
Transformation of Family Support in Islamic Marriage in the Contemporary Era: A Critical Analysis of Sanad Hadith

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Abstract

This study aims to explore and analyze the transformation of the concept of family support in the context of Islamic marriage in the contemporary era. This research method includes analysis of hadith documents, interviews, and surveys to acquire a comprehensive understanding of the changes and dynamics that have occurred. The results show that this transformation includes shifts in values, gender roles, and economic demands that influence the view and implementation of family livelihoods. These challenges include economic equality between husband and wife, changes in traditional roles in the family, and adaptation to changes in the social environment. On the other hand, there are opportunities to strengthen gender equality values, increase understanding of the concept of livelihood, and develop more inclusive financial strategies. The implications of this research contribute to further understanding of how Islamic marriage adapts to changing times, as well as providing a basis for developing practical guidelines for husband-and-wife couples in managing family support in the contemporary era. This understanding can provide a more holistic and relevant view of the role of income in Islamic marriage amidst the dynamics of contemporary society.

Keywords: family support; Islamic marriage; sanad hadith

Transformasi Nafkah Keluarga dalam Hukum Islam di Era Kontemporer: Analisis Kritis Sanad Hadis

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi dan menganalisis transformasi konsep nafkah keluarga dalam konteks perkawinan Islam di era kekinian. Metode penelitian ini melibatkan analisis dokumen kitab-kitab hadis, wawancara, dan survei untuk mendapatkan pemahaman yang komprehensif tentang perubahan dan dinamika yang terjadi. Hasil penelitian menunjukkan bahwa transformasi ini mencakup pergeseran nilai, peran gender, dan tuntutan ekonomi yang memengaruhi pandangan dan implementasi nafkah keluarga. Tantangan tersebut mencakup kesenjangan ekonomi antara suami dan istri, perubahan peran tradisional dalam keluarga, dan adaptasi terhadap perubahan lingkungan sosial. Di sisi lain, terdapat peluang untuk memperkuat nilai-nilai kesetaraan gender, meningkatkan pemahaman terhadap konsep nafkah, dan mengembangkan strategi keuangan yang lebih inklusif. Implikasi dari penelitian ini memberikan kontribusi pada pemahaman lebih lanjut tentang bagaimana perkawinan Islam menyesuaikan diri dengan perubahan zaman, serta memberikan dasar untuk pengembangan pedoman praktis bagi pasangan suami-istri dalam mengelola nafkah keluarga di era kekinian. Pemahaman ini diharapkan dapat memberikan pandangan yang lebih holistik dan relevan terhadap peran nafkah dalam perkawinan Islam di tengah dinamika masyarakat kontemporer.

Kata kunci: nafkah keluarga; perkawinan Islam; sanad hadith

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Available online at <http://journal.iaingorontalo.ac.id/index.php/au/index>

A. Introduction

The husband's rights and obligations in Islam are to provide for his wife and children in a good way.¹ The provision of family support must, of course, come from halal means. Islam appreciates a husband who takes great pains to be the backbone of earning a living for his family.² In this case, the Prophet Muhammad said that the food consumed by family members from their hard work was worth alms.³

وقد قال صلى الله عليه وسلم ما أنفق الرجل على أهله فهو صدقة وإن الرجل ليؤجر في اللقمة يرفعها إلى في امرأته

“Rasulullah said, 'The support that a head of a household gives to his family is worth alms. Indeed, a person is rewarded for even a mouthful of rice that he puts into the mouths of his family’”.

As the second source of Islamic law after the Quran, hadith guides and regulates the life of Muslims. Hadith not only discuss matters related to matters of worship but also discuss matters outside of worship.⁴ One of the important things discussed in the hadith is the issue of income in the household. This problem is a problem that has been known for a long time by Muslims. However, in its implementation, sometimes it is not what the text recommends, especially the hadith as a guide in applying the propositions.

Many Muslim scholars have discussed religious texts, but their research focuses more on research on understanding the text of the Qur'an, while on hadith texts is still very limited. Moreover, the study tries to examine hadiths from sanad criticism, along with an approach to understanding hadiths about family support. In the context of family and community life, it can be confirmed that understanding

¹ A. Kumedi Ja'far and Agus Hermanto, “Reinterpretation of the Rights and Duties of Contemporary Husbands and Wives,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 2 (December 26, 2021): 648, <https://doi.org/10.22373/sjhk.v5i2.9124>.

² Arfiyah Citra Eka Dewi and Wawan Dhewanto, “Key Success Factors of Islamic Family Business,” *International Conference on Asia Pacific Business Innovation and Technology Management* 57 (October 9, 2012): 53–60, <https://doi.org/10.1016/j.sbspro.2012.09.1157>.

³ Bangun Dasopang and Syukri Albani Nasution, “Pemenuhan Kewajiban dan Hak Nafkah Keluarga Masyarakat Petani Di Kabupaten Padang Lawas Utara (Analisis Gender),” *Al-Mashlahah: jurnal Hukum Islam dan Pranata Sosial* 10, no. 2 (2022), <https://doi.org/10.30868/am.v10i02.3166>.

⁴ Luthfi Assyaukanie, *Islam and the Secular State in Indonesia* (Cambridge, MA and London, England: Harvard University Press, 2009), <https://books.google.com/books?hl=id&lr=&id=H8ZEwdcxQX0C&oi=fnd&pg=PR7&dq=Introduction:+Why+Muslims+Need+a+Secular+State&ots=KOWuG-8m8s&sig=B0MtcMM6bxIhrJXzFyRGniuNM4o>.

hadith also plays a significant role in the beliefs of some people who position that family livelihoods are still put aside in understanding the husband's rights as head of the household because the responsibility for providing support in the family rests with the husband.⁵

Several other considerations underlying this research are because, in the context of Islamic law, the hadith is the second source after the Quran.⁶ Islam as a religion not only regulates everyday affairs but also regulates worldly affairs, maintaining the balance of life in this world and the hereafter, including managing family support matters. Furthermore, there is still minimal research regarding family livelihoods from a hadith perspective, and there is also little research on the aspects of Sanad criticism and Matan criticism.

In the dynamics of contemporary society, rapid changes occur in various aspects of life, including the family institution, which is the core of the social structure. In the context of family life in Islam, the concept of family sustenance plays a central role as the foundation of household sustainability and harmony.⁷ Even though Islamic teachings provide clear guidelines regarding family support, the contemporary era, with all its complexity, presents new challenges that require in-depth study, especially involving critical analysis of hadith sands.

The transformation of family livelihoods in Islamic law in the contemporary era raises essential questions related to how traditional teachings, conveyed through hadith sands, adapt to changing social dynamics. Factors such as globalization, technological developments, and shifts in social values present significant challenges to the understanding and implementation of the concept of family sustenance in the daily lives of Muslims.

⁵ Zuhrah Zuhrah, "DISTRIBUSI PERAN PENCARI NAFKAH SUAMI ISTERI SEBAGAI PERWUJUDAN KELUARGA DEMOKRATIS," *SANGAJI: Jurnal Pemikiran Syariah dan Hukum* 6, no. 1 (March 31, 2022): 26–37, <https://doi.org/10.52266/sangaji.v6i1.829>.

⁶ Kaharuddin Kaharuddin and Abdus Sahid, "Hadis Sebagai Sumber Hukum Islam: (Tinjauan Paham Inkar As-Sunnah, Syi'ah, Dan Orientalis)," *TAJDID: Jurnal Pemikiran Keislaman dan Kemanusiaan* 2, no. 2 (October 31, 2018): 457–67, <https://doi.org/10.52266/tadjid.v2i2.174>.

⁷ Dara Kartika Rahma, "Adat Bersandi Syarak, Syarak Bersandi Kitabullah: Konstruksi Adat dan Agama dalam Hak Waris Masyarakat Matrilineal," *BUANA GENDER: Jurnal Studi Gender dan Anak* 2, no. 1 (June 21, 2017): 35–58, <https://doi.org/10.22515/bg.v2i1.718>.

Critical analysis of hadith is an urgent need to explore the depth of understanding of Islamic teachings regarding family support. Sanad hadith, as a chain of transmission of religious traditions, is not only a guardian of the validity of teachings but also plays an important role in interpreting its relevance in the context of modern life.⁸ Therefore, this research aims to contribute critical and in-depth thinking related to the transformation of family livelihoods in Islamic law in the contemporary era through a careful study of hadith sands.

By understanding the background of social change and developing values, this research can provide a clearer view of how Islamic teachings, especially regarding family livelihoods, can be implemented in a relevant and responsive manner to the dynamics of society today.

B. Research Methods

This study is a type of detailed literary research because, as Klarer wrote in his book, the sources of this research come from various books and scientific findings, articles, and other written scientific journals.⁹ The methods used include the sand criticism method, the main criticism method, and the hadith understanding method. The main source in this study is the hadiths contained in the books of the nine imams who narrated authentic hadiths, which include Sahih Bukhari, Sahih Muslim, Sunan Tirmizi, Sunan Abu Daud, Sunan an-Nasa'i, Sunan Ibnu Mâjah, Musnad Ahmad, Muwatha' Imam Malik, and Sunan Addarimi.

In addition to the comprehensive literary research conducted in this study, a thorough analysis of the sources is imperative to ensure the reliability and authenticity of the gathered information. The sanad criticism method is employed to scrutinize the narrators' chains, ensuring the transmission's integrity and

⁸ Samiul Hasan, "Islamic Jurisprudence: Sources and Traditions Creating Diversity in Human Relationships," in *The Muslim World in the 21st Century: Space, Power, and Human Development*, ed. Samiul Hasan (Dordrecht: Springer Netherlands, 2012), 23–42, https://doi.org/10.1007/978-94-007-2633-8_2.

⁹ Mario Klarer, *An Introduction to Literary Studies* (Canada: Routledge, 2013), <https://books.google.com/books?hl=id&lr=&id=taVE7KkoZrAC&oi=fnd&pg=PP1&dq=literary+rese+arch&ots=yvnMVy8XoJ&sig=QvvRN2D4ZY4p9J0HYWPybAfMnr8>.

trustworthiness.¹⁰ This method involves assessing the reliability of each individual in the chain and cross-referencing with historical data to establish the credibility of the narrators.

Furthermore, the *matn* criticism method is applied to evaluate the content of the hadiths. It involves an in-depth examination of the text to identify any inconsistencies, contradictions, or linguistic nuances that may impact the interpretation of the *nafaqah* concept. The study aims to maintain a rigorous analysis standard and draw well-founded conclusions by subjecting the content to critical scrutiny.

By synthesizing insights from these diverse sources and employing rigorous analysis methods, the study aims to contribute a comprehensive understanding of the concept of *nafaqah* as derived from the hadith traditions. Integrating the sanad criticism, *matn* criticism, and hadith understanding methods ensures a robust and scholarly exploration of the topic, shedding light on the nuances and applications of the *nafaqah* concept within the Islamic tradition.

C. Results

Takhrīj Hadith on Family Support

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ قَالَ حَدَّثَنَا شُعْبَةُ قَالَ أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ¹¹

“Hajjaj bin Minhal told us. He said that Syu'bah had told us. He said that Abdullah Bin Yazid had told me, and I heard Abdullah Bin Yazid from Abu Mas'ud from the Prophet Muhammad SAW said, "If someone provides a living for his family to hope for a reward, he gives alms”.

Based on the results of searching through the Maktabah Syâmilah application, the above hadith is found in several hadith books such as Sahih Bukhari, Sahih Muslim, Sunan Tirmizi, Sunan Abu Daud, Sunan Nasa'I, Sunan Ibn Majah, Musnad

¹⁰ Ghulam Mustafa Nukhba, “Exploring the Analytical Approach in Analyzing Prophetic Hadith: Methodologies and Insights from Hadith Critics,” *Integrated Journal for Research in Arts and Humanities* 3, no. 4 (July 11, 2023): 29–37, <https://doi.org/10.55544/ijrah.3.4.4>.

¹¹ Abdullah Muhammad bin Ismail Al-Bukhari, *Shahih al Bukhari*, 4 (Bairut: Dar Al-Kutub Al-Ilmiyah, 1992).

Ahmad, Sunan Addarimi, and Muwatha' Imam Malik bin Anas. Meanwhile, the hadith that is relevant to the above hadith is Bukhari hadith Number 3751.

حَدَّثَنَا مُسْلِمٌ حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ سَمِعَ أَبَا مَسْعُودٍ الْبَدْرِيَّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَفَقَةُ الرَّجُلِ عَلَى أَهْلِهِ صَدَقَةٌ

“Muslim has told us, Syu'bah has told us from 'Adi from Abdullah bin Yazid, and he heard Abu Mas'ud Al Badri from the Prophet SAW said: "Giving a person a living to his family is alms”.

Hadith of Bukhari Number 4932 revealed that:

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْأَنْصَارِيَّ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ فَقُلْتُ عَنِ النَّبِيِّ فَقَالَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهُ صَدَقَةٌ

“Adam bin Abu Iyas has told us, Syu'bah has told us from Adi bin Thabit, and he said, "I heard Abdullah bin Yazid Al-Ansari from Abu Mas'ud Al-Ansari who said that the Prophet Swa said: "If a Muslim provide for their families to hope for a reward, so for them it is alms”.

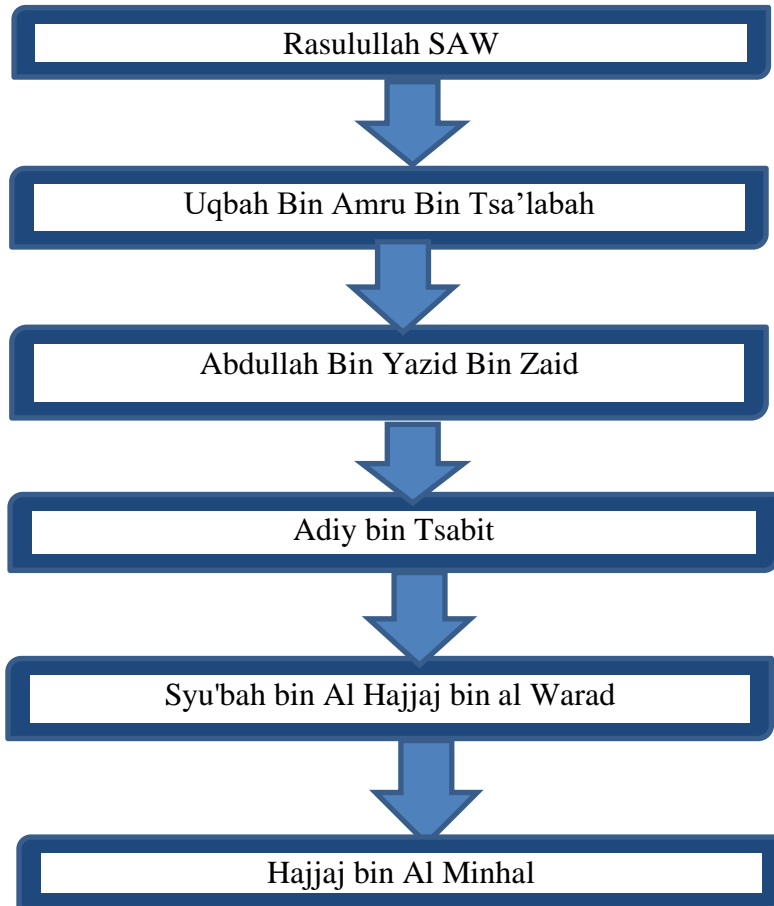
Hadith of Bukhari Number 54 revealed that:

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ فِي فَمِ امْرَأَتِكَ

Al-Hakam bin Nafi' has told us, Syu'aib from Az Zuhri has told us, saying, Amir bin Sa'd has told me from Sa'd bin Abu Waqash that the Messenger of Allah said: "Indeed you do not spend a living that is intended to hope for Allah's face unless you will be rewarded, including something you put in your wife's mouth.

The following scheme is the narrator of hadith number 53:

Narrator transmission 1 of hadith Bukhari Number 53



Narrator	Tabaqat	Nickname	Place of Death	Comments of Ulema	
Hajjaj bin Al Minhal	Tabi'ut Tabi'in	Abu Muhammad	Bashrah Death : 217 H	Ahmad bin Hambal	Tsiqah
				Abu Hatim	Tsiqah Fadil
				An Nasa'i	Tsiqah
				Ibnu Hibban	Considered as as-siqaat
				Ibnu Hajar al 'Asqalani	Tsiqah Fadil

Narrator transmission 2 of hadith Bukhari Number 4932

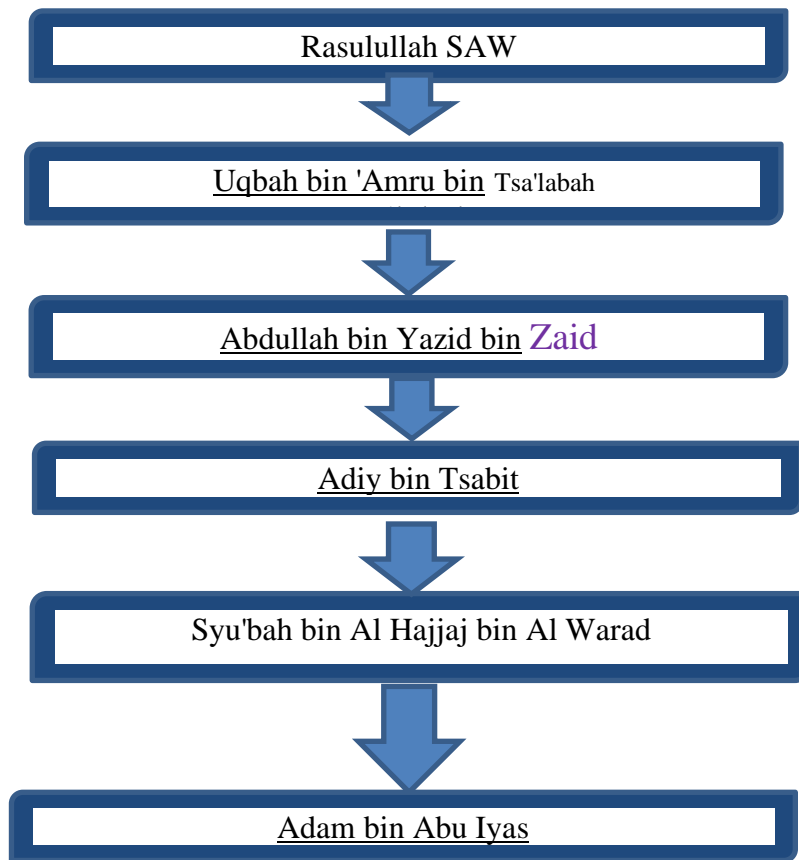


Table 2: Profile of the narrator

Narrator	Tabaqat	Nickname	Place of Death	Comments of Ulema
Uqbah bin 'Amru bin Tsa'labah	Kalangan Shahabat	Abu Mas'ud	Kufah Death : 40 H	Friend of the prophet

Transmission of the narrator 3 of Bukhari hadith Number 54

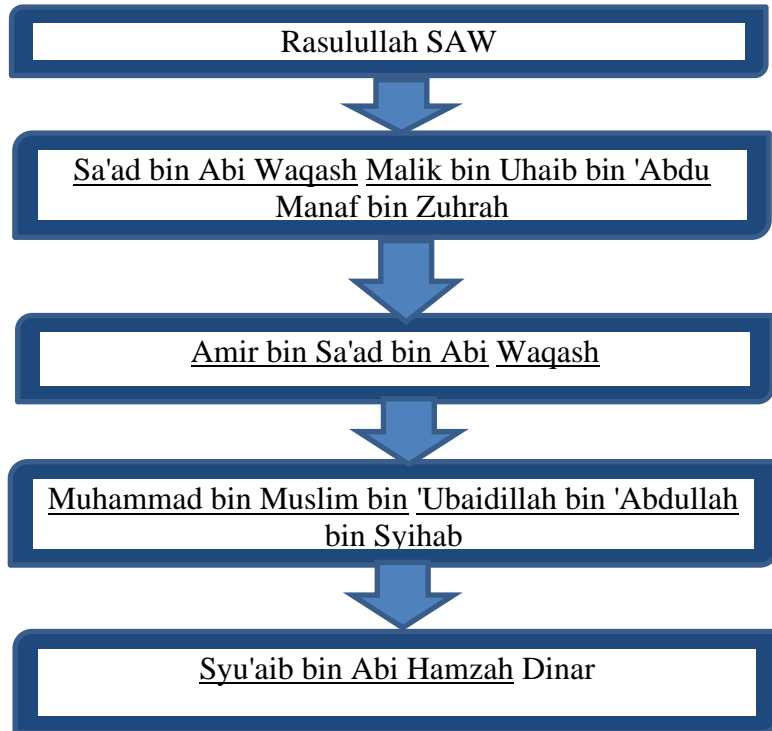


Table 3: Profile of the narrator and its comments from Ulema

Narrator	Tabaqat	Nickname	Place of Death	Comments	
Al Hakam bin Nafi'	The old generation of Tabi'ul Atba'	Abu Al Yaman	Syam death: 222 H	Yahya bin Ma'in	Tsiqah
				Abu Hatim Ar Rozy	Tsiqah Shaduuq
				Al 'Ajli	la ba`sa bih
				Ibnu Hibban	Considered as-siqaat

Transmission of the Narrator 3 of Bukhari hadith, Number 3705



Table 4: Profile of the narrator and the comment from ulema

Narrator	Tabaqat	Nickname	Place of Death	Ulema's comment
Ibrahim	Tabi'in kalangan tua	Abu 'Amru	Bashrah/222 H	Yahya bin Ma'in tsiqah ma`mun
				Abu Hatim tsiqah shaduuq
				Ibnu Sa'd Tsiqah
				Ibnu Hibban Considered as as-siqaat
				Ibnu Hajar al 'Asqalani tsiqah ma`mun
				Adz Dzahabi Hafizh

Discussion

An Analysis of Spending on the Family in the Current Era Based on Hadith

A marriage contract that has taken place and meets the terms and conditions will give rise to legal consequences in the form of the emergence of the rights and obligations of husband and wife in the family. The legal implications are

the husband's joint rights, the husband's rights over the wife, and the wife's rights over the husband.¹² A husband's manners towards his wife, as exemplified by the Prophet Muhammad, is one of them. A husband's most fundamental obligation towards his wife is to provide support, whether in food, clothing, or shelter.

Nafaqah is a husband's obligation to his wife in material form because the word *nafaqah* (maintenance) has material connotations. Meanwhile, duties in non-material form, such as satisfying the wife's sexual desires, are not included in the meaning of maintenance even though the husband carries them out for his wife. The word misused for this purpose is inner livelihood, whereas, in material form, it is called external livelihood. In proper language, there is no physical or spiritual livelihood. What exists is livelihood, which means things that are external or material.

If a wife lives at home with her husband, her husband is obliged to cover his wife's living expenses, which include food, drink, clothing, and shelter. In this case, the wife does not have the right to ask for a certain amount of maintenance as long as the husband carries out his obligations. In some literature, the husband's obligations as head of the family are usually divided into two: obligations related to property, such as living, and obligations not related to property, such as treating his wife well.¹³ However, if you look closely, obligations other than property are also the wife's obligations. In other words, this obligation is both an obligation and a right of both husband and wife. The husband's obligation to his wife is to provide assets for living needs, usually called maintenance (*nafaqah*).¹⁴

The husband's support for his wife includes all the necessities of life, including food, shelter, and all services, which, of course, are adjusted to the husband's capabilities by local community customs. The verses of the Qur'an and hadith regarding the provision of support by husbands for their wives place great emphasis on appropriateness according to each community (*al-ma'rūf*) based on

¹² Tihami and Sohari Sahrani, *Fiqh Munakahat (Kajian Fiqh Nikah Lengkap)* (Jakarta: Rajagrafindo Persada, 2009), 153.

¹³ Muhammad Jazil Rifqi, "Hak dan Kewajiban dalam Sektor Domestik: Antara Fikih, Undang-Undang Negara Muslim dan Konvensi CEDAW," *Syaksia : Jurnal Hukum Perdata Islam* 23, no. 2 (May 2, 2023): 131–47, <https://doi.org/10.37035/syaksia.v23i2.6457>.

¹⁴ Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementerian RI, *Tafsir Al-Qur'an Tematik Jiid 2 Edisi Revisi* (Jakarta: Penerbit Kamil Pustaka, n.d.), 64.

the husband's abilities. It is by the words of the Al-Qur'an verse in Surah al-Baqarah: 233:

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا

“...The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No one should be charged beyond his capacity.

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قَدَرَ عَلَيْهِ رِزْقُهُ فليُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

“Let him who hath abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah hath given him. Allah asketh naught of any soul save that which He hath given it. Allah will vouchsafe, after hardship, ease.”

Etymologically, *nafaqah* comes from Arabic, *anfaqa-yunfiq-infâqan*. In the Arabic-Indonesian dictionary, the word *nafaqah* is defined as the right to spend. According to the KBBI, livelihood is spending to live; (money) income: the husband is obliged to provide for his wife.¹⁵ According to language, livelihood is giving in good deeds. Meanwhile, according to the term, *nafaqah* is food that must be given by the husband to his wife or servant by parents to their children.

The word *nafaqah* comes from *infâq*, which means financing. So, *nafaqah* means cost, namely the cost of living. *Nafaqah* can also mean expenditure, usually used by someone for something good or spent on people who are their responsibility. In terms of terms, *nafaqah* is expenditure or something that a person spends on the people he is responsible for. In other words, *nafaqah* means spending money. Apart from that, *nafaqah* also takes the form of a gift given by someone to the people or parties with the right to receive it.

Hadiths about *nafaqah* will usually be found in discussions of marriage. It is because *nafaqah* (living) is a consequence of marriage. For more details, witness the hadith below:

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ حَدَّثَنَا أَبُو صَالِحٍ قَالَ حَدَّثَنِي أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الصَّدَقَةِ مَا تَرَكَ غَنَى وَالْيَدِ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَابْدَأْ بِمَنْ تَعُولُ تَقُولُ

¹⁵ Badan Pengembangan dan Pembinaan Bahasa, “Pencarian - KBBI VI Daring,” 2023, <https://kbbi.kemdikbud.go.id/>.

الْمَرْأَةُ إِذَا أَنْ تُطْعِمَنِي وَإِمَّا أَنْ تُطَلِّقَنِي وَيَقُولُ الْعَبْدُ أَطْعِمْنِي وَاسْتَعْمَلْنِي وَيَقُولُ الْإِبْنُ أَطْعِمْنِي إِلَى مَنْ تَدْعُنِي فَقَالُوا
يَا أَبَا هُرَيْرَةَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا هَذَا مِنْ كَيْسِ أَبِي هُرَيْرَةَ

"Umar bin Hafiz has told us, my father has told us, Al-A'masi has told us, and then he told us that Abu Hurairah said that the Prophet Muhammad had revealed: "The most important charity is a charity that leaves the doer insufficient. "The hand above is better than the hand below. Start with the people you depend on." Because a wife will say, "It's up to you, you feed me or divorce me." An enslaved person also said, "Give me something to eat, and please make me work." Then, a child will also say, "Give me food; who else will you leave me to?" They asked, "O Abu Hurairah, did you hear this from the Messenger of Allah? He answered, "No. It is from Abu Hurairah".

Al-Hafiz Ibnul Hajar Al-Asqalani explained that supporting the family is obligatory for the husband.¹⁶ The Sharia calls it almsgiving, which avoids the assumption that husbands who have fulfilled their obligations will not receive anything in return. They know what reward will be given to those who give charity. Therefore, the Shari'ah introduces husbands that providing for their family is also alms, so they are not allowed to give donations to other than their family before they have provided enough for their family, as an incentive to prioritize the alms they are obliged to spend over sunnah alms.

This subsistence must be implemented virtuously by the prevailing customs and traditions. It, of course, varies according to time, place, and human condition. Suppose a person is obliged to provide a living, and he is still stingy. In that case, taking money from his property is permissible even without his knowledge because it is obligatory support for him. The obligation to provide support by a husband to his wife, which applies in Islamic law, is based on the principle of separation of assets between husband and wife.¹⁷ This principle follows the thought that the husband is a seeker of fortune. Hence, the wife is not a seeker of sustenance. She is in the position of recipient of care. Therefore, the obligation of

¹⁶ Bushrah Basiron, "WANITA BEKERJAYA DAN PENGURUSAN KELUARGA YANG EFEKTIF: Career Woman and Effective Household Management," *International Journal of Islam and Contemporary Affairs* 2, no. 2 (February 12, 2023), <https://doi.org/10.61465/jurnalyadim.v2.72>.

¹⁷ Mursyid Djawas et al., "The Construction of Islamic Inheritance Law: A Comparative Study of the Islamic Jurisprudence and the Compilation of Islamic Law," *Juris: Jurnal Ilmiah Syari'ah* 21, no. 2 (2022): 207–19, <http://dx.doi.org/10.31958/juris.v21i2.7495>.

nafaqah is not relevant in a community that follows the principle of combining assets within the household.

Obligation in Supporting Household

The position of livelihood in marriage is critical, and livelihood is the husband's effort to be responsible for the contracts made in marriage.¹⁸ A husband's determination to provide for his wife and children is essential in building the desired family. Suppose a husband fails to fulfill his family support obligations, both his wife's support obligations and his child support obligations. In that case, this can fail to build the family he hoped for.

The husband is the shoulder in carrying out domestic life. Primary and secondary needs must be met according to the needs and the husband's abilities. The wife is an encouragement to the husband in carrying out this responsibility. A wife must serve her husband well according to her husband's needs.¹⁹ The wife also has obligations towards her husband.

Islam requires husbands to provide support to their wives because of the existence of a legal marriage bond between them. This bond means that the wife cannot earn a living for herself because she is entitled to make a living from the person who bound her, namely her husband. Therefore, wives are obliged to obey and obey their husbands and manage household affairs.

Fiqh scholars agree that the minimum income that must be spent is that which can fulfill basic needs, namely food, clothing, and shelter.²⁰ This last need does not have to be your own but can be rented if you cannot afford to own it yourself. The definition of livelihood, according to what is agreed by the ulama is spending for food needs, which includes nine essential items of clothing and

¹⁸ C. Leigh Anderson, Travis W. Reynolds, and Mary Kay Gugerty, "Husband and Wife Perspectives on Farm Household Decision-Making Authority and Evidence on Intra-Household Accord in Rural Tanzania," *World Development* 90 (February 1, 2017): 169–83, <https://doi.org/10.1016/j.worlddev.2016.09.005>.

¹⁹ Sofa Raihana Harahap and Yuliana Intan Lestari, "Peranan Komitmen Dan Komunikasi Interpersonal Dalam Meningkatkan Kepuasan Pernikahan pada Suami yang Memiliki Istri Bekerja," *Jurnal Psikologi* 14, no. 2 (December 19, 2018): 120, <https://doi.org/10.24014/jp.v14i2.5603>.

²⁰ Ahmad Yani Nasution and Moh Jazuli, "Nilai Nafkah Istri Dalam Pandangan Ulama Klasik Dan Kontemporer," *TERAJU* 2, no. 02 (September 24, 2020): 161–74, <https://doi.org/10.35961/teraju.v2i02.164>.

housing or, in everyday language, called clothing, food and shelter. Apart from these three main things, it is a topic of discussion among scholars.

Sharia requires husbands to provide support for their wives because a valid marriage contract binds them; there are the same obligations as a person must earn a living, while the wife is obliged to take care of the household and her children. A husband's obligation to provide maintenance for his wife is if the conditions have been met, such as (1) the marriage contract must be carried out legally, (2) the wife submits herself to him, (3) the wife provides herself for her husband, (4) the wife does not reject her husband's wishes. , (5) and both of them are worthy people to enjoy the pleasures of husband and wife relations. The causes of income interruption are nusyuz, the death of one of the husbands or wives, apostasy, and divorce.

Household support, which is the obligation of husband and wife and children, is differentiated between physical help and spiritual support. Subsistence is divided into three, including food & drink, clothing and shelter. A husband who has married his wife should not burden his wife with having to work to earn a living.

The husband's maintenance obligations do not prevent the wife from working in the public sector. Women, like men, also have the right to work in the public sector because working outside the home is not merely to earn wealth but is also self-actualization, to apply the knowledge they have and also participate in building the progress of society civilization.

Women working in the public sector have existed since the time of the Prophet Muhammad, and he did not prohibit it. In the hadith, it is narrated, among other things, that women at that time weaved and sewed cloth, tanned leather, raised livestock, planted secondary crops, treated, and so on. Women's work outside the home does not invalidate the husband's support obligations; it's just that the wife can help meet the family's needs according to the mutual agreement. It is per the statement of the Qur'an that although the issue of maintenance is the husband's obligation, it is carried out in a *ma'ruf* manner. The meaning of *ma'ruf* is according to appropriateness and propriety, not only according to the internal

context of the family. The obligations and rights of husband and wife, as stated, can be implemented flexibly because the most important thing is the realization of the goal of marriage, namely forming a harmonious family in which each person loves and respects the other.²¹

Meanwhile, according to Amir Syarifuddin, what is included in the definition of nafaqah, according to what is agreed by the ulama, is shopping for food needs, which consists of the nine essential items of clothing and housing or in everyday language called clothing, food and shelter. Support is a husband's obligation to his wife in material form because support itself has material connotations. It is further explained that the breadwinner is the husband, while the wife is not the breadwinner. In his position, the wife is the breadwinner.

Distribution of Living

The concept of livelihood is an extensive issue in the context of human life. Murtadha Mutahhari then detailed the case of income obligations into three forms with their respective characteristics.²² First, maintenance is an owner's obligation to what he owns. It includes the owner's responsibility to provide support for his pet. Mutahhari refers to livelihood in this category as *al-malikiyah wa al-mamlukiyah* livelihood. Second, support is a person's obligation to their young children or those who live below the poverty line. It also includes the obligation to provide support to both parents when they are classified as poor.

The third category is maintenance, which is a husband's obligation to his wife. According to Mutahhari, this third category is not categorized as *al-malikiyah wa al-mamlukiyah* livelihood and is not caused by a wife's condition as a poor or weak person. In this case, the maintenance, which is a husband's obligation to his wife, is solely a consequence of the contract he is carrying out and has implications for the exchange between the rights and responsibilities inherent in husband and wife.

²¹ Amir Syarifuddin, *Hukum Perkawinan Islam Di Indonesia* (Jakarta: Prenada Media Group, n.d.), 165–67.

²² Ari Romdhani, “\neg Tinjauan Sosiologi Hukum Islam Terhadap Istri Sebagai Tulang Punggung Keluarga (Studi Kasus Di Desa Bagik Polak Kecamatan Labuapi Kabupaten Lombok Barat)” (PhD Thesis, UIN Mataram, 2022), <http://etheses.uinmataram.ac.id/3852/>.

In Ibn Hazm's terms, the obligation to provide maintenance has been attached to a husband since the marriage contract was entered into, whether for women who are rich or poor, women who are orphans or not, virgins or widows, or women who are free or enslaved people.²³ The basis used as the basis of his argument is the hadith of the Prophet, which was said when he was carrying out the hajj *wada'* in which he stated that the husband must provide a woman with adequate living and clothing. For Ibn Hazm, this hadith is proof that maintenance has become an obligation for a husband from the moment the contract is entered into. The hadith referred to by Ibn Hazm is:

“You should fear Allah towards your wives, for you take them under Allah's protection and justify their honor with Allah's word. And you have the right and obligation not to let anyone in your bed who you hate. If they do that, then hit them with blows that don't hurt. And they have rights, which are your obligations in the form of living and clothing decently”.

D. Conclusion

The sanad hadith's critical analysis methodically scrutinizes the narrators' chains and the content of the sayings attributed to the Prophet Muhammad saw. This analytical approach is a foundation for understanding the intricate nuances of family support as advocated in Islamic teachings. The study recognizes the imperative of adapting traditional concepts to the complexities of the modern world, where societal structures and dynamics have undergone significant transformations.

The findings highlight the relevance of Islamic principles in guiding marital relationships and family dynamics in the present day. The transformation of family support is contextualized within the framework of the Prophet's teachings, providing insights into how these principles can be applied and interpreted in the contemporary context. The study underscores the importance of a nuanced understanding of hadith traditions to address the multifaceted challenges and opportunities Muslim families face today. The research contributes to a

²³ Sifa Mulya Nurani, “Relasi Hak Dan Kewajiban Suami Istri Dalam Perspektif Hukum Islam (Studi Analitis Relevansi Hak Dan Kewajiban Suami Istri Berdasarkan Tafsir Ahkam Dan Hadits Ahkam),” *Al-Syakhsyiyah: Journal of Law & Family Studies* 3, no. 1 (July 30, 2021): 98–116, <https://doi.org/10.21154/syakhsyiyah.v3i1.2719>.

comprehensive understanding of the evolution of family support in Islamic marriages, emphasizing the need for a thoughtful and critical analysis of the sanad hadith. This exploration enriches scholarly discourse on Islamic family life. It provides practical insights for individuals and communities seeking to navigate the complexities of familial relationships in the contemporary era while staying true to the principles espoused in Islamic teachings.

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