



**MEASURES OF FULFILLMENT OF BELIEFS FOR COUPLES WHO
MEMORIZE THE QUR'AN FROM IMAM SYAFI'S PERSPECTIVE IN
CEPOKOLIMO VILLAGE, PACET DISTRICT, MOJOKERTO REGENCY**

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Abstract

Marriage is a way for humans to continue their offspring and preserve their lives. There are rights and obligations in a marriage, namely mutual respect between husband and wife and mutual love. Apart from that, after marriage comes responsibility in the form of maintenance provided by the husband. The most important obligation of a husband is the obligation to provide support, whether in the form of food, clothing, or shelter. Meanwhile, the wife's obligation in a marriage is primarily to obey her husband and maintain her husband's honor. The problem formulation that can be taken from this research is how to measure the fulfillment of livelihood for married couples who memorize the Qur'an in Cepokolimo Village, Pacet District, from Imam Syafi'i's perspective. This research aims to determine the measure of livelihood fulfillment for couples memorizing the Qur'an in Cepokolimo Village, Pacet District, Mojokerto Regency from the perspective of Imam Syafi'i. The research method uses a qualitative approach with a case study type of research and is descriptive. In this research, data collection techniques were carried out using interviews, documentation, and data presentation. Supporting the wife is mandatory for the husband even if the husband does not have a fixed income. In this research, it can be concluded that the implementation of the size of living provided by husbands who memorize the Qur'an from the perspective of Imam Syafi'i in Cepokolimo Village, Pacet District, not everyone is aware of this provision, even though they are among those who memorize the



Qur'an, most of them do not understand about it. the size of the living determined by Imam Syafi'i, fulfilling the living for his wife according to her abilities and what she is.

Keywords: Fulfillment, Livelihood, Memorizer of the Qur'an, Imam Syafi'i

INTRODUCTION

To create a *sakinah mawaddah warahmah* family, Islam has explained the rights and obligations of husband and wife. If the rights and obligations are realized, a *sakinah* family will be created. Marriage itself has legal consequences where the legal consequence of the marriage is that the husband is obliged to fulfill the needs of his wife and family by providing support. The most important obligation of a husband is the obligation to provide support, whether in the form of food, clothing, or a place to live together. The husband is responsible for meeting his wife's needs, as long as the wife has independent status and the wife respects her husband, and does not disobey him. And in the event of a divorce, the husband is prohibited from asking for gifts that were given to his wife during the marriage (Suarni 2019:4). Based on these reasons, livelihood is divided into three parts, namely: *Qardbah* livelihood, Mamluk livelihood, and Zawjiyyah livelihood. The definition of *Qardbah* subsistence is a subsistence income that is caused by ties between relatives, for example, parents to children or vice versa. Mamluk subsistence is a subsistence that occurs because of the ownership relationship such as a master to his slave. Meanwhile, Zawjiyyah's livelihood is a livelihood that is caused by the existence of a marriage bond. The scholars agree that the basic obligations that must be fulfilled by a husband are clothing, food, and shelter as well as the husband's internal obligations such as leading and protecting his wife and children.



Livelihood is also grouped into two, namely outer (material) living and inner (non-material) living. For example, physical livelihoods are clothing, food, and shelter. Meanwhile, mental support includes fulfilling biological needs (sexual/sexual relations). Apart from that, the husband's love and attention make the wife feel happy, calm, and comfortable. Support from a husband to his wife is not clearly stated based on Islamic law, both in the Qur'an and hadith (Surjono 2018:4). Regarding the size of living, the ulama have their own opinions, especially Imam Shafi'i. Imam Syafi'i believes that there are three causes of livelihood, namely: kinship, ownership (slavery), and marriage. But in this case, the focus is on the third cause, namely marriage. A wife's income differs from one family to another, as well as each husband's income ability also varies according to his abilities. According to Imam Syafi'i in the book *al-Umm*, the amount of support that must be given to a wife depends on the husband's ability. However, there are details, namely if a husband is classified as a well-off person, then the amount spent every day is 2 *mud*, middle class 1 ½ *mud*, and if the husband is from a group of poor people only 1 *mud*.

The provision of living is adjusted to existing conditions because the level of living cannot be determined with certainty. In Islamic law itself it is explained that a wife is not burdened with the obligation to work and also if a wife does not get permission from her husband to work it is because the husband can fulfill his maintenance obligations well. In the family relationship between husband and wife, there are bound to be problems, both small and big problems, both from lay families and families who memorize the Qur'an.

As has happened to families who memorize the Qur'an in Cepokolimo Village, Pacet District, Mojokerto Regency, some couples or husbands memorize



thae Qur'an, even though in their daily lives they are busy with memorizing the Qur'an, but this cannot be separated from the obligations as a husband in matters of a, especially for a husband who has memorized the Qur'an, besides having the responsibility to keep the Qur'an memorized, he is still responsible for providing support to his wife to meet the needs of the family. Apart from that, the wife also has obligations towards her husband which are explained in the Qur'an, including: obeying her husband and taking care of herself when her husband is not there as explained in QS An Nisa verse 34, following the husband's residence as explained in QS Ath Talaq verse 6.

In general, a husband who memorizes the Qur'an does not have a permanent and specific job because they usually only prioritize invitations to recite the Qur'an, even though invitations to recite the Qur'an are not guaranteed to come every day and even then only rarely. Therefore, the husband's daily income is uncertain and the size or amount of support given to the wife is also uncertain. This is because everyday sustenance in the family is very much needed. In this case, the author is interested in researching the measurement of livelihood fulfillment for couples who memorize the Qur'an in Cepokolimo Village according to the views of Imam Syafi'i. This can be used as a reason for researchers to take the data source from husbands who memorize the Qur'an because of society's assumption that husbands who memorize the Qur'an are underestimated in making ends meet and not very optimal because they only work as much as they can, this is because he has big responsibilities. great at his job. In this case, the researchers took sources from Cepokolimo Village because the researcher lives in that area, therefore the researcher knows about the views of the people in this village towards husbands who memorize the Qur'an.



This research uses the perspective of Imam Syafi'i because in society, especially husbands who memorize the Qur'an, he adheres to and applies the teachings of Imam Syafi'i in adopting Islamic law. Imam Syafi'i has the advantage of mastering various fields of knowledge, including the knowledge of the Qur'an. He memorized the Qur'an from childhood had strong memorization skills in memorizing the Qur'an and was very careful about his memorization. Therefore, he has a code of etiquette for a memorizer of the Qur'an in retaining it and also to memorize it firmly. In this case, many people who memorize the Qur'an know and follow Imam Syafi'i's teachings in memorizing the Qur'an. From this research, it is hoped that from the public's perspective, it can be seen that in the family, especially husbands who memorize the Qur'an, apart from that they have a big responsibility for memorizing the Qur'an, but they are also obliged to provide a decent living and an appropriate measure of living for the family. his family with his abilities. So, he can provide for his family no matter the circumstances and give birth to a family that is peaceful, serene, and *sakinah mawaddah warahmah*.

Apart from the husband's obligations, a wife also has roles and obligations within the household, although in general, the husband's role tends to be towards activities outside the home, while the woman's role is more towards activities within the home. It is good for a husband and wife to share each other's roles and they do not have to be equalized, for example, if the husband is responsible domestically. A husband earns a living, then a wife makes good use of and takes care of that living. Even wives also participate in helping lighten their husbands' burdens by working, it could be that a wife earns more than her husband.



If a husband does not provide support for his wife, then he is committing injustice. According to the Shafi'iyah and Hanabilah scholars, if a husband is unable to provide physical and spiritual support, a wife has the right to ask for a divorce. However, a wife may not ask for a divorce if her husband is still able to provide a living. This is explained in the hadith narrated by Abu Hurairah ra, that the Prophet Muhammad SAW once said that when there is a husband who is unable to provide for his wife. He said, "Separate the two". There is no specific amount set to support a wife. However, this living must be adjusted to the adequacy (*kifayah*) and abilities of each person.

LITERATURE REVIEW

A husband must provide support for his wife, while the wife must respect and obey her husband's orders as long as they are good. From a linguistic perspective, livelihood means *An-Nafaqat*, which is the plural of the word *an-Nafaqah*, which means dirhams or similar assets. Meanwhile, in terms of living, it means fulfilling what is under one's responsibility properly and appropriately, providing enough food, clothing, shelter, and those who are dependents (Zainurohman, 2019:7). The husband must be responsible for providing a living for his wife and paying for household needs. The husband provides a place to live that suits his abilities as long as it is decent, appropriate, and comfortable to live in (Agi and Dwiprigitaningtias 2020:26).

The law of providing maintenance for one's wife is explained in the Qur'an and hadith. Among them are in Surah Al Baqarah verse 233:

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ، لَا تُكَلِّفُ نَفْسٌ إِلَّا أَوْسَعَهَا



"And the father's obligation to feed and clothe mothers in a virtuous manner, a person is not burdened but according to the level of his ability.

The meaning of the verse above is that a husband must provide support for his wife in a virtuous (good) manner in the form of food and clothing as long as it is within the husband's ability. Some hadiths explain the size of living. Rasulullah SAW ordered Hindun to take some of her husband's property in a good and sufficient manner.

From Sa'ad bin Abi Waqqash RA. Rasulullah SAW said:

إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجْرَتْ عَلَيْهَا، حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ

"You don't spend your living (wealth) to expect (seeing) the face of Allah (on the Day of Judgment) unless you will get a (large) reward, even the food you give to your wife" (HR. Bukhari 56 and Muslim 1628).

The purpose of this hadith is to show the great appreciation that Islam gives to husbands who provide for their family members with the sincere intention of hoping for Allah's blessing. Fiqh scholars believe that the maintenance that a husband must provide to his wife is food, side dishes, drinks, a place to live, servants if needed, and household furniture (Husein Muhammad 2001).

Birth support is the support given by a husband to his wife in the form of something that can be seen by the eye and can be calculated in nominal terms. Livelihoods include food (food and drink), clothing, and shelter (Hajrasmawati 2018:13). Meanwhile, mental income is income that cannot be seen by the eye but can be felt and is difficult to calculate in monetary terms. Examples include happiness, comfort, giving a feeling of sincere love, mutual understanding, and sexuality (having sex with your wife) in a good way. If inner needs are not met,



this will greatly affect harmony and resilience in the household. Ulama has opinions regarding the size of alimony, including according to Sayyid Sabiq, the level of alimony for wives is adjusted to the principles of propriety. This means that it is in accordance with the general propriety that occurs between each party taking into account that that is what happens in the condition of their family. This does not correspond to differences in time, place, or circumstances and depends on each person (Oktariani 2022:26). This is the same as Imam Syafi'i's opinion that maintenance must be given to wives who are not *nusyuz* and obedient to their husbands. However, the difference is, that if the husband is still alive and is not there, the husband is not obliged to provide support to his wife. Support is obligatory for husbands as long as their wives reach puberty (Susanto 2019:33).

Entering the modern era, the digital era is changing the way humans live, especially in the economic sector, despite having a positive impact, it also has a negative impact as well. In the economic sector, the threat of job loss is increasing due to the rise of automation in the industry. If a husband is unable to keep up with the demands of the times and his work is replaced by machines and besides that, a wife can use the internet to trade online, then this does not change her obligation to provide a living. If the wife is willing to accept this situation and chooses to work, the husband should not forbid her. This is in accordance with Imam Syafi'i's opinion that the time limit given to a wife when her husband is unable to provide for her is three days. Next, the wife is given the choice to stay together or separate from her husband. Within those three days, the husband may not restrain his wife from working. In this current era, a person's needs are increasing with the change from manual to automatic systems. This era changes the way humans think, live, and interact with other people, and various human



activities in the fields of technology, economics, society, and politics (Muhyiddin 2020:95).

Meanwhile, according to Imam Syafi'i, the size, and income of living is the same opinion as Imam Hanafi regarding determining the size of income which takes into account the condition of the husband and wife. However, Imam Syafi'i divides income into three types, namely if a husband is a well-off or rich person, the amount he spends every day is 2 *mud*, for the middle class 1 ½ *mud* and if the husband is from a poor group, only 1 *mud*. At least the usual size for living for people who cannot afford it is 1 *mud*.

The size of the living is adjusted to the husband's capabilities. The arguments used as a basis by the jurists are the Qur'an and hadith. As Allah SWT says in surah At-Thalaq verses 6-7, which does not explain clear provisions regarding the size of a husband's living for his wife and there are no provisions regarding the maximum or minimum amount, but it is adjusted to income so that it does not become a burden on the husband. This verse explains how clear Islam is in determining the rules for alimony (Marzuqi 2021:22–23).

If the husband is rich and the wife is poor, then the husband must provide support for his wife at the middle level. This means that it is less than the living of the rich and more than the living of the poor. On the other hand, if the husband is poor and the wife is rich, then the husband must provide support to his wife according to her ability. Meanwhile, the shortfall is met if the husband's condition is capable. If the husband can support his family, but the husband is stingy, then the wife is allowed to take sufficient of her husband's assets. Regarding the wife's consideration when taking her miserly husband's property, the wife is only allowed to take her husband's property (even without his knowledge) but only



for basic needs, not for things that are pleasures or luxuries (Nurmila, Wahab, and Farid 2019:237).

RESEARCH METHOD

In this research, researchers used field research. Researchers must go directly into the field, and participate directly with the community so that researchers get a more real picture of the local atmosphere. One method of collecting data in this research is to observe participants by being directly involved in their activities. The type of approach in this research is qualitative). A qualitative approach is research that aims to understand the symptoms experienced by research subjects, for example, behavior, perceptions, actions, and so on, utilizing descriptions in the form of narrative and language, in a special natural context and by utilizing various natural methods.(Lexy J. Moleong 2018:26)

In this research, the research subjects were couples memorizing the Qur'an in Cepokolimo Village, Pacet District. The basis for determining subjects in this research was to adapt to the research objectives. Data sources are places, people, or objects where researchers can see and observe or ask questions about things related to something to be researched. There are two sources of data in this research, first, the primary data source is a data source that comes directly from the parties concerned (participants) in the form of words spoken orally and movements made by participants related to the variables studied.(Suharsini Arikunto n.d.:22) The second is secondary data sources, namely data obtained from reading sources and various information obtained through existing data.(Nasution 2011:143) Data collection methods, in this case, there are several



data collection techniques carried out in this research, namely the first is interviews, the second is data collection which is used by the next researcher, namely documentation. Documents can be in the form of writing or images. Written documents in the form of life histories, biographies, stories, and certain notes can provide information on the theme of this research (Sugiyono 2009:396).

Data analysis techniques are a series of activities of reviewing, grouping, systemizing, interpreting, and verifying data so that a phenomenon has social, academic, and scientific value (Lexy J. Moleong 2018:191). There are several steps in analyzing data, including checking the data, namely reviewing the notes that the researcher has obtained to find out whether the notes are ready for the next process. The next stage is classification. After all the processes have been carried out, the final process is concluding the data that has been processed to obtain a statement and answer. This is useful for answering questions in the problem formulation and explaining new things that have never existed before by looking at existing data.

The location of this research is precisely at the foot of Mount Penanggungan which is located in Cepokolimo Village, Pacet District, Mojokerto Regency. This research was conducted on several married couples who memorized the Qur'an, who would later become informants for researchers with several reasons and factors regarding the size of the living given by the husband who memorized the Qur'an to his wife.

RESULTS AND DISCUSSION

Imam Syafi'i is a mujtahid scholar who is very famous in the field of fiqh. His full name is Abu Abdullah Muhammad ibn Idris al-Shafi'i. During his



education, Imam Syafi'i studied with many Ulama to learn the science of jurisprudence, including the Mecca Ulama, and Imam Muslim bin Khalid al-Zanji. After that, he moved to Medina to study with Imam Malik bin Anas. Next, he moved to Iraq to study the Hanafi School of thought with Imam al-Syaibani (Muhyiddin 2020:35–36). During his life, Imam Syafi'i has authored many books in various fields of science. Among them is the Al-Umm fiqh book, this book discusses fiqh issues including, *taharah*, *worship*, *muamalah*, *munakahat*, and also the level of livelihood which has been discussed in the Al-Umm book (Saefudin 2020:62).

Seen in this modern era, progress has made job opportunities very minimal. Regarding fulfilling a living in the family, a husband fulfills his living based on his perspective, which is certainly different. As the wife of a memorizer of the Qur'an, of course, every wife has experience in raising a family, especially regarding the economic situation in her family. This is because most husbands who memorize the Qur'an feel that they have a big responsibility in maintaining their memorization. This was felt by the wives of the hafidz who were in Cepokolimo Village.

The first family is from the couple Ms. Azah and Mr. Fidzin who both memorized the Koran. Ms. Azzah also explained that apart from memorizing the Qur'an, her husband also worked in a shop, even though before marriage her husband did not have a permanent job and since getting married her husband has had a permanent job. This is a blessing in a marriage, which is explained in the Al-Qur'an verse Surah An Nur verse 32:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ
وَاسِعٌ عَلِيمٌ



This verse explains that if people enter into a valid marriage, which is filled with peace, affection, gratitude and always draws closer to Allah, Allah will give them pleasure in the form of extensive sustenance and ease in every difficulty. (Desmutia Nur'aini 2019:32) Furthermore, Ms. Azzah revealed that the income provided by her husband was sufficient to meet her daily needs, especially her personal needs because the two of them were not blessed with children. Ms. Azzah often buys a lot of personal needs without looking at her husband's condition. The size of alimony is based on the husband's condition and abilities, whether he is able or unable, not on the wife's position. As explained in (QS At-Talaq verse 7):

لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يَكْفُلُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا
سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

This verse explains that Allah differentiates rich people from poor people and requires a living for his wife according to the husband's condition without explaining the actual size. However, the husband's condition must be taken into consideration regarding the living. A wife is prohibited from demanding from her husband the size of the living that the husband gets. So, if a husband provides income no matter how much, a wife must be grateful to accept it as it is and arrange for her daily needs well and follow what her husband provides (Nurzikri, 2021: 51–52).

Next, there is an explanation from Mas Fidin (Mrs Azzah's husband) that even though he has a big responsibility in maintaining his memorization, as head of the household he also has the responsibility of providing support for his wife as best as possible. As explained in (QS Al Baqarah verse 233):



وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ، لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا

"And the father's obligation to feed and clothe mothers in a virtuous manner, a person is not burdened but according to the level of his ability."

The meaning of the verse above is that a husband who is still healthy must provide support for his wife in a good way in the form of food and clothing as long as it is within the limits of the husband's abilities and condition. He revealed that part of each paycheck was given to his wife and part was saved to build a house. A decent and comfortable place to live is a living wage that a husband must provide for his wife. Birth support is the income that a husband gives to his wife in the form of something that can be seen by the eye and can be calculated in nominal terms. Livelihoods include food (food and drink), clothing (clothing), and shelter (shelter). Next, the second pair is Mr. Feri and Mrs. Ina. Mr. Feri revealed that his work is casual (as is) as long as the work is halal and only works if there is an offer. In his explanation, Mr. Feri only works if there is a job offer. This shows that Pak Feri is still not optimal in trying to meet the needs of his family. Islam provides guidelines for fulfilling a living by looking at conditions and limits of ability. As explained in (QS Al Baqarah 233):

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَمِّىَ الرِّضَاعَةَ ۗ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۗ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۗ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

The verse above explains that *وَسْعَهَا إِلَّا نَفْسٌ تُكَلَّفُ لَا* which means a person is not burdened but according to the level of his ability. If a person still can meet the



living needs of his family, then a husband is obliged to try to fulfill the maintenance obligations that are his responsibility. Apart from external support, a husband is also obliged to provide internal support for his family. For example, attention, affection, happiness, and other things (Susanto 2019:54).

Furthermore, Mr. Feri revealed that sometimes his wife felt inadequate regarding the income provided because her needs were increasing. For this reason, his wife had intended to work, but Pak Feri did not allow it, and his wife obeyed her husband's prohibition.

As explained in (QS An Nisa': 34):

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۗ فَالصَّالِحَاتُ قَنِتَاتٌ حَفِظَتْ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۗ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

What is meant by the verse of the Qur'an above is that the husband is the protector of the wife, Allah has favored some men over some women, and husbands generally have provided support in the form of a dowry or daily household living expenses from their wealth. Alone. So pious women are those who obey Allah and take care of themselves when their husbands are not at home or are not with them because Allah has taken care of them. Women who are worried that they will commit *nusyuz* (disobedience to their husbands), such as leaving the house without their husband's blessing, let their husbands give them advice well and at the right time, and if the advice cannot change the wife's behavior then leave the wife in bed with how to separate beds, and if they don't change, you also need to hit them with a blow that doesn't hurt but gives the impression of anger. But if the wife has obeyed her husband and is no longer



nusyuz, then the husband should not look for reasons to trouble his wife by scolding and neglecting her.

Next is an explanation from the husband and wife couple Mr. Huda and Mrs. Hamidah. Mrs. Hamidah revealed that her husband works at home, servicing laptops and selling used laptops, although sometimes the service is slow. Mrs. Hamidah is grateful that her husband received the offer of *khataman*, *qiro'ah*, and was made to repeat his memorization. From this, it can be concluded that not all wives are destined to have rich husbands. The wife must have the strength of faith to always be grateful for her husband's condition.

Rasulullah SAW said:

لَا يَنْظُرُ اللَّهُ إِلَى امْرَأَةٍ لَا تَشْكُرُ لِرِزْقِهَا وَهِيَ لَا تَسْتَعْنِي عَنْهُ

"Allah will not look at a wife who is not grateful for her husband even though he needs her (HR. An-Nasa'i from Abdullah bin Amru, authenticated by al-Albani in *Silsilah ash-Saheihah* no.289).

A woman who tries to be grateful for the gifts from Allah SWT and thanks her husband, accepts her husband's condition, God willing, her marriage will be happy and blessed because she always feels grateful.

The next step is responding to the results of the interview delivered by Mrs. Hamidah's husband, Mr. Huda. Mr. Huda also revealed that his wife helped meet the family's needs by selling at home. He also said that he rarely provides support to his wife and when he does, the amount is uncertain, but his wife is understanding. This condition is contrary to the legal basis for fulfilling a living, including Law Number 1 of 1947 concerning marriage. Article 34 paragraph (1)



of Law Number 1947 states that, "a husband is obliged to protect his wife and provide all the necessities of married life according to his abilities".

CONCLUSION

Support comes in several types, namely providing all the necessities of life from the husband which arises because of the responsibility to provide necessities including food, drink, clothing, shelter, and so on. In Islamic law, the amount of maintenance that a husband must give to his wife is not determined. However, the husband provides a living according to his ability in a *ma'ruf* manner. Meanwhile, according to the Syafi'i school of thought, the level of income that must be given to the family is seen from three circumstances. First, the condition of the rich husband is 2 *mud*. Second, the condition of the husband with a middle economic level, namely 1.5 *mud*, and third, the condition of the husband with a poor economic level, namely 1 *mud*. With this provision, it becomes a guideline for husbands when providing support to their wives in a certain amount and size. Even though husbands who memorize the Qur'an in Cepokolimo Village provide support for their wives according to their abilities, if this provision on the size of the support is implemented, it becomes a guideline that Imam Syafi'i determines with various considerations as well.

Judging from Imam Syafi'i's opinion, the implementation of the standard of living given by husbands who memorize the Qur'an to their wives in Cepokolimo Village, Pacet District is not yet understood, because not everyone knows about this provision, especially husbands who memorize the Qur'an, most of them don't understand. regarding the size of living determined by Imam Syafi'i. And only certain circles know about this provision. Even though husbands



memorize the Qur'an, it turns out they don't understand the minimum standard of living according to Imam Syafi'i. They provide support for their wives according to their abilities and are different from husbands in general. This is because a husband who memorizes the Qur'an, apart from having the responsibility to provide for his wife's children, also has a big responsibility for memorizing the Qur'an that they have. Therefore, a memorizer of the Qur'an works according to his abilities and as is without effort. On average, their wives feel that they are less than the income provided by their husbands because the amount provided by their husbands is uncertain. However, this did not put their family in trouble until it led to a divorce case.

It is recommended that research regarding the size of living needs to be reviewed in the light of other schools of thought. And need to add references and literature. This matter aims to increase literacy regarding livelihoods so that the discussion is broad and to improve the results of further research. This research is part of a scientific analysis, so there may be errors both in the form of content and technical writing. According to Imam Syafi'i, the size of a living can be a reference for a husband in providing a living for his wife so that she is better conditioned.

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