



A Multidisciplinary Study of Traditions on Wife Maintenance from The Social Tradition and The Perspective of the Prophetic Sunnah

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Abstract

This article is entitled A Multidisciplinary Study of Hadiths on Wife's Maintenance: Social Tradition and the Perspective of the Prophetic Sunnah. This study uses a qualitative method with the approach of analyzing the hadith text through sanad and matan criticism, accompanied by lafadz interpretation (mufradat and word roots) and sharḥ al-ḥadīth. The maqāṣid al-syarī'ah theory is used as the main framework to understand the purpose of the Shari'ah in the obligation of maintenance, while the mubādalah theory and the theory of parallelism are used to interpret the husband-wife relationship in a fair, reciprocal, and functional manner. Classical and contemporary literature is also used as a comparison, especially in seeing how social traditions understand wife's maintenance compared to the perspective of the Prophetic Sunnah. The results confirm that wife maintenance in the Hadith is not just a material obligation, but also includes emotional and spiritual support. The multidisciplinary approach broadens the meaning of the hadith, making it more contextual to the needs of contemporary Islamic family law.

Keywords:

Hadith, Wife's Maintenance, Maqāṣid al-Sharī'ah, Mubādalah, Islamic Family Law

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INTRODUCTION

Islam as a perfect religion regulates various aspects of human life, including in terms of meeting the economic needs of the family through the concept of nafkah. Nafkah is the main obligation that must be fulfilled by the responsible party, especially a husband towards his wife and children. This obligation is not only based on social or economic considerations, but comes from the teachings of sharia which has a high worship and moral dimension. In many verses of the Qur'an and traditions of the Prophet Muhammad SAW, the obligation to provide sustenance is mentioned explicitly, even used as an indicator of one's faith responsibility. In the saheeh traditions, giving a living is seen as a practice that not only brings great rewards, but also determines whether a person is good or bad in carrying out the family mandate. These traditions show that Islam pays great attention to the welfare of the family through the obligatory commandment of maintenance (Nurmakiyah, Putri, & Darussamin, 2025).

The study of hadith-reports on wife maintenance has high academic urgency in the realm of Islamic family law. The title of this article is important because it



connects the social traditions developed in the community with the perspective of the Prophetic Sunnah, giving rise to a more comprehensive understanding of the obligations and rewards in household relations (Tuwu, 2018). what we want to explore in this research is: How can the Hadīth on maintenance, including the interpretation of intercourse as a form of charity, be understood in the traditional context and perspective of the Prophetic sunnah? What is the meaning of the Hadīth's mufradāt and its implications for Muslim family life?

Islam views maintenance as a basic obligation of the husband to his wife and children that stems from the teachings of sharia, not just socio-economic considerations. The Qur'an and the hadith emphasize that providing maintenance is an act of worship worthy of great reward and a measure of one's faith responsibility. The fulfillment of family maintenance is a very important aspect in a family. The adequacy of family maintenance can determine whether or not harmony exists among family members. Although disharmony is not entirely caused by unmet family financial conditions, based on existing realities, in many regions the primary factor of divorce is economic factors (Akmalia, 2018). The study of traditions on maintenance, including the interpretation of intercourse as a form of charity, is academically important to understand the obligations and rewards in Muslim households. This study aims to examine the meaning of the hadith and its implications for Muslim family life in the context of the traditions and sunnah of the prophet (Rizqi & Santoso, 2022).

METHODS

Theoretically, this research uses the framework of family fiqh combined with linguistic analysis of hadith. The research method used is qualitative-descriptive with sanad, matan, and social context analysis. The purpose of this study is to enrich the academic understanding of the Hadith on wife's maintenance, as well as to show its significance in building a *sakinah* and blessed household relationship (Snyder, 2019). The literature review shows that classical scholars such as al- Nawawī in *Syarḥ Ṣaḥīḥ Muslim* and Ibn Ḥajar al-'Asqalānī in *Fath al- Bārī* have interpreted this hadith with an emphasis on the value of worship in every aspect of life, including husband-wife relationships. While modern studies, such as Sayyid Sābiq's *Fiqh al-Sunnah*, highlight the practical dimensions of maintenance in building an Islamic family. However, there is still a need for multidisciplinary studies that combine linguistic, historical and social approaches to reveal the depth of the meaning of this hadith.

RESULTS & DISCUSSION

A Multidisciplinary Study of the Hadiths on Nafkah

Nafkah is everything that has a value of *manfa'at* or material value that a husband can give to his wife, children and other family members as a responsibility to meet the needs of the people he is responsible for. Providing maintenance in the form of clothing, food and shelter. This provision takes place after a valid marriage

contract has been made (Ali, 2016). In terms, nafkah means providing food, clothing, and shelter for those who are responsible. Or spending someone's expenses on the person who is obliged to be nafahnya (Ma'Luf, 1986).

Nafkah is also explained in Hadith from Hakim bin Mu'awiyah Al-Qusyairi from his father who said that I asked the Messenger of Allah SAW: O Messenger of Allah, what is the wife's right over her husband? The Prophet replied: Give her food if you eat, give her clothes if you dress or you earn, and do not hit her in the face and do not reproach her, and do not alienate or leave her (separate beds) except in one house. Abu Dawud said: Do not reproach her by saying, Allah has reproached you (H.R. Abu Dawud).

The above Hadith explains the obligation of a husband to provide food and clothing to his wife when he is also able to provide or fulfill both for himself. This Hadith also explains the obligation of the husband to avoid hitting his wife's face in teaching her a lesson (ta'dib), and the prohibition of speaking badly or reproaching her, as well as the prohibition of staying away from her by moving her to another place outside her home (Fatakh, 2018).

Another Hadith mentioned that Abu Hurairah said: I heard the Messenger of Allah SAW say: Verily, it is better for one of you who goes out in the morning to look for firewood and then gives away some of his earnings and is content with what he has earned than for him to go to someone and beg him, whether he is given or refused. And indeed the hand above is better than the hand below, and start (giving alms) to the person you help to make ends meet (H.R. at-Tirmidzi).

The Hadith implies the recommendation for every Muslim, including Muslim women, to work and try to fulfill their own needs without having to ask others. Because the act of giving is better than asking (receiving). And if you want to give charity to other people, you should start with the closest family whose needs are fulfilled. And that is the best gift. With regard to giving alms, in the case of someone who talks to another person about a problem he is facing, without the knowledge of the person he is talking to, with the aim of asking for a fatwa or solution to the problem he is facing. This is one of the permissible types of gossip.

This Hadith is based on the case of Hindun bint `Utbah who complained to the Prophet Muhammad. about her husband, Abu Sufyan He was miserly, giving an amount that did not meet the needs of himself and his son. In fact, Abu Sufyan was a well-off person. The hadith reads: Starting from the above case, the Prophet Muhammad SAW. also allowed Hindun to take Abu Sufyan's property without his knowledge as an addition to meet the needs of her life and her child in a sufficient level or amount. This Hadith also hints at the obligation of a father to provide for his child, even if the child is an adult. In general, the above Hadith explains that a person whose rights are in the hands of another person and have not been fulfilled is allowed to take his rights without his permission from the property of the person who has not paid him the amount of the deferred property (Huda, S., & Masruri, 2022).

Hadith about Spousal Maintenance and Sexual Intercourse as Charity

Hadith narrated by Abu Hurairah said this hadith emphasizes that sexual intercourse carried out within the halal corridor is a form of charity and is worthy of reward, just like material maintenance. This Hadith arose in the context of

complaints from the Companions who felt that they had lost out on the merits of the rich. They complained to the Prophet SAW that the rich were able to pray and fast just like them, but could also give alms with excess wealth, while they did not. Rasulullah SAW then emphasized that the reward of charity is not limited to material gifts. Any good deed that brings benefit or prevents harm is also charity. He mentioned examples of tasbih, tahmid, takbir, tahlil, commanding the good and forbidding the evil, and interestingly, *wa fi bud'i aḥadikum ṣadaqah* and in the private parts of one of you there is charity."

Hadith about the obligation of the husband to feed and clothe his wife: "And for them (wives) over you (husbands) is their sustenance and their clothing in a *ma'ruf* (decent and appropriate) manner." (HR Muslim)

Hadith of Hindun bint 'Utbah regarding maintenance: "Hindun bint 'Utbah said: O Messenger of Allah, Abu Sufyan is a miser, and he does not give me enough for me and my son, except what I take without his knowledge. So the Messenger of Allah said: Take only what is sufficient for you and your children in a *ma'ruf* manner." (HR. al-Bukhari and Muslim)

Hadith related to the obligation to provide maintenance as a major sin if neglected: "It is enough for a person to be considered a sin if he neglects those who are his dependents." (HR Abu Dawud)

Hadith about the virtue of spending on one's family: "Abu Musa al-Ash'ari RA reported that he said: The Messenger of Allah said, "A dinar that you spend in the cause of Allah, a dinar that you spend to free a slave, a dinar that you give in charity to the poor, and a dinar that you spend on your family, the greatest reward is that which you spend on your family." (HR. Muslim)

Hadith: Feeding one's wife is a rewarded act of worship: "You do not spend anything hoping for the face of Allah unless you are rewarded for it, even including the morsel of food you put in your wife's mouth." (HR Bukhori & Muslim).

From the traditions with the phrase *nafkah* (الإنفاق / النفقة), scholars have determined that it is obligatory to provide for one's wife in the form of food, clothing, and housing according to what is reasonable. The wife's maintenance is worthy of charity if the intention is sincere for the sake of Allah. Family maintenance is more important than charity for others. Provision is not limited to large materials, even a small bribe is rewarded.

Asbābul Wurūd Hadith reveals that this Hadīth arose in the context of the poor Companions envying the rich Companions (Ahl al-Dutsur) for being able to give alms with their wealth. The Prophet then calmed them down by explaining that Allah made various non-material deeds also worth charity, including dhikr, amar *ma'ruf nahi munkar*, and conjugal relations. In other words, this Hadīth was revealed to emphasize the equality of opportunities for charity between the rich and the poor, and to show that even inner support is worth charity.

Scholars have interpreted this hadith with several important points: a) the spiritual dimension of intercourse Ibn Hajar explains that intercourse performed with the intention of preserving the honor and fulfilling the rights of the wife will be rewarded as charity; b) the balance of material and mental aspects al-Nawawī emphasizes that the wife's maintenance includes material aspects (sustenance and necessities of life) as well as mental aspects (affection and biological relations); c)

the equality of opportunities for worship in this Hadīth proves that Islam provides ample room for charity for every individual, regardless of social status or wealth.

A Multidisciplinary Analysis of the Hadiths on Nafkah and Jimak

1. Dimensions of Worship in Worldly Activities

In Islamic teachings, the concept of almsgiving has a much broader scope than just the giving of wealth. Almsgiving is Not Limited to Treasure The Prophet expanded the meaning of almsgiving. Almsgiving is not just giving money or goods, but any good deed that benefits oneself and others. Even keeping oneself from immorality and channeling biological needs in their rightful place is considered charity. This gives a social perspective that all people, poor and rich, have the opportunity to give charity.

Moral Value of Husband-Wife Relationship Husband-wife relationship is not just a fulfillment of lust. It serves to maintain honor, offspring, and domestic tranquility. If done with the right adab and intention, it brings rewards equivalent to charity. Thus, Islam elevates sexual activity to a noble status when it is within the framework of marriage. The principle of reciprocity of sins and rewards The Prophet's logic shows the principle of reciprocity: the same action can become a sin when placed in a haram place, or a reward when in a halal place. This teaches that context and intention determine the value of a deed.

Marriage in an Islamic perspective aims to build a household that is *sakinah*, *mawaddah*, and *rahmah* as mentioned in the Qur'an, Surah Ar-Rum verse 21. The Prophet provides a perfect example in terms of fulfilling the needs of husband and wife, both in the inner, sexual, and peace of mind aspects. The Prophet's household life shows a harmonious balance between affection, respect, and attention to the rights of spouses. One of the fundamental aspects in the relationship between husband and wife is the fulfillment of inner needs (Septia, N. I., & Kamal, 2023).

The example of the Prophet Muhammad in building a harmonious household relationship can be used as a guide for every couple in creating a household life filled with love, togetherness, and tranquility. By prioritizing the principles of mutual understanding, respect, and cooperation, a household that is *sakinah*, *mawaddah*, and *rahmah* can be realized in the lives of every Muslim couple.

2. Dimensions of Worship in Worldly Activities

Household management is an important aspect of family dynamics, reflecting how husbands and wives work together collaborate to create a harmonious and prosperous environment (Rismayanti, Setiyanto, & Auzai, 2022). In the context of Muslim society, the Prophet's family is a relevant model in understanding cooperative integration among married couples. This research aims to elaborate on the management of the home in the Prophet's family by emphasizing the roles and responsibilities of each individual as well as its implementation in daily life.

In Islam, home management not only includes physical aspects, such as cleanliness and tidiness, but also involves emotional, social, and spiritual dimensions. Allah SWT emphasizes the importance of the family as the smallest unit of a stable society. In this context, the management of the home becomes a

shared responsibility that involves husbands and wives in a cooperative manner (Sujarwo, 2022). The Prophet Muhammad SAW provided the best example of how this role can be carried out in balance and harmony. He and his wives worked together in managing the household, where each individual had their own role and contribution. The husband's role in household management is vital, especially in the aspect of economic responsibility. As the head of the family, the husband has an obligation to fulfill the basic needs of his family. Rasulullah SAW, who previously worked as a trader, always tried to provide the best for his wives in terms of food, clothing, and shelter. In addition, the husband also acts as a protector and security guard for the family (Albab, Sulthoni, & Romadlon, 2024).

The Prophet's loving and attentive actions towards his wives show that the husband not only acts as a provider, but also as a figure who protects and maintains the honor of his family. On the other hand, wives in the Prophet's family also played an equally important role in the management of the house. They are actively involved in the daily management of the household. The Prophet's wives, such as Khadijah and Aisha, were known as intelligent and able to carry out domestic duties well. Their activities in preparing food, maintaining the house, and educating children greatly contributed to the stability of the household. The Prophet did not hesitate to help with the housework, such as doing household chores and dividing tasks with his wives, which shows that the role of wives is highly valued and respected recognized. The cooperation between husband and wife in the Prophet's family reflects the values of equality and mutual respect.

In various traditions, there are many examples of positive interactions between the Prophet and his wives. He often discussed with them, asked for their opinions, and listened to their input, showing how important communication is in the household. These principles of justice and compassion are built into every aspect of family life, proving that good household management is based on a strong partnership between husband and wife (Nurhadi, 2019).

3. Cooperative Integration of Family Relations

The domestic role of husband and wife in the Prophet's family, household management is one of the fundamental aspects of family life that not only creates harmony but also contributes to the character building of children and society. In the context of Muslim society, the family of the Prophet Muhammad is a very appropriate model to be analyzed in this regard. Through the life and management of the Prophet's household, we can find valuable lessons about the roles of husband and wife, and how they complement each other in creating a prosperous household (Rohmah & Malik, 2022).

It aims to outline the management of the home in the Prophet's family by emphasizing the roles and responsibilities of each individual as well as their implementation in daily life. The family, in the Islamic perspective, is a highly valued institution and the main foundation of society. The Qur'an and Hadith provide many instructions regarding the role of each family member. The family is not only a place of shelter, but also a place to educate and shape character, and develop loving and understanding relationships. In the Qur'an, Allah SWT says, "And among the signs of His power is that He created for you wives of your own kind, that you may tend to them and feel secure in them, and He made between you

love and affection." (QS. Ar-Rum: 21). This verse emphasizes the importance of love and affection between husband and wife in building a harmonious family.

4. The Role of the Husband in the Context of the Prophet's Family

In the context of the Prophet's family, the husband's role is vital and has clear responsibilities in managing the household. First, economic responsibility is the main aspect of the husband's role. Rasulullah SAW as a husband and family leader always tried to fulfill the needs of his family. Before being appointed as a prophet, he worked as a successful trader, showing his commitment and dedication in meeting the needs of the family. In addition to meeting material needs, the husband also has the responsibility to create a safe and comfortable environment for his family members. The Prophet understood that security and protection are the rights of every family member. In many traditions, he emphasized the importance of protecting wives and children from various forms of threats, both physical and emotional (Sugitanata, 2020).

By providing adequate protection and attention, the husband plays a role in maintaining the honor and dignity of the family. Despite having the primary role in the economy, the Prophet (SAW) also pointed out that the husband is not only tasked with being the breadwinner. He often helped with household chores and was involved in daily activities, such as helping clean the house and caring for the children. This shows that in a family, husbands and wives should support each other and share responsibilities. The husband's role not only emphasizes the importance of responsibility, but also shows that love in the family is what causes harmony (Imaduddin & Firdausi, 2023).

CONCLUSION

The Hadīth on intercourse as alms provides a deep understanding that the wife's maintenance is not only material, but also includes inner aspects. An analysis of the mufradāt of the Hadīth reveals that every lawful activity, including conjugal relations, can be worthy of worship if accompanied by sincere intentions. The asbābul wurūd of the Hadīth shows the Prophet's effort to balance worship opportunities between the rich and the poor. The sharḥ al-ḥadīth emphasizes the legal, spiritual, and social dimensions of the obligation of maintenance. This multidisciplinary study shows that the Prophetic Sunnah not only emphasizes the aspect of legal obligation, but also building a harmonious household through the balance of physical and spiritual maintenance. Thus, this hadith is relevant to guide Muslim families in realizing a life of sakinah, mawaddah, and rahmah.

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