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THE EMPIRICAL ANALYSIS OF FAMILY MAINTENANCE DYNAMICS IN FIQH MUNAKAHAT: A SOCIO-LEGAL STUDY OF MUSLIM FAMILIES IN PEKANBARU

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Abstract: This study aims to analyze the dynamics of livelihood practices in Muslim families in Pekanbaru City and explain the relationship between the norms of fiqh munakahat and social reality through a socio legal approach. The study used a qualitative method with data collection techniques including in depth interviews, observation, and documentation. The results show that livelihood practices in Muslim families are dynamic and divided into three main patterns: normative, collaborative, and collective. Economic factors are the main determinant driving changes in livelihood practices, especially in the context of the pressures of life's needs in urban areas. Meanwhile, educational and social factors play a role in shaping perspectives and relationship patterns within the family. These findings indicate that livelihood practices are the result of the interaction between fiqh norms and social reality. Conceptually, this study confirms that fiqh munakahat has an adaptive capacity to respond to social change through the principles of justice, benefit, and propriety. Therefore, variations in maintenance practices cannot be understood as deviations, but rather as a contextualization of sharia values in contemporary Muslim family life. This research contributes to the development of Islamic family law studies that are more contextual, empirical, and responsive to social dynamics.

Keywords: Family Maintenance; *Fiqh Munākaḥāt*; Muslim Family; Social Dynamics.

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Introduction

The provision of maintenance (*nafaqah*) constitutes a fundamental pillar in Muslim family life and occupies a central position in the study of fiqh munakahat.[1] Normatively, maintenance is defined as the husband's obligation inherent in the marriage contract. It includes the fulfillment of the family's basic needs based on the principles of propriety (*bi al-ma'ruf*) and economic capacity (*al-qudrah*).[2] This concept is not merely juridical. It also carries ethical and social dimensions aimed at sustaining family continuity and harmony. [3]

However, contemporary socio-economic dynamics in Muslim societies, particularly in urban areas, have led to significant changes in how maintenance is practiced.[4] Rising living costs, increased female participation in the workforce, and shifting gender roles within the family have altered traditional patterns.[5] As a result, maintenance can no longer be understood solely as an individual obligation. It has evolved into a social practice shaped through negotiation between spouses in response to changing economic and social conditions.[6]

Several studies indicate that Muslim families in Indonesia are increasingly adopting adaptive models of maintenance through eco-

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[1] Nurchaliq Majid, "Rekonstruksi Konsep Nafkah dalam Hukum Keluarga Islam: Perspektif Gender dan Otonomi Perempuan," *USRAH: Jurnal Hukum Keluarga Islam* 6, no. 3 (2025): 68-82.

[2] Toha Ma'arif, "Relevansi Konsep Nafkah dalam Hukum Keluarga Islam terhadap Dinamika Kehidupan Modern," *Al Fuadiy: Jurnal Hukum Keluarga Islam* 7, no. 2 (2025): 96-109.

[3] Tri Wahyu Hidayati, Ulfah Susilawati, and Endang Sriani, "Dynamics of Family Fiqh: The Multiple Roles of Women in Realizing Family Resilience," *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 22, no. 2 (2022): 219-238.

[4] Meiyu Syahri Ramadhanisa, Arisman, and Muhammad Darwis, "Pemenuhan Nafkah terhadap Anak oleh Single Parent Perspektif Sosiologi Hukum Islam: Studi pada Masyarakat Bangkinang Kota," *Takuana: Jurnal Pendidikan, Sains, dan Humaniora* 4, no. 2 (2025): 334-346.

[5] Insharie Amarylis Sagita, Rohmah Maulidia, and Lukman Santoso, "Repositioning Wives' Roles in Urban Households: Social Support, Dual Burdens, and the Negotiation of Family Resilience," *Sakina: Journal of Family Studies* 9, no. 4 (2025): 371-391.

[6] Haura Salsabiela El Sabrina Nazar et al., "Negotiating Gender Roles: The Shift of Wives Role as the Main Breadwinners in Wijirejo Village, Indonesia," *YUDISI-A: Jurnal Pemikiran Hukum dan Hukum Islam* 16, no. 2 (2025): 215-236.

nomic cooperation between husbands and wives.[7] Nevertheless, most existing research remains focused on normative analysis or judicial decisions. Empirical realities of family life are often underexplored.[8] Studies that directly connect fiqh munakahat norms with actual social practices using a socio legal approach are still limited, especially within urban local contexts.

In this regard, Pekanbaru represents a relevant setting due to its rapid economic growth and urbanization. These developments directly influence patterns of maintenance within Muslim families. The situation reflects a complex interaction between religious norms, economic conditions, educational background, and everyday social practices.[9] Therefore, this study aims to address this gap by providing a systematic empirical analysis of maintenance dynamics from the perspective of fiqh munakahat.[10]

This research is grounded in the argument that fiqh munakahat possesses an adaptive capacity that allows the concept of maintenance to be contextualized without losing its normative foundation. Core principles such as justice (*'adl*), public interest (*maṣlaḥah*), and propriety (*bi al-ma'rūf*) offer a flexible interpretive framework to respond to social change.[11] Thus, variations in maintenance practices should not be viewed as deviations. Instead, they represent forms of social negotiation that remain aligned with the objectives of Islamic law.[12]

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[7] Mustafidatul Musyarofah, "Peran Istri dalam Ekonomi Keluarga Perspektif Hukum Islam: Studi Kasus di Desa Tengguli Kecamatan Bangsri Kabupaten Jepara," *SAMAWA: Jurnal Hukum Keluarga Islam* 4, no. 1 (2024): 41-48.

[8] Asrianti Sukirman, Oyo Sunaryo Mukhlas, and Aden Rosadi, "Islamic Judicial Activism in Determining Child Maintenance," *Al-Istinbath: Jurnal Hukum Islam* 10, no. 2 (2025): 671-699.

[9] Syamsul Hadi Thubany, "Pengaruh Pendidikan terhadap Kehidupan Keluarga," *Jurnal Sosiologi Reflektif* 8, no. 1 (2023): 237-267.

[10] Muhamad Hasan Sebyar et al., "Revitalising Maskan during 'Iddah: A Fiqh Analysis of Contemporary Post-Divorce Challenges in Indonesia," *MILRev: Metro Islamic Law Review* 5, no. 1 (2026): 150-177.

[11] Ahmad Alamuddin Yasin, *Transformasi Nafkah Keluarga Muslim dalam Perspektif Maqashid Syariah* (Np.: CV. Brimedia Global, 2024).

[12] Riyana Miranti, Eny Sulistyaningrum, and Tri Mulyaningsih, "Women's Roles in the Indonesian Economy during the COVID-19 Pandemic: Understanding the Challenges and Opportunities," *Bulletin of Indonesian Economic Studies* 58, no. 2 (2022), 109-139.

Based on this framework, the research questions are formulated as follows: how is the concept of maintenance understood normatively in fiqh munakahat? How is maintenance practiced within Muslim families in Pekanbaru? What factors influence maintenance practices? How do normative fiqh principles relate to social practices from a socio legal perspective?

To answer these questions, this study employs a qualitative approach with a socio legal research design. The research is conducted in Pekanbaru, selected purposively due to its characteristics as an urban area with dynamic economic conditions.[13] The study involves 12 informants, consisting of six husbands and six wives. Informants are selected using purposive sampling based on the following criteria: being married for at least three years, residing in Pekanbaru, and having direct experience in family maintenance practices. [14] Data were collected through in-depth interviews, observation, and documentation. The analysis applied a thematic coding technique consisting of open coding, axial coding, and selective coding to identify patterns and relationships among categories.[15] Data validity was ensured through triangulation of sources, methods, and theoretical perspectives.[16]

Through this approach, the study does not merely describe maintenance practices. It examines them both empirically and conceptually within the framework of fiqh munakahat. The findings are expected to contribute to the development of Islamic family law studies that are more contextual, adaptive, and responsive to the evolving social dynamics of contemporary Muslim societies.

Normative Livelihood Patterns

The research findings indicate that one of the main patterns in the practice of providing for Muslim families in Pekanbaru is a normative pattern, where providing for is understood as the full obligation of the husband as head of the family. This pattern remains dom-

[13] Sugiyono, *Metodologi Penelitian Kuantitatif* (Bandung: Alfabeta, 2017).
[14] John W. Creswell, *Research Design: Qualitative, Quantitative, And Mixed Methods Approaches*, 4th ed. (London: SAGE Publications Ltd., 2022).
[15] Aan Komariah and Djam'an Satori, *Metodologi Penelitian Kualitatif* (Bandung: Alfabeta, 2023).
[16] Lexy J. Moleong, "Metodologi Penelitian Kualitatif, Edisi Revisi (Bandung: Remaja Rosdakarya, 2011).

inant in families with a strong and textual understanding of Islamic jurisprudence, where the husband is positioned as the party primarily responsible for meeting the family's economic needs. This finding aligns with the basic concept of Islamic law, which emphasizes that providing for is a husband's obligation to meet the needs of his wife and family.[17]

Based on in depth interviews with 12 informants (6 husbands and 6 wives), it was found that most male informants still view providing for as an absolute responsibility that cannot be transferred. One informant (S2) stated: "I still feel obligated to provide for my family, even though my income is not always sufficient, because that is my responsibility as a husband."[18] This statement indicates that normative awareness of the obligation to provide for remains deeply embedded in the value structure of Muslim families.

The same thing was found from the wife's perspective. Informant (I1) stated: "The husband remains responsible, I only help when needed."[19] This indicates that, in normative patterns, the wife's contribution is not understood as an obligation, but rather as a form of support for her husband. This finding aligns with research stating that under Islamic law, the wife's economic contribution is supplementary and does not eliminate the husband's obligation to provide for the family.[20]

However, field observations indicate a discrepancy between norms and practice. In some families, although the husband is normatively considered the primary breadwinner, economic conditions do not always allow for this ideal situation. Observations indicate that some husbands experience limited income due to informal employment or economic instability, making them unable to meet all the family's needs independently.

For example, in one family (informant S3), the husband works as a daily laborer with an irregular income. Observations revealed that household needs, such as the children's education and basic necessities, were not fully met by the husband's income. In this situa-

[17] Fazlon Umar, "Pandangan Hukum Islam Tentang Peran Istri dalam Mencari Nafkah," *Ameena Journal* 2 no. 3 (2024): 269-279

[18] Interview with S2, 2025.

[19] Interview with I1, 2025.

[20] Nadya Syafitri, Ramdani, and Ramziati, "Tanggung Jawab Nafkah Keluarga dari Istri Bekerja Menurut KHI," *Suloh: Jurnal Fakultas Hukum Universitas Malikussaleh* 10, no. 2 (2022): 313-339.

tion, although the husband is still normatively considered the primary breadwinner, his practice demonstrates significant economic pressure.

These findings confirm that normative patterns face serious challenges in the context of modern urban society. Rising living costs and family economic needs mean that the role of breadwinner cannot always be ideally fulfilled by the husband alone.[21] Other empirical research also shows that socioeconomic changes have driven shifts in family roles, including increased involvement of wives in providing for their families.[22]

Furthermore, interviews revealed psychological tensions within normative patterns. Several husbands admitted to experiencing stress due to their inability to meet ideal standards of income. Informant (S4) stated: "Sometimes I feel burdened because my income is not enough, but I still have to be responsible."[23] This demonstrates that normative patterns impact not only the economic aspect but also the psychological well-being and relationships within the family.

From a family relations perspective, observations indicate that normative patterns tend to create rigid role structures. In some cases, a lack of communication regarding economic conditions leads to potential conflict. This aligns with other research findings that suggest that economic inequality within a household can impact family stability if not balanced by effective communication.[24]

Overall, the empirical analysis indicates that normative livelihood patterns persist as an ideal framework within Muslim families, but face challenges in practical implementation. This pattern demonstrates a dialectic between Islamic jurisprudence (fiqh) norms and social reality, where norms remain valued, but their practice experiences pressure and adjustments due to economic conditions.

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[21] Tike Putri Nofiyanti, Husni Kamaludin, and St. Umrah, "Kewajiban Nafkah dalam Perspektif Hukum Islam dan Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan," *Muadalah: Jurnal Hukum* 2, no. 2 (2022): 161-170.

[22] Yasid Amanulah, Hari Widiyanto, and Muhammad Mustahal, "Analisis Kedudukan Istri sebagai Pencari Nafkah Utama: Telaah dalam Perspektif Kompilasi Hukum Islam dan Maslahah Mursalah," *El-Faqih: Jurnal Pemikiran dan Hukum Islam* 11, no. 2 (2025): 364-379.

[23] Interview with S4, 2025.

[24] Fajri Ardiansyah, "Ketimpangan Penghasilan dalam Rumah Tangga dan Implikasinya terhadap Pembangunan Keluarga Sakinah: Studi Empiris di Kecamatan Banjar Agung," *Jurnal Hukum Lex Generalis* 6, no. 6 (2025)

Thus, it can be concluded that normative livelihood patterns not only reflect adherence to religious teachings but also demonstrate limitations when faced with modern socioeconomic dynamics. This situation emphasizes the importance of a contextual approach to understanding livelihood practices, so that Islamic jurisprudence values remain relevant in contemporary Muslim family life.[25]

Collaborative Livelihood Patterns

The research results show that the second dominant pattern in Muslim families' livelihood practices in Pekanbaru is a collaborative pattern, where the wife contributes to the family's economic well being without diminishing the husband's primary responsibility as breadwinner.[26] This pattern reflects the implementation of the principle of *bi al-ma'rūf* (lawful provision), where livelihood practices are proportionately adapted to the family's social, economic, and needs.[27] Conceptually, this pattern also demonstrates the flexibility of fiqh munakahat in responding to the dynamics of modern life without abandoning its normative principles.

Based on in depth interviews with 12 informants (6 husbands and 6 wives), it was found that most families employ a collaborative pattern as an adaptive strategy to deal with economic pressures. An informant stated: "I remain responsible as a husband, but my wife also works to help with the family's needs."[28] This statement indicates that the wife's economic contribution is not understood as a replacement for her husband's role, but rather as a form of cooperation in maintaining family stability.[29]

From the wife's perspective, economic contribution is understood as a form of shared responsibility based on agreement. Another informant stated: "We help each other, it's not about who is

[25] Khoirun Nisa' Binti Moch. Rofiq, "Peran Istri Sebagai Pencari Nafkah Dalam Perspektif Maqashid Syariah," *Minhaj: Jurnal Ilmu Syariah* 6, no. 2 (2025): 250-264.
[26] Muhammad Shidqi Pribadi and Teguh Dwi Cahyadi, "Peran Istri sebagai Pencari Nafkah dalam Perspektif Hukum Islam." *Hakam: Jurnal Kajian Hukum Islam dan Hukum Ekonomi* 9, no. 2 (2025): 195-211.
[27] Imam Faishol, "Tinjauan Hukum Islam terhadap Istri yang Mencari Nafkah dalam Keadaan Darurat," *Jurnal Keislaman* 5, no. 2 (2022): 153-166.
[28] Interview with S1, 2025.
[29] Zahra Zaini Arif, "Peran Ganda Perempuan dalam Keluarga Pespektif Feminis Muslim Indonesia," *Indonesian Journal of Islamic Law* 1, no. 2 (2018): 97-126

obligated, but how the family's needs are met."[30] This statement indicates a paradigm shift from a normative pattern to a relational pattern based on deliberation and agreement.

This finding is supported by research findings that suggest that a wife's involvement in earning a living is a form of social adaptation driven by economic needs and mutual agreement within the family, and does not conflict with Islamic legal principles as long as it does not diminish the husband's primary responsibilities.[31] In addition, this change in roles is also seen as a form of flexibility in the modern family structure which remains based on the values of justice and welfare.[32]

Field observations indicate that collaborative patterns generally occur in families with middle-income families and increasing household needs, such as children's education costs and living expenses in urban areas. In some families, the wife works as an employee, trader, or informal worker, directly contributing to the family income. Observations also indicate that families with this pattern tend to have more open and participatory financial management.

For example, in the families of informants (S3 and I3), decisions regarding household expenses were found to be made jointly. The husband remained the primary provider, but the wife's income was used to support additional needs such as the children's education and family savings. Observations revealed intensive communication in financial decision-making, which contributed to the stability of family relationships.

Analytical, collaborative patterns are influenced by several key factors. First, economic factors are the primary driver, as increasing living costs can no longer be met solely from a single source of income. Second, education influences couples' perspectives on the role of breadwinner. Informants with higher levels of education tend to have a more flexible understanding of the division of economic roles within the family. Third, social and generational factors indicate that younger families are more open to collaborative patterns than previous generations.

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[30] Interview with I2, 2025.

[31] Lilis Handayani, "Peran Istri sebagai Pencari Nafkah Utama Perspektif Hukum Islam," *PRIMER: Jurnal Ilmiah Multidisiplin* 1, no. 1 (2023): 9-15.

[32] Muhammad Sholeh Zuhdi Irfandi, "Transformasi Peran Suami-Istri dalam Keluarga Modern: Evaluasi terhadap Keselarasan dengan Konsep Pernikahan Islam," *Global Research and Innovation Journal* 2, no. 1 (2026): 246-255.

Furthermore, interviews also indicate that collaborative patterns have a positive impact on family relationships. Informant, S4, stated: "If we both contribute, the relationship becomes lighter and there is more understanding."[33] This suggests that collaborative patterns not only impact the economic aspect but also strengthen emotional bonds within the family.

However, this study also found that collaborative patterns have the potential to create a double burden on wives, especially when domestic roles remain the primary responsibility of women. Observations indicate that some wives continue to fulfill their domestic roles fully despite also working in the public sector. This finding is in line with research which states that women in modern families often face a double burden due to simultaneous economic and domestic roles. [34]

Overall, the collaborative livelihood pattern demonstrates a transformation in Muslim family practices toward a cooperative economic model. This pattern demonstrates that Islamic jurisprudence principles such as *bi al-ma'rūf* (benefit from good deeds) and *maṣlaḥah* (benefit from good deeds) can be implemented contextually in modern life. Thus, collaborative livelihood practices should not be understood as a deviation from the norm, but rather as a form of adaptation that strengthens family resilience in the face of economic pressures.

Collective Support Patterns

The research results indicate that the third pattern in Muslim family support practices in Pekanbaru is a collective pattern, whereby providing support is no longer positioned as the sole obligation of the husband, but rather as a shared responsibility openly negotiated between husband and wife. This pattern is often found in families with higher levels of education and among younger couples who have a more flexible perspective on gender roles within

[33] Interview with S4, 2025.

[34] Pratiwi Uly Romadhoni, Nadila Putri Pramesti, and Muhamad Sofian, "Dinamika Pembagian Peran Gender dan Kewajiban Nafkah dalam Keluarga Muslim Modern," *Prosiding Hukum Keluarga Islam* (2025): 14-26

the family.[35] This pattern reflects the transformation of family relationships toward a more participatory and egalitarian model.

Based on in depth interviews with 12 informants (6 husbands and 6 wives), it was found that in collective households, the concept of income is no longer understood rigidly as a normative obligation of the husband, but rather as a result of mutual agreement. Informant (S5) stated: "We don't divide who is obligated, but who can contribute according to circumstances."[36] This statement indicates a shift from a normative approach to a functional approach based on the family's capabilities and actual circumstances.

From the wife's perspective, collective households are understood as a form of fairness in household relations. Informant (I3) stated: "We share roles, not just financially, but also family responsibilities."[37] This indicates that income is not only interpreted in economic terms but also encompasses social and emotional responsibilities within the family.

Field observations support this finding. In families with collective households, there is evidently intensive communication in managing household finances. Economic decisions such as spending, saving, and investing are made jointly through deliberation. In some cases, both husband and wife have relatively equal income sources, so there is no significant economic dominance within the family.

For example, in the families of informants (S6 and I6), both partners were found to be working professionals with relatively equal incomes. Observations revealed that financial management was carried out transparently through joint planning. They collectively prepared the household budget and divided spending responsibilities based on agreement. This suggests that collective behavior is supported by higher levels of education and financial literacy.

Theoretically, these findings align with research showing that social change and increased education for women have driven a shift in roles within Muslim families, where income is no longer monopolized by the husband but becomes a shared responsibility within a framework of justice and well being.[38] Furthermore, other research

[35] Sagita, Maulidia, and Santoso, "Repositioning Wives' Roles in Urban Households."
[36] Interview with S5, 2025.
[37] Interview with I3, 2025.
[38] Amanulah, Widiyanto, and Mustahal, "Analisis Kedudukan Istri sebagai Pencari Nafkah Utama dalam Perspektif Hukum Islam."

confirms that cooperation in the division of economic and domestic roles can enhance family harmony if supported by effective communication and mutual respect.[39]

However, this study also found that collective patterns are not entirely free from challenges. One important finding is the potential for hidden role imbalances, particularly in the domestic sphere. Despite an equal division of economic roles, observations indicate that the majority of domestic responsibilities still tend to be carried out by the wife. This situation indicates a double burden phenomenon, where women continue to shoulder domestic responsibilities despite also contributing economically.[40]

Furthermore, interviews also revealed that collective living patterns require a high level of communication and maturity in marital relations. Informant (S6) stated: "If there is no communication, this pattern can actually lead to conflict."[41] This suggests that the success of collective living patterns is highly dependent on the quality of communication and agreement within the family.

From a socio legal perspective, collective living patterns reflect the contextualization of fiqh and *munākaḥāt* (lawful agreement) in modern life. Basic principles such as justice *('adl*), benefit (*maṣlaḥah*), and consensus (*mushāwarah*) form the primary foundations of living practices. Therefore, this pattern cannot be understood as a deviation from fiqh norms, but rather as a form of actualization of sharia values in a changing social context.

Overall, collective living patterns demonstrate that Muslim family practices in Pekanbaru have undergone a transformation toward a more participatory, flexible, and consensus-based model. This pattern demonstrates the adaptive capacity of Islamic law, enabling the dynamic integration of norms and social realities.

Factors Influencing Livelihood Practices in Muslim Families

Research results indicate that livelihood practices in Muslim families in Pekanbaru are influenced by three main factors: eco-

[39] Romadhoni, Pramesti, and Sofian, "Dinamika Pembagian Peran Gender dan Kewajiban Nafkah dalam Keluarga Muslim Modern."
[40] Muhammad Ichsan Ferdiansyah, Triadi Wicaksono, and Lismawati, "Nafkah Istri dalam Perspektif Kesetaraan Gender: Analisis Kritis dengan Pendekatan Maqashid Syariah," *Usrah: Jurnal Hukum Keluarga Islam* 6, no. 4 (2025): 509-523
[41] Interview with S6, 2025.

nomic, educational, and social factors. Among these three factors, economic factors emerged as the most dominant determinant, driving the shift in livelihood patterns from a normative model to a collaborative and collective model. Economic pressures, particularly in urban contexts, are a major trigger for role negotiation within the family.[42]

Economic Factors as the Primary Determinant

Based on in depth interviews with 12 informants (6 husbands and 6 wives), almost all of them stated that economic conditions were the primary reason for changes in livelihood practices. Informant (S1) stated: "Nowadays, needs are increasing, relying on just one income isn't enough."[43] This statement indicates that economic pressure is a structural factor forcing families to adopt adaptive strategies to meet their livelihood needs.

From the wives' perspective, economic contributions are often driven by practical needs, not solely by ideological shifts. Informant (I4) stated: "I work out of necessity, not because I want to replace my husband's role."[44] This confirms that changes in livelihood practices are more responsive to economic conditions than simply normative changes.

Field observations indicate that families with irregular incomes, such as those working informally or as casual laborers, tend to adapt more quickly to collaborative livelihood patterns. In some cases, economic instability causes wives to take a more active role in supporting the family economy. These findings align with research showing that economic instability is a major factor driving role changes in modern Muslim families. [45]

Furthermore, other research confirms that fulfilling the obligation to provide for family needs is often hampered by economic

[42] Shania Amalia and Siti Mas'udah, "Negosiasi Pada Keluarga Campuran: Studi Tentang Keluarga Tiri," *Sosioglobal: Jurnal Pemikiran dan Penelitian Sosiologi* 8, no. 1 (2023): 1-15.
[43] Interview with S1, 2025.
[44] Interview with I4, 2025.
[45] Fitrotin Jamilah, "Dampak Perubahan Sosial terhadap Praktik Poligami di Masyarakat Modern: Tinjauan Hukum Keluarga Islam," *Al-'Adalah: Jurnal Syariah dan Hukum Islam* 9, no. 1 (2024): 167-177.

factors, leading to adjustments in family practices.[46] Thus, economic factors not only influence the ability to provide for family needs but also shape family relationship patterns.

Educational Factors and Changing Perspectives

Besides economic factors, education level also plays a significant role in influencing livelihood practices. Interview results indicate that informants with higher levels of education tend to have a more flexible understanding of the division of roles within the family. Informant (S5), who has a higher education background, stated: "The important thing is that the family's needs are met, it doesn't always have to be the husband who is dominant."[47] This statement demonstrates that education contributes to developing a more rational and contextual perspective on the concept of livelihood. Informant (I2) also expressed a similar sentiment: "We see livelihood as a shared responsibility, because we both work and understand the situation."[48] This statement reflects a shift in understanding from a normative approach to a contextual, equality-based approach.

This finding aligns with research suggesting that social, economic, and educational changes have opened up space for women to contribute more significantly to the family economy.[49] Thus, education plays a cognitive role that influences the interpretation of Islamic jurisprudence norms in everyday life.

Social Factors and the Transformation of Family Values

Social factors, including environment, culture, and generation, also influence livelihood practices in Muslim families. Research shows that the younger generation tends to be more open to cooperative patterns in fulfilling livelihood needs than previous genera-

[46] Hasrat Dihati, "Pemahaman Masyarakat Teluk Nibung Tentang Kewajiban Nafkah dalam Rumah Tangga Perspektif Hukum Islam," *Al-Sulthaniyah* 15, no. 1 (2026): 74-87.
[47] Interview with S5, 2025.
[48] Interview with I2, 2025.
[49] Ahmad Gofur Sutabri, "Kedudukan Nafkah dalam Hukum Keluarga Islam: Antara Tanggung Jawab dan Realitas Sosial," *Jurnal Hukum Keluarga Islam El-Qisth* 8, no. 01 (2025): 32-38.

tions.[50] Informant S6 stated: "It's different now, not like before. Husband and wife must support each other."[51] This statement indicates a shift in social values that influences the structure of relationships within families. Observations also indicate that young families are more likely to engage in deliberation when making economic decisions. In some families, decisions regarding spending and financial planning are made jointly, reflecting a more egalitarian relationship pattern.

These findings are supported by research showing that social and cultural changes have driven a transformation in the division of gender roles and financial obligations within modern Muslim families.[52] Furthermore, social factors such as family solidarity and environmental support also play a role in determining the success of family strategies in meeting financial needs. [53]

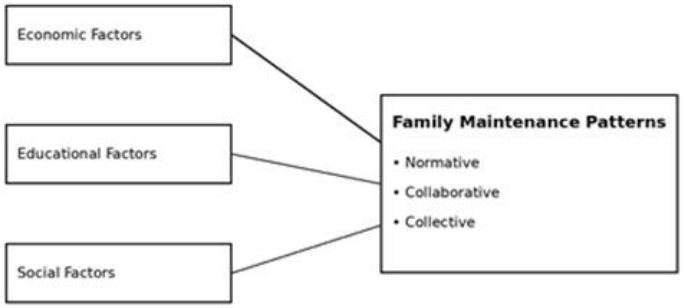


Figure 1. Conceptual Model of Factors Influencing Family Maintenance Patterns

[50] Ahmad Abi Najih, Muhaiminah Darajat, and Slamet, "Pendidikan Keluarga dalam Islam: Tinjauan Tradisi, Hukum, dan Realitas Sosial Kontemporer Melalui Studi Literatur Kualitatif," *Jurnal Pendidikan Indonesia: Teori, Penelitian, dan Inovasi* 5, no. 2 (2025),

[51] Interview with S6, 2025.

[52] Qonita Imamia and Syaifatul Jannah, "Peran Gender dalam Pembagian Tugas Rumah Tangga Perspektif Konseling Feminis di Desa Polagan Kecamatan Sampang Kabupaten Sampang," *Kabillah* 9, no. 1 (2024): 379-389.

[53] Nor Annisa Rahmatillah and Ahmad, "The Application of *Iddah* Maintenance for a Nusyuz Wife in Religious Court Verdicts," *Al-Mujtahid: Journal of Islamic Family Law* 5, no. 1 (2025): 64-71.

This research's conceptual model demonstrates that livelihood practices in Muslim families are influenced by three main factors: economic, educational, and social factors, which simultaneously shape variations in family livelihood patterns. Economic factors play a key role in driving changes in livelihood practices, particularly in the context of the pressures of urban living.[54] Meanwhile, educational factors influence couples' perspectives on role division, resulting in a more flexible interpretation of the concept of livelihood.

On the other hand, social factors, including environment and generation, play a role in shaping values and relationship patterns within the family. The interaction of these three factors produces three main patterns of livelihood practices: normative, collaborative, and collective. Normative patterns emerge when educational and social factors maintain traditional values, while collaborative and collective patterns develop when economic pressures are high and supported by education and more adaptive social values.

This model emphasizes that livelihood practices are not solely the result of Islamic jurisprudence norms, but rather the product of a dynamic interaction between economic structures, social constructions, and value interpretations within Muslim families.

Analytical Synthesis

Overall, these three factors interact to shape livelihood practices within Muslim families in Pekanbaru. Economic factors are the primary driver of change, while education and social factors play a role in shaping perspectives and family relationship patterns.

These findings demonstrate that livelihood practices cannot be understood solely within a normative framework but must be viewed as the result of the interaction between Islamic jurisprudence norms and social realities. Thus, changes in livelihood practices reflect the adaptation process of Muslim families to the dynamics of modern life.

[54] Dwi Husniyati et al., "Rekonstruksi Kewajiban Nafkah dalam Rumah Tangga: Analisis Yuridis Normatif terhadap Peran Istri sebagai Pencari Nafkah dalam Hukum Islam," *Journal of Legal, Political, and Humanistic Inquiry* 1, no. 3 (2026): 187-196.

Conclusion

This research shows that livelihood practices in Muslim families in Pekanbaru are dynamic and undergoing transformation in accordance with the socioeconomic conditions of urban society. Livelihood is no longer practiced singly in a normative manner, but has evolved into a collaborative and collective pattern involving the active participation of both husband and wife. This change is influenced by economic pressures, educational attainment, and social and generational contexts, which collectively shape variations in family livelihood practices.

The research also confirms that economic factors are the primary determinant driving changes in livelihood practices, particularly in response to increasing living costs. Meanwhile, education plays a role in shaping a more flexible perspective on the division of roles within the family, and social factors contribute to accelerating the transformation of values toward more participatory relationships. The interaction of these three factors demonstrates that livelihood practices are the result of negotiations between religious norms and evolving social realities.

Conceptually, these findings demonstrate that the jurisprudence of *munākaḥāt* has the adaptive capacity to respond to social change through the principles of justice, welfare, and propriety. Therefore, variations in livelihood practices cannot be understood as deviations from the norm, but rather as a contextualization of sharia values in modern life. The main challenge lies not in the substance of the norms, but in how they are interpreted and implemented in a relevant manner within the dynamics of contemporary Muslim families.

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I6, a wife, 30 years old, professional (private)
S1, a husband, 35 years old, private employee
S2, a husband, 40 years old, trader
S3, a husband, 38 years old, daily laborer
S4, a husband, 42 years old, self-employed
S5, a husband, 36 years old, civil servant
S6, a husband, 34 years old, professional (private)