

Implementation of Muslim Family Maintenance Responsibilities After the Death of the Husband (Case Study of Al Binaa Islamic Boarding School)

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Abstract: *The obligation of family maintenance (nafkah) is a fundamental principle in Islamic family law, primarily assigned to the husband as the head of the household. However, when the husband passes away, the fulfillment of family maintenance often becomes a complex socio-economic issue. In this context, the role of socio-religious institutions is crucial in safeguarding the welfare of families left behind. This study aims to analyze the implementation of the responsibility for sustaining Muslim families after the husband's death within the Al Binaa Islamic Boarding School environment, as well as to examine the role of the boarding school in maintaining family welfare through economic, social, and spiritual support. The research employs a descriptive qualitative method with a case-study approach through surveys. Data were collected using both closed and open questionnaires distributed online to six purposively selected respondents, namely wives or family members who directly experienced the condition following the husband's death. The data were analyzed descriptively to understand patterns of sustenance support and practices of social solidarity within the boarding school community. The findings reveal that Al Binaa Islamic Boarding School plays an active role in supporting bereaved families through various forms of assistance, such as covering children's educational expenses, providing housing, financial aid, and spiritual guidance. These findings affirm that the boarding school functions as a religious institution that integrates the values of Islamic family law with social practices based on the principle of ta'awun (mutual assistance) in preserving family welfare. This study offers a reconceptualization of sustenance obligations in contemporary Islamic law, shifting the paradigm from a contractual-individual framework to a covenantal-communal one. Practically, this model provides a framework for boarding school-based social protection policies that can be integrated with the national social security system.*

Keywords: Muslim Family Maintenance; Islamic Family Law; Social Solidarity; Islamic Boarding School; Family Welfare

Abstrak: *Kewajiban nafkah merupakan prinsip fundamental dalam hukum keluarga Islam yang dibebankan kepada suami sebagai kepala keluarga. Namun, ketika suami wafat, pemenuhan nafkah keluarga sering kali menghadapi persoalan sosial dan ekonomi yang kompleks. Dalam konteks ini, peran institusi sosial-keagamaan menjadi penting untuk menjaga kesejahteraan keluarga yang ditinggalkan. Penelitian ini bertujuan untuk menganalisis implementasi tanggung jawab nafkah keluarga Muslim pasca kematian suami di lingkungan Pesantren Al Binaa, serta menelaah peran pesantren dalam menjaga kesejahteraan keluarga melalui dukungan ekonomi, sosial, dan spiritual. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan kasus melalui survei. Data dikumpulkan melalui kuesioner tertutup dan terbuka yang disebar secara daring kepada enam responden yang dipilih secara purposive, yaitu istri atau anggota keluarga yang mengalami langsung kondisi pasca wafatnya suami. Data dianalisis secara deskriptif kualitatif untuk memahami pola dukungan nafkah dan praktik solidaritas sosial*

di lingkungan pesantren. Hasil penelitian menunjukkan bahwa Pesantren Al Binaa berperan aktif dalam mendukung keluarga yang ditinggalkan melalui berbagai bentuk bantuan, seperti bantuan biaya pendidikan anak, penyediaan tempat tinggal, bantuan keuangan, serta pendampingan spiritual. Temuan ini menegaskan bahwa pesantren berfungsi sebagai institusi keagamaan yang mengintegrasikan nilai-nilai hukum keluarga Islam dengan praktik sosial berbasis prinsip ta'awun dalam menjaga kesejahteraan keluarga. Penelitian ini menawarkan rekonseptualisasi nafkah dalam hukum Islam kontemporer, menggeser paradigma dari contractual-individual menuju covenantal-communal. Secara praktis, model ini memberikan kerangka kerja bagi kebijakan perlindungan sosial berbasis pesantren yang dapat diintegrasikan dengan sistem jaminan sosial nasional.

Kata Kunci: Nafkah Keluarga Muslim; Hukum Keluarga Islam; Solidaritas Sosial; Pesantren; Kesejahteraan Keluarga.

Introduction

The family is the smallest unit in the structure of society that plays an important role in the formation of social, moral, and economic prisoners of Muslims.¹ In Islamic teachings, the welfare of the family is highly dependent on the fulfillment of basic needs that are the responsibility of the head of the family. Therefore, providing for a husband is the main obligation of a husband as affirmed in the word of Allah:

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

Meaning: "Men (husbands) are in charge of women (wives) because Allah has put some of them (men) above others (women) and because they (men) have provided for some of their wealth. Righteous women are those who are obedient (to Allah) and take care of themselves when (their husbands) are not there because Allah has taken care of (them). Women whom you are worried about, give them advice, leave them on the bed, and (if necessary,) beat them (in a painless way). However, if they obey you, do not seek to trouble them. Indeed, Allah is Exalted and Exalted." (Q.s An-Nisa:34).²

¹ Maya Nurmayati, "Keluarga Harmonis Dalam Perspektif Tafsir Al-Azhar" (masters, Institut PTIQ Jakarta, 2022), <https://repository.ptiq.ac.id/id/eprint/689/>.

² "Qur'an Kemenag," diakses 29 Desember 2025, <https://quran.kemenag.go.id/quran/per-ayat/surah/4?from=1&to=176>.

Maintenance obligations include meeting basic needs such as clothing, food, board, and the psychological needs of the family.³ In the context of Islamic teachings, alimony is not only seen as an economic responsibility, but also as a form of worship and a manifestation of a husband's moral responsibility towards his family. The principle of *qawwam* (leader and person in charge) in the household that places the husband as the person in charge of family maintenance, is normatively affirmed in Article 80 paragraph (4) of the Compilation of Islamic Law (KHI).⁴⁵ This provision shows that the responsibility of maintenance has a strong basis both normatively and juridically, so that it is an important element in maintaining the integrity and resilience of Muslim families in Indonesia. In this context, the concept of alimony in Islamic family law is not only understood as a normative obligation, but is also studied from the perspective of *maqāṣid al-syarī'ah* which emphasizes the balance of rights and obligations in the Muslim household, especially in maintaining the sustainability of family life in a fair and sustainable manner.⁶

However, when a husband dies, family support responsibilities often become a complex new issue. The loss of the head of the family not only leaves deep grief, but also has a direct impact on economic sustainability and family welfare.⁷ This situation shows that the responsibility for maintenance does not stop at the death of the husband, but rather raises the question of who then takes over the role and responsibility and how the social mechanisms that support it after the death of the husband are. In Muslim societies, this form of postmortem responsibility is often manifested through the role of relatives, social institutions, or religious communities in helping the family left behind.⁸ The phenomenon

³ Tike Putri Nofiyanti, Husni Kamaludin, dan St Umrah, "KEWAJIBAN NAFKAH SUAMI TERHADAP ISTRI DALAM PERSPEKTIF HUKUM ISLAM DAN UNDANG-UNDANG NOMOR 1 TAHUN 1974 TENTANG PERKAWINAN," *Muadalah : Jurnal Hukum* 2, no. 2 (November 2022): 161–70, <https://doi.org/10.47945/muadalah.v2i2.761>.

⁴ Harmansyah Putra Sitorus dan Ibnu Radwan Siddik Turnip, "TANGGUNG JAWAB SUAMI DALAM MEMENUHI NAFKAH PADA KELUARGA NELAYAN PERSPEKTIF KHI," *Jurnal Ilmiah Ahwal Syakhshiyah (JAS)* 6, no. 2 (Oktober 2024): 202–15, <https://doi.org/10.33474/jas.v6i2.22573>.

⁵ "Inpres No. 1 Tahun 1991," Database Peraturan | JDIH BPK, diakses 29 Desember 2025, <http://peraturan.bpk.go.id/Details/293351/inpres-no-1-tahun-1991>.

⁶ Muhammad Ichsan Ferdiansyah, Triadi Wicaksono, dan Lismawati Lismawati, "NAFKAH ISTRI DALAM PERSPEKTIF KESETARAAN GENDER: ANALISIS KRITIS DENGAN PENDEKATAN MAQASHID AL-SYARIAH," *USRAH: Jurnal Hukum Keluarga Islam* 6, no. 4 (Oktober 2025): 509–23, <https://doi.org/10.46773/usrah.v6i4.2629>.

⁷ Mohammad Eko Wahyudi, "Tanggung Jawab Kerabat Dalam Pemenuhan Nafkah Wanita Single Parent Yang Ditinggal Mati Suami Perspektif Sosiologi Hukum Islam (Studi Kasus Di Desa Gading Kecamatan Krembung Kabupaten Sidoarjo)" (undergraduate, IAIN Kediri, 2023), <https://etheses.iainkediri.ac.id/10703/>.

⁸ "PERILAKU PROSOSIAL DALAM TRADISI KEMATIAN UMAT MUSLIM DI JAWA | Lisyabab : Jurnal Studi Islam dan Sosial," diakses 30 Desember 2025, <https://lisyabab.staimaswonogiri.ac.id/lisyabab/article/view/123>.

of fulfillment of alimony in a social context has been widely discussed, including in studies of certain communities such as the *Jamaah Tabligh* in Aceh which shows the dynamics of the implementation of alimony as an obligation of Muslim families.⁹ In a broader context, these values of livelihood reflect the principle of *infaq* in Islam, which affirms that economic responsibility is not limited to the nuclear family, but rather has a broader social dimension. Social mechanisms such as *zakat*, *infaq*, and alms management institutions (BAZNAS and LAZ) are a tangible manifestation of the values of helping (*ta'awun*) that support the sustainability of livelihood in society.¹⁰ This principle emphasizes that the fulfillment of life needs does not always have to come from close relatives, but can be realized through social solidarity and institutional systems built on the basis of shared responsibility.

In the context of Muslim society, boarding school is an institution that is increasingly relevant to be studied because, in addition to having a role as an educational institution, it also has a socio-religious role that has a great influence on people's lives.¹¹ One example is the Al Binaa Islamic Boarding School, where some families who have lost their heads of family remain part of the boarding school environment. The Al Binaa Islamic Boarding School shows social concern through various forms of support, such as basic needs assistance, the provision of housing, exemption from children's education fees, and moral and spiritual assistance through religious activities such as studies. However, the pattern and mechanism of providing assistance has not been fully structured and systematically documented.

Based on this, this study is focused on analyzing the implementation of Muslim family maintenance responsibilities after the death of the husband in the Al Binaa Islamic Boarding School. This study aims to understand how Islamic family law values, such as the obligation to provide alimony based on the Qur'an (Q.s An-Nisa: 34) and the principle of social solidarity (*ta'awun*), are applied in the social practice of Islamic boarding schools.¹² In addition, this study also seeks to examine the extent of the role of the Al Binaa Islamic Boarding School in maintaining the welfare of abandoned families through

⁹ "Pemenuhan Nafkah Bagi Keluarga Jamaah Tabligh di Montasik Aceh Besar | El-Usrah: Jurnal Hukum Keluarga," diakses 29 Desember 2025, <https://jurnal.ar-raniry.ac.id/index.php/usrah/article/view/14816>.

¹⁰ "Makna Infak sebagai Nafkah dalam Rumah Tangga Pasca Perceraian Perspektif Wahbah Az-Zuhaili | Jurnal Studi Ilmu Alquran dan Tafsir," diakses 29 Desember 2025, <https://diksima.pubmedia.id/index.php/jsiat/article/view/210>.

¹¹ "Pondok Pesantren Sebagai Sistem Sosial dalam Perspektif Talcott Parsons | Dirasat: Jurnal Manajemen dan Pendidikan Islam," diakses 29 Desember 2025, <https://journal.unipdu.ac.id/index.php/dirasat/article/view/3233>.

¹² Abdul Karim, Marluwi Marluwi, dan Ardiansyah Ardiansyah, "IMPLEMENTASI PEMENUHAN NAFKAH TERHADAP KELUARGA PARA PENGAJAR PONDOK PESANTREN DARUL KHAIRAT PERSPEKTIF KOMPILASI HUKUM ISLAM," *Al-Usroh* 2, no. 1 (Juni 2022): 304–20, <https://doi.org/10.24260/al-usroh.v2i1.668>.

economic, social, and spiritual support. With the results obtained, this research is expected not only to enrich the development of contemporary *fiqh* concepts of livelihood, but also to affirm the strategic role of Islamic boarding schools in supporting the welfare of Muslim families.

Method

This study uses a type of descriptive qualitative research with a case-study approach through surveys. Qualitative descriptive research aims to describe social phenomena according to the real circumstances of the respondents without manipulating the research variables, making them suitable for this study.¹³ The research will be carried out in 2025 with the research location at the Al Binaa Islamic Boarding School, an Islamic educational institution that has a socio-religious role in people's lives. The selection of this location is based on the existence of the family that is the target of the research, namely the family left behind by their husband and is in the boarding school environment. The research subjects consisted of 6 respondents who were selected purposively, with the main criteria being wives or family members who experienced the condition directly after the death of their husbands as the head of the family. This study did not use face-to-face interviews, but relied on respondents' participation through filling out an independent questionnaire.

The case-study approach through surveys is a data collection strategy that uses questionnaires as the main tool, in accordance with the principles of survey methodology in social research.¹⁴ Data collection was carried out using closed and open questionnaires compiled by researchers and distributed through Google Forms. The research instrument contains questions related to the condition of fulfilling family maintenance after the death of the husband, including economic aspects and basic family needs. The research procedure starts from the preparation of the instrument, the dissemination of questionnaire links to respondents, to the collection and verification of data that is carried out systematically to ensure that the data obtained is consistent and contextual.

The data obtained were then analyzed qualitatively descriptive with the technique of grouping, interpreting, and drawing conclusions from the respondents' answers in accordance with the focus of the research. The qualitative descriptive approach and case

¹³ Princess Villamin dkk., "A Worked Example of Qualitative Descriptive Design: A Step-by-Step Guide for Novice and Early Career Researchers," *Journal of Advanced Nursing* 81, no. 8 (Agustus 2025): 5181–95, <https://doi.org/10.1111/jan.16481>.

¹⁴ *Wikipedia*, "Survey Research Methods," 10 Desember 2025, https://en.wikipedia.org/w/index.php?title=Survey_Research_Methods&oldid=1326694389.

studies emphasize the meaning and process of naturally occurring social phenomena and provide space for researchers to understand the real context of respondents.¹⁵

Discussion

A. Survey Results on the Role of Muslim Family Support After the Death of Husband at the Al Binaa Islamic Boarding School

This subtheme discusses the results of a survey conducted on Muslim families left behind by their husbands in the Al Binaa Islamic Boarding School. The survey was conducted using a Google Form questionnaire with the aim of obtaining an empirical picture of the maintenance support practices provided by Islamic boarding schools and their impact on the welfare of beneficiary families. The data obtained were then presented in the form of a table and analyzed descriptively to understand the pattern of support for Muslim families after the death of their husbands.

Tabel.1
Respondent Characteristics

Features	Category	Quantity	Quantity
Age	36-45 years old	2	33,3%
	>45 years old	2	33,3%
	Not filling	2	33,3%
Status in Islamic Boarding Schools	The Wife of a Teacher/Teacher	6	100%
Length of Stay	6 years	5	83,3%
	1-3 years	1	16,7%
Final Education	SMP	1	16,7%
	High School/Vocational School	4	66,6%
	Diploma	1	16,7%
Busyness	Taking care of the household	4	66,6%
	Teaching	1	16,7%
	Self-service	1	16,7%

¹⁵ Fakultas Psikologi, Universitas Airlangga, Surabaya dkk., "Tinjauan sistematis studi kasus dalam penelitian kualitatif," *Mediapsi* 7, no. 2 (Desember 2021): 119–29, <https://doi.org/10.21776/ub.mps.2021.007.02.4>.

Based on Table 1, all respondents are the wives of deceased teachers or employees of the Al Binaa Islamic Boarding School. The majority of respondents have lived in the boarding school environment for more than six years, which shows a strong social attachment to the boarding school community. In terms of education, most of the respondents have a high school/vocational school background, while daily activities are dominated by the role of housewives. This condition illustrates the position of a family that is relatively economically vulnerable after losing a husband as the head of the family.

Table.2**The Level of Economic Challenges After the Death of a Husband**

Challenge Levels	Quantity	Percentage
Very heavy	4	66,6%
Quite heavy	2	33,3%

Table 2 shows that all respondents experienced economic challenges after the death of their husbands. Most respondents stated that economic conditions were very severe, while the rest felt quite a challenge. These findings indicate that the loss of the head of the family has a direct impact on the economic sustainability of the family home.

Table.3**Intensity and Form of Assistance for Al Binaa Islamic Boarding School**

Support Aspects	Categories Help	Number of Respondents	Percentage
Intensity of Assistance	Administered regularly	1	16,7%
	Administered under certain conditions	5	83,3%
	Baiaya Assistance Children's Education	4	66,6%

Form of Assistance	Provision of accommodation	4	66,6%
	Direct financial assistance	3	50%
	Basic Needs Assistance	1	16,7%
	Spiritual guidance/study	1	16,7%
	THR	1	16,7%

Note: Categories are organized based on the grouping of respondents' open-ended answers.

Based on Table 3, the majority of respondents stated that assistance from the Al Binaa Islamic Boarding School was provided in a state of emergency (83.3%), while only a small percentage of respondents received assistance regularly. These findings show that the mechanism of providing assistance is situational and tailored to the needs of each family.

In terms of the form of assistance, the most dominant support for respondents is assistance for children's education costs and the provision of housing. This indicates that boarding school prioritize the sustainability of children's education and the fulfillment of basic family needs as a form of social protection after the death of the husband.

One of the respondents with the initials RA, aged over 45 years, is the wife of the late teacher of the Al Binaa Islamic Boarding School. RA has lived in the boarding school environment for more than six years and in addition to playing the role of a housewife, RA is also actively teaching in the boarding school or school environment. RA's educational background is high school/vocational school, with relatively strong social conditions in the boarding school community.

RA views that family maintenance is basically the husband's main responsibility. However, after the death of her husband, RA felt a significant change in the structure of fulfilling family support. RA described the family's economic condition after the death of her husband as quite severe. RA said that the Al Binaa Islamic Boarding School

provides assistance on a regular basis, in contrast to some other respondents who only receive assistance under certain conditions. The forms of assistance received by RA include assistance with children's education costs, the provision of housing, and direct financial assistance. All of this assistance is distributed through the management of the boarding school and is considered very helpful, especially in maintaining the sustainability of the family economy.

Furthermore, RA assessed that the support of the Al Binaa Islamic Boarding School was most felt in the economic aspect, although the social and spiritual aspects also provided reinforcement for the families left behind. In closing, RA expressed his appreciation to the Al Binaa Islamic Boarding School for the various forms of assistance that have been provided, both in educational, material, and spiritual aspects. This support not only helps economically, but also strengthens the psychological and social resilience of families after the loss of the head of the family.

In addition to RA's experience, the survey results show that the sources of family support after the death of the husband are diverse. Some respondents stated that the Al Binaa Islamic Boarding School was the party that played the most role in helping to meet the economic needs of the family, while other respondents still relied on the help of close relatives, *muhsinin*, and independent businesses that were run on a limited basis. These findings show that the fulfillment of Muslim family support after the death of the husband does not rest on a single source, but takes place through a combination of internal family support and social solidarity within the boarding school environment.

In terms of the form of assistance, the survey results show that there is a variation in the type of support received by respondents. The most widely received assistance includes assistance with children's education costs, the provision of housing, and direct financial assistance. In addition to material assistance, some respondents also received non-material support in the form of spiritual guidance and religious assistance. The variety of this form of assistance shows that boarding school support is not only focused on meeting short-term economic needs, but also includes aspects of the sustainability of family life left behind.

The survey results also revealed that there was a difference in the intensity of assistance received by respondents. Some respondents stated that they received assistance regularly, while others only received assistance under certain conditions. This difference indicates that the mechanism for distributing aid is carried out on a situational basis and adjusted to the level of needs of each family. Nevertheless, all respondents stated that the assistance received made an important contribution in helping families survive after losing the head of the family.

As a conclusion to this subtheme, respondents' expectations for the Al Binaa Islamic Boarding School show the need for more sustainable support. Respondents expect an increase in economic assistance, assistance for children and families left behind not only in the fulfillment of short-term needs, but also in long-term support to maintain the sustainability of Muslim family life after the death of the husband.

These findings show that the practice of supporting Muslim families after the death of their husbands in the Al Binaa Islamic Boarding School is not solely understood as the fulfillment of economic obligations, but as a form of collective social responsibility based on Islamic family legal values. The normatively attached maintenance obligation of the husband has been transformed in the social practice of the boarding school into a shared responsibility through solidarity mechanisms, both sourced from the boarding school, relatives, and socio-religious communities. This condition shows the contextualization of the value of alimony and *ta'awun* which is in line with the purpose of Islamic law (*maqāṣid al-syarī'ah*), especially in maintaining the survival and welfare of abandoned families. Thus, boarding school not only function as educational institutions, but also as social actors that play an important role in bridging Islamic family law norms with the social reality of society.

B. Application of Islamic Family Law Values in Social Practice

Islamic family law has a fundamental role in regulating relationships and responsibilities between family members in order to realize a prosperous and harmonious household. One of the main principles in Islamic family law is the obligation of maintenance imposed on the husband or head of the family as affirmed in the Qur'an (Q.S. An-Nisa:34).¹⁶ The maintenance obligation is not only intended to meet material needs, but also as an instrument of protection for the survival and welfare of the family.¹⁷ In Islamic family law literature, alimony is understood as an obligation that includes the fulfillment of basic family needs, such as food, clothing, and shelter, in accordance with the husband's economic ability, and is a form of moral and legal responsibility in building justice and domestic harmony.¹⁸

¹⁶ "Penafsiran Eksegetis terhadap Kewajiban Nafkah dalam Hukum Perkawinan Islam Berdasarkan Surah An-Nisa ayat 34 | Journal of Scientific Interdisciplinary," diakses 30 Desember 2025, https://journal.banjaresepacific.com/index.php/jsi/article/view/1035?utm_source=chatgpt.com.

¹⁷ Ahmad Gofur Sutabri, "Kedudukan Nafkah dalam Hukum Keluarga Islam: Antara Tanggung Jawab dan Realitas Sosial," *El-Qisth Jurnal Hukum Keluarga Islam* 8, no. 01 (Juni 2025): 32–38, <https://doi.org/10.47759/zcje8g90>.

¹⁸ "Relevansi Konsep Nafkah dalam Hukum Keluarga Islam terhadap Dinamika Kehidupan Modern | Al Fuadiy Jurnal Hukum Keluarga Islam," diakses 30 Desember 2025, <https://ejurnalqarnain.stisnq.ac.id/index.php/AF/article/view/1669>.

However, in the context of the social life of the Muslim community, including in the boarding school environment, the meaning of the obligation to provide support is not always understood rigidly and individualistically. Boarding school as a religious educational institution as well as a social community have a distinctive character in viewing Islamic family law values. The obligation to maintain maintenance is still recognized as the main responsibility of the husband or head of the family, but in certain conditions such as economic limitations, illness, death, or the implementation of security duties, boarding school views the existence of a social dimension inherent in the fulfillment of the maintenance. Findings in the study of Islamic family law show that social conditions often influence the implementation of maintenance obligations in the practice of daily life.¹⁹

In the social practice of Islamic boarding schools, this understanding is strengthened by the principle of social solidarity (*ta'awun*) which is one of the important values in Islamic teachings. The principle of *ta'awun* emphasizes the importance of helping each other and working together in goodness, especially in facing social and economic problems. This value encourages the formation of a collective awareness that family welfare is not only an individual responsibility, but also a shared social responsibility.²⁰ A number of studies show that the practice of *ta'awun* through the mechanisms of zakat, infaq, and alms contributes significantly to maintaining social stability and strengthening family resilience in Muslim communities.²¹

The application of *the principle of ta'awun* in the boarding school environment is realized through various forms of social practices that are material and non-material. Material support can be in the form of the management of zakat, infaq, and alms allocated to help the families of students, educators, or members of the boarding school community who are experiencing economic difficulties. In addition, Islamic boarding schools also develop internal assistance mechanisms as part of their social function in maintaining the welfare of the surrounding community. The practice of managing religious social funds in Islamic boarding schools shows that Islamic boarding schools have a strategic role in the implementation of Islamic social solidarity values.²²

¹⁹ Nizam Ubaidilah dan Asmaul Husna, "Regulation of Maintenance in Islamic Family Law: Implications for Family Welfare," *International Journal of Health, Economics, and Social Sciences (IJHESS)* 5, no. 4 (Oktober 2023): 601~612-601~612, <https://doi.org/10.56338/ijhess.v5i4.6639>.

²⁰ Rusmadi Rijal Saleh, "Pola Distribusi Zakat Infak dan Sedekah dalam Mewujudkan Kesejahteraan Sosial: Distribution Patterns of Zakat Infak and Sadaqah in Realizing Social Welfare," *AL-AQWAL : Jurnal Kajian Hukum Islam* 2, no. 1 (Juni 2023): 23–40, <https://doi.org/10.53491/alaqwal.v2i01.468>.

²¹ Suhartono dkk., "Hubungan Antara Zakat, Infak dan Sedekah dengan Nilai-nilai Sosial Masyarakat," *Al-I'tibar : Jurnal Pendidikan Islam* 11, no. 2 (Juni 2024): 167–80, <https://doi.org/10.30599/jpia.v11i2.3574>.

²² Rochmatul Chuswinta, Tri Sudarwanto, dan M Syam'un Rosyadi, "Implementasi Pengelolaan Dana Infaq Dalam Meningkatkan Kesejahteraan Masyarakat Jombang: (Studi Kasus Lembaga Sosial Pesantren

In addition to material support, the application of Islamic family law values in Islamic boarding schools is also seen in the form of non-material support. Boarding school provide spiritual assistance through religious guidance, *taklim* councils, and Islamic advice aimed at strengthening the mental and spiritual resilience of the family. This non-material support is seen as an important part of maintaining the social and psychological balance of families facing economic and social pressures.²³

Based on this description, it can be understood that the application of Islamic family law values in the social practice of boarding school shows the integration between sharia norms and social reality. The value of the obligation of sustenance and the principle of *ta'awun* does not stop at the normative and textual level, but undergoes a process of contextualization according to the needs and conditions of the boarding school community. This confirms that boarding school functions as a space for the internalization of adaptive Islamic family law values, where normative teachings of sharia are translated into social practices that are responsive to efforts to maintain family welfare.

C. The Role of Al Binaa Islamic Boarding School in Maintaining the Welfare of Abandoned Families

Studies on the role of family support in the balance of living costs show that the internal mechanisms of the family play an important role in maintaining household economic stability.²⁴ This support includes resource management, role sharing, and strengthening solidarity between families in the face of crisis conditions, including the loss of the main breadwinner. In the context of Muslim families left behind by their husbands, these internal mechanisms are often not enough to sustain the family's economic sustainability in a sustainable manner. Therefore, the role of other social actors outside the nuclear family is needed, one of which is through religious institutions such as Islamic boarding schools that have structure, moral authority, and social functions in supporting family welfare.

A number of studies also confirm that religious institutions in Indonesia have a strategic function in strengthening the social welfare of the community, especially for

Tebuireng 'LSPT')," *JIES : Journal of Islamic Economics Studies* 1, no. 3 (Oktober 2020): 168–75, <https://doi.org/10.33752/jies.v1i3.5919>.

²³ Muhamad Syafiqul Humam dan Muh. Hanif, "Islam, Solidaritas Sosial, Praktik Pengumpulan dan Pendistribusian Zakat Fitrah di Desa Pesantren," *Jurnal Ekonomi Syariah Pelita Bangsa* 9, no. 02 (Oktober 2024): 388–405, <https://doi.org/10.37366/jespb.v9i02.1888>.

²⁴ Afthon Yazid, "The Role of Each Family Support for Living Cost Balance: A Structural-Functional-Normative Analysis Approach," *Syakhshiyah Jurnal Hukum Keluarga Islam* 3, no. 2 (Desember 2023): 239, <https://doi.org/10.32332/syakhshiyah.v3i2.8684>.

vulnerable groups who have lost family economic support.²⁵ In this framework, boarding school as a religious institution is not only understood as a center for Islamic learning, but also as part of a social structure that has a significant social role in the life of the surrounding community. Al Binaa Islamic Boarding School is an Islamic Education institution that not only functions as a center for religious learning, but also has a significant social role in the life of the surrounding community. In the context of Islamic family law, boarding school is positioned as part of the social structure that contributes to maintaining the survival and welfare of the family, especially families left behind by the husband as the party who bears the obligation to provide support. When obligations cease due to death, boarding school are present as social institutions that carry out the function of protection and solidarity to prevent economic and social vulnerability to the family left behind.

In practice, the Al Binaa Islamic Boarding School identifies families who need assistance through an internal mechanism involving administrators, educators, and social networks of the Islamic boarding school. This identification aims to ensure that the assistance provided is on target and in accordance with the needs of the families left behind. This step shows that boarding school is not reactive alone, but is based on institutional awareness of the socio-economic conditions of boarding school residents and the surrounding community.

Islamic law and the Compilation of Islamic Law (KHI) strongly emphasize sustenance as the private obligation of the husband. When the husband passes away, this responsibility traditionally shifts to the male relatives (*wali nasab*). However, sociological realities indicate that the extended family structure has weakened. Findings at Al Binaa provide sociological grounds for a legal shift: when the *wali nasab* fails, the institution to which the husband dedicated his service is obliged to assume the role of *wali al-amr*. The duty of caring for widows and orphans of teachers is no longer merely considered voluntary charity (*sadaqah sunnah*), but rather a communal obligation (*fardhu kifayah*) imposed upon the boarding school as a legal entity. Indonesian positive law (the Marriage Law and the Compilation of Islamic Law/KHI) has not yet specifically regulated the responsibilities of employing institutions beyond formal severance pay toward the families of workers in the religious sector. The Al Binaa model could serve as a precedent for formalizing regulations on “post-death family allowances” within employment contracts at Islamic educational institutions.

²⁵ Fawaidah Hasanah, “Lingkaran Keilmuan Ulama Pesantren Abad 17-18 (Analisis Buku Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad 17-18 Karya Prof. Azyumardi Azra),” *Tafhim Al-Ilmi* 14, no. 2 (Juni 2023): 310–20, <https://doi.org/10.37459/tafhim.v14i2.6456>.

Overall, the role of the Al Binaa Islamic Boarding School in maintaining the welfare of abandoned families shows the integration of Islamic family law values and contextual social practices. Boarding school not only play a complementary role in situations when maintenance obligations cannot be fulfilled optimally by the head of the family, but also as a social actor that actively contributes to realizing the goals of sharia (*maqāṣid al-syarī'ah*), especially in maintaining the soul (*ḥifẓ al-nafs*), property (*ḥifẓ al-māl*), and the sustainability of the family (*ḥifẓ al-nasl*). Thus, the Al Binaa Islamic Boarding School can be understood as a religious institution that carries out educational, social, and spiritual functions simultaneously in maintaining family welfare in accordance with the principles of Islamic family law.²⁶

Conclusion

Based on the results of the discussion, this study shows that the application of Islamic family law values in social practice in the Al Binaa Islamic Boarding School takes place contextually and adaptively. The obligation of maintenance that is normatively imposed on the husband as the head of the family is still recognized as the main principle in Islamic family law. However, when these obligations are stopped due to the death of their husbands, their fulfillment is not understood individualistically, but is expanded through a mechanism of social solidarity based on the principle of *ta'awun*. In this context, the Al Binaa Islamic Boarding School plays a role as a religious institution as well as a social actor that carries out the function of protecting and assisting abandoned families, both through material and non-material support, so as to contribute to maintaining the survival and welfare of the family after the loss of the head of the family.

Overall, the Al Binaa Islamic Boarding School reflects the integration between Islamic family law norms and the social practices of the Islamic boarding school that are oriented towards the achievement of sharia goals (*maqāṣid al-syarī'ah*), especially in safeguarding the soul (*ḥifẓ al-nafs*), property (*ḥifẓ al-māl*), and the sustainability of the family (*ḥifẓ al-nasl*). These findings confirm that boarding school not only function as educational institutions, but also as social institutions that are responsive to the economic and social vulnerability of Muslim families. Further research is suggested to expand the scope of location and number of respondents, as well as to use more diverse methodological approaches, such as in-depth interviews or comparative studies between Islamic boarding schools, in order to gain a more comprehensive understanding of the

²⁶ M. Yusuf Agung Subekti dan Moh. Mansur Fauzi, "Peran Pondok Pesantren dalam Pemberdayaan Masyarakat Sekitar," *Al-I'tibar: Jurnal Pendidikan Islam* 5, no. 2 (Agustus 2018): 99–100, <https://doi.org/10.30599/jpia.v5i2.554>.

role of religious institutions in maintaining family welfare after the death of the head of the family.

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