

Implications of Husbands as Donors on Wife's Psychology (An Islamic Family Law Review of the Al Qolam Foundation)

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Abstract: *Philanthropic activities shadaqah are highly recommended in Islam as a form of worship. However, when husbands prioritize donations without considering the stability of household finances, it can create a dissonance between socio-religious responsibilities and domestic obligations. This situation has the potential to cause emotional discomfort and psychological burdens on wives. This study aims to analyze the practice of donations made by husbands to the Al Qolam Foundation, examine its psychological implications for their wives, and review this phenomenon from the perspective of Islamic family law. Unlike previous studies that predominantly highlight the positive impacts and altruistic factors of general philanthropy, this research offers a novel perspective by critically examining the intersection of philanthropic zeal and internal family dynamics, specifically uncovering the potential psychological detriment to wives when sunnah (voluntary) donations conflict with obligatory nafkah (financial maintenance). This research utilizes a qualitative method with a case study approach. It is a normative-empirical legal study. Primary data was collected through structured interviews with husbands acting as donors at the foundation and their wives, while secondary data was gathered through relevant literature studies. The findings reveal that the husbands' donation activities are primarily driven by religious motivations, the desire to support children's Islamic education, and social solidarity (ta'awun). Despite these noble intentions, the donations often negatively impact the wives' psychological well-being, manifesting as stress from household financial decline, a perceived lack of attention, and feelings of resentment. Based on Islamic family law, providing nafkah is an absolute legal obligation that must be prioritized over voluntary donations. Donating under unstable financial conditions that neglects family rights and causes psychological distress to the wife is unjustified. Such practices contradict the fundamental Islamic legal maxims of al-wajibu muqaddam 'ala sunnah and laa dharara wala dhirara.*

Keywords: *Nafkah Obligations, Donations, Wife's Psychology, Islamic Family Law.*

Abstrak: *Kegiatan filantropi shadaqah sangat dianjurkan dalam Islam sebagai bentuk ibadah. Namun, ketika suami memprioritaskan donasi tanpa mempertimbangkan stabilitas keuangan rumah tangga, hal ini dapat menciptakan ketidakselarasan antara tanggung jawab sosial-keagamaan dan kewajiban domestik. Situasi ini berpotensi menyebabkan ketidaknyamanan emosional dan beban psikologis pada istri. Tujuan: Penelitian ini bertujuan untuk menganalisis praktik donasi yang dilakukan oleh para suami di Yayasan Al Qolam, mengkaji implikasi psikologisnya terhadap istri, dan meninjau fenomena ini dari perspektif hukum keluarga Islam. Pernyataan Kebaruan (Novelty Statement): Berbeda dengan penelitian sebelumnya yang secara dominan menyoroti dampak positif dan faktor altruistik dari filantropi pada umumnya, penelitian ini menawarkan perspektif baru dengan mengkaji secara kritis titik temu antara semangat filantropi dan dinamika internal keluarga. Secara spesifik, penelitian ini mengungkap potensi kerugian psikologis pada istri ketika donasi yang bersifat sunnah berbenturan dengan kewajiban memberikan nafkah. Metode: Penelitian ini menggunakan*

metode penelitian kualitatif dengan pendekatan studi kasus. Penelitian ini berjenis hukum normatif-empiris. Data primer dikumpulkan melalui wawancara terstruktur dengan para suami yang bertindak sebagai donatur di yayasan tersebut beserta istri mereka, sementara data sekunder diperoleh melalui studi kepustakaan yang relevan. Hasil: Temuan penelitian menunjukkan bahwa kegiatan donasi yang dilakukan suami terutama didorong oleh motivasi keagamaan, keinginan untuk mendukung pendidikan Islam anak, dan solidaritas sosial (ta'awun). Terlepas dari niat mulia tersebut, kegiatan donasi ini berdampak pada kondisi psikologis istri, yang bermanifestasi pada tekanan akibat penurunan kondisi keuangan rumah tangga, kurangnya perhatian, dan perasaan berat hati/kecewa. Kesimpulan: Berdasarkan tinjauan hukum keluarga Islam, memberikan nafkah adalah kewajiban mutlak yang harus diprioritaskan ketika dilakukan bersamaan dengan donasi yang hukumnya sunnah. Berdonasi dalam kondisi keuangan yang tidak stabil sehingga menimbulkan beban psikologis dan mengabaikan kewajiban terhadap keluarga tidak dapat dibenarkan. Praktik semacam itu bertentangan dengan kaidah fikih fundamental al-wajibu muqaddam 'ala sunnah dan laa dharara wala dhirara.

Kata Kunci: Kewajiban Nafkah, Donasi, Psikologi Istri, Hukum Keluarga Islam.

Introduction

Realizing a harmonious household is the ideal of every family. In order to create a harmonious household, each family member has roles and responsibilities that must be fulfilled.¹ One of these main obligations is the fulfillment of *nafkah* which is the responsibility of the husband and father as the head of the family.² This obligation has been affirmed by Allah in His words in the Qur'an. Al-Baqarah (2): 233: "And it is the duty of fathers to bear their sustenance and clothing in a proper manner. A person is not burdened more than he is able to". This provision is in line with positive law in Indonesia, as stated in Article 34 of Law Number 1 of 1974 concerning Marriage. Article 80 of the Compilation of Islamic Law, which expressly obliges husbands to provide sustenance, attention, and protect their wives according to their abilities. According to Wahbah Az Zuhaili in the book "al fiqh al Islamiy wa adillatuhu liz zuhaili" *nafkah* is what a person spends/gives to his family in the form of basic necessities such as clothing, food and board.³ Thus, *nafkah* in the context of Islamic law and positive law includes two forms, namely *nafkah* in material form in the form of necessities such as clothing, food and shelter, and non-material such as marital relationships, affection and proper attention.⁴

¹ Sigit Tri Aprianto, "Analisis Fikih Mubadalah Terhadap Perbedaan Tingkat Pendapatan Dalam Pemenuhan Nafkah Rumah Tangga Untuk Mewujudkan Keluarga Harmonis (Di Desa Mangunsuman Kecamatan Kabupaten Ponorogo)", Thesis (Ponorogo: IAIN Ponorogo, 2023): 1-2.

² Mas Amaliyatus Sholichah, Solikin, A., & Mustofa, I. Eksplorasi Kewenangan Hakim Terhadap Suami yang Lalai dalam Nafkah Istri Perspektif Ibnu Qudamah. *Jurnal Riset Hukum Keluarga Islam*, Vol 5, No. 1, (2025). 1–8. <https://doi.org/10.29313/jrhki.v5i1.6396>

³ Wahbah Az-Zuhaili, *Al-Fiqh Al-Islami Wa Adillatuhu*, (Syria: Dar al-Fikr, 2002), Juz. 10, p. 7371

⁴ Azifa, W. O. Pemenuhan Nafkah Suami terhadap Keluarga yang Ditinggal Khuruj pada Gerakan Dakwah Jama'ah Tabligh Ditinjau dari Hukum Islam. *KALOSARA: Family Law Review*, 3(1), (2023): 64. <https://doi.org/10.31332/kalosara.v3i1.5869>

Islam is a perfect religion that regulates all aspects of life including how to use wealth in a way that is pleasing to Allah.⁵ In addition to providing support to the family, every Muslim is also commanded to spend his wealth well, such as giving alms and doing good to others.⁶ In addition, having a good personality encourages a person to be aware and have a strong desire to spend wealth on a good path.⁷ The wealth obtained must also be from something good and obtained in a good way, as Allah has commanded that the believers should *infak* from good wealth.⁸

These principles are the basis for the implementation of her husband who manages an Al Qolam Islamic boarding school foundation in Tulang Bawang Barat district. This activity is carried out by donating part of the assets to the Islamic boarding school foundation on a regular basis to support the sustainability of educational activities and the development of the institution. However, as the practice progresses, some wives complain, feeling that their rights such as time and attention from their husbands are reduced even though material obligations are still fulfilled.⁹ This imbalance can cause a psychological burden on the wife. This phenomenon is interesting to study, because it shows the relationship between Islamic teachings on wealth management and the consequences that occur in social relationships and the psychological condition of family members. In Islamic teachings, *nafkah* is a wife's right that must be fulfilled first before property is given for social purposes. However, on the other hand, philanthropic activities such as donating to religious institutions are also righteous charities that have the value of worship. This is where the question arises of how a husband can balance between socio-religious responsibilities and the obligation to be a husband can be maintained.

Research on donation activities and family relationships has been extensively conducted, but with diverse focuses. (Firdan Thoriq Faza, 2022) in his research explained that the underlying experience of donation is altruism and spirituality.¹⁰ Meanwhile, research from (Khoiriyah, 2024) focuses on highlighting the positive impact of donations on the happiness of Muslims in Indonesia, which also includes three control variables (health, education, and food consumption).¹¹ Meanwhile, research conducted by

⁵ Sabirin, M. I. Konsep Infak dan Nafkah dalam Syariat Islam Berdasarkan Kajian Tafsir dan Fikih. *Jurnal Al-Mizan*, 10 (1), (2023): 106–122. <https://doi.org/10.54621/jiam.v10i1.608>

⁶ An-Nisâ' (4):114

⁷ Rusyda, K. L., Armalita, R., & Sarry, S. M. Gambaran Identitas Moral Pada Donatur Rutin Situs Donasi Online Selama Pandemi Covid-19. *Psycho Idea*, 21 (1), (2023): 70. <https://doi.org/10.30595/psychoidea.v21i1.15331>

⁸ Tafsir Web, Tafsir of Surah Al-Baqarah verse 267, <https://tafsirweb.com/1033-surat-al-baqarah-ayat-267.html>

⁹ Interview with R, M and A's mothers

¹⁰ Faza, F. T., & Indriani, A. Dynamics of Muslim Millennials in Charity Donation: A Donor-Side Perspective. *Jurnal Ekonomi Syariah Teori dan Terapan*, 9 (3), (2022): 352–361. <https://doi.org/10.20473/vol9iss20223pp352-361>

¹¹ Khoiriyah, N. F., & Paksi, G. M. The Relationship Between Donations and Individual Happiness: An Analysis of Prosocial Spending Effects Among Muslims in Indonesia. *Economica: Jurnal Ekonomi Islam*, 15(1), (2024): 109–133. <https://doi.org/10.21580/economica.2024.15.1.22974>

(Habibie, 2024) shows that the inability of the husband results in psychological pressure on both the wife and the husband.¹² In line with these findings, research presented by (Juniarly, 2022) explains the importance of empathy and social support from husbands to marital satisfaction.¹³ The research conducted by (Rohmah, 2024) focuses on highlighting neglect of *nafkah* as one of the causes of the emergence of psychological violence in wives, where the psychological violence of the wife makes her feel more suffering than physical violence.¹⁴

In contrast to the research above which tends to highlight the general aspects of donation such as the positive factors and impact of donation, and the factors of marital satisfaction. This study examines internal problems in families affected by philanthropic activities, and discusses how the review of Islamic law on the practice of donation at the Al Qalam foundation and the Islamic view of these activities has an impact on the psychological condition of the wife. This research gap is important because the practice of religious donation is often based on *noble social-religious commitments*, but can create a dissonance between social responsibility and domestic obligations. Therefore, this study is presented with the aim of analyzing the practice of donating to the Al Qalam foundation, and how the impact of the husband's role as a donor on the psychology of the wife in the Al Qalam foundation, as well as analyzing the review of Islamic law on this practice. Islamic values become

Method

This study uses a qualitative research method with a case study approach, which aims to understand in depth how the implications of the husband as a donor of a foundation on the psychological condition of the wife and domestic harmony according to Islamic views.¹⁵ This research is a normative-empirical research, namely legal research that examines the implementation of the law in real life in society, by analyzing the provisions of Islamic law on the management of *nafkah* assets in the family as well as the description of practices in husbands who act as donors in a religious foundation.¹⁶ The data collection technique was obtained by structured interviews with interview instruments as a guideline. The data collected includes primary and secondary data. Primary data was obtained through telephone interviews with the resource persons, namely the husband as a donor at the Al Qalam foundation and his wives. Meanwhile,

¹² Habibie, I. Z. Fulfillment of Wife's Nafkah Rights: Identification of Constraints and Implications for Household Harmony. *Damhil Law Journal*, 4 (2), (2024): 161–175. <https://ejournal.pps.ung.ac.id/index.php/DLJ/article/view/2700>

¹³ Juniarly, A., Rachmawati, R., Nugroho, I. P., Syifa, S., & Nuranisyah, Y. Persepsi Terhadap Empati Suami, Dukungan Sosial dan Kepuasan Pernikahan Pada Istri Dengan Peran Ganda. *Jurnal Psikologi Teori dan Terapan*, 13, No. 2, (2022): 144–154. <https://doi.org/10.26740/jptt.v13n2.p144-154>

¹⁴ Lailiyatur Rohmah. *Dampak Psikologis Pengabaian Nafkah: Kajian Kritis Perspektif Wahbah Zuhaili. Mabahits: Jurnal Hukum Keluarga*, 06, 02, (2025). <https://doi.org/10.62097/mabahits.v6i02.2557>

¹⁵ Sulistyono, U. *Buku Ajar Metode Penelitian Kualitatif*. (Jambi: Salim Media Indonesia. 2019).

¹⁶ H. Kristiawanto., S. M. *Pengantar Mudah Memahami Metode Penelitian Hukum*. (Klaten: PT. Nas Media Indonesia, 2024).

secondary data was obtained through literature and other references relevant to the theme of sustenance, alms and family harmony.¹⁷

The data analysis in this study employs a qualitative descriptive technique with a normative-empirical approach. The analysis process follows an interactive model, which begins with data reduction by collecting, summarizing, and selecting the essential information from the interviews conducted with the husbands acting as donors and their wives. Information focusing on donation motivations, economic conditions, and psychological impacts is systematically categorized. Following this, the data is displayed in a descriptive narrative format to easily identify the causal relationship between the husbands' donation activities and the psychological burden experienced by the wives. Finally, conclusion drawing is performed by evaluating the empirical findings from the field against the normative provisions of Islamic family law, including the Qur'an, Hadiths, and positive law regarding the obligation of nafkah.

To ensure the accuracy and validity of the qualitative data, this research utilizes the triangulation method. Source triangulation is applied by cross-checking and comparing the information obtained from different subjects. Specifically, the statements and perspectives provided by the husbands regarding their donation practices are verified against the direct experiences and feelings expressed by their wives, thereby minimizing information bias. Additionally, methodological triangulation is implemented by validating the consistency of the primary empirical data collected through structured interviews with the secondary data gathered from the relevant literature studies. The field findings concerning the philanthropic practices and their internal family impacts are confronted with jurisprudential literature, previous journals, and marriage laws to produce an objective and credible research conclusion.

Discussion

A. Donation Distribution Practices for Al Qalam Foundation

1. Profile of the Al Qalam foundation

The Al Qalam Foundation is one example of a form of distribution of charitable property. This foundation is an educational institution established in 2017, located in Tulang Bawang Tengah District, Tulang Bawang Barat Regency, Lampung. This foundation was established with the aim of producing a young generation who grow up on Islamic law, with an education level from kindergarten to high school equivalent. In addition to learning general science, sharia science lessons are also taught from basic to in-depth. In addition, at the school, children are also equipped with memorization of the Qur'an and Hadith as well as other extracurriculars that complement learning activities. This foundation is an Islamic da'wah and education institution built from the initiative and support of the founder's family. Therefore, the involvement of families in the aspect

¹⁷ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. (Bandung: Alfabeta, 2020).

of funding and social activities is an important part of this study. The founder of the foundation who also serves as the foundation administrator is a respondent or informant in this study. The informants consist of the supervisor, chairman and administrator of the foundation, as well as the wives of each informant.

2. Donation factor

a. Religious factors

Based on the results of interviews obtained from the three informants, it can be seen that the main motivation behind the donation activity is religious factors. The first informant stated that his main motivation was the desire for jihad in the cause of Allah and to support da'wah and education based on the sunnah.¹⁸ Meanwhile, the third informant revealed that the practice was carried out with the aim of obtaining charity as a provision for life in the hereafter. Based on this explanation, it shows that Islamic teachings shape a person's perspective in acting. These factors reflect their belief that donation is a form of worship to get closer to God. In Islamic teachings, sharing activities such as infaq, almsgiving and giving gifts are highly recommended practices that are worth a reward for everyone who has excess wealth. Some are even mandatory, such as giving zakat and providing support to the family. This understanding is what drives the husband in making the decision to contribute to the development and management of the Al Qolam foundation. However, if reviewed from article 80 of the Compilation of Islamic Law which regulates the husband's obligations as a breadwinner, this motivation cannot be justified if the husband's actions result in the right to *nafkah* being neglected.¹⁹ If the practice of donation results in neglected maintenance rights, then this can cause psychological pressure on the wife and family disharmony. Therefore, it is necessary to balance between donations and *nafkah* so as not to cause a negative impact on the family.

b. Islamic education for children

One of the factors that is also considered for the establishment of the foundation is so that children get an education according to the Quran and sunnah. Initially, the foundation's activities focused on facilitating da'wah media such as religious studies. Then inspired by the recitation environment that wants children's education to be based on sunnah, then an educational foundation was formed. The foundation then developed educational institutions gradually, starting from kindergarten (TK), elementary school (SD), junior high school (SMP), to high school (SMA).²⁰ Children's education is a great mandate for parents. In accordance with the Compilation of Islamic Law article 77 paragraph (3), the growth and religious education of children is an obligation that must

¹⁸ Interview with Mr. S, Supervisor of the Al Qolam Foundation

¹⁹ Azzahra, F., & Muhtadin, S. Implementation of Muslim Family Maintenance Responsibilities After the Death of the Husband (Case Study of Al Binaa Islamic Boarding School). *El-Hadhanah: Indonesian Journal Of Family Law And Islamic Law*, 5(2), (2025). 196–212. <https://doi.org/10.22373/hadhanah.v5i2.9480>.

²⁰ Interview with Mr. S

be borne by married couples. Children must be educated, guided and accustomed to Islamic education from an early age so that a generation with faith, noble character and strong character is formed who serve their God. In educating children, parents must balance between religious knowledge and worldly knowledge. The merger of the two is expected so that children are ready to face life based on the Quran and Sunnah. Based on this description, the factor of Islamic education for children is the basis for a husband to distribute donations to the Al Qolam foundation.

c. Ta'awun

Another factor that also affects the practice of donation is that the husband is moved to do ta'awun in Islamic da'wah, which means helping to spread Islamic education in the area.²¹ This shows that they have a high value of social concern. Empathy moves the heart to share sustenance for the benefit of others. The spread of Islamic education in the area is considered to require more support. Therefore, by joining the donation activities, the husbands hope to ease the operational finances of the foundation.

3. Mechanism of distribution, proportion and economic impact on families

The three informants said that there was no formal permission, but the wives knew that they even supported their husbands' activities with the consideration of the school for the good of their children as well. Based on this information, the husband considers that there is no need to ask permission from his wife as long as the household needs have been met. Because what is required is to meet household needs, not to hand over all the income obtained. The obligation to provide for one's income in Islam is not interpreted as an obligation to hand over all the income obtained, but rather the obligation to meet household needs properly in accordance with the family's ability and economic conditions.²² Excess property after the fulfillment of family maintenance is basically free to be used for other purposes as long as it does not violate the provisions of sharia and cause harm. In fact, these activities are supported by their wives. This indicates that their wives are pleased with their husband's decision.

The distribution of funds provided is flexible and adjusted to the economic capabilities and operational needs of the foundation. The three said there was no fixed nominal because it was adjusted to the family economy that went up and down, but at least every month there was even a little. The information shows that there was no written agreement between them at the beginning of joining the foundation, this did not result in the enactment of a legal agreement as referred to in the Civil Code article 1313 concerning bonds born from agreement with the conditions contained in article 1320.

The third informant added that the consequences of being an entrepreneur have an impact on finances when the economy is in decline.²³ This expression shows that a

²¹ Mr. D's interview

²² Amri, A. Pengabaian Suami Dalam Pemberian Nafkah Istri. *Al-Qadha: Jurnal Hukum Islam Dan Perundang-Undangan*, 9 (1), (2022): 268–284.

²³ Interview with Mr. I

husband still has to carry out his obligations even in difficult circumstances. If you look back at the Compilation of Islamic Law article 80 paragraph (4), it emphasizes that the husband's obligation for maintenance is according to his income. This shows that they have implemented the rule into their households, and are not imposing the ability to donate in difficult household financial circumstances. Therefore, it can be concluded that the three continue to prioritize the maintenance provided for the family.

B. The Impact of Donations to Foundations on Wife Psychology and Family Harmony

1. Wife's feelings towards her husband's activities

The majority of wives accept freely and without coercion. The three admitted that the husband only gave news and there was no permission or deliberation from both parties.²⁴ Based on this statement, the husband considers that the wife's opinion is not necessary in making a decision. As long as the family's needs are met and the husband feels able to do something with his property, it is enough to tell his wife without reducing his obligations as a husband. Although every decision is not required to be discussed with the wife, it is better to still consider the wife's opinion in household financial matters. With the hope that there will be no debate of opinions that have the potential to cause tension in the household. They also feel happy because with the husband's activities, the family also gets rewards,²⁵ although sometimes there is a sense of annoyance and hesitation because the needs of the family are disturbed.²⁶ In addition, the feeling of being unnoticed was also felt by the three wives.²⁷ This feeling shows that in addition to financial factors, the cause of the wife feeling disappointed and heavy hearted is when the husband is seen to be unfair. This also causes a wife to feel less cared for. Here the role of the husband as the head of the household is very much needed. Husbands should be fair and wiser in managing finances so that the wife does not feel betrayed by donation activities. Although this activity is a good practice that is rewarding, the husband's fair and wise attitude is the reason for maintaining the wife's feelings and domestic harmony. However, wives remain sincere because of the encouragement of religious values such as the belief that the action is for the charity of the husband and his family. The wife becomes sincere because she is confident of Allah's help.

2. Impact on communication and relationships.

Based on the results of the interview, one of the donors' wives stated that communication continued to go well, although there were occasional disputes due to differences of opinion and priorities.²⁸ Others said that there were no serious disturbances in communication and that the relationship remained good, only differences of opinion

²⁴ Interview with R, M and A's mothers

²⁵ Interview with M's mother

²⁶ Interview with R and A's mother

²⁷ Interview with R, M and A's mothers

²⁸ Interview with R's mother

and thought from the beginning of the period until now.²⁹ The third informant added that communication and prayer are the main keys in maintaining harmonious relationships and household stability.³⁰ However, if there are frequent differences of opinion without consensus and debates occur, it can cause the relationship to become tenuous. The statements of the three wives show that there has been no significant change in communication and marital relationships. They can still maintain communication to maintain relationships and stability of household harmony. It is undeniable that communication is the key to maintaining the integrity of family ties.

3. Changes in the fulfillment of family needs and assessment of husband's responsibilities

Two out of three wives feel a change when finances are declining and household finances feel heavier. However, they feel that this is not a problem because it is still within reasonable limits and can be adjusted even though financial conditions feel tighter.³¹ According to the information, donation activities when the economy is declining have an impact on household finances which feels heavier, because the husband's income is no longer just for the family. Financial changes that go up and down are a big challenge for every family. According to the Indonesian Statistics Agency, economic factors are the second highest cause of divorce after quarrels and disputes. However, it is still the husband's obligation to meet household needs according to the limits of his ability. Thus, the family must be the top priority over other sunnah expenses.

4. The influence of religious values on husband's donation activities.

Sincere intentions, patience, and tawakal are a support for the wife in accepting whatever the husband's decision is. Obedience to the husband is also considered part of worship, even as long as the husband is on the right path.³² This shows that the wife has practiced Islamic values in her married life. In line with article 30 of the Marriage Law Jo Compilation of Islamic Law, article 83 paragraph (1) the wife is obliged to obey her husband, as a fulfillment of the obligation of a married couple, to uphold the household which is the basis of the structure of society.

C. A Review of Islamic Law on Donation Practices

1. A Review of Islamic Law on the Mechanism of Donation Distribution

The meaning of *nafkah* comes from the Arabic word *anfaqa-yunfiqu-infaq*, which is to spend, spend or spend wealth. So in general, *nafkah* is included in the meaning of *infaq*. *Infaq* is an activity of spending wealth as he wishes from the income he earns. There are four laws of *infaq* contained in the Quran, namely mandatory such as providing maintenance for the wife; Sunnah such as *infaq* for jihad *fisabilillah* and *infaq* for the

²⁹ Interview with M's mother

³⁰ Interview of mother A

³¹ Interview with R and A's mother

³² Interview with R, M and A's mothers

poor; mubah such as buying and selling; as well as haram infaq such as infaq issued by infidels to hinder and hinder the teachings of Islam.³³

As mentioned in the introduction, *nafkah* is an obligation of the husband that must be fulfilled. It has been explained that the order to fulfill *nafkah* in Surah Al-Baqarah verse 233 is in line with positive law in Indonesia. The law of the obligation of maintenance on the husband is also confirmed in the nash-nash of the Qur'an, hadith and ijma' of the scholars. Scholars agree that a husband who has met the mandatory requirements for *nafkah*, then he is obliged to provide *nafkah* to his wife.³⁴ Ibn Kathir explained in his commentary, about the responsibilities of men and women in a household. Men are *qawwam* for women, that is, men are the leaders, the person in charge, the administrator, the educator and the one who gives some of his wealth to his wife in the form of dowry, *nafkah* and other expenses that Allah obliges on the husband which is discussed in the verses of the Qur'an and the hadiths of the Prophet (peace and blessings of Allaah be upon him). Meanwhile, a wife is obliged to obey her husband in the things commanded by Allah, namely by doing good to her husband and family and maintaining her husband's honor and property when his husband is not around.³⁵

Meanwhile, in Islam, the parameters of providing *nafkah* for the family are also not set in a definite nominal amount. However, it is adjusted to a husband's ability to earn a living.³⁶ This is similar to the words of Allah Ta'ala in Surah At Talaq: 7

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۗ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۗ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ۗ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا (الطلاق: 7)

Means: "Let the one who has the breadth to provide for himself according to his ability, and the one who has limited sustenance, let him provide for himself from the wealth that Allah has given him. Allah does not burden a person except according to what Allah has given him. Allah will give space after narrowness."

Wiranto et al. (2025) explained that marriage is a bond between a man and a woman that results in the wife's detention of her husband. In accordance with the purpose of the fiqh rule "Nafkah as Prisoner/Restraint Compensation", which in Islam, a husband must be fair when the wife's rights are limited due to a marriage bond by carrying out

³³ Ubabuddin, & Nasikhah, U. Peran Zakat, Infaq Dan Shadaqah Dalam Kehidupan. *Jurnal Ilmiah Al-Muttaqin: Jurnal Kajian Dakwah dan Sosial Keagamaan*, 6 (1), (2021): 60–76. <https://journal.iainsambas.ac.id/index.php/Al-Muttaqin/article/view/368/296>

³⁴ Bahri, S. Kewajiban Nafkah Dalam Keluarga (Studi Komparatif Hukum Islam Dan Undang – Undang Di Indonesia Terhadap Istri Yang Mencari Nafkah). *YUSTISI: Jurnal Hukum dan Hukum Islam*, 11 (1), (2024): 63–80. Retrieved from <https://ejournal.uika-bogor.ac.id/index.php/YUSTISI/article/view/16192>

³⁵ Tafseer Ibn Katsir Q.S. An Nisa': 34, via HijrahApp

³⁶ Mutamakim, M., & Ansari, A. Kajian Filosofis Hukum Keluarga Islam Sebagai Kewajiban Suami Memberikan Nafkah Istri Dan Anak. *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist*, 3, No. 1, (2020): 47–81. <https://doi.org/10.35132/albayan.v3i1.84>

responsibilities both physically and mentally.³⁷ This rule shows that a husband is not allowed to abandon or commit actions that result in his wife's children not being met for their living needs. As the Prophet (peace and blessings of Allaah be upon him) said:

(وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ)

Means: "The right of women over you (husbands) is to provide for you, to provide clothing in good ways." (HR Muslim)

The above hadith emphasizes the command on the husband to meet the wife's maintenance needs. Maintenance must be given during the marriage bond. The maintenance provided is in the form of basic daily needs such as eating, drinking, shelter and clothing. This hadith also shows that there is a prohibition on neglecting maintenance for wives for any reason, including in doing good deeds.

The admonition to do *infak* is often repeated in the verses of the Qur'an and the hadiths of the Prophet (peace and blessings of Allaah be upon him). It is mentioned in Surah Al Baqarah:245 and Ali 'Imran:133-134 about the encouragement to give *infak*, both in narrow and spacious times. Surah Al Baqarah:261-262 also describes the parable of *munfiq fi sabilillah* like a seed that is planted and grows a hundred seeds on each stalk, meaning that Allah will multiply its reward. And whosoever after giving alms and does not bring up what he has given, he will be rewarded with Allah.³⁸ The Prophet (peace and blessings of Allaah be upon him) also said in the hadith qudsi: "Allah the Most Holy and the Most High said, "Spend (in charity), O son of Adam, and I shall spend on you" (H.R Muslim). The hadith contains a direct command from Allah to give alms, and He is the one who will repay what has been given.

2. A Review of Islamic Law on the Psychological Impact of Wives

Joint property is property acquired during the marriage period. This is affirmed in the regulations in force in Indonesia in article 35 of Law Number 1 of 1974 concerning Marriage. Based on these provisions, income earned during the marriage period is seen as part of the joint property whose management is based on deliberation and agreement between husband and wife. However, in Islamic law, property ownership between husband and wife is basically separate. The property that the wife gets from the results of her work belongs to the wife completely. On the other hand, the property owned by the husband remains in his possession, even though he has an obligation to provide for his wife and family.³⁹

³⁷ Wiranto, Adly, M. A., & Firmansyah, H. Nafkah in the perspective of *qawā'id fiqhiyyah*. Ahlana: Journal of Islamic Law and Family Law, 2(1), (2025): 35–52. <https://doi.org/10.30821/jhki>

³⁸ Al Baqarah: 261-262

³⁹ Ibn Baz. (n.d.). *The husband's hukm takes from the wife's salary/income or part of it*. Binbaz. <https://binbaz.org.sa/fatwas/18354/%D8%AD%D9%83%D9%85-%D8%A7%D8%AE%D8%B0-%D8%A7%D9%84%D8%B1%D8%AC%D9%84-%D8%B1%D8%A7%D8%AA%D8%A8-%D8%B2%D9%88%D8%AC%D8%AA%D9%87-%D8%A7%D9%88-%D8%A8%D8%B9%D8%B6%D9%87>

In addition, in Islam, common property or *shirkah* is meant to be the result of cooperation that is shared by mutual agreement. This also applies to a business that is built together by a husband and wife in a marriage.⁴⁰ Therefore, if the joint property listed in the Law is interpreted raw without looking at the implicit context, it has the potential to cause problems in the family. Because this gives rise to the assumption that joint property requires the husband to give permission every time he wants to use the property he acquires. In fact, the obligations are still carried out and the needs of the household have been met. Thus, a husband has the right to use his excess property for almsgiving, donations, or other things as long as he continues to carry out his obligations.

Meanwhile, what is the encouragement of wives to strengthen in maintaining sincerity are Islamic religious values. Sincere intentions, patience, and *tawakal* are a support in accepting whatever the husband's decision is. Sincerity is the main condition for the acceptance of a practice. Sincerity is purifying the intention from the human gaze in order to carry out obedience by hoping for Allah's pleasure.⁴¹ As the Prophet (peace and blessings of Allah be upon him) said: Indeed, Allah Azza wa Jalla does not accept deeds, except those that are sincere and intended (by deeds) to seek the face of Allah.⁴² Patience and *tawakal* are two qualities that Allah mentions together for Muslims who migrate in the path of Allah:

{الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ}

Meaning: Those who are patient and trust in their Lord (An Nahl: 42). That is, believers who are patient in carrying out their religious obligations, such as prayer, fasting, and *hijrah* for the sake of Allah, and wage *jihād* against the enemy, leaving their families and relatives to seek Allah's pleasure. Then trust or surrender to Allah, surrender all their affairs in religion and worldly to Him, do what is their obligation, and leave the results to their Lord, be it victory, success, sustenance, glory, and so on.⁴³ This explanation shows that sincerity, patience, and *tawakal* are important elements in a practice.

The obligation to provide financial support is not only in the form of material needs, but also includes taking care of the wife's feelings, which is the husband's responsibility so that the household does not cause a rift in the relationship. The practice of donating in this study has an impact on the wife's psychology, because the wife is the one who directly feels the management of household finances. Psychologically, wives experience feelings of annoyance, heaviness, and a lack of attention when their husbands

⁴⁰ Harimurti, D. A. Perbandingan Pembagian Harta Bersama Menurut Hukum Positif Dan Hukum Islam. *Jurnal Gagasan Hukum*, 3 (02), (2021): 149-171. <https://doi.org/10.31849/jgh.v3i02.8908>

⁴¹ Jawas, Y. bin A. Q. (2019, June 14). *Pengertian Ikhlas*. Almanhaj. <https://almanhaj.or.id/11937-pengertian-ikhlas-2.html>

⁴² [HR Nasa-i, VI/25 and his sanad jayyid as Imam Mundziri said in At Targhib Wat Tarhib, I/26-27 no. 9. Narrated by Shaykh Al Albani in Saheeh At Targhib Wat Tarhib, I/106, no.8].

⁴³ Al-Zuhaylī, W. *Al-tafsīr al-munīr fī al-'aqidah wa al-sharī'ah wa al-manhaj* (Vols. 1–32). Dār al-Fikr; Dār al-Fikr al-Mu'āshir, (1991).

unconsciously reduce the time and attention they give to their families or when their economic conditions decline. These feelings are not merely a form of rejection of the value of kindness, but rather a reflection of the need for peace and comfort in the household.

Therefore, if donations cause psychological pressure or emotional discomfort, then this practice needs to be evaluated so that it does not conflict with the objectives of Sharia law in achieving rewards. Islamic values that serve as a foundation for a wife function as guidelines in responding to household dynamics. With these guidelines, a wife is able to maintain emotional stability and preserve the integrity of the household, even when faced with conditions that cause psychological pressure. Thus, donations that are in accordance with Islamic principles are those made after the household's needs have been met, followed by the implementation of Islamic principles within them.

3. A Review of Islamic Law on Both

When viewed in terms of the legal division in *infak*, *infak* for children and wives is an obligation that must take precedence before *infak* for others. This is in accordance with the rules '*al wajibu muqaddam 'ala sunnah*', that is, something that must take precedence over the sunnah. As Allah says in the *hadith qudsi*: "There is nothing that I love more than something that My servant does to draw closer to Me than what I have obligated him"⁴⁴ The explanation of the *hadith qudsi* explains that Allah satisfies the obligatory practices for His servants, and does not burden His servants with sunnah practices if they exceed the limits of their ability. This is also in accordance with the rules "*laa dharara wala dhirara*." Because neglect of maintenance and indifference to the family can cause harm to the family.

This study found that philanthropic activities not only have an impact on the visible public good, but behind these noble goals there is the potential for mafsadah that is not visible from the outside and often goes unnoticed. The practice of donation that is carried out without planning and consideration can have an impact on internal aspects of the family, especially the decline in financial condition and psychological pressure experienced by the wife, such as feelings of resentment and feeling less cared for. However, donation activities and the fulfillment of *nafkah* will be balanced, if the husband is able to be fair and wise, especially in financial management. A fair and wise attitude results in family integrity and harmony. In addition, the contribution of the wife is also needed in maintaining harmony and peace in the household. Religious values that are embedded in each individual make the household *sakinah mawaddah* and *rahmah*.

⁴⁴ Al-'Uthaymīn, M. ibn Ṣ. (2001–2008). *Al-sharḥ al-mumtī' 'alā Zād al-Mustaqni'* (Vols. 1–15). Dār Ibn al-Jawzī.

Conclusion

Based on the results of the discussion, it can be concluded that donations to the Al Qolam foundation are made in the form of regular donations sourced from the husband's income in accordance with their financial circumstances. This practice is influenced by various factors, including religion, children's education, and ta'awun. These factors are essentially positive values that are in line with Islamic teachings and social norms. However, donation activities can have a psychological impact on wives, such as financial decline, lack of attention, and feelings of heaviness. Based on Islamic law, nafkah is obligatory and must be prioritized when done in conjunction with donations, which are sunnah. Islamic values serve as a guide for wives to maintain emotional stability in dealing with household dynamics. Thus, this study emphasizes that donations that are considered acts of worship must still be placed within the framework of family responsibilities, so that the spirit of charity does not override the obligation of financial support and the psychological well-being of wives.

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