdt. G/2018/PA. Kdr,” (Kediri: UIN Syekh Wasil, 2021), <https://etheses.iainkediri.ac.id:80/id/eprint/3816>

<sup>10</sup> MOH. HAIDAR AL-FAIRUZ, “Tinjauan Hukum Islam Tentang Perceraian Di Pengadilan Agama Depok Tahun 2021,” (Bogor: UNUSIA, 2022), hlm. 16–77.

This form of infidelity is also in line with the quote from research conducted by Sri Yulita Pramulia Panani<sup>11</sup> that according to Hertlein, Wetchler & Piercy, 2005, there are three types of infidelity, namely emotional infidelity (involving a deep emotional connection involving thoughts and feelings with someone other than one's partner), cyber infidelity or internet infidelity (infidelity committed thru applications and never face-to-face), and the worst is physical infidelity (infidelity involving sexual activity in various sexual interactions other than with one's partner).

Someone who feels betrayed will definitely change their attitude toward their partner because they feel hurt or disappointed. As a result, communication will no longer flow as usual, and they might even neglect their obligations to their partner, such as being unwilling to serve their husband or the husband no longer providing for his wife. Finally, because they have abandoned their duties as husband and wife, it can be categorized as *nusyuz* on the part of the couple. If this situation is left unchecked and continues without either party giving in, and parents are already involved in the resolution, it can be categorized as *syiqaq*.

A husband and wife who engage in *nusyuz* and *syiqaq* due to infidelity, whether directly or thru social media, have essentially violated their marital commitment, which includes the responsibilities, rights, and obligations of husband and wife regarding loyalty to their partner. Based on the information above, it can be understood that the acts of *nusyuz* and *syiqaq* in Jorong Lubuk Gobing were triggered by a loss of trust in the partner due to infidelity. According to *Imam Khatib*, the number of *nusyuz* and *syiqaq* cases caused by infidelity in Jorong Lubuk Gobing is 4.

## 2. Handphone Mobile Phone Usage

Mobile phones are one of the communication tools that have many functions with different features. Mobile phones are considered more complete than other electronic communication devices due to their different functions and characteristics.<sup>12</sup> Behind its many functions, there are bound to be negative impacts. Regarding the topic of this research, the impact of cell phone use on husband-wife relationships in Jorong Lubuk Gobing occurs quite frequently. This is based on the information provided by Mr. Nurdin,<sup>13</sup> the *Imam Khatib*, during the interview, as follows:

*“Regarding this cell phone, it has caused many household problems. When they got married, they were told that the number of an old friend (ex-lover) was deleted because it was no longer useful. The purpose was to prevent arguments. This is what triggers*

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<sup>11</sup> Sri Yulita Pramulia Panani, “Telaah Etika Seksual Terhadap Fenomena Perselingkuhan dalam Hubungan Monogami,” *Jurnal Filsafat Indonesia*, vol. 7, no. 3, (2024), pp. 437–446. <https://doi.org/10.23887/jfi.v7i3.76782>

<sup>12</sup> Nur Afni Agustia Hasibuan & Amru Syahputra Lubis, “Bahaya Penggunaan Handphone dalam Menjaga Keharmonisan Keluarga Perspektif Maqashid Syariah: Studi Kasus Pantai Gading Kecamatan Secanggang Kabupaten Langkat,” *EDU SOCIETY: Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat*, vol. 5, no. 2, (2025), pp. 95–101. <https://jurnal.permapendis-sumut.org/index.php/edusociety>

<sup>13</sup> *Imam Khatib* of Jorong Lubuk Gobing, Interviewed by the author, July 27, 2025.

*arguments, especially when old friends (ex-lovers) come asking about their family relationships. So this is the fastest trigger for arguments in a household.”*

The data found by the author is supported by the findings of research conducted by Ahmad Muthi Uddin<sup>14</sup> that one factor of family disharmony is social media, such as a husband teaching his wife how to use the Facebook application, but after that, the wife cheated on him with her high school ex-boyfriend and even met in the real world. The number of *nusyuz* and *syiqaq* cases caused by mobile phone use is 3. This happened because it started with him still keeping his ex-girlfriend's contact and communication being reestablished, which led to acts of *nusyuz* and *syiqaq*. A wife is considered disobedient toward her husband if she continues to do something after her husband has forbidden it for the sake of household harmony. In this case, the wife has neglected her duties because she is no longer obedient to her husband's commands. Conversely, a husband can be disobedient if he does the same thing because he has hurt his wife's feelings and caused her distress by disturbing her inner peace. It's even worse if this is done secretly because it can be categorized as betrayal of the marriage.

When viewed from the perspective of the act of *syiqaq*, the problem of improper cell phone use can also lead to acts of *syiqaq* within the household. This can be triggered by recurring problems caused by a third party, leading to a loss of trust in the partner and the emergence of suspicion because the issues were not communicated well to find a solution. This is where disagreements and arguments arise, which can sometimes lead to divorce.

### 3. Economic Needs

Maintenance is one of a husband's obligations to provide to his wife; one form of maintenance from husband to wife is economic needs, which include food, clothing, and shelter.<sup>15</sup> Many divorce phenomena occur because the wife and children's maintenance is not provided. This was further investigated because of poverty factors caused by many variables.<sup>16</sup>

In an interview with Mr. Nurdin,<sup>17</sup> the *Imam Khatib*, he shared one of the family problems caused by economic issues in Jorong Lubuk Gobing, as follows:

*“There are many examples of husbands and wives who frequently argue over economic issues. When the wife wants to go shopping, the husband only gives her twenty thousand rupiah for groceries, while the price of oil is so high, and chili is so expensive, that it's not enough to meet their needs. Sometimes a husband thinks that money should last from*

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<sup>14</sup> Ahmad Muthi Uddin, “Fenomena Dampak Negatif Media Sosial Terhadap Keharmonisan Rumah Tangga,” *Legitima: Jurnal Hukum Keluarga Islam*, vol. 3, no. 2, (2021), pp. 126–146. <https://doi.org/10.33367/legitima.v3i2.1538>

<sup>15</sup> Husin Anang Kabalmay, “Kebutuhan Ekonomi dan Kaitannya dengan Perceraian (studi atas cerai gugat di Pengadilan Agama Ambon),” *Tahkim*, vol. 11, no. 1, (2015), pp. 47–67. <https://doi.org/10.33477/thk.v11i1.3>

<sup>16</sup> Azmi Abubakar, “Alasan Kemiskinan sebagai Penyebab Perceraian pada Masyarakat Pidie,” *Posita: Jurnal Hukum Keluarga Islam*, vol. 1, no. 1, (2023), pp. 32–38. <https://doi.org/10.52029/pjhki.v1i1.135>

<sup>17</sup> *Imam Khatib* of Jorong Lubuk Gobing, Interviewed by the author, July 27, 2025.

*morning till nite. How much can you get with only twenty thousand? They'll fight, and you'll be the one spending it. I can't spend that much money. That's what the wife said to her husband."*

Based on the information above, it can be seen that *nusyuz* and *syiqaq* can occur due to increasingly difficult economic needs. A wife will be disobedient to her husband due to insufficient provision. This disobedience can take the form of harsh words toward the husband, reluctance to carry out the husband's commands even if they are good, and leaving the house without the husband's permission. This is what makes a wife *nusyuz* toward her husband.

In this matter, it's not just the wife who is *nusyuz* to her husband; a husband can also be considered to be almost *nusyuz* to his wife because he has neglected his obligation toward her, which is to provide for her. The husband is considered negligent in fulfilling his obligation and is almost approaching *nusyuz* because, in essence, the husband has provided for his wife but not enough to meet her needs for food, shelter, and clothing. This condition is assessed based on the husband's ability to fulfill his obligation to provide for his wife or on his efforts to provide for her.

A similar point was also made by Andi Silva Quadsajul et al.,<sup>18</sup> in a study stating that *nusyuz* does not only refer to a wife's disobedience, but also includes a husband's behavior that does not fulfill his obligations in the household, such as providing maintenance, protection, and proper education for his wife and children. Based on their analysis, it was found that a husband's *nusyuz* behavior can lead to dissatisfaction in the marital relationship, which can result in conflict between the two families.

It started with a lack of economic needs, leading to *nusyuz* (rebelliousness). However, if this *nusyuz* is left unchecked, it could escalate to *syiqaq* (discord). As a result, the husband and wife are constantly at odds and arguing over economic issues, with some cases even ending in divorce because they can no longer tolerate their family's economic situation. The resolution of the act of discord is thru two arbitrators (representatives), one from the husband's side and one from the wife's side, with the aim of reconciliation. Based on the information from the *Imam Khatib*, the number of *nusyuz* and *syiqaq* cases caused by economic issues is 6.

#### 4. Slander

Slander is something that can reveal a person's character, whether they are good or evil. As explained, when you burn gold with fire, you will surely know whether the gold is genuine or fake.<sup>19</sup> Slander is communication with one or more people with the aim of casting

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<sup>18</sup> Andi Silva Quadsajul, Rihan Dwi Putri, Nur Ramadhani, & Kurniati Kurniati, "Nusyuz Suami dalam Hukum Islam : Analisis Dampak terhadap Kehidupan Keluarga," *Akhlak : Jurnal Pendidikan Agama Islam Dan Filsafat*, vol. 2, no. 2, (2025), pp. 90–104. <https://doi.org/10.61132/akhlak.v2i2.637>

<sup>19</sup> Umar Latif, "Konsep fitnah Menurut Al-Qur'an," *Jurnal Al-Bayan*, vol. 22, no. 31, (2015), hlm. 71-89. <https://doi.org/10.22373/albayan.v21i31.149>

a negative stigma on an event, based on false facts that can affect honor, authority, or reputation.<sup>20</sup>

The effects of slander are numerous, one of which is division, whether in friendships, work environments, or even in family or marital relationships. As has already happened in Jorong Lubuk Gobing, due to the slander, it can cause conflict within the household, leading to marital *nusyuz* and *syiqaq*. Mr. Nurdin,<sup>21</sup> the *Imam Khatib*, stated in an interview that:

*“There are many causes of conflict in the household, one of which is gossip that becomes slander even tho it’s not true. Even when investigated, there’s no end to it, only causing chaos in other people’s marriages. For example, someone might say, “So-and-so said your husband is like this,” or “So-and-so said your wife is like this,” even tho it’s not true, and even when investigated, there’s nothing.”*

One of the residents of Jorong Lubuk Gobing, identified as IR Lubis,<sup>22</sup> shared his experience during the interview as follows:

*“At first, I didn’t believe my husband was cheating either, but because people kept talking about it, I became convinced. I asked him directly once, but I wasn’t satisfied with his answer. So, because of that, I felt hurt and left him at home for two days, going back to my mother’s house. Because he came to pick me up, I went back to my mother’s house, and finally, I agreed to return home. After he told me everything, it turned out he wasn’t cheating at all; it was all just people’s stories. Strangely, I believed people’s stories even tho we’d known each other for a long time and I knew his character; he would never do something like this.”*

The practical form of *nusyuz* based on the above explanation is a wife who is disobedient toward her husband because she has been misled by slander, leading her to leave the house. This indicates that the wife is no longer obedient to her husband because she left the house without permission. If this condition is reversed, with the husband being misled by slander and believing his wife has been unfaithful, but in fact, it is only a rumor without any basis in evidence, leading the husband to commit domestic violence against the wife, then this kind of incident is also considered a practice of *nusyuz*.

*Nusyuz* caused by slander, if left unresolved thru good communication, will lead to conflict between husband and wife, resulting in prolonged arguments. This kind of thing can already be categorized as an act of *syiqaq*, so initially it was only at the stage of *nusyuz*, which then developed into *syiqaq*. Ultimately, if it cannot be resolved amicably, it will be handed over to the *Imam Khatib* for reconciliation. Based on the information from the *Imam Khatib*, the number of *nusyuz* and *syiqaq* cases caused by slander is 3.

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<sup>20</sup> Kusnadi Kusnadi, Khusnul Khatimah & Arham Hadi Saputra, “Gibah Dan Fitnah Dalam Pandangan Islam,” *RETORIKA: Jurnal Kajian Komunikasi Dan Penyiaran Islam*, vol. 3, no. 2, (2021), hlm. 149–158. <https://doi.org/10.47435/retorika.v3i2.744>

<sup>21</sup> *Imam Khatib* of Jorong Lubuk Gobing, Interviewed by the author, July 27, 2025.

<sup>22</sup> A resident of Jorong Lubuk Gobing, interviewed by the author, July 28, 2025.

**Table 1**

Distribution of the number of cases causing *nusyuz* and *syiqaq* in Jorong Lubuk Gobing

| No | Contributing Factors | Number of Cases | Percentage (%) |
|----|----------------------|-----------------|----------------|
| 1  | Infidelity           | 4 cases         | 25 %           |
| 2  | Mobile Phone Usage   | 3 cases         | 18,75 %        |
| 3  | Economic needs       | 6 cases         | 37,5 %         |
| 4  | Slander              | 3 cases         | 18,75 %        |

So, in this study, 16 cases of domestic conflict were found in the last year, which triggered *nusyuz* and *syiqaq* between husband and wife in Jorong Lubuk Gobing, with four main causes. The most dominant factor was economic needs, with 6 cases (37.5%), so it can be concluded that this factor is the biggest cause of *nusyuz* and *syiqaq* between husband and wife in Jorong Lubuk Gobing. Next, the factor of infidelity contributed 4 cases (25%), followed by the factor of cell phone use with 3 cases (18.75%). Finally, there was slander, which had 3 cases (18.75%).

### **The Role of the *Imam Khatib* as a Mediator in Reconciling *Nusyuz* and *Syiqaq* Between Husband and Wife in Jorong Lubuk Gobing, Ranah Batahan District, West Pasaman Regency**

In practice, the *Imam Khatib*, acting as a mediator to reconcile *nusyuz* and *syiqaq* between husband and wife, uses the method of consultation. Method is synonymous with technique, as method is a procedure or way to find out something using systematic steps.<sup>23</sup> Meanwhile, deliberation linguistically means expressing opinions, consulting, and discussing with others.<sup>24</sup> This method is used to encourage couples to discuss their problems directly and openly. The goal is to find common ground on these issues so that a peace agreement can be reached. The *Imam Khatib* of Jorong Lubuk Gobing, Mr. Nurdin,<sup>25</sup> who was the *Imam Khatib* at the time of the interview, stated the following:

*“The wife’s side will say what’s beneficial for her, and so will the husband’s side. So, you need to be able to advise them. Before, she was the most beautiful person you saw in the world, so why are you fighting so often now? The wife will give her opinion, and so will the husband. That’s where you need to find common ground.”*

<sup>23</sup> Nurul Badriyah, et. al., *Metodologi Penelitian untuk Bidang Ekonomi dan Bisnis*, (Malang: Universitas Brawijaya Press, 2022).

<sup>24</sup> Tsalis Rifa’i, “Komunikasi dalam Musyawarah (Tinjauan Konsep Asyura dalam Islam),” *CHANNEL Jurnal Komunikasi*, vol. 3, no. 1, (2015), pp. 36-45. <https://doi.org/10.12928/channel.v3i1.2412>

<sup>25</sup> *Imam Khatib* of Jorong Lubuk Gobing, Interviewed by the author, July 27, 2025.

The method of deliberation used by *Imam Khatib* to reconcile this marital discord and division is in line with the teachings of Islam found in Surah Ash-Shura, verse 38, which explains that believers are those who obey Allah, establish prayer, then engage in deliberation to resolve problems, and subsequently spend some of the sustenance Allah has provided.

“*Adat Basandi Syara’, Syara’ Basandi Kitabullah*” is a famous Minangkabau philosophy in Jorong Lubuk Gobing. Simply put, its meaning is that customs must be based on Islamic law, and Islamic law is based on the Quran. Based on this philosophy, the mediation method used by *Imam Khatib*, who served as a traditional leader overseeing religious affairs, is in line with the teachings of Islam, which state that this mediation is essentially carried out due to a long-standing custom passed down thru generations, becoming a culture.

The mediation process related to the husband and wife’s *nusyuz* and *syiqaq* by *Imam Khatib* in Jorong Lubuk Gobing took place in several structured stages, starting with receiving the complaint, summoning the parties who wanted to be reconciled, giving equal opportunity to the husband and wife to present their respective arguments, providing advice, and finally offering a solution. This stage is already in line with Peraturan Mahkamah Agung (PERMA) No. 1 of 2016 concerning the implementation of mediation.

#### 1. Receiving Complaints

This complaint is the initial step in mediation. The *Imam Khatib* will accept complaints only when the person reporting the issue is directly the concerned party (husband or wife). However, not all couples have the courage or emotional readiness to express their own problems. Therefore, under certain conditions, complaints can be represented by close family members, such as parents, siblings, or trusted relatives. This is intended to ensure that the information provided is truly authentic, based on the direct experiences of those involved in domestic conflicts. An interview with Mr. Nurdin,<sup>26</sup> the *Imam Khatib*, revealed that:

*“The most frequent complaints I receive are from the parties involved, and their families have also complained before. So I’ll listen to what they have to say, sometimes they just blow their small problems out of proportion. If the problem is small, I’ll just advise them. Then, if the problem is significant, I will invite them to sit down together to find a middle ground. Sometimes there are many stories about people at the stall, but it’s not clear whether they’re true or not.”*

#### 2. Calling Husbands and Wives Who are *Nusyuz* and *Shiqaaq*

The second call to both parties is made when one party or their family reports the issue to the *Imam Khatib*. Simultaneously, the *Imam Khatib* will instruct the person reporting the issue to call the parties who are willing to be mediated. This mediation usually takes place at the *Imam Khatib*’s house, or in certain circumstances, it can also be held at the home of the couple seeking mediation. This is done to ensure the privacy and neutrality of the

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<sup>26</sup> *Imam Khatib* of Jorong Lubuk Gobing, Interviewed by the author, July 27, 2025.

mediation process, and comfort during the mediation is also a priority. In the continuation of the interview with Mr. Nurdin,<sup>27</sup> the *Imam Khatib*, he stated that:

*“Usually, I mediate it myself. The mediation usually takes place at my house, but sometimes it’s also at the home of the couple who want to be mediated.”*

### 3. Providing Opportunities for Husbands and Wives to Express Their Opinions

This stage is very necessary to ensure that no party feels unfairly treated. In addition, at this stage, the *Imam Khatib* will also serve as a bridge connecting the two in conveying their respective desires and grievances. Then, at this stage, the role of the *Imam Khatib* as a mediator will also be evident because he does not take sides with either party. This means that at this stage, the *Imam Khatib*’s method of deliberation can be felt due to his neutrality and two-way dialog. Based on the statements of this husband and wife, the *Imam Khatib* will conclude the root of their problem.

### 4. Giving Advice

The definition of advice in technical terms is the giving of advice and warnings about goodness and truth in a way that touches the heart and encourages its practice.<sup>28</sup> Therefore, the advice given in the peace process must be delivered in simple language so that it is easily understood and accepted by both parties. So, this stage of giving advice can be said to be the core of the entire mediation process. Thru a follow-up interview with Mr. Nurdin,<sup>29</sup> the *Imam Khatib*, he mentioned the most frequently used advice during mediation:

*“Married life is like looking at a mountain; from afar, the mountain looks beautiful, but upon visiting it, you find thorns, valleys, and ravines. However, from a distance, it looks beautiful, and that’s how married life is.”*

*“It is not permissible to disobey your husband. As for the husband, since you chose your wife first, do not easily pronounce divorce. Throw the divorce key into the sea (far away). Never say it, because if you do, the heavens will tremble and God will be angered. Indeed, divorce is valid and permissible, but it is the most hated action by God.”*

### 5. Offering Solutions

In offering solutions, the *Imam Khatib* is required to remain neutral so that the mediation proceeds fairly and balanced. The solution offered by *Imam Khatib* is not only aimed at resolving immediate conflicts, but also at rebuilding household harmony based on the values of *sakinah*, *mawaddah*, and *rahmah*. Thus, the success of the *Imam Khatib* in mediation is highly dependent on his ability to diagnose the root of the problem, provide contextual advice, and formulate solutions that are relevant, fair, and acceptable to both

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<sup>27</sup> *Imam Khatib* of Jorong Lubuk Gobing, Interviewed by the author, July 27, 2025.

<sup>28</sup> Anwar Sadat Harahap, Ahmad Laut Hasibuan, & Taufik Siregar, “Sinkronisasi Materi Perundang-Undangan Dengan Materi Hukum Islam Untuk Mewujudkan Keadilan Hukum,” *Mahkamah: Jurnal Kajian Hukum Islam*, vol. 7, no. 1, (2022), pp. 108. <https://doi.org/10.24235/mahkamah.v7i1.10259>

<sup>29</sup> *Imam Khatib* of Jorong Lubuk Gobing, Interviewed by the author, July 27, 2025.

parties. The solution offered must be appropriate to the background of the *nusyuz* and *shiqaq*, and it must not favor either party.

The results of this mediation will be known after the entire mediation process is completed, and some results are known after a few days of mediation. So, the main takeaway is that the outcome of this mediation really depends on the attitudes and responses of each party, the husband and wife. No matter what methods, techniques, or advice *Imam Khatib* used to reconcile them, if they remained firm in their positions and refused to lower their egos, reconciliation would be difficult to achieve. This shows that the effectiveness of mediation is not only determined by the methods, strategies, and advice given by the *Imam Khatib*, but is also heavily influenced by the personal attitudes and responses of each party in the dispute. In other words, mediation is merely a means or mechanism to open communication channels and bring the interests of both parties together.

**Table 2**  
Distribution of mediation success rates by cause

| No | Contributing Factors | Number of Cases | Successful | Percentage (%) |
|----|----------------------|-----------------|------------|----------------|
| 1  | Infidelity           | 4 cases         | 1          | 25 %           |
| 2  | Mobile Phone Usage   | 3 cases         | 0          | 0 %            |
| 3  | Economic needs       | 6 cases         | 3          | 50 %           |
| 4  | Slander              | 3 cases         | 2          | 66,67 %        |

This data shows that out of 4 cases of *nusyuz* and *syiqaq* caused by infidelity, only 1 case was successfully mediated. Out of 3 cases related to cell phone use, none were successfully mediated. Out of 6 cases related to economic problems, 3 were successfully mediated. Finally, out of 3 cases related to slander, 2 were successfully mediated. The data above shows that the success of the mediation conducted by *Imam Khatib* varies depending on the cause.

Overall, the number of cases mediated by the *Imam Khatib* is 16. The number of cases successfully reconciled is 6, and the number of cases that failed is 10.

**Table 3**  
Overall mediation success rate distribution

| No | Description            | Amount   | Percentage (%) |
|----|------------------------|----------|----------------|
| 1  | Successfully mediated  | 6 cases  | 37,5 %         |
| 2  | Unsuccessful mediation | 10 cases | 62,5 %         |

Based on the data, out of 16 cases mediated by the *Imam Khatib*, only 6 cases (37.5%) were successfully reconciled, while 10 cases (62.5%) ended without reconciliation. This indicates that the role of the *Imam Khatib* as a mediator has limited effectiveness. The success in six cases reflects that the presence of the *Imam Khatib* still functions as a religious figure and community leader trusted to provide advice, guidance, and mediate household conflicts. However, the success rate is still lower compared to unresolved cases.

As for the supporting factors for the success of the mediation, they are:

1. The religious standing of *Imam Khatib* as a religious figure makes him respected and listened to by the community, so his advice is able to touch the moral and spiritual aspects of the disputing couple.
2. Social proximity to the community allows the *Imam Khatib* to understand the background of household issues more deeply.
3. The public's trust in the *Imam Khatib* makes some parties willing to follow his guidance without legal coercion.

For the inhibiting factors of mediation, these are divided into two categories: internal and external factors. The internal factors are:

1. A married couple who lack understanding of their rights and obligations toward each other.
2. Cannot be advised or is hard-hearted.
3. No one wants to give in and everyone feels they are right.
4. Unstable emotions.
5. Dishonesty or lack of transparency when providing information.

As for the external factors, they are as follows:

1. Meddling in other people's affairs is like a family making things worse.
2. Listening more to bad advice from the surrounding environment.
3. Prolonged economic limitations.
4. The severity of domestic conflicts, such as infidelity and economic problems, is often not adequately resolved thru a purely moral approach.

Therefore, a solution that can be taken for subsequent mediation sessions is to add a psychological approach, because people in conflict tend to have mental deficiencies or lack of readiness caused by the issues they are facing, as well as family pressure or social stigma. Then, each mediation result needs to be documented in writing and signed by the parties, the *Imam Khatib*, and community witnesses. Although this document does not have full legal force, it can serve as social and moral evidence to pressure the parties to uphold the

agreement. Then, special training needs to be conducted for the *Imam Khatib* so that they can better fulfill their role.

## **Conclusion**

Based on several points discussed above, this study indicates that *nusyuz* and *syiqaq* in Jorong Lubuk Gobing are triggered by four main factors: economic needs, infidelity, cell phone use, and slander. Out of a total of 16 cases found, economic need was the most dominant factor, accounting for 6 cases (37.5%).

The role of the *Imam Khatib* as a mediator is carried out thru the method of deliberation, with the stages of receiving complaints, calling the parties, providing an opportunity to express opinions, giving advice, and offering solutions. Of the 16 mediated cases, only 6 (37.5%) were successfully resolved, indicating that the effectiveness of the *Imam Khatib's* role is still limited. The success of mediation is supported by the religious standing and community trust in the *Imam Khatib*, while the main obstacles include the couple's lack of understanding of their rights and obligations, stubbornness, and third-party interference. To improve the effectiveness of mediation, a psychological approach is needed, along with the creation of written agreement documents and special training for *Imam Khatibs* to become more professional in carrying out their social and religious mediation functions.

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## Interview

IR Lubis, a resident of Jorong Lubuk Gobing, interviewed by the author, July 28, 2025.

Marzuki Lubis, Head of Jorong Lubuk Gobing, Interviewed by the author, August 11, 2025.

Mujur, *Natoras*, the Traditional Leader of Jorong Lubuk Gobing, was interviewed by the author on July 25, 2025.

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