

## IMPLEMENTATION OF HUSBAND'S FINANCIAL SUPPORT FOR FAMILY HARMONY AND STABILITY: Islamic Family Law Perspectives and Digital Era Challenges.

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**Abstract:** This study aims to analyze the implementation of the husband's provision (*nafkah*) as the foundation of family stability and harmony within the perspective of Islamic family law, while also examining the challenges that arise in the digital era. The research employs a descriptive qualitative approach, with data collected through open-ended online questionnaires distributed to nine married respondents who are active social media users during the period of December 2025 to February 2026. The data were analyzed through triangulation with the Qur'an, hadith, the Compilation of Islamic Law (KHI), and the Family Stress Model. The findings indicate that provision is an absolute obligation of the husband, encompassing the fulfillment of both material and emotional needs in accordance with his economic capacity and the social conditions of the community. Proportional fulfillment of provision contributes significantly to the wife's psychological well-being and the resilience of the family. However, exposure to lifestyle content on social media has the potential to trigger social comparison, dissatisfaction, and psychological pressure that affect household harmony. To address these challenges, it is necessary to strengthen the values of *qana'ah* (contentment), financial transparency, digital literacy, and effective communication so that families remain harmonious and resilient amid the rapid development of digital technology.

**Keywords:** Spousal Support, Family Harmony, Islamic Family Law

**Abstrak:** Penelitian ini bertujuan menganalisis implementasi pemberian nafkah suami sebagai fondasi stabilitas dan keharmonisan keluarga dalam perspektif hukum keluarga Islam serta mengkaji tantangan yang muncul di era digital. Penelitian menggunakan pendekatan kualitatif deskriptif dengan pengumpulan data melalui kuesioner terbuka yang disebarluaskan secara daring kepada sembilan responden yang telah menikah dan aktif menggunakan media sosial pada periode Desember 2025 hingga Februari 2026. Data dianalisis melalui triangulasi dengan Al-Qur'an, hadis, Kompilasi Hukum Islam, dan teori Family Stress Model. Hasil penelitian menunjukkan bahwa nafkah merupakan kewajiban mutlak suami yang mencakup pemenuhan kebutuhan material dan emosional sesuai kemampuan ekonomi serta kondisi sosial masyarakat. Pemenuhan nafkah yang proporsional berkontribusi terhadap kesejahteraan psikologis istri dan ketahanan keluarga. Namun, paparan konten gaya hidup di media sosial berpotensi memunculkan perbandingan sosial, ketidakpuasan, dan tekanan psikologis yang memengaruhi keharmonisan rumah tangga. Untuk mengatasi tantangan tersebut, diperlukan penguatan nilai *qana'ah*, transparansi keuangan, literasi digital, dan komunikasi yang baik agar keluarga tetap harmonis dan resilient di tengah perkembangan teknologi digital.

**Kata Kunci:** Nafkah Suami, Keharmonisan Keluarga, Hukum Keluarga Islam

## INTRODUCTION

Marriage is a life journey that has been prescribed by Allah as an act of worship and a sacred bond between two individuals, as affirmed in Surah Ar-Rum verse 21. Through marriage, responsibilities and roles are established for each spouse, complementing one another in building a harmonious family. In this relationship, the husband serves as a *qawwam* (leader and protector), while the wife manages household affairs. One of the essential obligations that serves as a primary pillar of family life is the provision of maintenance (*nafkah*) by the husband to his wife and children, reflecting the commitment of Islamic law to ensure both material and spiritual well-being.

The role of a husband's maintenance is not merely a financial obligation but also a responsibility and commitment in fostering a *sakinah* (peaceful and harmonious) family (Khitam, 2020). This obligation is explicitly regulated in the Qur'an, Surah Al-Baqarah verse 233:

... لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ  
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا  
وُسْعَهَا ...

*Upon the father is the mothers' provision and their clothing according to what is acceptable. No person is charged with more than his capacity.*

In the Compilation of Islamic Law (KHI), Article 80 paragraphs (2) and (4) further clarify the husband's obligation to provide maintenance for his wife and children. A husband is responsible for meeting the family's living needs,

including protection, basic financial support, clothing (*kiswah*), and housing for his wife according to his financial capability (Compilation of Islamic Law, 1991). In addition, the husband is obliged to bear household expenses, healthcare, and medical treatment costs for his wife and children. These obligations must be fulfilled consistently to achieve a strong and harmonious family, just as a house requires a solid and unwavering foundation.

The implementation of a husband's obligation to provide maintenance is not only a means of fulfilling the material rights of the wife and children but also plays an important role in maintaining family stability and harmony as a whole (Ma'arif, 2025). Empirically, maintenance serves as the primary foundation supporting family functions. Imbalances in the fulfilment of maintenance obligations, whether due to negligence or inability, may lead to prolonged conflicts and even family breakdowns resulting in divorce.

In 2024, the Indonesian Central Statistics Agency reported that the number of divorce cases in Indonesia reached nearly 400,000. Of this figure, approximately 27%, or around 108,000 divorce cases, were triggered by maintenance-related issues within the family (BPS, 2024). This indicates that economic conditions and the inability to meet family needs remain major causes of marital breakdown.

In the modern era, the implementation of a husband's

maintenance obligation has become increasingly complex due to the advancement of financial technology services such as PayLater. According to the 2024 Indonesian PayLater User Behavior Report published by Kredivo and Katadata, married individuals dominate PayLater users, accounting for 52.9% of total users (Kredivo & Katadata Insight Center, 2024). This phenomenon has the potential to create additional financial burdens and trigger household conflicts due to digitally driven lifestyle standards.

With the rapid development of digital technology, the implementation of a husband's maintenance obligation in maintaining family harmony and stability faces significant challenges. One of the main factors is the influence of social media, which has brought substantial changes to family lifestyle standards (Toha Ma'arif, 2025). Social media platforms enable wives to compare the maintenance they receive with the luxurious lifestyles displayed by others, thereby creating dissatisfaction and conflict arising from differing perceptions regarding the fulfillment of financial obligations (Nasution & Jazuli, 2020). This condition requires a deeper understanding of the impact of social media on family dynamics, as well as adaptive communication strategies and financial management approaches within today's digital context.

Based on previous studies, several scholars have examined maintenance obligations and the

influence of social media on family life. Wahyuni (2021), through qualitative field research, found that uncontrolled social media use often leads husbands to neglect maintenance obligations, negatively affecting household harmony. Similarly, Permadi (2023), using a qualitative case study approach, concluded that social media has both positive and negative impacts on family communication, highlighting the need for adaptive strategies to maintain family harmony and the fulfillment of rights and obligations within marriage.

Izza (2022) further demonstrated that social media can generate social pressure and reshape expectations in marital relationships, influencing perceptions of family welfare and success. Meanwhile, Rufaida and Madani (2024), through a qualitative descriptive-analytical study, found that although household conflicts arise from various factors, maintenance-related issues remain one of the most significant causes of marital disputes and legal claims. In addition, Nazmi, Rahmi, and Harahap (2025) revealed that social media platforms, particularly TikTok, contribute to the construction of unrealistic standards of family happiness, creating social stigma that may threaten household harmony. Their study emphasized the importance of Islamic values such as patience, effective communication, and mutual understanding in addressing these challenges.

Overall, previous studies indicate that social media significantly influences family dynamics, marital expectations, and the fulfillment of maintenance obligations. However, these studies generally focus on specific aspects of social media's impact and have not comprehensively examined the implementation of a husband's maintenance obligation from the perspective of Islamic family law within the broader context of contemporary digital challenges.

Although many previous studies have highlighted the influence of social media on communication and family dynamics, particularly concerning the husband's maintenance obligations, no study has comprehensively examined how social media specifically affects wives' expectations regarding their husbands' maintenance within the framework of Islamic law, particularly in relation to the challenges emerging in today's digital era.

This study is important because the development of social media has transformed perceptions and standards within families, potentially creating imbalances and conflicts that require comprehensive examination from the perspective of Islamic law. The objective of this study is to understand how the husband's maintenance obligation is implemented according to Islamic law and how the digital era influences its implementation. Accordingly, the research questions are: how is the implementation of a husband's

maintenance obligation carried out in maintaining family harmony from the perspective of Islamic law, and what are the impacts of social and technological changes on its implementation? It is expected that the findings of this study will provide relevant and practical solutions for maintaining family stability and harmony in contemporary society.

Although various previous studies have examined the relationship between social media, the fulfillment of maintenance obligations, and household harmony, these studies generally focus on the effects of social media on family communication, neglect of maintenance obligations, or household conflicts in a partial manner. Few studies have integrated discussions of the husband's maintenance obligations from the perspective of Islamic family law with emerging challenges resulting from digital transformation, such as the rise of consumerist culture, the use of fintech and PayLater services, and the formation of family welfare standards through social media. In fact, these phenomena have the potential to influence perceptions, expectations, and practices regarding the fulfillment of maintenance obligations in modern family life. Therefore, this study seeks to fill this research gap by analyzing the implementation of a husband's maintenance obligation as an instrument for maintaining family harmony and stability from the perspective of Islamic family law, while simultaneously examining the challenges and dynamics

that emerge in the digital era. The contribution of this study is expected to enrich the discourse of Islamic family law and serve as a reference for strengthening the resilience of Muslim families amid ongoing social and technological changes.

## **METHOD**

This study employed a descriptive qualitative approach aimed at exploring and understanding the implementation of a husband's maintenance obligation in maintaining family harmony and stability within the context of contemporary digital challenges. A qualitative approach was chosen because it enables an in-depth examination of participants' perceptions, experiences, and interpretations regarding maintenance obligations in family life. The study was conducted from December 2025 to February 2026. Data were collected from both primary and secondary sources. Primary data were obtained through an online open-ended questionnaire distributed via Google Forms to nine married individuals who actively use social media. Participants were selected using purposive sampling based on their relevance to the research objectives. The questionnaire consisted of open-ended questions designed to explore participants' understanding of maintenance obligations, their experiences in fulfilling or receiving maintenance, and the influence of digital technology and social media on family relationships. Secondary data were gathered from relevant academic sources, including books, journal articles, theses,

and legal documents related to Islamic family law and maintenance obligations.

Data were analyzed using thematic analysis by identifying, categorizing, and interpreting recurring themes emerging from participants' responses. To enhance the credibility and trustworthiness of the findings, this study applied source triangulation by comparing participants' responses with the principles of Islamic jurisprudence (*fiqh*), positive law in Indonesia, and contemporary social realities reflected in digital and social media environments. The use of Google Forms facilitated efficient data collection in terms of time and cost (Sari & Oktaviani, 2025). Nevertheless, this method has limitations, particularly the inability of the researcher to directly observe participants' nonverbal expressions and emotional responses during the data collection process.

## **RESULTS AND DISCUSSION**

### **Respondents' Perceptions of the Essence of Maintenance in Islam**

Based on the primary data collected in this study, all respondents (100%) agreed that maintenance (*nafkah*) is an absolute obligation of the husband that cannot be waived or negotiated within a marital relationship. The respondents generally viewed *nafkah* not merely as the provision of financial resources, but as a comprehensive responsibility encompassing both material and non-material dimensions. In their understanding, a husband's obligation includes fulfilling the family's economic

needs, providing protection, ensuring emotional support, and contributing to the overall well-being of the wife and children. This finding indicates that respondents perceive *nafkah* as a holistic concept that extends beyond monetary assistance and reflects a husband's commitment to sustaining a harmonious family life.

Furthermore, the respondents consistently emphasized that a wife's independent income does not eliminate or reduce the husband's obligation to provide maintenance. Even when the wife is employed and financially capable of supporting herself, the responsibility of providing *nafkah* remains attached to the husband as a fundamental duty established by Islamic law. According to the respondents, a wife's financial contribution should be understood as a voluntary act of cooperation rather than a substitute for the husband's obligations. This perspective demonstrates a strong awareness of the distinction between rights and responsibilities within marriage, where the wife retains her right to receive maintenance regardless of her personal economic status.

This understanding is consistent with the Islamic principle of *mu'āsarah bil ma'rūf* (living together in kindness and mutual respect), which emphasizes reciprocal goodness and fairness between husband and wife. In Islamic family jurisprudence, marital relationships are not intended to place the burden of responsibility solely on one party; rather, they encourage cooperation, compassion, and mutual support. This principle is

closely related to the concept of *mubādalah* (reciprocity), which promotes balanced relationships between spouses. Within this framework, the husband continues to uphold his primary obligation to provide maintenance, while the wife may contribute financially to the family according to her willingness and capacity. Such contributions, however, do not alter the husband's legal and moral responsibility to fulfill the family's needs. Therefore, the respondents' perceptions reflect an understanding of marriage as a partnership built upon shared commitment, mutual assistance, and adherence to the ethical principles of Islamic family life (Riekiya, 2021).

### **The Correlation Between Maintenance Obligations and Family Emotional Stability**

The findings of this study indicate that the fulfillment of maintenance (*nafkah*) has a significant influence on emotional relationships within the family. Respondents generally agreed that adequate financial support contributes not only to meeting basic household needs but also to creating a sense of security, comfort, and emotional well-being among family members. Financial stability was perceived as an important foundation for fostering harmonious relationships between spouses and supporting the healthy emotional development of children.

One respondent (K) expressed a particularly insightful perspective, stating that "a happy child grows from a mother who is emotionally healthy and happy. If

the wife is happy, everything in the family will be fine” (K, 2025). This statement illustrates how the fulfillment of a wife’s needs through adequate maintenance can generate a broader sense of stability within the household. When a wife feels financially secure and emotionally supported, she is more likely to perform her familial roles effectively, creating a positive atmosphere that benefits both the husband and children. In this regard, maintenance functions not merely as an economic provision but also as a mechanism for promoting emotional security throughout the family system.

Similarly, respondent F emphasized that “in my opinion, the provision of maintenance by the husband in accordance with Islamic law contributes greatly to family harmony. When both material and emotional needs are fulfilled, the wife feels secure, valued, and supported” (F, 2026). This perspective highlights that maintenance extends beyond financial assistance and serves as a symbol of responsibility, care, and commitment within marriage. The fulfillment of maintenance obligations strengthens mutual trust, appreciation, and emotional attachment between spouses, thereby enhancing family resilience in facing various social and economic challenges.

These findings are consistent with the Family Stress Model, which argues that financial hardship and economic insecurity can generate stress, anxiety, and depression among parents. Such pressures often weaken marital communication,

increase interpersonal conflicts, and gradually erode emotional intimacy between spouses. As a result, the psychological well-being of the entire family may be compromised, with children being particularly vulnerable to the negative consequences of parental stress and disrupted parenting practices (Masarik & Conger, 2017). Conversely, when maintenance obligations are adequately fulfilled, economic stress can be minimized, allowing family members to develop healthier emotional relationships characterized by trust, mutual support, and psychological stability. Therefore, the fulfillment of maintenance should be understood not only as a legal obligation under Islamic family law but also as a critical factor in preserving emotional stability and long-term family harmony.

### **The Shift in Family Financial Paradigms in the Digital Information Era**

The rapid expansion of digital information has transformed various aspects of contemporary life, including how families perceive and manage their economic conditions (Yola, 2021). In the context of family finance, the findings of this study reveal that social media is no longer merely a communication platform but has evolved into a significant factor influencing financial attitudes, consumption patterns, and household decision-making processes. The widespread exposure to digital content has contributed to the formation of new standards regarding lifestyle, consumption, and family well-being, which in turn affect

how individuals evaluate their own economic circumstances.

The study found that 37.5% of respondents experienced psychological pressures resulting from continuous exposure to lifestyles displayed on social media. Respondents reported that seeing luxurious lifestyles, consumer trends, and displays of financial success often generated desires to achieve similar standards. Consequently, these comparisons created additional mental burdens when managing household finances, particularly when family income was insufficient to meet such expectations. This finding suggests that social media can indirectly shape financial aspirations and increase economic stress within the family environment.

However, not all respondents perceived social media negatively. Approximately 25% viewed social media as a valuable educational resource that broadened their knowledge of financial management, family budgeting, investment opportunities, and household planning. These respondents considered digital platforms as sources of useful information that could support more informed financial decisions and improve family economic resilience.

Likewise, another 25% of respondents stated that they were largely unaffected by social media influences because they prioritized self-control, mutual understanding, and open communication with their spouses. Rather than adopting the lifestyles portrayed online, they selectively utilized social

media content to gain insights into effective financial planning and household management. Meanwhile, 12.5% of respondents simply agreed that social media influences family financial perspectives without providing further explanation.

Overall, these findings indicate that although social media plays a powerful role in shaping perceptions of living standards and financial success, its actual impact depends largely on internal family factors. The ability of spouses to exercise self-control, maintain realistic expectations, and communicate effectively remains the primary determinant in managing financial challenges and preserving family stability in the digital era.

### **Social Media Challenges: Distorted Living Standards and Psychological Pressure**

In the digital era, social media has significantly influenced how individuals perceive family welfare and the fulfillment of maintenance obligations (*nafkah*). The findings of this study indicate that content portraying luxurious lifestyles on platforms such as Instagram and TikTok often shapes unrealistic expectations regarding family finances and living standards (Umam & Munana, 2025). Rather than functioning solely as sources of entertainment or information, these platforms increasingly serve as benchmarks through which individuals evaluate their own family circumstances. As a result, continuous exposure to idealized representations of family life may generate psychological

pressure and dissatisfaction with one's existing conditions.

Several respondents reported experiencing negative emotional reactions after viewing family lifestyle content on social media. Feelings of emptiness, envy, and difficulty expressing gratitude emerged as common responses. Some participants stated that the reality of their daily lives seemed less fulfilling when compared with the seemingly perfect lifestyles displayed online. Others admitted that repeated exposure to luxurious vacations, expensive purchases, and idealized family experiences often triggered comparisons that undermined their appreciation for their own family circumstances. Nevertheless, a minority of respondents demonstrated a more resilient attitude, emphasizing that the most important consideration was the husband's sincere effort to fulfill his responsibilities rather than the level of material wealth displayed by others.

These findings reveal a broader pattern of social comparison in which individuals evaluate their own well-being against the perceived success of others. This phenomenon can be explained through Relative Deprivation Theory, which argues that feelings of deprivation do not necessarily arise from unmet basic needs but rather from comparisons with individuals perceived to be in more favorable circumstances (Crosby, 1976). Within the context of family life, continuous exposure to luxury-oriented content may gradually shift expectations regarding a husband's maintenance obligations. The

purpose of *nafkah* can move from its essential function of meeting legitimate family needs toward a more prestige-oriented function associated with social status and public recognition. Such shifts may increase psychological stress and dissatisfaction, potentially affecting marital communication and emotional intimacy.

The Family Stress Model further helps explain how these psychological pressures can influence family relationships. When unrealistic expectations create disappointment and frustration, emotional strain may develop within the household, weakening communication between spouses and increasing the risk of conflict. Over time, these pressures can undermine family harmony, particularly when financial realities do not align with the standards promoted on social media.

From the perspective of Islamic family law, these challenges highlight the importance of strengthening the value of *qana'ah* (contentment). *Qana'ah* does not imply passivity or a lack of ambition; rather, it reflects a spiritual attitude of appreciating and being grateful for what one possesses while continuing to strive for improvement (Andriani & Mz, 2019). Islamic teachings emphasize that genuine tranquility within the family is achieved through gratitude for lawful and blessed sustenance, regardless of its quantity. Consistent with the principle of proportionality reflected in Qur'an Al-Baqarah: 233, a husband is obligated to provide maintenance according to his capabilities rather than according to

social trends or external pressures. Therefore, cultivating *qana'ah* serves as an essential protective mechanism for families in the digital age, helping spouses maintain emotional stability, preserve mutual respect, and protect family harmony from unrealistic standards promoted through social media.

### **Respondents' Ideal Attitudes Toward Digital-Era Living Standards**

After identifying the various psychological pressures arising from social media exposure, this section highlights the ideal attitudes adopted by respondents to protect family harmony from unrealistic living standards promoted in the digital environment. The findings indicate that respondents generally emphasized the importance of maintaining realistic expectations, practicing gratitude, and strengthening communication between spouses as essential strategies for preserving marital stability.

One respondent (LM) stated that couples should approach the lifestyle standards circulating on social media selectively by "taking the positive aspects and not making other people's standards the benchmark for our own lives" (LM, 2025). This statement reflects an awareness that digital content often presents only selected moments of success and happiness, which may not accurately represent the realities of everyday life. Rather than viewing social media as a measure of personal

achievement or family welfare, respondents suggested using it as a source of inspiration while maintaining an objective understanding of one's own circumstances.

A similar perspective was expressed by respondent S, who emphasized the importance of patience and avoiding demands that exceed one's realistic capacity, stating that couples should "remain patient and not expect things beyond their control" (S, 2025). This response demonstrates the recognition that family harmony depends not only on economic conditions but also on emotional maturity and the ability to manage expectations. Excessive comparisons with others can generate dissatisfaction and frustration, whereas patience enables spouses to appreciate gradual progress and shared efforts within the family.

Furthermore, respondent Y highlighted the importance of financial transparency within marriage, arguing that husbands should openly communicate their financial conditions so that "nothing is hidden and family members do not become overly focused on social media standards" (Y, 2025). This finding suggests that open communication regarding income, expenses, and financial limitations plays a crucial role in preventing misunderstandings and unrealistic expectations. When spouses have a clear understanding of their family's economic situation, they are more likely to develop

mutual trust and cooperation in managing household finances.

From the perspective of Islamic family law, although the husband holds primary responsibility for providing maintenance and managing family finances, involving the wife in understanding the family's economic capacity represents an important application of *mu'asyarah bil ma'ruf* (living together with kindness and mutual respect). Financial transparency allows both spouses to make informed decisions and encourages the wife to practice *qana'ah* (contentment) based on a realistic understanding of the family's circumstances. Such openness helps prevent suspicion, dissatisfaction, or perceptions of neglect that may arise from comparing one's family situation with the idealized lifestyles frequently displayed on social media.

Overall, the findings demonstrate that inadequate maintenance may contribute to household conflict, while the proper fulfillment of maintenance obligations significantly supports family harmony. Equally important is the role of effective communication between spouses. Consistent with previous studies (Rahman, 2022), the present findings confirm that open dialogue, mutual understanding, gratitude, and realistic expectations are essential elements in maintaining stable and harmonious family relationships in the digital era. Together, these values enable families to resist external pressures, strengthen emotional bonds, and preserve marital

harmony despite the growing influence of social media and changing societal standards.

### **Islamic Law Perspective on the Husband's Maintenance Obligation**

The majority of Islamic scholars agree that providing maintenance (*nafkah*) for one's wife is an absolute obligation that rests solely upon the husband. This responsibility is mandatory and cannot be transferred to any other party, including the husband's parents or relatives (Armansyah, 2020). The obligation is explicitly established in the Qur'an, particularly in Surah At-Talaq verse 7, which states:

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِۦٓ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنْفِقْ مِمَّا ءَاتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا ءَاتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

*Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease.*

This verse emphasizes that the obligation of maintenance is proportional to the husband's financial capacity. Islamic law does not impose a burden beyond an individual's means; however, financial hardship does not eliminate the husband's obligation altogether. Rather, he remains responsible for providing maintenance according to his available resources. The principle of proportionality contained in this verse reflects the balance and fairness of Islamic family law, ensuring that the

husband fulfills his duties without being subjected to unreasonable demands.

This principle is further reinforced by the Sunnah of the Prophet Muhammad ﷺ, which provides practical guidance regarding the fulfillment of maintenance obligations. A well-known hadith narrated by Hakim ibn Mu'awiyah al-Qushayri from his father states:

حدثنا موسى بن إسماعيل حدثنا حماد أخبرنا أبو قزعة الباهلي عن حكيم بن معاوية القشيري عن أبيه قال قلت يا رسول الله ما حق زوجة أحدنا عليه قال أن تطعمها إذا طعمت وتكسوها إذا اكتسبت أو اكتسبت  
Hakim ibn Mu'awiyah al-Qushayri narrated from his father that he asked the Messenger of Allah ﷺ: "O Messenger of Allah, what is the right of a wife over her husband?" The Prophet ﷺ replied: "That you feed her when you eat and clothe her when you clothe yourself (or acquire clothing)."

This hadith illustrates that maintenance should be provided according to the husband's standard of living and financial circumstances. A husband is expected to share his resources with his wife and ensure that her basic needs are met in a manner that reflects fairness and dignity. Therefore, the adequacy of maintenance is not measured by luxury or extravagance but by the husband's reasonable ability to provide for his family.

Consequently, a limited amount of maintenance should not automatically be considered sufficient grounds for divorce, provided that the husband continues to fulfill his obligations according to his

capacity and sincerely strives to support his family. Islamic teachings emphasize that the success of a marriage is not determined by material abundance alone but by mutual understanding, respect, and cooperation between spouses. When both husband and wife appreciate each other's circumstances and responsibilities, family life is more likely to be characterized by tranquility, affection, and stability (Az-Zahroh & Muhtadin, 2024).

The standard for determining adequate maintenance may also be assessed through the concept of *'urf* (prevailing social customs and norms). In his Qur'anic commentary, Ibn Kathir explained that a husband is obligated to provide maintenance in a *ma'ruf* (reasonable and appropriate) manner, including clothing and other necessities. The meaning of *ma'ruf* is understood in light of the customs and living standards of the surrounding community. Accordingly, maintenance should neither be excessive nor insufficient, but rather moderate and proportionate to the husband's financial condition (*Tafsir al-Qur'an al-'Azhim*). In contemporary contexts, the principle of *'urf* may be reflected through local economic indicators, such as regional minimum wage standards, which can serve as a practical reference for determining reasonable levels of family support (Az-Zahroh & Muhtadin, 2024).

On the other hand, Islamic law strongly condemns husbands who deliberately neglect their maintenance obligations despite having the financial ability to fulfill them. Such negligence is

considered a major sin and a serious violation of marital responsibilities before Allah Subhanahu wa Ta'ala (Rozali, 2017). In situations where a husband intentionally withholds adequate maintenance, Islamic legal sources provide protection for the wife's rights. This principle is supported by a famous hadith narrated by Aisyah concerning Hind bint 'Utbah, who complained to the Prophet ﷺ about her husband's stinginess:

حُذِي مَا يَكْفِيكَ وَوَلَدِكَ بِالْمَعْرُوفِ

*"Take from his wealth what is sufficient for you and your children according to what is reasonable."* (Sahih al-Bukhari, no. 5364)

This narration establishes an important legal principle in Islamic family law: when a husband knowingly fails to provide adequate maintenance despite being capable of doing so, the wife is permitted to take from his wealth an amount sufficient to meet her and her children's essential needs, provided that it is done within reasonable limits. This ruling demonstrates Islam's commitment to protecting the rights, dignity, and welfare of wives and children while ensuring justice within the marital relationship.

### **The Perspective of Indonesian Positive Law**

Within the framework of Indonesian positive law, a husband's obligation to provide maintenance for his wife is largely consistent with the principles established in Islamic law. This obligation is explicitly regulated in Law No.

1 of 1974 on Marriage, particularly Article 34 paragraph (1), which states that a husband is responsible for providing maintenance and fulfilling the living needs of his wife according to his financial capability (Rahman, 2022). This provision reflects the legal recognition that the husband serves as the primary provider within the family while ensuring that the obligation remains proportional to his economic circumstances.

Unlike some legal systems that may prescribe fixed financial standards, Indonesian law does not determine a specific amount of maintenance that must be provided by the husband. Instead, the adequacy of maintenance is assessed based on the husband's actual financial capacity and the reasonable needs of the family. This approach recognizes the diversity of economic conditions among households and seeks to promote fairness in the implementation of marital responsibilities.

Furthermore, the neglect of maintenance obligations may constitute a violation of legal duties under Indonesian law. Article 34 paragraph (3) of Law No. 1 of 1974 affirms that if either the husband or wife fails to fulfill their respective obligations, the other party has the right to submit a legal claim before the court. This provision demonstrates the state's commitment to protecting the rights of family members and ensuring that marital responsibilities are carried out properly. By providing legal mechanisms to address negligence, Indonesian positive law seeks to preserve family stability, prevent economic injustice, and safeguard

household harmony from the adverse consequences of abandoned responsibilities (Kusbianto, Azmiati, & M.A. Pulungan, 2019).

### **Strategies for Strengthening Family Resilience in the Digital Era**

First, cultivating gratitude (*shukr*) and contentment (*qana'ah*) begins with the awareness that all forms of sustenance and maintenance ultimately come from Allah SWT. This perspective encourages family members, particularly wives, to appreciate and accept the provision given by their husbands according to their actual financial capacity. Individuals who lack gratitude and contentment often remain dissatisfied regardless of the amount of wealth they possess (Ramadhan, 2025). In the context of family life, these values serve as important pillars of resilience by transforming perceptions from “my husband’s provision is insufficient” to “Alhamdulillah, what we have is enough.” Such a mindset helps reduce the cycle of relative deprivation often triggered by social comparisons on digital platforms.

Second, husbands and wives should actively participate in Islamic educational programs, religious studies, and literacy activities related to family law and maintenance obligations. Increasing knowledge through Islamic books, scholarly discussions, and Sharia-based references concerning the concept of proportional maintenance, as outlined in Qur’an Al-Baqarah: 233 and Article 80 of the Compilation of Islamic Law, can strengthen mutual understanding between

spouses. A better understanding of the family's actual economic capacity helps prevent conflicts arising from unrealistic expectations shaped by social media and contributes to greater family harmony and stability.

Third, regulating digital media consumption through scheduled digital detox practices is essential for reducing excessive exposure to social comparison. Couples may agree to limit the use of highly consumer-oriented platforms such as Instagram and TikTok to a reasonable duration, for example one hour per day, while replacing screen time with meaningful family activities such as discussion, recreation, worship, or exercise. Such practices can reduce the influence of unrealistic lifestyle standards and help family members develop greater self-control, contentment, and resistance to the fear of missing out commonly associated with digital culture.

Fourth, *mahasabah* (self-reflection) serves as an important spiritual mechanism for strengthening family resilience. Rooted in the teachings of the Prophet Muhammad ﷺ, self-reflection encourages individuals to evaluate their actions, control their desires, and prepare for accountability before Allah. Within the context of digital family life, *mahasabah* functions as an internal evaluation process through which spouses assess their commitment to Islamic values, particularly in managing the pressures of social comparison and prestige-driven lifestyles promoted on social media (Khairin Nazmi, Tutiah Rahmi, & Alwi Pady Harahap,

2025). By focusing on personal growth, gratitude, and spiritual development, couples can build stronger resistance to digital pressures and protect family harmony from disproportionate financial expectations and materialistic influences.

## CONCLUSION

This study concludes that the husband's obligation to provide maintenance (*nafkah*) plays a fundamental role in preserving family harmony and stability from the perspective of Islamic family law. Maintenance is not merely a financial responsibility but also a means of ensuring emotional security, mutual support, and overall family well-being. The findings indicate that all respondents viewed maintenance as an absolute obligation of the husband that remains binding regardless of the wife's personal income. Adequate fulfillment of maintenance contributes positively to the emotional stability of family members and strengthens marital resilience. At the same time, the study reveals that the digital era presents new challenges to the implementation of maintenance obligations. Exposure to lifestyle content on social media often creates unrealistic expectations, social comparison, and feelings of dissatisfaction that may affect marital relationships. Several respondents reported experiencing psychological pressure resulting from comparisons with idealized family lifestyles displayed online. These findings suggest that social media can indirectly influence perceptions of family welfare and alter expectations

regarding maintenance. To address these challenges, Islamic values such as *qana'ah* (contentment), gratitude, financial transparency, effective communication, and *muhasabah* (self-reflection) are essential in strengthening family resilience. These principles help couples develop realistic expectations and maintain harmonious relationships despite external pressures. Therefore, family stability in the digital era depends not only on the fulfillment of material needs but also on the ability of spouses to uphold Islamic values, foster mutual understanding, and adapt wisely to social and technological changes.

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