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The Negotiation of Piety and Gender Relation in Tablighi Jamaat Household on Gajah Street, Medan

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Abstract

This study aims to analyze the negotiation of piety and gender relations within Tablighi Jamaat households on Jalan Gajah, Medan City, during the husbands' participation in khuruj fi sabilillah. The study is motivated by the dynamics of role distribution between husbands and wives, which give rise to various forms of negotiation in fulfilling domestic, economic, and religious responsibilities. This research employs a qualitative approach with a descriptive-analytical design. Data were collected through in-depth interviews, observations, and documentation involving Tablighi Jamaat wives, husbands, and community leaders selected through purposive sampling. The data were analyzed using the interactive model of Miles and Huberman, supported by Saba Mahmood's Gendered Piety Theory and Berger and Luckmann's Social Construction Theory. This study is expected to provide a comprehensive understanding of how piety and gender relations are negotiated within Tablighi Jamaat families while contributing to the development of the sociology of religion and family sociology, particularly in relation to religious practices and household dynamics.

Keywords: *Negotiation of Piety, Tabligh Jamaat, Khuruj Fi Sabilillah, Gender Relation.*

Abstrak

Penelitian ini bertujuan untuk menganalisis negosiasi kesalehan dan relasi gender dalam rumah tangga Jama'ah Tabligh di Jalan Gajah, Kota Medan, ketika suami melaksanakan *khuruj fi sabilillah*. Penelitian ini dilatarbelakangi oleh adanya dinamika pembagian peran antara suami dan istri yang menimbulkan berbagai bentuk negosiasi dalam menjalankan tanggung jawab domestik, ekonomi, dan praktik keagamaan. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian deskriptif-analitis. Data diperoleh melalui wawancara mendalam, observasi, dan dokumentasi terhadap istri Jama'ah Tabligh, suami, serta tokoh jamaah yang dipilih menggunakan teknik *purposive sampling*. Analisis data dilakukan menggunakan model Miles dan Huberman dengan landasan Teori Kesalehan *Gender (Gendered Piety*) dari Saba Mahmood dan Teori Konstruksi Sosial dari Berger dan Luckmann. Penelitian

ini diharapkan dapat memberikan pemahaman yang lebih komprehensif mengenai proses negosiasi kesalehan dan relasi gender dalam keluarga Jama'ah Tabligh serta memperkaya kajian sosiologi agama dan sosiologi keluarga mengenai praktik keagamaan dan dinamika kehidupan rumah tangga.
Kata Kunci: Negosiasi Kesalehan; *Jama'ah Tabligh; Khuruj Fi Sabilillah*; Relasi Gender

INTRODUCTION

Religious practices play a significant role not only in shaping individuals' relationships with God but also in influencing patterns of social interaction, including the division of roles and responsibilities within the household. Religion functions as a social institution that constructs values, norms, and behavioral patterns, thereby affecting how husbands and wives understand and perform their respective rights and obligations. From the perspective of the sociology of religion, religious practice is not merely concerned with the vertical relationship between human beings and God but also regulates horizontal relationships among family members and the wider community[1]. Consequently, religious values influence individuals' perceptions of domestic responsibilities, gender roles, authority, and power relations within family life.

One of the religious communities that deserves scholarly attention is the Tablighi Jamaat, which regards *khuruj fi sabilillah* as an essential component of its members' spiritual development. *Khuruj* refers to the practice of leaving one's home for a specific period to engage in Islamic preaching aimed at encouraging Muslims to strengthen their faith and practice Islamic teachings more consistently. For members of the Tablighi Jamaat, this activity represents a form of sacrifice in the path of Allah that is believed to enhance personal piety while strengthening commitment to *da'wa*[2]. In practice, *khuruj* requires husbands to leave their families for three days, forty days, or even four months, depending on their ability and mutual agreement within the community. This condition inevitably alters the distribution of domestic responsibilities, as wives assume most household duties during their husbands absence[3].

During the implementation of *khuruj*, wives are not only responsible for household management and childcare but also for maintaining family economic stability whenever the financial support provided by their husbands is insufficient. Furthermore, wives are expected to preserve family harmony, make important household decisions, and sustain religious

[1] A L Hikmah and Denni Franata, "Jurnal Dakwah Dan Ilmu Komunikasi" 8 (2021).
[2] Saba Mahmood, *Politics of Piety*, *Politics of Piety*, 2005, https://doi.org/10.2307/j.ctvct00cf.
[3] D I Desa and Perapat Hilir, "No Title" 3, no. 2 (2023): 111–21.

commitments while their husbands are away. These circumstances demonstrate that religious piety is not limited to spiritual devotion but also generates complex gender dynamics that require continuous negotiation in everyday family life[4].

Previous studies have demonstrated that *khuruj fi sabilillah* significantly affects the lives of Tablighi Jamaat families. Reported that *khuruj* reshapes the division of domestic labor because wives assume greater household responsibilities during their husbands preaching activities[5]. Likewise, found that successful implementation of *khuruj* largely depends on effective communication between spouses and adequate family economic preparation[6]. Further emphasized that the fulfillment of financial obligations before *khuruj* is essential for maintaining household harmony and minimizing family conflicts[7]. These studies indicate that religious practices are closely intertwined with social, economic, and gender dimensions within Muslim families.

Despite these valuable contributions, previous studies have primarily concentrated on economic preparedness, livelihood fulfillment, and the impact of *khuruj* on family harmony. Research specifically examining how piety and gender relations are negotiated within Tablighi Jamaat households particularly from the perspectives of wives who simultaneously perform domestic responsibilities while responding to religious and social expectations remains limited In reality, some wives willingly accept these responsibilities as an expression of devotion to Allah, whereas others experience multiple burdens, psychological pressure, and the necessity of seeking additional income to support their families[8]. These diverse experiences indicate that gender relations within Tablighi Jamaat families constitute a dynamic social construction influenced by economic conditions, cultural values, and religious understanding.

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[4] Fatimah Amayra Kashvi, "Fenomena Kehidupan Rumah Tangga Dalam Komunitas Keagamaan Seringkali Memperlihatkan Dinamika Yang Unik, Khususnya Dalam Konteks Negosiasi Peran, Kesalehan, Dan Relasi Gender. Salah Satu Komunitas Keagamaan Yang Menarik Untuk Dikaji Adalah Jama'ah Tabligh" 1, no. November (2024).

[5] Nurhayati, "Khuruj and Family Economic Resilience : Study on Jama ' Ah Tabligh Family in Medan City," *Al-Ahkam Jurnal Pemikiran Hukum Islam* 29, no. 1 (2019): 67–84.

[6] Ahmad Faisal and Muhammad Marzaki, "'Khuruj Fi Sabilillah' (Traveler in Faith) And Its Implications on Household Harmony of Tabligh Jamaat in North Gorontalo Regency, Indonesia," *International Journal of Social Science And Human Research* 06, no. 04 (2023): 2369–74, https://doi.org/10.47191/ijsshr/v6-i4-47.

[7] Muhammad Zubair Arifin, "Pemenuhan Nafkah Istri Dan Anak Oleh Suami Yang Melaksanakan Khuruj Dalam Perspektif Hukum Keluarga Islam (Studi Pada Jama ' Ah Tabligh Kota Bandar Lampung) Pendahuluan Mereka Dibebani Tanggungjawab Untuk Melakukan Kegiatan Khuruj Fisabilillah Relative Lebih Pakistan Dan Bangladesh Sebagai Negara Tempat Belajarnya . Namun , Kemudian Muncul Harus Membekali Nafkah Yang Cukup Untuk Keluarga Yang Ditinggalkannya Selama" 05 (2022).

[8] Neila Susanti et al., "PERAN EKONOMI WANITA DAN KESETARAAN GENDER DALAM BUDAYA KARO Batak Karo Merupakan Salah Satu Rumpun Dari Etnik Batak Di Sumatera Keutamaan Garis Keturunan," n.d.

To explain this phenomenon, the present study employs Saba Mahmood's Gendered Piety Theory[9]argues that women's piety should not always be interpreted as passive submission but rather as an active and conscious religious choice shaped by faith. Within the context of Tablighi Jamaat families, wives' support for their husbands' participation in *khuruj* can therefore be understood as a religious commitment rooted in their understanding of Islamic values and missionary obligations. At the same time, managing household responsibilities during their husbands' absence illustrates that piety also involves adaptation to various social and practical challenges encountered in daily life.

In addition, this study adopts Berger and Luckmann's Social Construction Theory to explain how gender roles are socially constructed through continuous interaction. Berger and Luckmann argue that social reality develops through the dialectical processes of externalization, objectivation, and internalization, whereby social values become institutionalized and eventually accepted as objective reality. Within Tablighi Jamaat families, the distribution of responsibilities between husbands and wives during *khuruj* is not merely an individual religious decision but the outcome of continuous interaction shaped by religious teachings, lived experiences, and communal traditions. Consequently, gender relations should be understood as dynamic social constructions that are constantly negotiated according to each family's social circumstances[10].

From the perspective of the sociology of religion, religious practices are therefore understood not only as expressions of normative religious teachings but also as products of ongoing social construction. The interaction between religious beliefs, family life, and community values continuously reproduces meanings of piety and gender roles within Tablighi Jamaat households. Previous research[11] further supports this perspective by demonstrating that women play a strategic role in shaping religious understanding within Muslim families, influencing both moderate and exclusive forms of religious orientation[12].

Research conducted demonstrates that the family plays a crucial role in shaping religious understanding[13]. Women within the family are not merely homemakers; they are influential figures who play a vital role in instilling religious values in family members. Indeed, women can

[9] Mahmood, *Polit. Piety*.
[10] D A N Thomas Luckman, "(TELAAH TEORI KONSTRUKSI SOSIAL PETER L BERGER," n.d., 99–107.
[11] Sakti Ritonga, Muhammad Jailani, and Ahmed Fernanda Desky, "Keluarga Muslim , Perempuan Dan Radikalisme Di Sumatera Utara" 11, no. 1 (2023): 63–85, https://doi.org/10.15548/turast.v11i1.5730.
[12] Yon Machmudi, "The Role of Women in Islamic Propagation : A Case Study of Tablighi Jamaat ' s Nyai of Pesantren Al-Fatah , East Java , Indonesia," n.d.
[13] Ritonga, Jailani, and Desky, "Keluarga Muslim , Perempuan Dan Radikalisme Di Sumatera Utara."

be instrumental in shaping religious worldviews—whether moderate or inclined toward exclusivity.

Based on these considerations, this study seeks to analyze the negotiation of piety and gender relations within Tablighi Jamaat households during husbands' participation in *khuruj fi sabilillah*. Specifically, the research investigates how these negotiation processes influence the distribution of domestic roles, family responsibilities, and household harmony[14]. Employing a qualitative approach, the study draws upon in-depth interviews with wives of Tablighi Jamaat members residing on Jalan Gajah, Medan City, to explore their subjective experiences while their husbands participate in *khuruj*[15]. The findings are expected to contribute to the development of the sociology of religion and family sociology, particularly concerning the relationship between religious practice and gender relations in Muslim families. Furthermore, this study is intended to provide both theoretical and practical insights for future research and for religious communities seeking to balance missionary activities with family responsibilities in order to promote harmonious, equitable, and sustainable family life[16].

METHOD

This study employed a qualitative research approach with a descriptive design to explore the negotiation of piety and gender relations within Tablighi Jamaat households during husbands' participation in *khuruj fi sabilillah*. A qualitative approach was considered appropriate because the study sought to gain an in-depth understanding of participants' lived experiences, interpretations, and social interactions regarding religious practices and domestic gender relations. The research was conducted in the Tablighi Jamaat community located on Jalan Gajah, Medan City, Indonesia, where the phenomenon under investigation naturally occurs. The analysis was guided by Saba Mahmood's Gendered Piety Theory and Berger and Luckmann's Social Construction Theory, which provided the analytical framework for interpreting the negotiation of religious piety and gender roles within family life[17].

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[14] Danik Fujiati, "RELASI GENDER DALAM INSTITUSI KELUARGA" 6 (n.d.): 32–54.
[15] Istri Anggota et al., "Survive Khuruj" 1, no. 1 (2023).
[16] Deni Miharja, "JOURNAL OF ISLAMIC DISCOURSE RELIGIOUS LIFE OF THE KUTA TRADITIONAL PRODI MAGISTER AQIDAH DAN FILSAFAT ISLAM , FAKULTAS USHULUDDIN DAN PEMIKIRAN ISLAM UNIVERSITAS ISLAM NEGERI (UIN) SUNAN KALIJAGA YOGYAKARTA the Koran and Hadith , Religious Studies and Conflict Resolution , Both in the Realm of Theoretical Debate and Research in Various Perspectives and Approaches of Islamic Studies , Especially on Islamic Living of Particular Themes and Interdisciplinary Studies . and November) by the Department of Islamic Aqeedah and Philosophy , the Faculty of Ushuluddin and Islamic Thought , Islamic State University of Sunan Kalijaga Yogyakarta ." 6 (2023).
[17] Norman K Denzin, "Qualitative Research," 2009, https://doi.org/10.1177/1468794108098034.

The research participants consisted of Tablighi Jamaat families residing on Jalan Gajah, Medan City, particularly households in which husbands actively participated in *khuruj fi sabilillah*. Informants were selected through purposive sampling, based on their direct knowledge and experience of the research phenomenon. The primary informants were wives whose husbands regularly participated in *khuruj*, while supporting informants included several Tablighi Jamaat husbands and community leaders who contributed additional perspectives for data triangulation. The number of informants was determined using the principle of **data saturation**, whereby data collection was concluded when no substantially new information emerged from subsequent interviews[18].

Data were collected through in-depth interviews, participant observation, and document analysis. In-depth interviews were conducted to explore participants' experiences, perceptions, and interpretations concerning *khuruj*, the division of domestic responsibilities, and gender relations within the family. Observations were carried out to examine religious and social activities of Tablighi Jamaat members in their everyday lives. Documentary evidence, including photographs, field notes, organizational records, and other relevant documents, was used to complement and validate the primary data[19].

In qualitative research, We served as the primary research instrument (human instrument). Data collection was supported by semi-structured interview guidelines, observation checklists, audio recording devices (with participants' informed consent), field notes, and photographic documentation. These instruments were developed based on the research objectives, research questions, and analytical indicators derived from Gendered Piety Theory and Social Construction Theory to ensure consistency and relevance throughout the data collection process[20].

The collected data were analyzed using the interactive model of Miles and Huberman, which consists of four interconnected stages: data collection, data reduction, data display, and conclusion drawing/verification. Data analysis was conducted continuously throughout the research process. Interview transcripts, observational records, and documentary materials were first reduced by selecting information relevant to the research objectives. The reduced data were subsequently organized into descriptive narratives to facilitate interpretation. Finally,

[18] Greg Guest, Arwen Bunce, and Laura Johnson, "How Many Interviews Are Enough ? An Experiment with Data Saturation And," 2006, https://doi.org/10.1177/1525822X05279903.
[19] Maggi Savin-baden and Claire Howell-major, "QUALITITATIVE RESEARCH : THE ESSENTIAL GUIDE TO THEORY AND PRACTICE," 2013.
[20] Savin-baden and Howell-major.

conclusions were drawn and continuously verified by comparing information across different informants and data collection techniques to ensure the credibility and consistency of the findings[21].

To enhance the trustworthiness of the study, data validity was established through source triangulation, methodological triangulation, and member checking. These procedures were employed to ensure the credibility, dependability, and confirmability of the research findings.

RESULTS AND DISCUSSION

Findings

Wives' Perceptions of Their Husbands' Participation in *Khuruj fi Sabilillah*

The interview findings revealed that all three informants perceived *khuruj fi sabilillah* as a religious activity intended to strengthen faith and encourage Muslims to improve their religious commitment. The first informant expressed full support for her husband's participation because she regarded *khuruj* as an act of da'wah performed in pursuit of Allah's pleasure. Although she admitted experiencing emotional difficulties during her husband's absence, she accepted the situation because she understood the religious objectives of *khuruj*.

Similarly, the second informant initially experienced reluctance when her husband frequently left home for missionary activities. However, over time she gradually accepted the practice and considered it an integral part of her husband's religious devotion[22]. The third informant also supported her husband's participation in *khuruj*. Nevertheless, she reported that her husband often departed without adequately providing for the family's financial needs. Consequently, she worked as a domestic helper to supplement the household income and ensure that the family's daily necessities were fulfilled[23]. Overall, the findings indicate that although all informants shared positive perceptions of *khuruj*, their experiences differed according to their economic conditions and the distribution of family responsibilities[24].

Domestic Responsibilities During Husbands' Participation in *Khuruj*

The findings demonstrate that all wives assumed primary responsibility for domestic work during their husbands' absence. Their responsibilities included cooking, cleaning, washing

[21] Rizal Safarudin, Martin Kustati, and Nana Sepriyanti, "Penelitian Kualitatif" 3 (2023): 9680–94.
[22] Anggota et al., "Survive Khuruj."
[23] Muhammad Ismail and A Nurkidam, "Dinamika Pola Komunikasi Keluarga Dalam Pemberian Nafkah : Studi Khuruj Jamaah Tabligh" 15 (2025): 218–37, https://doi.org/10.35905/komunida.v15i1.13805.http.
[24] Jurnal Pengembangan and Masyarakat Islam, "1 , 2 12" 17, no. 1 (2024): 235–56.

clothes, caring for children, and managing the family's daily needs. The first informant explained that she independently completed all household tasks, while the second reported a similar experience. The third informant faced a heavier burden because, in addition to household responsibilities, she also worked outside the home to supplement the family's income[25]. These findings indicate that wives became the central actors in maintaining household continuity during khuruj, resulting in substantially increased domestic responsibilities.

Time Management and Household Economic Fulfillment

The three informants adopted different strategies to manage their daily responsibilities while their husbands participated in khuruj. The first informant established a structured daily schedule to balance childcare and domestic work. The second managed household activities from morning until evening without external assistance. In contrast, the third divided her time between domestic work, childcare, and paid employment. Differences were also identified regarding household economic conditions. The first and second informants explained that their husbands prepared sufficient financial support before leaving for khuruj. Conversely, the third informant reported that the money provided by her husband was often insufficient, requiring her to seek additional employment. These findings suggest that household economic stability during khuruj depends largely on the husband's financial preparation before undertaking missionary activities.

Changes in Gender Roles within the Household

All informants reported noticeable changes in household role distribution after their husbands became actively involved in *khuruj*[26]. Before participating regularly, husbands continued assisting with childcare and domestic work. However, after becoming active members, most domestic responsibilities shifted to the wives. The first informant stated that her husband previously helped care for their children but no longer did so after routinely participating in *khuruj*. The second experienced a similar change because her husband spent considerably more time away from home. Meanwhile, the third explained that she increasingly assumed decision-making authority regarding household affairs due to her husband's prolonged absences. These findings

[25] Zainal Arifin et al., "THE IMPACT OF MASTURAH PROGRAM ON THE FAMILIES OF TABLIGHI JAMAAT AT TEMBORO" 4, no. 1 (2021): 136–49.
[26] Eva F Amrullah, "Seeking Sanctuary in ' the Age of Disorder ' : Women in Contemporary Tablighi Jam ā ' At," no. July 2008 (2011), https://doi.org/10.1007/s11562-010-0147-2.

demonstrate that *khuruj* significantly reshapes gender role distribution within Tablighi Jamaat households by expanding wives domestic and managerial responsibilities[27].

Wives' Understanding of Religious Piety

All informants regarded household responsibilities—including caring for children, managing domestic work, and serving the family—as forms of worship when performed sincerely for Allah. Nevertheless, differences emerged regarding their lived experiences[28]. The first and second informants considered their domestic responsibilities manageable because their husbands adequately fulfilled their financial obligations before leaving. In contrast, the third informant experienced a dual burden by combining household responsibilities with income-generating work. These findings illustrate that wives' understanding of religious piety extends beyond ritual devotion to include everyday domestic responsibilities, although the practical consequences of such piety differ according to each family's socioeconomic circumstances[29].

Table 1. Summary of Research Findings

NO	RESEARCH FOCUS	FAMILY 1	FAMILY 2	FAMILY 3	CONCLUSION
1	Perceptions of Khuruj	Supported *khuruj* as an act of *da'wa* and worship.	Initially objected but later accepted it as part of religious devotion.	Supported *khuruj* but expected the husband to fulfill his financial responsibilities more adequately.	All informants viewed *khuruj* positively, although they experienced it differently depending on their family circumstances.
2	Domestic Responsibilities	Managed all household chores and	Assumed full responsibility for all domestic work.	Managed household duties, childcare, and worked to support	All wives experienced an increased domestic workload while their

[27] Aris Munandar et al., "Negosiasi Identitas Gender Dalam Arena Politik Hukum Islam : Studi Kasus RUU Ketahanan Keluarga Dan Respons Ormas Islam" 6 (2024).
[28] Marloes Janson, "Renegotiating Gender : Changing M Oral Practice in the Gh ¥ JamŒ at in The Gambia" 28 (n.d.): 9–36.
[29] Muhammad Zawil Kiram, "Gendered Division of Domestic Labour : Indonesian Muslim Men ' s Perceptions , Participation and Experiences in Housework and Childcare Gendered Division of Domestic Labour : Indonesian Muslim Men ' s Perceptions , Participation and Experiences in Housework and ABSTRACT," *Journal of Gender Studies* 35, no. 1 (2026): 174–91, https://doi.org/10.1080/09589236.2025.2473923.

		childcare independently.		the family financially.	husbands participated in *khuruj*.
3	Household Economic Support	Household expenses were adequately prepared by the husband before *khuruj*.	Household expenses were adequately prepared by the husband before *khuruj*.	Financial support was insufficient, requiring the wife to seek paid employment.	The family's economic condition during *khuruj* was strongly influenced by the husband's financial preparation before departure.
4	Changes in Gender Roles	The wife assumed primary responsibility for household duties.	The wife became the main person responsible for managing the household.	The wife managed household responsibilities while also making major family decisions.	Wives assumed greater responsibilities and more significant roles during their husbands' participation in *khuruj*.
5	Meaning of Religious Piety	Managing the household was regarded as an act of worship.	Supporting the husband's missionary activities was considered a form of worship.	Godliness must accompany a husband's responsibility toward his family.	Piety is understood as devotion to God, but it needs to be balanced with family responsibilities.

Analysis

The findings demonstrate that *khuruj fi sabilillah* significantly influences the distribution of gender roles within Tablighi Jamaat households. During their husbands' missionary activities, wives become the primary managers of domestic responsibilities, childcare, and family decision-making. In one case, inadequate financial preparation also required the wife to engage in paid employment, thereby increasing her domestic and economic burdens[30].

[30] Muhammad Syauqi Farid and Ramdan Fawzi, "Tanggung Jawab Suami Saat Khuruj Pada Kalangan Jamaah Tabligh Dalam Menafkahi Keluarga," *Jurnal Riset Hukum Keluarga Islam*, 2024, 105–12, https://doi.org/10.29313/jrhki.v4i2.5194.

These findings support previous studies indicating that *khuruj* affects household role distribution and requires adequate family preparation before missionary activities are undertaken. They are consistent with earlier research demonstrating that successful participation in *khuruj* depends not only on religious commitment but also on economic readiness and effective communication between spouses.

From the perspective of Berger and Luckmann's Social Construction Theory, the practice of *khuruj fi sabilillah* represents a socially constructed religious reality that has been institutionalized within Tablighi Jamaat families. Through continuous processes of externalization, objectivation, and internalization, wives gradually perceive the redistribution of domestic responsibilities as a natural consequence of religious life. Consequently, gender roles are not merely individual choices but products of ongoing social interaction shaped by religious teachings and community traditions[31].

These findings also reinforce Mahmood's Gendered Piety Theory, which argues that women's religious agency should not be interpreted solely as passive submission. The wives in this study consciously accepted their husbands' participation in *khuruj* because they believed it represented obedience to Allah and commitment to Islamic da'wah. However, the findings also reveal that religious piety involves continuous negotiation between spiritual ideals and everyday domestic realities. While some wives experienced their responsibilities as meaningful religious service, others faced multiple burdens arising from inadequate economic support[32].

Therefore, the findings suggest that religious devotion within Tablighi Jamaat families should be accompanied by balanced fulfillment of family responsibilities. Missionary activities and domestic obligations should complement rather than undermine one another. Adequate economic preparation, effective communication, and mutual cooperation between spouses are essential for maintaining household harmony while sustaining religious commitment[33].

CONCLUSION

This study concludes that the negotiation of piety and gender relations within Tablighi Jamaat households on Jalan Gajah, Medan City, is shaped through the continuous adjustment of roles and responsibilities between husbands and wives during *khuruj fi sabilillah*. All

[31] Edisi Revisi and Bernard Raho, *Teori Sosiologi Modern*, 2021.
[32] Ritonga, Jailani, and Desky, "Keluarga Muslim , Perempuan Dan Radikalisme Di Sumatera Utara."
[33] Universitas Muslim Nusantara Al-washliyah et al., "RENEWAL OF ISLAMIC FAMILY LAW: Analysis of The Contribution of Qosim Amin's Thought Muhammad Hizbullah, Imam Muhardinata, Leni Masnidar Nasution," no. 93 (n.d.): 116–26.

informants perceived *khuruj* as an act of worship and Islamic missionary activity that strengthens religious commitment. Nevertheless, their experiences varied according to household economic conditions and the distribution of domestic responsibilities. The findings reveal that wives assume greater responsibility for managing household affairs, childcare, family decision-making, and, in certain cases, income generation while their husbands participate in *khuruj*. These conditions indicate that *khuruj* not only reinforces religious piety but also transforms gender relations within the family by expanding women's domestic and social roles. The analysis demonstrates that these role adjustments are socially constructed through religious values and community practices, while women's acceptance of these responsibilities reflects a form of conscious religious agency rather than passive obedience.

However, the study also emphasizes that the practice of religious piety should be accompanied by husbands' fulfillment of their obligations as family providers. Balancing missionary activities with economic responsibility and shared family commitments is therefore essential for maintaining harmonious, equitable, and sustainable family life. This study contributes to the sociology of religion and family studies by providing an empirical understanding of how religious piety and gender relations are negotiated within Tablighi Jamaat households. The findings may also serve as a reference for religious communities and future researchers in promoting a balanced relationship between religious commitment and family responsibilities.

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