



# Provision of Family Maintenance From The Income of Fighting Cocks: The Perspective of Saddu Az-Zari'ah

Linda Sari Bulan Siregar<sup>1</sup>, Taufan<sup>2</sup>, Widia Sulastri<sup>2</sup>, Muhammad Khairi<sup>4</sup>, Samsurizal<sup>2</sup>, Hertasmaldi<sup>2</sup>

<sup>1</sup>International Islamic University Malaysia, Malaysia

<sup>2</sup>STAI Balaiselasa YPPTI Pesisir Selatan Sumatera Barat, Indonesia

<sup>3</sup>University Kebangsaan Malaysia, Malaysia

✉ [linda.sari@live.iium.edu.my](mailto:linda.sari@live.iium.edu.my)\*

## Article Information:

Received April 9, 2024

Revised May 15, 2024

Accepted June 8, 2024

**Keywords:** *Family, livelihood, raising fighting cocks, Saddu Az-Zari'ah, Islamic law*

## Abstract

This research aims to analyze the law of providing family support from income from raising fighting cocks from Saddu Az-Zari'ah's perspective. This research uses a qualitative method with a descriptive approach and an empirical juridical legal approach. Data collection techniques include observation, interviews, and documentation. The results of the research can be concluded that the law regarding family support from income from raising fighting cocks in Saddu Az-Zari'ah's view is considered haram. Because, includes bad actions that lead people to immoral acts, as stated in the provisions of Saddu Az-Zari'ah to determine the legal means (means) that prohibit it. If the result of an action brings benefit as taught by the Shari'a, then this method is permissible, and conversely, if the result of an action is detrimental, even though the aim is for good (supporting the family) then it is considered haram.

## INTRODUCTION

Finding income for the family is the main responsibility of a husband and the basic right of a wife (Djawas & Hani, 2020; Said, 2020; Setiawan & Sari, 2022). When given to the wife sincerely, without the slightest feeling of miserliness, then it is a great contribution that can provide balance and happiness in the household (Susanti & Hayat, 2022). The term "maintenance" linguistically comes from the word "*Useful-user?*" which means expenses, namely expenses, spending money, and living costs. Its essence is given to those under its care (Laila & Amanah, 2015; Mustofa & Kom, 2021; Susanti & Hayat, 2022).

According to the terminology of legal experts (fuqaha), livelihood refers to food, clothing, shelter, and everything equivalent to that. In the terminology, the term *nafqah* is used specifically for food (Sugiharto et al., 2016; Simanjuntak, 2023). They say that men are obliged to provide food, clothing, and shelter to their wives (Prihatin, 2019).

## How to cite:

Siregar, L. S. B., Taufan, T., Sulastri, W., Khairi, M., Samsurizal, S., Hertasmaldi, H. (2024). Provision of Family Maintenance From The Income of Fighting Cocks: The Perspective of Saddu Az-Zari'ah. *Samara: Journal of Islamic Law and Family Studies*, 2(1), 7-13.

## E-ISSN:

3032-0062

## Published by:

LP2M STAI Balaiselasa YPPTI Pesisir Selatan Sumatera Barat

However, according to Imam Hanafi, Hanbali, and Syafi'i, the meaning of livelihood covers a wider scope, namely meeting daily needs such as food, clothing, and shelter. Meanwhile, Imam Maliki's understanding is only limited to food needs (Firdaus et al., 2020).

Hanafi ulama believes that the reason a husband is obliged to provide for his wife is in return for the husband's right to limit the wife's freedom of movement, and the wife's commitment to obey the husband's rules (Sari, 2023). According to most scholars from the Hanafi, Shafi'i, and Hambali schools, the obligation to provide a living does not stop even if the husband is economically incapable (Nuroniyah et al., 2019). As long as he is unable to provide a living, the husband is considered to be in debt to his wife which must be repaid when he is able (Rozali, 2017).

The legal basis in the process of providing alimony to the family burdened by the husband and the housework of the wife is varied (Hamdani & Arsyad, 2022). The basis of the law is found in Alquran, Surat Al-Baqarah verse 233 where Allah says:

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَنْ يُنَمِّئَ الرِّضَاعَةَ ۗ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۗ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۗ لَا تُضَارُّ وُلْدُهُ بِوَالِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ ۗ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۚ ۲۳۳ ﴾

Meaning: *Divorced` mothers will breastfeed their offspring for two whole years, for those who wish to complete the nursing` of their child`. The child's father will provide reasonable maintenance and clothing for the mother` during that period`. No one will be charged with more than they can bear. No mother or father should be made to suffer for their child. The` father's` heirs are under the same obligation. But if both sides decide-after mutual consultation and consent-to wean a child, then there is no blame on them. If you decide to have your children nursed by a wet-nurse, it is permissible as long as you pay fairly. Be mindful of Allah, and know that Allah is All-Seeing of what you do (QS. Al-Baqarah:233)*

Based on the Al-Baqarah verse 233 above as interpreted by Ibnu Katsir, mothers should breastfeed their children for two full years, namely for those who want to breastfeed perfectly (Nelli, 2017; Elmuhrani et al., 2022; Sumini, 2023). The father must feed and clothe his children. Then also serve mother in a good way. A person is not burdened but according to the level of his abilities. Let not a mother suffer misery because of her child, and a father because of his child, and the heirs must also do so. If both of them want to wean (before two years) with their consent and deliberation, then there is no sin for both of them (Putra, 2024).

From this verse, it is emphasized that a husband or father is obliged to provide all food and clothing needs for a mother or wife who is breastfeeding her child, even though she is divorced (Suparmin, 2022). If a man is obliged to provide for his ex-wife who is still breastfeeding her child, then of course it is more appropriate to provide for a woman who is still breastfeeding her child. Therefore, a husband must provide for his family.

## METHODS

This research is based on field data using qualitative research with a descriptive approach and an empirical juridical approach (Astuti, 2022; Islah, 2022; Wardana, 2022). Data collection techniques include observation, interviews, and documentation (Linden et al., 2018). Primary data informants are game chicken breeders, while secondary data comes from community leaders, religious leaders, and cultural figures, as well as written and documentation sources. The empirical juridical

approach refers to written rules or other secondary legal materials to be observed in their implementation or implementation through field research carried out using sociological and interview methods, so that clarity is obtained regarding the subject matter being studied (Baron, 2018). Based on the explanation above, it can be concluded that the qualitative descriptive method in this research includes a clear description and presentation of data obtained from research regarding providing family support from the results of gamete chicken farming from Saddu Az-Zari'ah's perspective.

## RESULT AND DISCUSSION

A household is a family consisting of a husband, wife, and children. The ties that bind the husband, wife, and children are the rights and obligations determined by each party (Atabik & Mudhiyah, 2016; Susanti, 2018). These rights, obligations, and regulations are established to create harmony in family or household life. To create a harmonious life in the household, a leader is needed who is capable and has the skills to resolve any problems that arise (Asmaya, 2012; Rahmawati, 2016).

The principle of marriage is to achieve a peaceful life and form a harmonious society. Such harmony in society generally begins with families who can create calm, peace, comfort, and enjoyment of life together which is based on good relationships and mutual love for each other. Therefore, it is very important to understand the theory of happiness and apply it comprehensively so that the family that is built can achieve blessings in this world and the hereafter. The success or failure of a marriage lies in the hands of the wife because she is the supporter of the welfare of the household (Sari, 2023).

Marriage arises from feelings of affection, love, and the desire to love each other, which ultimately leads to the desire to have each other. Therefore, if a man and a woman want to live together, they must first enter into a marriage contract, this is very important in a marriage and is also a commandment in Islam. Marriage is a sacred gateway to forming a family full of blessings. Therefore, Islam places great importance on family. The formation of a family leads to the formation of a society, nation, and state, and each family will contribute to the character of a society. Consequently, the country depends on its people, and the welfare of the nation depends on each family (Susanti & Hayat, 2022).

To create a harmonious and peaceful household, husband and wife need to understand each other by recognizing and respecting each other's position and role. One of the obligations of a husband towards his wife is to provide support. Therefore, through marriage, the family becomes a bond that an individual has in his life, a bond that is formed through blood relations, marriage, and kinship relations that arise from both.

As a family bound by husband, wife, and children, some obligations must be fulfilled by the husband, namely providing financial support. The marital relationship imposes financial support obligations from the husband to the wife and children. Problems in marriage often revolve around providing financial support and the rights that a husband must give to his wife. This financial support is the husband's responsibility after marrying someone and should be halal and beneficial for him and his family members.

As previously explained in the theoretical framework, Saddu Az-Zari'ah is prohibiting something that in fact can (*jaiʿ*) prevent it from leading to something haram (*mamnuʿ*). The essence of the term Saddu Az-Zari'ah is to connect something useful with something detrimental. This means that someone carries out an activity that is essentially permissible because it contains benefits, but the desired result

causes harm. Dzari'ah means an intermediary or means to something (Intan, 1991; Munawaroh, 2018; Takhim, 2020; Fad, 2021). The concept is to prevent and block paths that seem permissible but can lead to things that are haram, to eliminate the causes of haram and immoral acts, or to prevent haram actions from occurring (Muhajirin, 2020).

The legal basis for Saddu Az-Zari'ah can be found in the Alquran, Surah An-Nur verse 31:

وَقُلْ لِلْمُؤْمِنَاتِ بَعْضُضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۗ وَلَا يَضْرِبْنَ بِجُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۗ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَتِهِنَّ أَوْ بَنَاتِ إِخْوَتِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولَىٰ الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ ۗ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنَ زِينَتِهِنَّ ۗ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ۝ ٣١

Meaning: *And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their veils over their chests, and not reveal their "hidden" adornments except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons or sisters' sons, their fellow women, those "bondwomen" in their possession, male attendants with no desire, or children who are still unaware of women's nakedness. Let them not stomp their feet, drawing attention to their hidden adornments. Turn to Allah in repentance all together, O believers, so that you may be successful (QS. An-Nur: 31)*

In the explanation of the Quranic verse above, it is explained that it is permissible for women to stomp their feet. However, because it can cause other people to notice the hidden decorations on their feet, thus causing stimulation for those who hear them, stomping their feet is haram for women. From the two examples of verses above, we can see that there is a prohibition against actions that can result in something that is haram, even though the actions themselves are permitted by law. Based on the meaning intended in the paragraph above, there is a prohibition against actions that can cause something that is haram, even though the action itself is permitted by law. In this regard, the legal reasoning of the ulama is that every action has two sides, namely first, the impulse to act, and second, the target or goal resulting from the action, good or bad. If the outcome is good, then everything leading up to it will be encouraged. On the other hand, if the consequences are bad, then everything that leads to them is also bad and haram (Nurjanah et al., 2024).

Apart from that, there are also principles of fiqh which can be the basis for Saddu Az-Zari'ah as a method for making legal decisions and as evidence (*dalil*), namely preventing harm or bringing benefits.

دَرءُ الْمَفَاسِدِ أَوْ لَمِنْ جَلْبِ الْمَصَالِحِ

Meaning: *"rejecting evil (mafsadah) takes precedence over reaping benefits (maslahah)".*

The next principle states that when the halal and the haram are mixed, then the haram wins. Saddu Az-dzari'ah can also be based on those two principles because in saddu az-zari'ah there are elements of badness that must be avoided, as well as confidence in things that will cause damage. Saddu az-zari'ah is one of the foundations of legal derivation used by Imam Malik. Saddu Az-dzari'ah is a divine law as a preventive measure to prevent people from disobedience or violation of God's rules. According to Muhammad Abu Zahra, Saddu Az-dzari'ah is one of the foundations of the derivation of Imam Malik's law (St, 2021).

A similar opinion was also expressed by Ahmad Muhammad al-Mughny. According to him, Islamic law exists to realize the goals of the law, both specifically and generally. The goal of sharia is to preserve the benefits intended by Allah's Law

and reject harm that is prohibited by Allah's Law. Therefore, Imam Malik thinks that Saddu Az-Zari'ah is one of the legal derivation bases that he uses to realize benefits and prevent destruction. Thus, Saddu Az-Zari'ah is one of Imam Malik's fundamental pillars in bringing down the law. Imam Malik's view is followed by classical legal experts and contemporary legal experts (Rishadi, 2022).

The majority of fiqh scholars agree to use Saddu Az-Zari'ah as the basis for determining Islamic law. However, the two differ in the amount of use. Legal experts who use Saddu Az-Zari'ah as a basis for determining Islamic law present evidence contained in the Alquran, Sunnah, and the actions of the Companions (Maskanah & Rodiah, 2023).

Judging from the aspects or consequences it causes, Ibn Al-Qayyim classifies Az-Zari'ah into four categories, namely: first, an act that essentially and causes harm (*mafsadah*). For example, consuming alcoholic drinks can result in drunkenness and committing adultery which creates uncertainty about lineage.

Second, an act that in fact can or is recommended (*recommended*), but deliberately used as a means to bring about losses (*mafsadah*). For example, marrying a woman who has been divorced three times so that she can remarry (*at-tahlil*). Another example is carrying out certain types of trading which result in usury.

Third, an act which in fact can but unintentionally cause loss (*mafsadah*), and in general losses still occur even if they are unintentional. The potential loss (*mafsadah*) that may occur outweighs the benefits (*problem*) obtained. For example, insulting idols worshiped by polytheists.

Fourth, an act that in reality can, but sometimes can cause loss (*mafsadah*). The benefits outweigh the losses. For example, seeing a woman being seduced and criticizing a pious leader.

## CONCLUSION

The results of the research can be concluded that the law regarding family support from income from raising fighting cocks in Saddu Az-Zari'ah's view is considered haram. Because, includes bad actions that lead people to immoral acts, as stated in the provisions of Saddu Az-Zari'ah to determine the legal means (means) that prohibit it. According to Saddu Az-Zari'ah, determining whether or not a means (means) that leads to haram goals is valid depends on the consequences of an action. If the consequences of an action bring benefits, as taught by the Shari'a, then this method is permissible. On the other hand, if the consequences result in harm, even though the intention is for a good purpose, then the methods are also haram.

## REFERENCES

- Asmaya, E. (2012). Implementasi agama dalam mewujudkan keluarga sakinah. *Komunika: Jurnal Dakwah dan Komunikasi*, 6(1).  
<https://doi.org/10.24090/komunika.v6i1.341>
- Astuti, L. (2022). Faktor yang Mempengaruhi Mahasiswa Melakukan Perjudian Online. *Indonesian Journal of Criminal Law and Criminology (IJCLC)*, 3(3), 180-189.  
<https://doi.org/10.18196/ijclc.v3i3.17674>
- Atabik, A., & Mudhiyah, K. (2016). Pernikahan dan Hikmahnya Perspektif Hukum Islam. *YUDISIA: Jurnal Pemikiran Hukum Dan Hukum Islam*, 5(2).  
<http://dx.doi.org/10.21043/yudisia.v5i2.703>
- Baron, C. (2018). ProQuest Research Library. *The Charleston Advisor*, 19(3), 42-44.  
<https://doi.org/10.5260/chara.19.3.42>
- Djawas, M., & Hani, N. (2020). Pandangan Hukum Islam Terhadap Istri Sebagai Penanggung Jawab Keluarga (Studi Kasus di Kec. Kute Panang Kab. Aceh

- Tengah). *Media Syari'ah: Wabana Kajian Hukum Islam dan Pranata Sosial*, 20(2), 202-220. <http://dx.doi.org/10.22373/jms.v20i2.6515>
- Elmuhriani, W., Syafruddin, S., Fithri, W., & Saputra, E. (2022). Keteladanan Ibu dalam Al-Qur'an; Analisis terhadap Penafsiran ibn Katsir. *Hikmah*, 19(2), 108-129. <https://doi.org/10.53802/hikmah.v19i2.158>
- Fad, M. F. (2021). Perlindungan Data Pribadi Dalam Perspektif Sadd Dzari'ah. *Muamalatuna*, 13(1), 33-69. <https://doi.org/10.37035/mua.v13i1.4674>
- Firdaus, F., Saputra, R., Susanti, P., Desminar, D., & Azizah, N. (2020). Perempuan Bekerja dalam Pemenuhan Nafkah Keluarga. *Jurnal Kajian dan Pengembangan Umat*, 3(2). <https://doi.org/10.31869/jkpu.v3i2.2327>
- Hamdani, A. D., & Arsyad, A. (2022). Keterlibatan Perempuan Dalam Nafkah Keluarga Perspektif Al-Qur'an. *Jurnal Sipakallebbi*, 6(1), 52-64. <https://doi.org/10.24252/sipakallebbi.v6i1.25666>
- Intan, T. (1991). Saddudz Dzari'ah dan Permasalahannya (Sebuah Kajian Ushul Fiqh). *Al-Jami'ah: Journal of Islamic Studies*, (46), 1-8. <https://doi.org/10.14421/ajis.1991.046.1-8>
- Islah, I. (2022). Kebijakan Non Penal Oleh Kepolisian Sektor Kota Baru terhadap Pelaku Tindak Pidana Perjudian Jenis Sabung Ayam. *Wajah Hukum*, 6(2), 344-349. <http://dx.doi.org/10.33087/wjh.v6i2.1089>
- Laila, N. E. N., & Amanah, S. (2015). Strategi nafkah perempuan nelayan terhadap pendapatan keluarga. *Sodality: Jurnal Sosiologi Pedesaan*, 3, 159-168.
- Linden, J., Tudesco, S., & Dollar, D. (2018). Collections as a service: A research library's perspective. *College & Research Libraries*, 79(1), 86. <https://doi.org/10.5860/crl.79.1.86>
- Maskanah, M., & Rodiah, I. (2024). A Comprehensive Study of Islamic Law and Gender Equality regarding Matchmaking Traditions in Madura. *AL-MAIYYAH: Media Transformasi Gender dalam Paradigma Sosial Keagamaan*, 17(1), 167-179. <https://doi.org/10.35905/almaiyyah.v17i1.8724>
- Muhajirin, M. (2020). Implementasi Sadd Al-Dzari'ah Dalam Akad Muamalah. *Tatar Pasundan: Jurnal Diklat Keagamaan*, 14(1), 87-99.
- Munawaroh, H. (2018). Sadd Al-Dzari'at Dan Aplikasinya Pada Permasalahan Fiqih Kontemporer. *Ijtihad*, 12(1), 63-84. <https://doi.org/10.21111/ijtihad.v12i1.2584>
- Mustofa, M. B., & Kom, M. (2021). Hukum Nafkah Terhadap Keluarga pada Gerakan Transnasional Keagamaan. *Al Qadhi: Jurnal Hukum Keluarga Islam*, 1(1), 58-78. <https://doi.org/10.47902/alqadhi.v1i1.19>
- Nelli, J. (2017). Analisis tentang kewajiban nafkah keluarga dalam pemberlakuan harta bersama. *Al-Istinbath: Jurnal Hukum Islam*, 2(1), 29-46.
- Nurjanah, S., Hermanto, A., & al Arif, M. Y. (2024). Fath al-Dzari'ah Solution for Determining the Status of Children from Secret Marriages Through the Constitutional Court Decision. *Jurnal Legalitas*, 17(1), 66-80. <https://doi.org/10.33756/jelta.v17i1.24831>
- Nuroniayah, W., Bustomi, I., & Nurfadilah, A. (2019). Kewajiban Nafkah Dalam Keluarga Perspektif Husein Muhammad. *Mahkamah: Jurnal Kajian Hukum Islam*, 4(1), 107-120. <http://dx.doi.org/10.24235/mahkamah.v4i1.4571>
- Prihatin, R. B. (2019). Strategi Nafkah Keluarga Nelayan Miskin Perkotaan: Studi di Cilacap Jawa Tengah dan Badung Bali. *Aspirasi: Jurnal Masalah-masalah Sosial*, 8(2), 133-144.
- Putra, P. A. A. (2024). The Concept Of Sadd Al-Dzari'ah According To Ibn Qayyim Al-Jauziyyah And Its Application In Sharia Economic Law (Mu'amalah Mâliyyah). *al-Afkar, Journal For Islamic Studies*, 7(1), 1138-1153. <https://doi.org/10.31943/afkarjournal.v7i1.926>
- Rahmawati, A. (2016). Harmoni dalam keluarga perempuan karir: upaya mewujudkan kesetaraan dan keadilan gender dalam keluarga. *Palastren: Jurnal Studi*

- Gender*, 8(1), 1-34. <http://dx.doi.org/10.21043/palastren.v8i1.932>
- Rishadi, A. (2022). Modernisasi Hukum Keluarga Islam Melalui Pelibatan Anak Dalam Proses Perizinan Poligami (Perspektif Hak Asasi Manusia dan Sadd adz-Dzari'ah). *Muḍṣarab: Jurnal Kajian Islam Kontemporer*, 4(1), 57-66.
- Rozali, I. (2017). Konsep Memberi Nafkah bagi Keluarga dalam Islam. *Jurnal Intelektualita: Keislaman, Sosial Dan Sains*, 6(2), 189-202. <https://doi.org/10.19109/intelektualita.v6i2.1605>
- Said, D. H. (2020). Peran Istri dalam Membangun Ekonomi Keluarga Menurut Perspektif Hukum Islam di Kecamatan Panyabungan Kota. *AT-TAWASSUTH: Jurnal Ekonomi Islam*, 5(2), 268-290. <http://dx.doi.org/10.30829/ajei.v5i2.8092>
- Sari, S. W. (2023). Perbandingan Hukum Keluarga di Indonesia dan Aljazair Tentang Nafkah. *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam*, 5(1), 1-10. <https://doi.org/10.37680/almanhaj.v5i1.2276>
- Sari, S. W. (2023). Perbandingan Hukum Keluarga di Indonesia dan Aljazair Tentang Nafkah. *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam*, 5(1), 1-10. <https://doi.org/10.37680/almanhaj.v5i1.2276>
- Setiawan, A., & Sari, R. M. (2022). Analisis Hukum Islam Tentang Istri Petani Yang Bekerja Membantu Mencari Nafkah Keluarga. *Legitima: Jurnal Hukum Keluarga Islam*, 5(01), 218-230. <https://doi.org/10.33367/legitima.v5i01.3171>
- Simanjuntak, R. (2023). Konsep Nafkah Istri Ketika Harga Kebutuhan Daruri Mahal Dalam Perspektif Hukum Islam. *Jurnal Relasi Publik*, 1(4), 136-158. <https://doi.org/10.59581/jrp-widyakarya.v1i4.1841>
- St, A. S. (2021). Sumber Hukum Islam Menurut Doktrin Akhlus Sunnah Wal Jama'ah. *The International Journal of Pegon: Islam Nusantara civilization*, 5(01), 1-24. <https://doi.org/10.51925/inc.v5i01.42>
- Sugiharto, A., Hartoyo, H., & Muflikhati, I. (2016). Strategi nafkah dan kesejahteraan keluarga pada keluarga petani tadah hujan. *Jurnal Ilmu Keluarga Dan Konsumen*, 9(1), 33-42.
- Sumini, A. F. (2023). Makna Syura'Dalam Al-Qur'an Dan Relevansinya Terhadap Prinsip-Prinsip Demokrasi. *Al-Ijāz: Jurnal Studi Al-Qur'an, Falsafah dan Keislaman*, 5(1), 15-32. <https://doi.org/10.53563/ai.v5i1.93>
- Suparmin, S. (2022). Sadd Al-Dzari'ah's Analysis Reviewed in Covid 19 Cases by The Government in Indonesia. *LEGAL BRIEF*, 11(4), 2543-2550.
- Susanti, D. O. (2018). Perjanjian Kawin Sebagai Bentuk Perlindungan Hukum Bagi Pasangan Suami Istri (Perspektif Maqashid Syari'ah). *Ulul Albab: Jurnal Studi dan Penelitian Hukum Islam*, 1(2), 1-30. <https://doi.org/10.30659/jua.v1i2.2456>
- Susanti, S. D., & Hayat, N. (2022). Strategi nafkah perempuan single parent dalam mempertahankan kesejahteraan keluarga. *Jurnal Pendidikan Sosiologi Dan Humaniora*, 13(2), 251-259. <https://dx.doi.org/10.26418/j-psh.v13i2.54436>
- Takhim, M. (2020). Saddu al-Dzari'ah dalam Muamalah Islam. *AKSES: Jurnal Ekonomi dan Bisnis*, 14(1). <http://dx.doi.org/10.31942/akses.v14i1.3264>
- Wardana, F. O. (2022). Peran Kepolisian terhadap Tindak Pidana Judi Sabung Ayam di Ponorogo. *Jurnal Penegakan Hukum dan Keadilan*, 3(1), 37-47. <https://doi.org/10.18196/jphk.v3i1.13431>

Copyright holder:

© Siregar, L. S. B., Taufan, T., Sulastri, W., Khairi, M., Samsurizal, S., Hertasmaldi, H.

First publication right:

Samara: Journal of Islamic Law and Family Studies

This article is licensed under:

**CC-BY-SA**