

Fulfillment of Prisoners' Livelihood and Its Impact on Families from the Perspective of Maqashid Al-Syariah (Study at Ternate Class IIA Penitentiary)

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ABSTRACT

The limitations on movement and access for husbands who are prisoners create a dilemma between the legal and sharia obligations to provide for their families and the reality of the limitations faced during detention. The purpose of this study is to analyze the mechanism for fulfilling prisoners' livelihoods for their families, examine the impact of the inability to fulfill livelihoods on the family, and analyze and critique the Maqashid Al-Syar'iah aspects in fulfilling prisoners' livelihoods and their impact on the family. This research method is empirical legal research with a sociological approach to law and sharia. Data analysis techniques use qualitative analysis. The results of the study indicate that the fulfillment of prisoners' livelihoods is met through: the use of joint assets, the prisoner's income, the wife's employment, and through an assimilation program. The impact of the inability to fulfill prisoners' livelihoods on their families is: economic impact, psychological impact and divorce. From the perspective of maqashid al-shariah, the fulfillment of livelihood is related to maintaining the necessities of life, namely maintaining religion, life, mind, descendants and property. The application of the concept of Mubadalah or mutual assistance, where the wife is also responsible for earning a living by considering the condition of the husband who is a prisoner, is a solution that brings benefits to the prisoner's family.

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1. INTRODUCTION

One of the fundamental obligations arising from the bonds of marriage is sustenance, where the husband is obliged to meet the living needs of his wife and children. Sustenance does not only cover material needs such as food, clothing, and shelter, but also includes aspects of education, health, and other basic needs as regulated in Islamic law and Indonesian legislation (Karimullah, 2022). Allah SWT says in

the Qur'an Surah al-Baqarah [2]: 233 which means: "The father's obligation is to provide for their food and clothing in a manner that is appropriate. No one is burdened except according to his ability."

The verse above explains that the obligation of the father of a baby who is born is to provide for the living and clothing of both of them, namely the child and the mother, even though the mother has been divorced, in a way that is appropriate to the needs of the mother and child and taking into account the father's abilities (Montes et al., 2021). A person is not burdened with more than he can bear. This is in accordance with the explanation of the Qur'an in Surah at-Talaq [65]: 7. Which means: "Let the person who is spacious (his sustenance) provide a living according to his ability, and the person whose sustenance is limited, let him provide a living from what (wealth) Allah has given him. Allah does not burden a person but (according to) what Allah has bestowed on him. Allah will grant spaciousness after narrow."

In the Compilation of Islamic Law, Article 80 paragraph (4) explains the husband's obligations according to his ability or income, namely to cover: Maintenance, *kiswah* and residence of the wife; Household expenses, maintenance and medical expenses for the wife and children; Education costs for the children (Nst, Nasution, & Sugianto, 2024). The husband's maintenance obligations towards his wife are also regulated in the Indonesian Marriage Law number 1 of 1974, Article 34 paragraph (1) which states: "The husband is obliged to protect his wife and provide all the necessities of household life according to his ability."

The issue of financial support becomes more complex when a husband is a convict. According to Law No. 22 of 2022 concerning Corrections, a convict is a convict serving a fixed-term or life sentence, or a death row inmate awaiting the execution of a sentence, who is undergoing rehabilitation in a correctional facility. Although Article 7 of the Corrections Law regulates the rights of a convict, the limited freedom of movement can affect their efforts to fulfill their financial support obligations. This limitation creates a dilemma between the legal and sharia obligations to provide financial support and the reality of the limitations faced during detention (Widyawati, Pujiyono, Rochaeti, Ompoy, & Zaki, 2022). This condition not only impacts the fulfillment of material needs but also affects the psychological and social dynamics within the family. However, if the wife is willing and continues to fulfill her obligations as a wife, as quoted by Wahbah Az-Zuhaili, scholars agree that a wife still has the right to receive financial support if her husband is imprisoned for a crime he has committed (McDougall, 2023). On the other hand, according to the Hambali school of thought, if a husband is unable to provide financial support, the wife has the right to divorce.

Ternate Class IIA Correctional Institution, located at Jalan Pengayoman, Jambula Village, Pulau Ternate District, North Maluku Province, is an institution that carries out the function of fostering prisoners or those known as Correctional Inmates (WBP). Various activity programs are implemented with the aim of improving the quality of personality and independence of Correctional Inmates so that they realize their mistakes, improve themselves, and do not repeat criminal acts, so that they can be accepted back into the community, can live normally as good citizens, obey the law, are responsible, and can actively play a role in development (Hughes, 2022).

In the context of Islamic law, the concept of *maslahat* (benefit) is an important consideration in analyzing the issue of prisoners' obligations to their families. *Maslahat*, as the primary objective of Islamic law (*Maqasid Syariah*), emphasizes the preservation of five fundamental aspects of human life: religion, life, reason, descendants, and property (Putra & Ahyani, 2022). The fulfillment of the needs of prisoners' families needs to be examined from the perspective of *Maqasid al-Syariah* to understand how the balance between rights and obligations can be maintained in this less-than-ideal situation (Abd Rahman et al., 2021). The analysis of *Maqasid al-Syariah* regarding the fulfillment of obligations of husbands of prisoners is not only relevant in an academic context but also has practical implications for the development of policies and programs for the empowerment of prisoners and support for their families (Siroj, Marzuki, & Elkhairati, 2023).

In previous research related to the fulfillment of inmates' livelihoods, as follows: Nirvia Fenalisa on the Implications of fulfilling the livelihoods of convict husbands on household harmony in Curup Class

IIA Penitentiary (Baumüller & Sopp, 2021), Ahmed on the Typology of the implementation of the obligation of physical livelihood for husbands with prison status from an Islamic law perspective (Interpretation study of the Qira'ah Mubadalah theory) (He & Ahmed, 2022), Hasri and Saleh Ridwan, on the fulfillment of prisoners' spiritual livelihood for their wives in Makassar Class I Penitentiary and its implications for family harmony, Nur Iskandar, on the fulfillment of the obligation of livelihood for convict husbands towards their families, (Goddeen-Rasul & Murray, 2023), on the Rights and Obligations of biological livelihood for husbands of convicts in prison from an Islamic law perspective.

The purpose of this study is to analyze the mechanism by which prisoners fulfill their families' needs, examine the impact of the inability to fulfill their needs on family welfare, and analyze and critique the Maqashid Al-Syariah aspect of prisoners' needs for their families. It is hoped that this research will be...The concept of Mubadalah or mutual assistance, where the wife is also responsible for earning a living by taking into account the condition of her husband who is a prisoner, is a solution that brings benefits to the prisoner's family.

2. METHODS

This study uses a qualitative approach with an empirical legal research type, namely research that aims to understand the social reality in the field related to the implementation of the obligation of support by prisoners to their families, as well as its impact on family welfare from the perspective of Maqashid al-Syari'ah. This empirical legal research emphasizes observations of legal behavior in society, especially how the law is implemented and perceived by prisoners and their families. Sociological and sharia approaches are used to describe the social phenomena, law, and religious values that surround the lives of prisoners' families, especially in the Class IIA Ternate Penitentiary.

Data collection techniques were conducted through in-depth interviews with prisoners, their families, prison officers, and religious leaders, as well as documentation and literature studies related to laws and regulations, Islamic jurisprudence books, and academic literature on maqashid al-syari'ah and the fulfillment of livelihood. The data analysis technique used the interactive qualitative analysis model of Miles and Huberman which consists of three stages: data reduction, data presentation, and drawing conclusions or verification. Data obtained from the field were then studied in depth using the maqashid al-syari'ah approach to see the extent to which the concept of *maslahat* can be applied in fulfilling livelihoods by prisoners and its impact on the families left behind.

3. FINDINGS AND DISCUSSION

Rights and Obligations of Husband and Wife

A husband is obligated to provide for his wife, providing for her with things like clothing and shelter, and to give her love, affection, and attention. He treats his wife in a proper and proper manner, including with affection, respect, attention, and so on. A husband leads the family by guiding and caring for all family members responsibly. He also assists his wife in daily tasks, especially in raising and educating children to become pious individuals. He is also obligated to uphold his wife's dignity and honor, and it is his duty to provide religious education to his wife, so that she obeys Allah and His Messenger, behaves well, and refrains from sin.

The rights and obligations of husband and wife are regulated in the Compilation of Islamic Law article 77 as follows: 1) Husband and wife bear noble obligations to uphold a *sakinah*, *mawadah* and *rahmah* family which is the basic pillar of the structure of society. 2) Husband and wife are obliged to love each other, respect each other, be loyal and provide physical and spiritual assistance to each other. 3) Husband and wife bear the obligation to care for and care for their children, both regarding their physical, spiritual growth and intelligence and religious education. 4) Husband and wife are obliged to maintain their honor. 5) If the husband or wife neglects their obligations, each can file a lawsuit with the religious court (Malik et al., 2021).

Article 30 of the Marriage Law also states that: "Husband and wife bear the noble obligation to uphold the household which is the basic foundation of the social structure." Furthermore, regarding the residence, the Compilation of Islamic Law Article 78 and Marriage Law number 1 of 1974 article 32 state that: 1) Husband and wife must have a legal residence. 2) The residence referred to in paragraph (1) is determined by the husband and wife together (Batyra & Pesando, 2021).

Furthermore, regarding the rights and status of husband and wife, Article 79 of the Compilation of Islamic Law states that: 1) The husband is the head of the family and the wife is the housewife. 2) The wife's rights and status are equal to those of the husband in domestic life and social interactions. 3) Each party has the right to take legal action (Sebyar, 2023).

The husband's obligations are also outlined in Article 80 of the Compilation of Islamic Law, namely: 1) The husband is the guide to his wife and household, however, regarding important household matters, decisions are made by the husband and wife together. The husband is obliged to protect his wife and provide the necessities of household life according to his ability. 2) The husband is obliged to provide education and opportunities to learn knowledge that is useful and beneficial for religion, country and nation. 3) In accordance with the husband's income, he is responsible for: a). Maintenance, kiswah and residence for the wife. b). Household expenses, care costs and medical expenses for the wife and children. Children's education costs. c). The husband's obligations towards his wife as stated in paragraph (4) letters a and b above apply after there is tamkin from his wife. 4) The wife can release her husband from the obligations towards her as stated in paragraph (4) letters a and b. 5) The husband's obligations as referred to in paragraph (5) are terminated if the wife becomes nusyus (Subhi, 2024).

The obligations of a wife towards her husband are regulated in Article 83 of the Compilation of Islamic Law, as follows: 1) The primary obligation for a wife is to be devoted physically and mentally within the limits permitted by Islamic law. 2) The wife organizes and manages the daily needs of the household as well as possible.

The joint rights and obligations of husband and wife, namely the reciprocal rights and obligations of husband and wife towards each other, are as follows: 1) It is permissible for both of them to socialize and have fun. 2) The emergence of a husband's relationship with his wife's family and vice versa, the wife's relationship with her husband's family is called a mushaharah relationship. 3) The relationship of mutual inheritance between husband and wife. Each party has the right to inherit from the other party in the event of death. 4) Maintain and educate the offspring born from the marriage. 5) Maintaining a household life that is sakinah, mawaddah and warahman (Ardo & Adamu, 2025).

The Concept of Livelihood in Islam

Maintenance is taken from the word Nafaqah which is the plural form of the words Anfaqa-Yunfiqu-Infaq-Nafaqah, namely living expenses in terms of food, clothing, housing, biological sustenance and other basic needs which are the rights of the wife and children. Maintenance can also mean an amount of money or goods given by someone for the living needs of others, namely wives, children, parents, family and so on. This responsibility is carried out by the husband to fulfill the needs in the form of: clothing, food, housing including furniture, household help and so on according to the needs and customs that apply in society.

Maintenance also comes from the word "infak," which means "to give out" in the form of good deeds. According to Islamic law, maintenance refers to the provision of sufficient food, clothing, and shelter. This maintenance is obligatory according to the Quran, Hadith, and consensus (Ijma). Terminologically, maintenance refers to all living expenses that are the right of a wife and children, including food, clothing, housing, and other basic necessities, even if the wife is wealthy.

Maintenance can also mean the responsibility of an owner to something they own. This maintenance obligation arises for three reasons: family ties, being a servant, and marriage.

Legal Basis for Maintenance

Allah SWT says in the Qur'an surah al-Baqarah [2]: 233 about the obligation to provide food and clothing to mothers in a virtuous manner. Which mean:

"Mothers should breastfeed their children for two full years, for those who wish to complete breastfeeding. It is the father's obligation to provide for their food and clothing in an appropriate manner. A person is not burdened, except according to his ability. Let not a mother be made to suffer because of her child and nor should the father be made to suffer because of his child. Heirs are the same too. If both of them want to wean (before two years) based on agreement and deliberation between them, there is no sin on either of them. If you want to breastfeed your child (to someone else), There is no sin for you if you pay in an appropriate way. Fear Allah and know that Allah is All-Seeing of what you do.

The mothers referred to in the verse above are wives, while the fathers are husbands. What is meant by maintenance is spending money. This is an obligation for three reasons: family ties, thoughts (of slaves), and marriage. Ibn Kathir's interpretation explains the meaning of "and the father's obligation to provide food and clothing to the mother in a way that is ma'ruf" meaning that it is the father's obligation to provide life and clothing in a way that is ma'ruf to the baby's mother in accordance with the customs that apply to them in their respective countries without being excessive or lacking (Iliescu, 2022).

Allah SWT also says in the Qur'an surah at-Talaq [65]: 7 about providing living according to ability, which means:

"Let the person who is spacious (in his sustenance) give a living according to his ability, and the person whose sustenance is limited, let him make a living from what (wealth) Allah has bestowed upon him. Allah does not burden a person except (according to) what Allah has bestowed on him. Allah will later grant spaciousness after narrowness."

From the translation of the verse above, it can be explained that the person who is able to provide a living according to his ability and the person whose sustenance is provided should provide a living from the wealth that Allah has given him, should provide a living without excess or shortage, in line with the ability and smoothness of the baby's father, meaning do it in moderation. Support is an obligation that must be fulfilled according to ability, which includes: basic, secondary and tertiary needs in the household starting from the time the husband has married his wife (Sarfraz, Hamid, Kulane, & Jayasuriya, 2023). Imam Syafi'i is of the opinion that marriage obligates a husband to provide maintenance for his wife even though the wife is an infidel under the conditions of a valid marriage, but if the wife is fasid, then the husband has the right to ask for it back if the maintenance has been paid (Pugacheva, Osipenko, & Kucherenko, 2021).

Furthermore, Allah SWT also says in the Qur'an Surah An-Nisa [4]: 34 which means:

"Men are the leaders of women, because Allah has preferred some of them (men) over others (women), and because they (men) have spent some of their wealth"

From the translation of the verse above, it can be understood that men are protectors for women or wives because Allah SWT has given some of them, men or husbands, more than others, women or wives because the husband has provided a living in the form of a dowry, giving a dowry as an obligatory gift, not a purchase or compensation. Some commentators use it as evidence for the husband's obligation to provide a living for his wife on the grounds that because the man has provided a dowry and living for his wife, it makes the husband the leader in their household.

A Hadith narrated by Al-Bukhari Number 5364 and Muslim Number 1714 from Aisyah ra that Hindun Binti Utbah asked the Prophet SAW:

"O Messenger of Allah, indeed, Abu Sufyan, my husband is a naughty man. He does not give me (support) sufficient for me and my child, except what I take from him while he does not know." So he said: "Take what is sufficient for you and your child properly.

Furthermore, a hadith narrated by Ibn Majah Number 1850 from Muawiyah Al-Qusyairi from his father said:

"O Messenger of Allah, what rights does the wife of one of us have? The Messenger of Allah answered: "You feed him when you eat, clothe him when you dress, don't hit him in the face, don't make him ugly, and don't stay except in the house."

From the hadith above, it can be understood that a husband is obligated to provide for his wife as much as he can afford. The hadith also explains that if the person obligated to provide for her is unable to provide, the wife is permitted to take part of his property, which is rightfully hers, even without her husband's permission.

Maqashid Al-Syari'ah is a theory proposed by Imam Al-Syathibi. Al-Syathibi's full name is Abu Ishak Ibrahim bin Musa bin Muhammad Allakhami al-Gharnathi. He was born in Granada in 730 AH and died on Tuesday, 8 Sha'ban in 790 AH or 1388 AD. The name Syathibi is a reference to his father's birthplace in Syathibah, an area east of Andalusia.

Maqashid Al-Syari'ah consists of two words maqashid and Al -Syari'ah. The word maqashid is the plural form of the word maqshid or maqshad. Both are mashdar of fi'il qashada yaqshudu. The word has many meanings, if adjusted to the discussion about maqashid means the purpose of law. Maqashid in terms of terminology means the purpose of sharia and the secret placed by Allah SWT in each of His laws. While the word sharia in language means the path to the source of water can be interpreted as the path to the source of happiness (Tohari, Fawwaz, & Swadjaja, 2022). Terminologically, maqashid asy-shari'ah means the goals of Islamic sharia contained in each of His rules. According to Imam Malik as quoted by Imam Syatibi in the book Al-I'tisham is a maslahah that is in accordance with the goals, principles and dalil shara' which serves to eliminate narrowness, both dharuriyah (primary) and hujjiyah (secondary). Maslahah Mursale is a benefit that cannot be canceled from the text and must not conflict with the text as the main source (Lubis & Pradini, 2024). In the context of Islamic law, benefits can be realized if the objectives of the sharia (maqhasid sharia) which include five main things are maintained, including: maintaining religion, soul, mind, lineage and property.

The theory of Qira'ah Mubadalah was proposed by Faqih Abdul Qadir, a lecturer at IAIN Syekh Nurjati Cirebon. Faqihuddin Abdul Qadir was born on December 31, 1971, in Cirebon, West Java. A type of tafsir approach called qira'ah mubadalah was developed by Faqihuddin Abdul Qadir, drawing inspiration from Quranic verses and Hadith that discuss the reciprocal relationship between men and women (Mustaqim, Muamar, Pangestu, & Alfirahmah, 2025).

Mubadalah comes from the Arabic words ba, da, la, which mean to replace, change, and exchange. The word Mubadalah also has the same meaning as mutual cooperation (mufa'alah) and mutual agreement (musyarakah). This mutual agreement between the two parties can also be associated with a relationship, which contains several values such as enthusiasm between the two parties, cooperation, and reciprocity (Arifin, Santoso, & Arsyad, 2024). This relationship can relate to a country and its people, men and women, husband and wife, or other interconnected relationships, whether local or global. Mubadalah also relates to gender equality and justice that exist between men and women in both domestic and public spaces. Therefore, the concept of Mubadalah is not only specific to couples, but can also be established by other people in relationships.

Fulfillment of Support by Prisoners to Their Families

Fulfillment of livelihood is fulfilled, through; Utilization of joint assets and income of husband and wife who works

Interview with a prisoner who became an informant (Ramli Yaman, Corruption Case Prisoner):

"I know and understand that a husband's support for his family is legally obligatory, so while I'm in prison, I'm still supporting my wife and children. This support comes from my assets, as I've accumulated a substantial amount of wealth during my time in prison. It's just that here, biological support isn't being provided because there's no dedicated room."

The second interview with the prisoner was with Mr. M. Ichsan, a prisoner in a corruption case, who stated that:

"To support my wife and children, I run a water depot and other businesses. Some of the rooms in the house are rented out, while some are occupied by my wife and children."

As for the next interview with the prisoner, Mr. Nasjum, a Narcotics Case Prisoner, stated:

"My salary at the company is still ongoing because I am one of the founders of the company, so my wife and children are well-off. My sentence is also not long, only 1 year and 8 months. I also have my own house and vehicle, so my family is still safe."

As for the next interview with the prisoner, Mr. Fahrul R, a Narcotics Case Prisoner, said that:

"Before I went to prison, I worked as a civil servant, my wife is also a civil servant. Now my salary is still suspended, there is no dismissal decree yet. Now my salary and my wife's income are the ones supporting the family. I am also trying to earn money here by selling goods/food belonging to employees in the prison."

Meanwhile, the next interview with the prisoner, Mr. Sarman S, a prisoner in a corruption case, stated that:

"My wife and I have communicated and agreed that because my wife works as a civil servant, she will be the one providing for the family for the time being. We also have a cosmetics shop and a pet shop, so that is also for additional income."

The next interview with the prisoner, Mr. R. Ramdani, a Child Protection Case Prisoner, stated that:

"My husband worked at IWIP before he went to prison, but after he arrived here, he quit. Now I earn a living, working as an employee at a home industry in Weda."

The Fulfillment of Sufficient Livelihood is Met through the Assimilation Program; based on the results of an interview with Mr. Junaidi Fabanyo, as Head of the Work Activities Section of the Class IIA Ternate Correctional Institution, who stated that:

"Assimilation at the Ternate Class IIA Penitentiary is still carried out within the office environment, such as in agricultural businesses, livestock farms, barber shops, and motorcycle washing services. The wages are then distributed to inmates according to office regulations, and the wages can be given to their wives or families as support. Meanwhile, assimilation involving third parties, such as business owners in the community, has not yet been implemented."

As for the next interview with the prisoner, Mr. Ali Aljogja, a prisoner in the Child Protection Case, stated:

"I was assimilated and placed in the agricultural department, growing vegetables like chili peppers, tomatoes, and other crops. The office provided the seeds and land, and my friends and I managed it. The office staff then paid us wages from the proceeds from the vegetable sales."

As for the next interview with the prisoner, Mr. Fendi, a Narcotics Case Prisoner, said that:

"I work at a barber shop in a prison, with a haircut price of 15,000 per person, the salary is divided: 10,000 goes to the office, 5,000 stays with us, and the same goes for those who work in the motorbike wash section."

Fulfillment of Living Needs Not Fulfilled; as in the subsequent interview with the inmate, Mr. Ramli Y, a Narcotics Case Inmate, who said that:

"Before I went to prison, I was a civil servant, a housewife, but since I was fired, I can no longer support my family."

The Impact of Prisoners' Inability to Provide for Their Families

Economic Impact: A husband who is a prisoner directly experiences limitations in his movement in prison, which results in difficulty in earning a living. In addition, the loss of his previous job causes a loss of income or a decrease in income, which of course has an economic impact on his family.

Psychological Impact: The status of the head of the family as a convict who is unable to provide for his family also has a psychological impact on his family.

Divorce; In the sighat ta'liq marriage agreement, it is stated that if the husband leaves his wife for 2 consecutive years, does not provide the wife with the obligatory maintenance for 3 months and leaves (does not care about) the wife for 6 months or more then talaq falls.

Analysis of Maqhasid Al-Syariah and Mubadalah on the Fulfillment of Prisoners' Livelihoods to Their Families

Religion requires a husband to provide for his wife as long as she is not disobedient, because with a valid marriage bond, a wife is bound solely to her husband and becomes his property. A wife is obligated to obey her husband, live in his home, manage his household, and care for and educate her children. This is based on the general principle that anyone who deprives another person of their rights or benefits is responsible for providing for them. This obligation to provide for them is carried out in a manner that is legitimate, namely according to a father's ability. A father should not diminish a mother's rights in providing for and providing clothing, and a mother should not demand anything beyond her father's means.

From the perspective of maqashid al-syariah, fulfilling livelihood is very fundamental and directly related to maintaining the necessities of life, namely: First, Hifzh ad-din (Maintaining Religion); Sufficient sustenance allows families to carry out worship and other religious obligations with peace of mind because they are not burdened by economic difficulties. Lack of sustenance triggers people to do things that are contrary to religious teachings. Second, Hifdz an-Nafs (Maintaining the Soul); With sufficient and fulfilled sustenance, the family's basic needs can be met, this maintains the survival/soul of the family. Third, Hifdz al-Aql (Maintaining Intellect); With the fulfillment of sustenance for the family, children can continue their good education so they can develop their minds and grow to be intelligent and productive. Fourth, Hifdz an-Nasl (Maintaining Offspring); sustenance maintains the continuity of family life, a husband who can fulfill his family's sustenance needs will make the family harmonious and the children and descendants will grow into a quality generation. Fifth, Hifdz al-Maal (Maintaining Wealth); sustenance given for the benefit of the family will prevent the hoarding of wealth. Because the wealth given will encourage the circulation of wealth which in turn contributes to the welfare of society in general.

According to al-Syathiby, the highest level of maintenance needs is dharuriyat, which are essential or primary needs. Therefore, if these needs are not met, the safety of humanity will be threatened, both in this world and the hereafter. A wife working to earn a living is a solution to help her husband overcome his inability to meet the family's needs for the sake of the family's survival and well-being. If the wife does not contribute, it will cause harm to the family.

Al-Qurtubi wrote the meaning of the verse from the Qur'an Surah Al-Azhab Verse 33 is a command to stay at home, although the wording of the verse is addressed to the ahlul bayt or the Prophet's wives, but other than them are also included in this command, the same opinion about this wording was also expressed by Ibn al-'Arabi and Ibn Kasir. However, a different view on the meaning of this verse was given by Sayyid Qutub and Quraish Shihab in their interpretation of the Qur'an, Sayyid Qutub said the verse indicates that the household is the wife's main duty, while other than that is not the main duty. Quraish Shihab tends to support Sayyid Qutub's opinion by providing an additional opinion that women in the early Islamic era worked, when conditions demanded them to work. The problem does not lie in the existence or absence of their right to work, but rather because Islamic law does not tend to encourage women to leave the home, except for very necessary jobs needed by society, or based on women's special needs. For example, the need to work because there is no one to support her life, or her husband is unable to meet her needs (Harahap, Risfandy, & Futri, 2023). Based on the meaning of the verse and the opinions of the scholars above, it can be concluded that there are three things: It is not permissible for a wife to work except in an emergency; It is permissible for a wife to work but she should prioritize household duties; and It is permissible for her to work but it is preferable to stay at home.

Faqihuddin Abdul Kodir, the originator of the theory of qira'ah mubjadi, where mubjadi, which means mutual disagreement between two parties, can be linked to the existence of a relationship between husband and wife, in which there are several values, such as enthusiasm between the two parties, cooperation and reciprocal relationships carried out by both parties. There are 5 pillars in creating a sakinah family, according to the mubjadi concept, namely:

Pillars of Commitment: When the marriage contract or agreement has been pronounced by the husband and wife, a commitment is created between husband and wife to build a family that is sakinah, mawadah, and warrahmah. The commitment in question is a trust that must be carried out as well as possible in managing the household using the principle of "faimsakun bi ma'rufin aw tasrihun bi ihsan" which means withholding in a proper manner or releasing in a good manner (Hosseini, Macias, & Garcia, 2022).

Paired; Husband and wife are a couple. This means that the husband is part of the wife and vice versa, that if one of them is not there then the other will not be complete. As explained in the Qur'an, Surah Al-Baqarah [2] verse 187. In the Qur'an, the husband is the garment of the wife and the wife is the garment of the husband (hunna لباسun lakum wa antum لباسun lahunna).

Muasyarah bil ma'ruf; Muasyarah bil ma'ruf can be interpreted as a good relationship, meaning that husband and wife must bring goodness to their household. Muasyarah bil ma'ruf, in mubadalah theory, means that family support is a joint responsibility of husband and wife. Support is not only the husband's obligation, but the wife can also work and provide for the family.

Deliberation; Deliberation in a family is a form of mutual respect between husband and wife, and this is very necessary in resolving problems that arise in the family.

The behavior of providing comfort or willingness to each other (taradhin min huma); In the theory of mubadalah, husband and wife must be able to provide comfort and willingness in household relationships, the application of the principle of providing comfort and willingness between husband and wife in actions, behavior, speech and attitudes can foster a sense of affection and happiness so that it can create a family that is sakinah, mawadah and warrahmah.

4. CONCLUSION

Fulfillment of inmates' livelihood for their families: Fulfilled, through the use of joint assets, salaries and income of husbands and working wives. Sufficiently Fulfilled, through assimilation programs, and Fulfillment of Livelihood Not Fulfilled. The impact of the inability to fulfill inmates' livelihood on their family's welfare is: economic impact, psychological impact and divorce. In the perspective of maqashid al-syariah, the fulfillment of livelihood is related to maintaining the necessities of life, namely: maintaining religion, maintaining the soul, maintaining reason, maintaining offspring and maintaining property. The application of the concept of Mubadalah or mutual benefit, where the wife also feels responsible for earning a living by considering the condition of her husband who is a prisoner is a solution that brings benefits to the prisoner's family.

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