

FAMILY LIVELIHOODS IN FAMILIES WHERE THE HUSBAND MIGRATES FOR WORK (AN EMPIRICAL STUDY IN PEMATANG PANJANG VILLAGE, LIMA PULUH PESISIR DISTRICT, BATU BARA REGENCY)

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ABSTRACT

This study aims to explore the fulfillment of family livelihoods in families with migrating husbands in Pematang Panjang Village, Lima Puluh Pesisir District, Batu Bara Regency. This research used a qualitative approach with descriptive analysis method. The results showed that migrating husbands generally succeeded in fulfilling family maintenance responsibilities although there were variations in the fulfillment of certain types of maintenance, especially biological maintenance which was often hampered by distance. Fulfillment of household needs is mostly fulfilled, although there are variations depending on the needs of children's education and family financial management. The pattern of provision also varies, with the amount of maintenance received ranging from 1.5 million to 4.2 million per month. This study highlights the importance of communication and agreement between husband and wife in the management of maintenance, as well as the crucial role of the wife in educating the children while the husband migrates. The implementation of Islamic values and steadfastness in practicing worship become the main foundation in maintaining family harmony and stability despite the challenges of physical distance.

KEYWORDS Maintenance, Family, Migrant Husband.



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INTRODUCTION

The family is a social institution whose function is very important in society. As one of the social systems, the family is an elementary institution in the development of society. It is said to be an elementary institution in society because it is needed to form individuals, social institutions, an intensive socialization process, and the formation of a civilized society. (A. Octamaya Tenri Awaru, 2021). Without a stable and well-functioning family, the development of society can be disrupted. The family plays a role in conveying values, social norms, and ethics that form the moral foundation of society. This helps to create a functioning social structure and maintain social stability.

Marriage regulates humans to avoid adultery which is prohibited by religion. The badaniyah relationship between a man and a woman can be done by marriage. Marriage is an obligatory act in Islamic law to foster love and build a family that is *sakinah, mawaddah wa rahmah* as contained in Surah al-Rum verse 21 which reads:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ.

Meaning: *"Among His signs is that He created mates for you from your own kind so that you may be at peace with them. He makes love and affection between you. Surely in that are signs (of Allah's greatness) for those who think."* (QS. Al-Rum verse 21)

Quraish Shihab explains that the physical and mental happiness that is the goal of marriage can be found in a family life that is *sakinah, mawaddah wa rahmah* and must be understood as a series of processes to achieve the pleasure of Allah SWT. Therefore, all kinds of feelings of love, love, and affection that are reflected in one's attitudes and actions must be based on sincerity (belief) to bring goodness and reject everything that can damage and disturb it. (M. Quraish Shihab, 2007).

The Qur'an mentions the husband's role as protector, leader, responsible and organizer in the family based on QS. al-Nisa' verse 34 as follows:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِنَفْسِنَّ بِمَا حَفِظَ اللَّهُ...

Meaning: *"Men (husbands) are responsible for women (wives) because Allah has given some of them (men) more than others (women) and because they (men) have spent some of their wealth. The righteous women are those who obey Allah and take care of themselves in the absence of their husbands, for Allah has taken care of them..."* (QS. al-Nisa' verse 34).

Migrating is one of the ways taken by the community to overcome economic difficulties and seek better economic stability. (Hermanto and M Saleh, 2022) The condition of the husband migrating has positive and negative impacts on his wife and other family members. The positive impacts include the improvement of the family economy, fulfillment of daily needs, and the needs of children. However, the negative impacts include psychological impacts, such as homesickness, worry,

and the potential to be slandered. In addition, the husband's duties at home have to be replaced by the wife, which can affect the children's development and their biological needs.

When a husband migrates, there are changes in the family. A mother who is left behind by her husband must fulfill two roles in the family: domestic and public. This also means that she has to earn a side income and manage the money she receives from her husband for sudden needs. Although this dual role can make the wife feel exhausted and may be vulnerable to negative comments from others, she still does it for the sake of the family. However, this dual role can result in fatigue and psychological stress on the wife.

Many husbands choose to migrate after seeing the success of some families in overcoming economic difficulties and achieving significant financial progress. The experiences of husbands who returned from migrating with business capital and were even able to buy land, served as a strong motivation for others to follow suit. Testimonies of the positive economic changes in their families' lives after migrating created confidence that this step could be a solution to overcoming economic limitations back home.

However, along with the decision to migrate comes a variety of problems in some households. One of the most common consequences is divorce as a result of domestic conflict. Tensions in relationships are caused by physical distance and limited direct interaction between spouses and their families.

Pematang Panjang villagers choose Malaysia as their migration destination and spend years working there. This decision is often driven by various factors, one of which is the economic opportunities offered by Malaysia. As a country experiencing rapid economic growth, Malaysia attracts many migrant workers with the promise of better job opportunities and higher salaries. In addition, geographical proximity and ease of access are additional considerations for the people of Pematang Panjang village in choosing Malaysia as their migration destination. The frequency and duration of migration can vary depending on the type of job and family situation, ranging from a few months a year to longer periods of migration, even years.

Based on the above circumstances, the author would like to conduct further research on migrating husbands with a particular emphasis on how this impacts on livelihood. The information gathered for this study came from household situations in Pematang Panjang village, where some heads of households migrate. With this background, the author would like to further study this issue which is titled: Family Maintenance in Families Where the Husband Migrates (Empirical Study in Pematang Panjang Village, Lima Puluh Pesisir Subdistrict, Batu Bara Regency).

RESEARCH METHOD

This research uses a type of qualitative research that is empirical in nature. In this research, the data collected is then analyzed using predetermined methods, the results of which are presented descriptively to obtain an accurate understanding of the law as a social phenomenon.(Yati Nuryati, 2021). This type of research can explore and understand the fulfillment of family maintenance in families whose

husbands migrate in Pematang Panjang Village, Lima Puluh Pesisir District, Batu Bara Regency.

The approach used is descriptive analysis research that adopts qualitative methods, where the main analysis technique in a qualitative approach is to process and analyze the data that has been collected in order to become a systematic, organized, structured, and meaningful information. (Jonathan Sarwono, 2006).

Furthermore, this empirical *legal* research approach uses a *socio legal* approach. This research begins by using primary or basic data, namely information obtained directly from the community as the main source through field research. (Joenaidi Efendi, 2018). This approach is important because it can provide a more comprehensive view of legal phenomena in society. (Efendi and Ibrahim, 2013).

RESULT AND DISCUSSION

According to Peter Fischer's theory of international organizations, regional organizations are essentially formed with an intergovernmental nature, because there are agreements to form them, similar backgrounds, and have organs/structures. However, this nature can develop into supranational if the organization has authority over its member states, especially in making and enforcing international agreements without requiring consideration from its member states.

Family Maintenance in Families where the Husband Migrates

Based on the research results, there are several reasons why husbands choose to migrate:

First, the husband chose to migrate based on the desire to fulfill the family's needs, which were difficult to fulfill while the husband worked in the village. This is based on Mrs. Muzammil's situation, who said, "My husband chose to migrate because his income in Malaysia could meet the needs of our family. When my husband worked in the village, our living needs were very mediocre and my husband did not get any income. Migrating is the best way for my husband to be able to provide for me and my children properly."

Secondly, husbands migrate to pay for their children's education. By leaving home, husbands hope to accumulate enough income to ensure that children are guaranteed a decent education. Mrs. Fitriani revealed, "My husband migrated because of the need for large children's school fees. Our children go to senior high school, MTs, and elementary school. The school fees for senior high school and MTs are very high, especially when the children reach the final year of school. My husband's work as a farmer is not sufficient to pay for it. So my husband chose to migrate until the children's school fees are fulfilled."

Third, the husband has a desire to build a decent house for his wife and children. Building a house requires a lot of money and takes a very long time to be able to collect the costs of building a house. In her interview, Mrs. Mahendra explained that building a house would not have been possible if the husband had not migrated

to Malaysia. The income earned when migrating is greater than working in the village. Household life will be calmer if it is in its own house rather than continuously renting a house.

Fourth, the husband's reason for migrating is based on the desire to raise money to be used as business capital. Having a good business requires a sufficient capital base so that the business can run without severe obstacles and not get stuck in debt due to lack of capital. As Mrs. Auzan mentioned, "My husband migrated for the reason of collecting capital so that we could start a business with sufficient capital. Previously, my husband and I sold clothes, but our business stopped because of the small capital and minimal income. Because our merchandise did not meet our needs, we agreed to collect business capital first."

Type of maintenance

The fulfillment of biological sustenance for families with migrating husbands is often difficult to achieve adequately, but some families manage to fulfill this need even in limited conditions, demonstrating the husband's responsibility in providing physical and mental support. In this case, Mrs. Aidil's family has made a special effort, with Mrs. Aidil visiting her husband, who has migrated for more than ten years, four times. "Because my husband could not leave his job and there was enough money, I decided to go there," says Mrs. Aidil. A similar situation was experienced by Ms. Balqis and Ms. Ega, who also visited their husbands overseas. In contrast, Mrs. Muzammil's husband regularly returns home once a year to fulfill his family's biological needs.

The husband's obligation to provide housing varied. Some families such as Ibu Fitriani, Ibu Aidil, Ibu Muzammil, and Ibu Balqis have comfortable homes. However, the families of Ibu Mahendra, Ibu Budi, Ibu Ega and Ibu Auzan are in a different situation. Ibu Mahendra and Ibu Ega are collecting funds to build a house, while Ibu Auzan lives in her parents' house that will be passed on to her. Mrs. Budi lives in her son's house which is not occupied.

Furthermore, the author found that families whose husbands migrate fulfill their responsibilities regarding household expenses. From several respondents such as Mrs. Mahendra, Mrs. Ega, Mrs. Auzan and Mrs. Budi, they stated that household costs were very much fulfilled. This is based on family conditions that do not require large household costs. As expressed by Mrs. Auzan "I use the money given to me for food, buying formula milk, and saving from the remaining money sent by my husband."

Mrs. Mahendra's condition is also similar to that expressed by Mrs. Auzan. Mrs. Ega also said "I use it for food, children's needs, and children's school fees. I don't have any problems. I can even set aside the remaining money for savings." Likewise, Mrs. Budi mentioned that her household expenses are limited to food and medicine because all of her children are already married, so the household expenses are only limited to her own needs. The families of Mrs. Fitriani, Mrs. Aidil, and Mrs. Muzammil are also well catered for, although the cost of educating older children reduces the amount that can be set aside. Only Mrs. Balqis felt that her household costs were not sufficiently met because some of the money was used to pay business loans.

Furthermore, the type of maintenance that must be fulfilled by the husband is child education. Based on the findings in this study, there are several families who do not have responsibility or no longer have responsibility for children's education, and there are also families who are undergoing the responsibility to fulfill the costs of children's education. Families such as Mrs. Mahendra and Mrs. Auzan have not yet paid for their children's education because the children are still toddlers. Mrs. Budi and Mrs. Aidil no longer have educational responsibilities because their children are already independent. Meanwhile, the families of Ibu Fitriani, Ibu Muzammil, Ibu Ega and Ibu Balqis continue to prioritize their children's education.

Pattern of Provisioning

The living conditions of families whose husbands migrate vary in the amount and manner of receipt. Mrs. Aidil and Mrs. Budi receive 2 million every month. Mrs. Ega and Mrs. Auzan's families receive between 2 million and 3 million each month. Mrs. Fitriani and Mrs. Muzammil receive more than 3 million every month, although Mrs. Muzammil sometimes gets less than 3 million in difficult conditions. In contrast to the others, Mrs. Mahendra receives 1.5 million every week with the aim of paying debts immediately. Mrs. Balqis receives 4.2 million every month.

The interviews showed that none of the wives set a certain standard of maintenance for their husbands. The wives felt that the livelihood provided by their husbands was sufficient to meet the needs of the family. They appreciated their husbands' responsibility in providing adequate livelihood. Mrs. Muzammil stated that the important thing is that it is sufficient for food and children's school fees, and the rest can be saved. Likewise, Mrs. Fitriani feels that the livelihood given by her husband is sufficient and can even be saved, meeting the needs of food and children's education costs.

Unlike the other respondents, the standard of maintenance is set by Mrs. Balqis' family. Mrs. Balqis sets the minimum maintenance limit that must be given by her husband at 4.2 million every month. In her interview, Mrs. Balqis mentioned "My husband sends 4.2 million every month. It can't be less because that money is to pay the car loan. Because we as a family depend on the proceeds from the car." Nonetheless, Ms. Balqis explained that the money she earns is enough for her youngest child's school fees and food.

The management of livelihoods in families where the husband migrates shows that there is an agreement and trust between husband and wife, although the manner and purpose of management varies. Mrs. Fitriani and her husband agreed to entrust all of the husband's income to the wife, who manages the funds for the children's education and immediate needs. Mrs. Mahendra and her husband are committed to paying off the house construction debt with the weekly allocation of money sent by the husband. In contrast, Mrs. Aidil manages her finances without a specific plan, using the money for daily needs. Mrs. Budi and her husband do not have a specific pattern but set aside some money for old-age savings.

Ibu Muzammil and her husband have a special approach given the husband's irregular income, with the wife managing the finances while prioritizing the children's education. Ibu Ega and her husband set aside a portion of their income for

daily needs, children's school fees and future house construction. Mrs. Balqis receives all of her husband's income to pay for the credit on the pick-up truck used to trade coconuts, with additional help from the first child if income is insufficient. Mrs. Auzan and her husband agreed to manage their finances by focusing on daily household expenses and formula milk purchases, and setting aside a portion of their income for business capital. Each family builds an agreement based on their conditions and needs, ensuring the husband's responsibility in providing livelihood is maintained.

The Role of Husband and Wife in the Management of Livelihood

In the research on livelihood management in families with migrating husbands, it was found that there were variations in the roles of husbands and wives in financial planning. In some families, husbands have a dominant role in planning livelihood management. For example, in the families of Mrs. Fitriani and Mrs. Mahendra, the husband plays a major role in determining the allocation of income for education needs and debt repayment. Mrs. Fitriani supports her husband's plan to ensure the children's education is fulfilled, while Mrs. Mahendra focuses on using the income to repay the house debt.

There are also families that show collaboration between husband and wife in managing their livelihood, such as the family of Mrs. Muzammil and Mrs. Ega. Here, the husband entrusts the management of finances to his wife, with the main objective of meeting the children's education costs and saving for house construction. A joint agreement is also seen in Mrs. Auzan's family, where both work together to increase income and save for business capital.

However, there are also circumstances where the wife plays the main role in managing the income, such as in Mrs. Balqis' family. Her husband leaves the entire income to his wife, who then uses the funds for family needs and car loans. In contrast, in Mrs. Aidil's family, there was no specific planning or clear division of roles in the management of maintenance. Mrs. Aidil received *nafkah* without knowing the amount and did not ask her husband if he sent money late.

Finally, in Ibu Budi's family, the husband and wife agreed to save money for their old age, with a joint plan to increase the savings after Ibu Budi recovers from illness.

Review of Islamic Law on Family Support for Families whose Husbands Migrate

The husband's responsibility to provide for the family is considered a very important obligation. The Qur'an emphasizes the husband's responsibility towards his family which reads

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا

Meaning: And it is the duty of the father to provide for them and clothe them in an appropriate manner. A person is not burdened with more than he can bear. (QS. al-Baqarah: 233).

Scholars' interpretations of the word *Bilma'ruf* vary widely. Al-Baidhawi is of the opinion that *Bilma'ruf* in this verse means in accordance with the opinion or

instructions of the judge, as long as the husband is able to do so. Al-Baghawi interpreted this word as a gift that is commensurate with the husband's ability. According to Ibn Kathir, *Bilma'ruf* means in accordance with the customs and socio-culture of the local community, neither too little nor too much, and in accordance with the husband's ability. Meanwhile, al-Tsa'alibi interpreted it as maintenance in accordance with the standard of good food, the husband's ability to fulfill it, and the wife's needs. (Haris Hidayatullah, 2019)

The practice of families whose husbands migrate described in this study can be reviewed from the perspective of Islamic law by considering several important aspects, as follows:

Division of Husband and Wife Roles

According to contemporary scholar Ali Khofif, a right is a benefit that may be possessed according to sharee'ah, while Mustafa Ahmad Zarqa defines it as a privilege that gives a certain authority or burden according to *shara'*. Obligations are what one person must do for another. In the relationship between husband and wife, both parties have rights and obligations, both material and immaterial. Material obligations include things that are physical or property, such as dowry and maintenance. Meanwhile, immaterial obligations include inner aspects, such as leading the family and getting along well with the wife. (Reza Umami Zakiyah, 2020)

In Islam, husbands and wives have complementary roles and responsibilities in the family. The husband as head of the family is responsible for fulfilling the material and spiritual needs of the family, creating a prosperous and harmonious environment. Husbands are required to provide for their wives and children, which includes basic needs such as food, clothing, and shelter. This is based on the Qur'an Surah Al-Baqarah verse 233 which emphasizes the importance of the husband's responsibility.

Meanwhile, wives have an important role in managing the household and ensuring the welfare of the children, especially when their husbands are away. Wives must ensure that children receive adequate attention, both in terms of education, health, and emotional needs. Wives need to manage household finances wisely, ensuring that the income provided by the husband is used appropriately. While the husband is away, the wife has an important role in educating the children, both in terms of formal education and moral and religious education. She also acts as a protector and nurturer of the children, providing a sense of security and comfort in the household.

Islam has regulated the rights and obligations of husband and wife in a balanced manner, so they must be able to understand their respective rights and obligations. The wife's rights are the husband's obligations, and the husband's rights are the wife's obligations. Fulfilling these rights and obligations is one way to maintain household harmony and sustainability. (Haris Hidayatulloh, 2019). In this case, Islam has regulated it in QS. Al-Baqarah verse 228:

دَرَجَةٌ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ

Meaning: And the women have rights in proportion to their duties according to the ma'ruf way. Husbands, however, have one degree of superiority over their wives.

This verse stipulates that the wife's rights are equal to the wife's obligations towards the husband, indicating a balance in their relationship. However, the meaning of "but husbands have an advantage over them" confirms that husbands have the right to be respected by wives, because husbands provide dowry and maintenance to wives. (Arina Fiddaroini, et al 2022) This advantage does not mean superiority, but rather the additional responsibility that the husband carries in meeting the material needs of the family, which in turn requires respect from the wife as a form of recognition of this responsibility.

According to Jayusman quoted by Randi Arianto, in married life, husbands and wives must understand each other's roles and carry out their rights and obligations in order to create harmony in the household. One of the main obligations of a husband towards his wife is to provide maintenance, both materially and mentally (Randi Arianto, et al 2024). This shows the importance of the husband's role in fulfilling his wife's physical and emotional needs in order to maintain the balance of their relationship.

Building Communication and Cooperation Between Husband and Wife

Communication is an important activity in interactions between individuals, especially for married couples. The communication process does not always run smoothly and often faces obstacles that cause misunderstanding or problems. Some communication patterns that need to be applied to maintain smooth communication between husband and wife include: taking the initiative in initiating communication without waiting, discussing important matters such as personal circumstances and problems, adjusting communication time according to each other's schedules, having a motive to know how your partner is doing and expressing longing, feeling relieved after exchanging ideas, and having authority in decision-making related to children and household needs. These patterns help maintain relationship harmony, especially in long-distance marriages.

In a journal, Abdul Azis et al cite misunderstandings in communication between spouses can cause conflict in the family, especially due to the use of negative or unsupportive language. Married couples who live apart face different problem dynamics compared to couples who live together. Interpersonal communication in families leads to five important aspects: mutual understanding, joy, attitude influence, better relationships, and partnership behavior. Distantly married couples cannot communicate directly due to distance, so they must express emotions through verbal and non-verbal communication, such as praise and appreciation, without being able to touch directly (Abdul Azis et al., 2024).

Good communication allows husbands and wives to understand each other's needs and expectations. With openness, both can convey feelings, aspirations, and concerns, so that problems can be resolved together. With clear and open communication, misunderstandings that often cause conflict in the household can be avoided. Making important decisions in the household, whether related to finances,

children's education, or other matters, should be discussed together. This ensures that both parties feel heard and valued, so that agreement in decision-making helps reduce tension and increases a sense of shared responsibility for the decisions made.

In situations where husbands have to migrate, communication and cooperation between husbands and wives becomes even more important by utilizing technology such as video calls and text messages to maintain regular communication. Doing so can help reduce the sense of distance and ensure that both parties stay connected.

The stay-at-home wife needs to manage daily life well, while the husband can provide support from a distance by providing sustenance and providing guidance where needed. Despite the distance, husbands and wives should still make important decisions together. Husbands and wives should understand each other's situations and challenges. Emotional support from both parties is very important to maintain emotional balance by providing motivation and encouragement to each other can help couples face the challenges of long distance better.

Providing Good Education and Childcare

In Islam, children are a mandate from Allah swt that must be guarded and cared for both physically and spiritually. The Prophet Muhammad PBUH stated that every child is born in a state of fitrah (pure), and it is his parents who form them into Jews, Christians, or Magi. Parents are required to nurture and educate their children well so that they are safe in this world and the hereafter. Parents must carry out this obligation with good motivation, in accordance with Islamic values, and be an example. The Compilation of Islamic Law (KHI) article 77 paragraph (3) emphasizes that husband and wife have the obligation to care for and maintain their children, both in terms of physical growth, spiritual, intelligence, and religious education (Nyimas Lidya Putri and Cici Nur Sa'adah, 2022).

While the husband is away, the wife should ensure that the children receive a good formal education and communicate with teachers to monitor the children's academic progress. In addition to formal education, wives should also teach children about Islamic values, worship, and noble morals.

In their journal, Nyimas and Cici mentioned that the lack of fulfillment of religious education and worship in children is often caused by parents' lack of knowledge or understanding of religion and worship. When parents do not have sufficient understanding or rarely perform worship activities, they become less capable of teaching religious values to their children. This has a negative impact on the religious education and worship that should be given to children, resulting in children not getting adequate guidance in moral and religious matters from their parents (Putri and Sa'adah, p. 58).

Even though the husband migrates, he can still be involved in the child's education through long-distance communication, such as monitoring the child's learning progress and providing advice or motivation. Husbands can also be involved in making important decisions related to education and childcare, even through long-distance discussions.

Building Faith and Piety in the Household

Islamic law emphasizes the importance of faith and piety in running a household. Strong faith and deep piety are the foundations for building a harmonious, prosperous and blessed family. Faith and piety not only provide guidance in living daily life, but also a source of strength and calmness in facing various challenges, including situations where the husband migrates.

One of the purposes of marriage according to the Qur'an is to create *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (mercy) between husband, wife, and their children. Marriage must be able to achieve these goals as outlined in the Qur'an Surah ar-Rum verse 21 which reads:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Meaning: And among the signs of His power is that He created for you wives of your own kind, that you may tend to them and be at ease with them, and He made between you love and affection. Verily, in such things there are signs for those who think (QS. Ar-Rum: 21).

If marriage is carried out based on religious orders and the *sunnah* of the Prophet, then husband and wife can enjoy the *sakinah*, *mawaddah*, and *rahmah* that Allah has created. A *sakinah* family is not formed instantly, but requires solid pillars that are established through struggle, time, and sacrifice. The *sakinah* family is a subsystem of a larger social system according to the Qur'anic view, indicating that family welfare contributes to the welfare of society as a whole (Abdul Azis et al., 2024).

Strong faith helps husbands and wives to remain steadfast and patient in facing tests and challenges, such as physical distance when the husband migrates. Having the belief that everything happens with Allah's permission and that Allah always provides the best for His servants helps reduce anxiety and fear during the husband's migration. While devotion can lead to the realization that Allah is always watching encourages husbands and wives to avoid unnecessary conflict and try to resolve disputes in a good way. *Taqwa* also encourages husbands and wives to always be kind to each other and to children, and to maintain a loving and respectful relationship.

While the husband is away, the wife should ensure that the children receive a good religious education, teaching them about the importance of faith and piety in daily life. Wives need to maintain personal worship such as praying, fasting, and reading the Qur'an, and remind their husbands to do the same, even though they are in different places. A wife who faces the situation of her husband migrating with patience and gratitude is a form of faith and piety.

Analysis

The husband is obliged to provide for his wife and children. This includes food, clothing and a decent place to live. The author finds that all respondents acknowledge the husband's responsibility to provide for his wife and children while he is migrating. When the husband chooses to migrate to increase his income and

thus better meet the basic needs of the family, this is considered fulfilling his obligation according to Shari'ah.

As the Qur'an states in Surah An-Nisa verse 34 about the responsibilities of the husband. The verse contains the word "*qowwamuna*" which some scholars interpret to mean "leader" while others interpret it as "protector." Meanwhile, the interpretation of the Ministry of Religious Affairs of the Republic of Indonesia interprets this word as leader, caretaker, defender, and provider. The verse explains that men are the protectors and providers of women because Allah has given one party more strength than the other, and because they spend from their wealth.

In addition to maintenance, the responsibility for education costs is very much considered by the husbands of Mrs. Fitriani and Mrs. Muzammil's families. Education is considered a basic right of every child in Islam. The Prophet Muhammad PBUH emphasized the importance of seeking knowledge as an obligation for every Muslim, as he said:

مُسْلِمٌ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ

Meaning: "Seeking knowledge is obligatory upon every Muslim". (Ibn Majah no. 224)

In this case, the husband's efforts to pay for a proper education for his children by migrating are highly appreciated, as this is an investment in the future of his children and the next generation in society.

Providing a decent place to live for the family is also part of the husband's obligation. This is one of the main reasons Mrs. Mahendra's husband chose to migrate in order to be able to provide a decent home for his family, as well as Mrs. Ega's husband. Islam places great responsibility on the husband to ensure the stability and comfort of the household. Migrating to build or buy a better house for the family represents an effort to improve the family's quality of life and fulfill their basic needs.

In addition to fulfilling physical needs, husbands also have the responsibility of providing emotional and inner support to their families. The act of visiting a husband who migrates, as done by Mrs. Aidil, Mrs. Balqis, and Mrs. Ega, is a form of fulfilling the inner needs of the family. Although it is not directly required, the departure of the wife and children to meet the husband who migrates can be seen as a step that realizes the fulfillment of family rights in Islam. This reflects mutual support among family members and an understanding of the importance of maintaining harmonious family relationships. Nonetheless, there are situations where the fulfillment of biological sustenance cannot be adequately met, as experienced by some families with difficult or limited economic conditions.

The principle of mutual agreement between husband and wife in the management of livelihood reflects the importance of dialogue and trust between spouses. This is in accordance with Islamic principles that emphasize the importance of deliberation in making family decisions. Deliberation in Islam is a decision-making system that involves many people by accommodating all interests so as to create a decision that is mutually agreed upon and can be implemented by all participants who take part in the deliberation.

In Islam, deliberation is highly recommended as a way to decide matters in a fair and wise manner. Allah says in the Qur'an Surah As-Syura verse 38:

يُنْفِقُونَ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ

Meaning: "And (for) those who accept (obey) the call of their Lord and establish prayer, and their affairs (are) decided by deliberation between them, and they spend some of the sustenance We give them." (QS. As-Syura: 38)

Deliberation is also considered a way to strengthen the relationship between husband and wife. Husbands and wives should deliberate in making decisions, so that the decisions made can be implemented by all family members. In some studies, results show that deliberation between husband and wife can increase equality in decision-making and reduce the dominance of one party. (Syifa Paujiyah, et al 2023).

Some husbands entrust the entire income to the wife, while others determine the allocation of money for specific needs such as maintenance, debt repayment or savings, reflecting the principles of Islamic law that include mutual consent, fairness and responsibility. In some cases, husbands play a key role in planning the management of maintenance, especially in relation to children's education costs, while in other families, wives play a major role in financial management. There are also families where both husbands and wives are less involved in income planning, perhaps due to a lack of communication or concern for financial matters.

The condition of the husband migrating can affect several aspects of household life that need to be of concern to every family. Some of these aspects include:

- a) Aspects of Islamic Law: In Islam, the husband has the obligation to provide sufficient maintenance for his wife and children, according to his ability. Maintenance must be provided in accordance with the needs of the family without a fixed amount, but must follow the principles of justice and in accordance with the husband's financial condition. The wife and children have the right to a decent livelihood. Even though the husband migrates, the responsibility of caring for the children remains a joint obligation of the husband and wife, although the main role in daily care is usually taken by the wife.
- b) Economic Aspects: Migrating is usually done by husbands to increase family income and welfare. The increased income from a distant job is often a positive contribution to the family's basic needs, such as children's education, health, and other household needs. However, wives at home often have to manage family finances wisely to ensure all needs are met without extravagance. Nonetheless, the wife's dual role as additional breadwinner and primary caregiver of the children can be a heavy burden, especially if there is insufficient social support.
- c) Biological Aspects: Sexual satisfaction and inner sustenance are challenges in families where the husband migrates. Despite efforts to bring husbands together with their families periodically, physical distance can affect the quality of husband-wife relationships and inner satisfaction. Regular communication

by phone or other media is key to maintaining harmonious relationships and reducing homesickness among husbands, wives and children. Emotional and moral support is also important in maintaining family unity.

- d) Cultural Aspects of Society: Merantau is considered a form of social responsibility and prestige for husbands in many cultures, including in Indonesia. However, it also brings high expectations and social pressure for both husband and wife. Families whose husbands migrate are often supported by extended family and the community, but may also experience social stigma or pressure to maintain the family image. Children may be influenced by cultural norms that value hard work and sacrifice, but may also feel the negative impact of less paternal presence.

CONCLUSION

The research shows that the majority of migrating husbands manage to fulfill the primary responsibility of providing for the family, with variations in certain types of support, especially biological support which is often difficult to fulfill due to distance. Some wives make an effort to visit their husbands, while other husbands regularly return home to fulfill these needs. Management of housing and household expenses varies, with some families owning their own homes and others still living in their parents' homes or building gradually. Income management patterns also vary, reflecting individual family needs and priorities, such as focusing on children's education, debt repayment or saving for the future. Agreement and trust between husbands and wives are key in managing family income and finances, with some families setting aside income for long-term goals.

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