

## **The Relevance of the Standard of Maintenance in the Classical Book of Turats Syafi'iyah and the Local Wisdom of the Javanese People to Family Harmony**

**Jufri Aldhi Wijaya<sup>1\*</sup>, Ita Rahmania Kusumawati<sup>2</sup>**  
Universitas Hasyim Asy'ari, Indonesia  
Email: [aldiw8954@gmail.com](mailto:aldiw8954@gmail.com)<sup>1\*</sup>, [Itajombang111@gmail.com](mailto:Itajombang111@gmail.com)<sup>2</sup>

\*Correspondence

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### **ABSTRACT**

**Keywords:** standard of living, the classic book of shafi'iyah, family harmony.

Marriage is a way chosen by Allah as a way for humans to carry on life. Maintaining the permanence of a marriage with harmony, love, and affection is not easy. Because in marriage some rights and obligations must be fulfilled between husband and wife. The type of research used by the author in this journal is field research. Meanwhile, the approach used in this study is qualitative. This research is descriptive. The results of this study show that according to the opinion of the people of Bancong Village, Wonoasri District, Madiun Regency, the standardization of the provision of wife support is the size or size of the maintenance that the husband gives to his wife every month and the amount cannot be determined every month because it depends on the income earned by the husband in that month and the one who regulates the needs of the family is the wife while the husband must earn a living to be sufficient family needs. Meanwhile, a harmonious household is the giving of a husband's affection as a whole to the whole family and there is a balance between the rights and obligations of the married couple so that the family is always in a peaceful and peaceful state without any gap between each other. Meanwhile, regarding the relevance of the standardization of alimony, according to the people of Bancong Village, Wonoasri District, Madiun Regency, it cannot be influenced because the local community is not so concerned about the standardization rules or the size of alimony, the important thing is that the alimony can meet the needs of the family.



### **Introduction**

Marriage is one of the sunnatullahs that is common to all creatures of Allah, both humans, animals, and plants. (Jarbi, 2019). All that Allah created in pairs and mates to preserve the next life of their descendants. As it applies to the most perfect creatures, namely humans (Nahar, 2021). This is in line with the words of Allah SWT:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ (١)

"O people, fear your Lord who created you from one person, and from whom Allah created his wife; and out of them Allah multiplied many men and women, and feared Allah who, by (using) His name, asked one another, and (maintained) a relationship of friendship. Indeed, Allah is always watching over you." (Q.S. An-Nisa': 1).

In Islam, husband and wife have rights and obligations to each other. A husband is obliged to build a household with sufficient economic strength to support and meet the basic needs of the family. (Atabik & Mudhiyah, 2016). Meanwhile, a wife is obliged to maintain the honor of herself and her husband by maintaining her association and maintaining her awrah with the basics of shari'a that are justified by Allah and His Messenger. (Fahmi, 2023).

Among the most basic obligations of a husband to his wife is the obligation to provide for his wife, both in the form of food, clothing and shared housing (Niko, 2011). With the existence of a valid marriage bond, a wife is bound solely for her husband and vice versa, the husband is responsible for providing for her needs, providing for her as long as the bond as husband and wife is still established and the wife is not disobedient, or other things prevent the provision of alimony. (Samsudin, 2018).

Muslims from the Juhah group from the time of the Prophet until now agree that a husband is obliged to provide maintenance to his wife for the survival of the household. Because alimony is a right that must be fulfilled by a husband to his wife. Husband's innate obligations such as food, clothing, and boards (Suhartawan, 2022). What has been agreed upon by the ulama is that the main obligations that must be fulfilled by the husband are clothing, food, and board, as well as the husband's inner obligations such as leading his wife and children, and getting along with his wife with good association. (Nurlia, 2018).

In terms of the size of alimony, scholars differ in opinion, according to the opinion of Imam Ahmad who said that what is used as a measure in determining sadaqah is the socio-economic status of husband and wife together. (Azizah, 2023). If both of them happen to have a middle standard of socioeconomic status between the two, the consideration in this opinion is that the family is a combination of husband and wife, therefore both are taken into consideration in setting the standard of living. According to Imam Abu Hanifah and Imam Malik, the standard of maintenance is the need of the wife. (Hidayat & Fathoni, 2022).

The Hanafi group also argues that religion does not determine the amount of livelihood. The husband is obliged to provide his wife with sufficient sustenance, including food, meat, vegetables, fruits, olive oil, and samin as well as all the necessities necessary in his daily life and by general customs (Iftiar, 2021). These standards differ

according to the circumstances and situations of the place. The husband is also obliged to give him winter and hot clothes. The Hanafi set the amount of the wife's alimony according to the husband's ability, whether rich or poor, regardless of the wife's condition.

The Islamic religion has explained observantly the matter of the obligations of husband and wife in the family. Providing alimony is the responsibility of the husband to his wife to meet the needs of the family. The fulfillment of alimony is part of efforts to build household harmony by maintaining the integrity and existence of a household. A harmonious relationship between husband and wife and family members is based on the principles of mutual respect, good respect, a sense of calm, peace, and mutual love until a sense of affection grows.

The following are some previous studies related to the relevance of the standard of maintenance in the classic Shafi'iyah turrets to family harmony that the author has managed to find:

First: "Implementation of Husband's Maintenance Rate (Study of the Views of Female Students in Malang City Islamic Boarding Schools in the Perspective of Madzhab Syafi'i)". This journal was written by Lailya Buang Lara, a student of the Faculty of Sharia, Maulana Malik Ibrahim State Islamic University, Malang 2019.

In this study, it can be concluded that the views of female students on the level of support for husbands to wives must be determined to have two views. First, female students agree to the existence of a husband's alimony to his wife so that the husband can be aware of his obligation to fulfill his wife's rights. Meanwhile, in the second view, female students do not want the determination of the level of support for the husband to the wife adjusted to the level of support for the husband's ability and income without having to determine the amount and level. In the implementation of the provisions on the level of maintenance for husbands to wives, the perspective of Shafi'iyah shows that the provisions on the level of support for wives are still very few in place. And this provision of alimony is not applied because it is considered too small so it will not be able to meet the needs of the family.

Second: "Recreational Maintenance as a Support for Family Harmony from the Perspective of a Lecturer at Maulana Malik Ibrahim State Islamic University." This journal was written by Ibn Hambal Puri Setiawan, a student of the Faculty of Sharia, Maulana Malik Ibrahim State Islamic University, Malang 2019.

All informants agreed and stated that recreational maintenance can support family harmony. Because with the fulfillment of recreational maintenance, things that were initially dull in the family can return to brightness if the fulfillment of the recreational maintenance has been given. Those who initially have problems in communication can be open to resolving domestic cases. So that recreational living can support family harmony. It has also fulfilled family functions including religious functions, socialization functions, educational functions, and recreative functions.

Based on the formulation of the problem above, this research or study aims to:

1. To find out the standard of providing alimony in the classic syafi'iyah turats book.

2. To find out the Religious Leaders and Community Leaders in converting the standard of living to the current context.
3. To find out about the relevance of standards to household harmony in the community of Bancong Village, Wonoasri District, Madiun Regency.

## **Method**

This study uses a qualitative approach, namely the approach used to research the natural condition of objects and the researcher is the key instrument. This type of research is field research, field research is a method to find specifically and realistically what is happening at a certain time in society. Research methods are a scientific way to obtain data with specific purposes and uses. Based on the title and focus of the research above, to study and analyze the data and then test its correctness, the research approach used by the researcher is a qualitative research approach. Qualitative research directs more attention to the character in human behavior because the character of human beings and society is considered a changeable character, difficult for researchers to predict, so the qualitative method requires a flexible research procedure.

### **Data and Data Sources**

Data sources are one of the most important research. According to Lofland, the main sources of data in qualitative research are words and actions, the rest are additional data. Therefore, in collecting data on qualitative techniques, it is grouped with the presence of primary data and supporting data (secondary).

#### a. Data primer

Primary data is data obtained from the expression of the perpetrator of the event. In this case, primary data was obtained from interviews with several people with diverse economic and professional backgrounds, including traders, farmers, and teachers in the community of Bancong Village, Wonoasri District, Madiun Regency.

#### b. Data seconds

Secondary data sources are data obtained from other sources that are not related to objects and events. Secondary data can include official documents, books, and research in the form of reports, photographs, and so on. Secondary sources that the researcher enters consist of books, books, articles, or research results in the form of reports, journals, and data that discuss maintenance and household harmony.

### **Research Location**

The research location is an area used by the researcher to process the research so that the research can be controlled and completed within a predetermined period. The researcher conducted research in Bancong Village, Wonoasri District, Madiun Regency.

### **Data Collection Techniques**

In the process of collecting research data, there are three stages that the author must go through to produce a quality paper, namely:

#### 1. Observation

Observation is a systematic process of observation and recording of the symptoms being studied. Because a study requires foresight and precision, observation can be carried out directly and indirectly. In practice, observation requires several tools, such as record lists, electronic recording devices, cameras, and others that support the success of a research.

#### 2. Interview

The interview is a data collection process by asking questions directly by the interviewer to the informant and the answers from the respondents are recorded or recorded using a recording device. In this case, the questions and answers will be delivered verbally. Researchers are required to be able to convey questions clearly so that respondents can answer the questions asked correctly, as well as answer all the information needed correctly. So the criteria for the interviewed informants are what the researcher needs.

### 3. Documentation

Documentation is a process of documenting that is based on any type of source, be it written, oral, pictorial, or archaeological. Documentation is also data that complements the results of observations and interviews. In another sense, documentation is also defined as one of the ways that qualitative researchers can get an image from the subject's point of view through written media and other documents written or made directly by the subject concerned.

### **Data Analysis Techniques**

Data analysis is the process of arranging the order of data and organizing it into a pattern, category, and basic unit of description. In another sense, data analysis is a process that details formal efforts to find the theme or answer to the research role. Thus, the definition can be synthesized into the process of organizing and sorting data into basic patterns, categories, and units of description so that themes based on data can be found. The data analysis process begins by examining all available data from various sources, namely observations, interviews, and documentation that have been written in field notes, personal documents, official documents, photo images, and so on. The author's steps in analyzing the data are as follows:

#### 1. Data collection

By collecting data at the research site through observation, interviews, and documentation by finding a data collection strategy that is considered appropriate and to determine the focus and deepening of data in the next data collection process.

#### 2. Data reduction

By selecting, focusing, abstracting, transforming the rough data in the field directly, and continuing at the time of data collection, thus data reduction begins from the time the researcher focuses on the research area.

#### 3. Data presentation

It is a series of information organizations that allow research to be carried out. Data presentation is obtained from various types, work networks, activity relationships, or tables.

#### 4. Drawing conclusions

In this case, the author is required to understand and respond to something that is researched directly in the field by compiling patterns of direction and cause and effect.

### **Data Validity Check Techniques**

To check the validity of the data, the author uses a data triangulation technique approach. This technique can be likened to a technique for checking the validity of data by comparing the results of interviews with the object of research. In qualitative data processing techniques, the most important instruments are the researcher himself, the object being researched (interviewed), and the supervisor who always directs where the direction and flow of the research goes. Checking the validity of data in qualitative research can also be done by:

#### a. Credibility test

In qualitative research, data can be declared credible if there is a similarity between what the researcher reports and what happens to the object being studied.

b. Transferability Test

In qualitative research, the value of transferability depends on the reader, and to what extent the results of the research can be applied to other social contexts and situations.

c. Confirmability Test

Confirmability in qualitative research is more defined as the concept of intersubjectivity (the concept of transparency), which is a form of the researcher's availability to disclose to the public the process and elements of his research, which in turn provides an opportunity for other parties to conduct an assessment of their findings as well as obtain a sense of purpose between those parties.

## Results and Discussion

### Standards of Maintenance in the Book of Turats Shafi'iyah Classical

Many fiqh experts have discussed at length in determining the mandatory standard of alimony. They detail it based on the traditions and times that prevail today. According to Imam Shafi'i, the measure of alimony for the poor and those in difficulties is one mudd. For people who are inconvenienced, it is two mudds. If between the two is one and a half mudd.

Regarding the wife's alimony, the scholars of the Shafi'i madhhab determine the level of the wife's alimony in the form of food, drinks, clothes, hygiene equipment, and medical treatment according to the husband's income class, executive class (*al-music*), business class (*al-awsat*), and there is also an economic class (*al-music*). The difference in the level of alimony between a rich husband and a poor husband, Imam Shafi'i relates (*qiyas*) the wife's alimony to the level of *kafarah* obligation, where the most *kafarah* is 2 mudd a day, namely *kafarah* for committing a violation when performing the *hajj*, while the lowest *kafarah* is 1 mudd a day, namely *kafarah zihar*. Therefore, Imam Shafi'i stipulates that the maximum level of alimony is for the rich as much as 2 mudd a day, while the minimum alimony level for the poor is 1 mudd a day, while for the middle class who are not rich and not also poor is set at 1.5 Mudd. The determination of the wife's alimony level is by the size of the *shari'a*, which is according to the husband's rich or poor situation. This is based on the results of *ijtihad* based on the Qur'anic verses *surah al-Talaq* verses 6 and 7 as the basis for *ijtihad* madhhab Shafi'i.

In *Surah al-Talaq* verses 6 and 7, Allah requires the provision of sustenance in the form of food, clothing, shelter, and others according to the level of ability of the person who is obliged to provide sustenance. The Shafi'i school establishes the standardization of the level of maintenance in the form of food, drinks, clothing, hygiene tools, and medicine according to the husband's income situation or the ability of the breadwinner as mentioned above, as explained by Imam al-Ghazali in his book *Al-Wasit fi al-Madhhab*:

"The first alimony that a husband must give to his wife is food, the size is 1 mudd if the husband is a poor person, 2 mudd if the husband is a rich man, and 1 1/2 mudd if the husband is a middle-class person. Meanwhile, in madhhab Hanafi, Abu Hanifah said: that

the wife's alimony does not have a certain level but must be given a level to meet the needs of the wife as well as the maintenance of children and parents. Mudd is one of the names of the size of the measure used in the standard of sharia 'miqdar al-syar'i. Mudd is one of the milder al-sari which is used for purposes in worship or muamalah such as to find out the water content that can be used for purification, or to find out the level of wealth that must be spent zakat. In addition to Mudd, other milder al-syar'i are used for the size of the measure such as sha', us, and others. In addition to the size of the measure in midair al-sharqi, the size of the scales such as ritual and mithqal is also used, the size of the area such as cubits, ziram, and the measure of distance traveled such as qadam, khutwah, farsakh, miles, marhalah and others.

### **Standards for Providing Maintenance According to the Community of Bancong Village, Wonoasri District, Madiun Regency**

Based on the theoretical study that the author explained in the first chapter, it has explained the standard of providing alimony that has been described in QS. Al-Baqarah: 233 which reads:

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا

"And the obligation of the father to feed and dress the mothers using ma'ruf, a person is not burdened but according to the level of his ability."

Based on the results of the interviews that the researcher has conducted, the explanation is and agrees with what has been conveyed by several people in Bancong Village, Wonoasri District, Madiun Regency. As has been stated by Mrs. Susiyah the standard or measure of maintenance provided by the husband to his wife cannot be determined every month because it depends on the income that has been earned by the husband from his work. So the standard or size of alimony provided by the husband always changes according to the income that has been earned from his work. Most importantly, the provision of maintenance can be used to meet and meet household needs. So that household life always feels sufficient and fulfilled even though the standard or provision of maintenance cannot be determined every month.

According to the information in the book of turats bermadzhab shafi'i, the size or standard of alimony is not limited by the Shari'ah, and the size or standard of alimony is seen from the circumstances experienced by the husband and wife. This explanation is by the opinion that has been expressed by Mrs. Emilia that the amount of maintenance given to his wife is to meet the needs of the family, whereas the amount of maintenance depends on the husband's income earned from his work.

And based on the basic rules in terms of the standard of living, the Word of Allah SWT in Surah Al-Thalāq verse 7:

(لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا (٧))

"Let those who can provide for themselves according to their ability. And the one who is narrowed down in his sustenance shall provide for himself from the wealth that Allah has given him. Allah does not burden a person but only what Allah gives him. Allah will give space after narrowness" (QS. Al-Thalāq: 7).

The verse explains that a husband provides according to his ability. This explanation is by what has been expressed by Mr. Maridin that the amount or size of alimony provided by the husband to the wife to meet the needs of the family is not the same considering the existing needs and also the income earned by the husband.

### **Explanation of Religious Leaders and Community Leaders in Converting Living Standards to the Current Context**

The existence of Religious Leaders and Community Leaders is very important in community life, especially in the community there is a problem that requires someone who can explain the case. On this occasion, the author explores information about how religious leaders and community leaders convert living standards to the current context. In the process of converting this standard of living, of course, religious leaders and community leaders take into account the standard of living which has previously been explained in the book of Turats which is tens or even hundreds of years old.

Religious Leaders and Community Leaders gave information that the size of 1 mudd when converted to 6 ounces or 0.6 Kg of wheat or rice, 1 1/2 mudd is 9 ounces or 0.9 Kg, and 2 Mudd is 1.2 Kg. This size can still be converted into a currency such as Rupiah (Rp), by the way, the size of rice or wheat is valued with money. The size of 1 mudd weighs 0.6 Kg of rice, while 1 Kg of rice costs Rp. 15,000,- this is taken from the current standard rice price, not super rice which is very good quality and also not very low-quality rice. The conversion method, 1 Kg of rice costs Rp.15,000,-, while 1 Mudd is 0.6 Kg in size (1 Kg is equal to 10 ounces), so  $15,000 \div 10 = 1,500$ , multiplied by 6 ounces = 9,000. So 1 Mudd of rice costs Rp. 9,000,-.

The size or price that has been determined is still limited to livelihood in the form of food, not including side dishes and other food equipment. However, if you calculate vegetables, fish, cooking spices, and cooking utensils and tableware, the total price of which is estimated to reach Rp. 15,000,- and then accumulated with the price of rice of 1 Mudd, then the wife's alimony for one day is Rp. 24,000,-. This measure is the maintenance of a wife whose husband is poor, which is 1 mudd, but for a husband whose income is categorized as a rich person, it is multiplied by two because the maintenance of a wife whose husband is rich is 2 mudd or the equivalent of Rp. 48,000,-. Likewise for wives whose husband's income in the middle of his income is 1 1/2 Mudd or equivalent to Rp. 36,000,-.

### **Household Harmony According to the Community of Bancong Village, Wonoasri District, Madiun Regency**

Based on the results of interviews conducted by researchers, some people agree that household harmony is about helping each other, pouring out each other's hearts, and

having little debate in living a married life with mutual understanding, both husband to wife and wife to husband, as expressed by Mr. Sarno. This is by the explanation in the first chapter that according to Dlori in her thesis about domestic harmony is a form that must be fulfilled by love from the existence of affection, therefore, love and affection are the binding rope in creating domestic harmony, namely the realization of the desires, ideals and hopes of all family members and there is little possibility of conflict in each person or between individuals.

Meanwhile, based on what the author has explained in the journal entitled *The Concept of Harmonious Family in Islam* by Ahmad Sainul, one of the characteristics of household harmony is the balance of rights and obligations of husband and wife. Based on the results of the interviews that the researcher has conducted, the explanation is what has been conveyed by several people in Bancong Village, Wonoasri District, Madiun Regency. As what has been conveyed by Mrs. Emilia, domestic harmony is the giving of a husband's affection as a whole to the whole family and there is a balance between the rights and obligations of the married couple so that the family is always in a peaceful and peaceful state without any gap between each other. The opinion of Mrs. Susiah is also the same as the opinion of other people of Bancong Village, Wonoasri District, Madiun Regency, although it is not the same in terms of the context of the sentence.

#### **The Relevance of Maintenance Standards to Household Harmony in the Community of Bancong Village, Wonoasri District, Madiun Regency**

Based on the results of interviews conducted by researchers, most of the people of Bancong Village, Wonoasri District, Madiun Regency are determined that the standard of maintenance given by husbands to wives to meet household needs has nothing to do with the realization of a sense of harmony in the household because the local community can realize and can also feel household harmony even though the standard of providing support is not determined or determined in each The month depends on the income or income of the husband obtained by the husband, the most important thing is that the maintenance can be used to meet household needs.

In line with the opinion of several madzhab imams, namely Maliki and Hanafi, the size or standard of maintenance is not limited by the Shari'a, and the size or standard of maintenance is seen from the circumstances experienced by the husband and wife. So the opinion of some madzhab imams is clear that the standard or measure of maintenance is not limited by sharia, but the standard or measure of maintenance is seen from the circumstances experienced by the husband and wife, with the record that the maintenance can meet and suffice all the needs in the household. As what has been conveyed by Mrs. Emilia the provision of sufficient support for the husband to meet the needs of the household may be related to the realization of a harmonious household even though there is no exact size or amount, because it cannot be ascertained depending on the income earned by the husband.

From the explanation above, the researcher can conclude that the relevance or relationship between the standard of providing alimony and the realization of a sense of household harmony in the people of Bancong Village, Wonoasri District, Madiun

Regency has nothing to do with it. This is because the local community does not care about the standard rules or the size of the alimony, the most important thing is that the alimony can be used to meet and meet the needs of the household and also the income of the local community which cannot be paid in every month. The realization of the sense of domestic harmony that exists in the people of Bancong Village, Wonoasri District, Madiun Regency is also inseparable from the factor of husband and wife couples who always accept each other whatever is given, without having to demand more things which they know have not been fulfilled considering the existing conditions and circumstances. So that besides being able to accept each other's gifts from their husbands, a sense of mutual understanding between life partners is also needed to be able to create a harmonious household.

## **Conclusion**

In the information in the book of turats, the standard of living for the rich is 2 mudd a day, while the minimum level of maintenance for the poor is 1 mudd a day, while for the middle class, not rich and not poor, it is set at 1.5 mudd. The determination of the wife's alimony level is by the size of the shari'a, which is according to the husband's rich or poor situation. The results of research that has been carried out on the people of Bancong Village, Wonoasri District, Madiun Regency, Religious Leaders, and Community Leaders provided information that, the size of 1 mudd when converted to 6 ounces or 0.6 Kg of wheat or rice, 1 1/2 Mudd of size becomes 9 ounces or 0.9 Kg, and 2 Mudd of size means 1.2 Kg. The opinion of the people of Bancong Village, Wonoasri District, Madiun Regency about the relevance or relationship of the standard of providing alimony with the realization of taste Harmony in the household is irrelevant. This is because the local community does not care about the standard rules or the size of the provision of alimony, the most important thing is that the alimony can be used to meet and meet the needs of the household.

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