

THE CONCEPT OF KHURUJ AND ITS RELATIONSHIP TO FAMILY MAINTENANCE AMONG TABLIGH JAMAAT MEMBERS

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Abstrak

Penelitian ini bertujuan menganalisis pemenuhan nafkah keluarga oleh suami yang melaksanakan khuruj dalam aktivitas dakwah Jamaah Tabligh di Markas Madani Sumatera Utara serta meninjaunya berdasarkan hukum Islam, Undang-Undang Perkawinan, dan Kompilasi Hukum Islam. Penelitian ini menggunakan metode empiris dengan pendekatan kualitatif dan desain studi kasus. Data diperoleh melalui wawancara, observasi, dan dokumentasi terhadap Amir, ustaz, anggota Jamaah Tabligh yang mengikuti khuruj, serta istri jamaah. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan, sedangkan keabsahan data diuji melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa khuruj tidak dipandang sebagai alasan untuk menggugurkan kewajiban suami dalam memberikan nafkah. Sebelum keberangkatan, jamaah umumnya mempersiapkan kebutuhan keluarga, menabung, menyesuaikan durasi khuruj dengan kemampuan ekonomi, serta melakukan musyawarah dengan istri. Pelaksanaan tersebut pada umumnya sejalan dengan ketentuan hukum perkawinan dan KHI selama kebutuhan istri dan anak tetap terpenuhi. Dengan demikian, keseimbangan antara aktivitas dakwah dan tanggung jawab keluarga menjadi prinsip penting dalam pelaksanaan khuruj.

Kata kunci: Khuruj, Nafkah Keluarga, Jamaah Tabligh, Hukum Perkawinan

Abstract

This study aims to analyze the fulfillment of family financial support by husbands who undertake khuruj as part of the missionary activities of Jamaah Tabligh at Markaz Madani, North Sumatra, and to examine it from the perspectives of Islamic law, the Marriage Law, and the Compilation of Islamic Law. This study employed an empirical method with a qualitative approach and a case study design. Data were collected through interviews, observations, and documentation involving the Amir, religious teachers, Jamaah Tabligh members who had participated in khuruj, and their wives. Data were analyzed through data reduction, data presentation, and conclusion drawing, while data validity was established through source and technique triangulation. The findings indicate that khuruj is not regarded as a reason for husbands to neglect their obligation to provide financial support for their families. Before departure, members generally prepare their families' needs, save money, adjust the duration of khuruj to their financial capacity, and discuss the plan with their wives. This practice is generally consistent with marriage law and the Compilation of Islamic Law as long as the needs of wives and children remain adequately fulfilled. Thus, maintaining a balance between missionary activities and family responsibilities is essential in conducting khuruj.

Keywords: Khuruj, Family Financial Support, Jamaah Tabligh, Marriage Law

INTRODUCTION

Marriage in Islam is a legal and moral bond that extends beyond the establishment of a relationship between a man and a woman. It creates a set of rights and obligations that must be fulfilled by both parties. The marriage contract places husbands and wives as legal subjects who bear reciprocal responsibilities in building family life. Therefore, the sustainability of a household is determined not merely by the existence of a marital bond but also by the ability of each spouse to fulfill the obligations arising from the marriage contract. In Islamic family jurisprudence, the fulfillment of spousal rights is closely related to the implementation of corresponding obligations, making a balance between rights and responsibilities an essential foundation for establishing a harmonious and religiously oriented family (Alfi, 2026; Desminar et al., 2022). This principle is consistent with the broader framework of Islamic family law, which positions the responsibilities of husbands and wives as an integral component of the objectives of marriage (Mubarok & Hermanto, 2023).

One of the fundamental obligations of a husband within family life is to provide financial support, or *nafaqah*, for his wife and children. In general, *nafaqah* encompasses basic necessities, including food, clothing, housing, and other reasonable needs required for family life. From the perspective of Islamic jurisprudence, the obligation to provide *nafaqah* is not merely associated with economic capacity but also constitutes a legal consequence of a valid marriage contract. Differences among Islamic schools of jurisprudence concerning the measurement and scope of *nafaqah* demonstrate that the fulfillment of family needs takes into account the husband's financial circumstances, the wife's needs, and the conditions of household life (Ali & Fatimah, 2025; Basri, 2019). Consequently, *nafaqah* has both normative and practical dimensions because its implementation must ensure the continuity and welfare of the family. Contemporary discussions of Islamic family law likewise emphasize that financial support constitutes an important dimension of marital rights and obligations and is closely related to the principle of justice within the family (Alimuddin, 2025; Muktafi, 2026).

Within the context of Indonesian positive law, these responsibilities are legally recognized through Law Number 1 of 1974 concerning Marriage and the Compilation of Islamic Law (Kompilasi Hukum Islam/KHI). The Marriage Law regulates the rights and obligations of husbands and wives in Chapter VI, Articles 30–34, while KHI addresses marital rights and obligations in Articles 77–84. These legal instruments establish that husbands and wives have responsibilities in maintaining family life, while the husband bears specific responsibilities concerning the protection and material support of the family. This legal framework demonstrates that family obligations cannot be separated from a person's legal status as a husband. Consequently, activities undertaken by a married husband after entering into the marriage contract should be understood within the broader framework of family responsibility (Sanjaya & Faqih, 2017). The continuing relevance of these provisions can also be understood alongside contemporary studies emphasizing that marital rights and obligations constitute an interconnected legal relationship within Islamic family life (Mubarok & Hermanto, 2023; Yasir et al., 2026).

The issue becomes more complex when family obligations interact with religious activities that require an individual to leave his household for a certain period. One relevant phenomenon is *khuruj fi sabilillah* within Jamaah Tabligh. *Khuruj* refers to a missionary activity in which members leave their usual residential environment and travel to other locations to engage in religious preaching and instruction. Within Jamaah Tabligh, *khuruj* is associated with particular periods of religious outreach and is regarded as an important component of members' religious development and missionary commitment. However, the duration and mobility involved in *khuruj* can create particular challenges when participants are married and have wives and children who continue to require financial support, protection, attention, and companionship.

This phenomenon illustrates a potential tension between two forms of responsibility: religious missionary responsibility and domestic responsibility. On the one hand, *khuruj* is understood as a religious activity intended to strengthen commitment to *dakwah* and religious life. On the other hand, a husband remains legally and morally responsible for his wife and children. If *khuruj* is undertaken without adequate consideration of family circumstances, it may create problems concerning the continuity of *nafaqah*, reduced family interaction, and the maintenance of household harmony. Contemporary studies of Islamic family law indicate that marital rights and obligations must be negotiated within actual social and family circumstances rather than understood solely as abstract normative principles (Fadil et al., 2024; Muhazir et al., 2026). Therefore, *khuruj* should not be understood merely as an issue concerning an individual's freedom to participate in religious activities, but also as a matter of how religious commitment is balanced with legally established family responsibilities.

The perspective of *maqashid al-shariah* provides an important analytical framework for understanding this issue. The preservation of religion (*hifz al-din*) is one of the fundamental objectives of Islamic law, but it must be pursued alongside the preservation of life, lineage, intellect, and wealth. In the context of family life, religious activities should therefore be considered in relation to the protection and welfare of family members. The principle of justice in Islamic family law requires that the fulfillment of religious commitments does not result in the neglect of essential family rights. Studies on gender equality and marital obligations from the perspective of *maqashid al-shariah* emphasize that the rights and obligations of husbands and wives should be directed toward the realization of justice and the preservation of family welfare (Mubarok & Hermanto, 2023). Accordingly, religious missionary activities should not necessarily be positioned in opposition to family obligations; rather, their implementation should be organized proportionally so that religious and domestic responsibilities can coexist.

Previous studies have examined various dimensions of Islamic family obligations, including *nafaqah*, marital rights, family resilience, and the negotiation of responsibilities within Muslim families. Research on *nafaqah* emphasizes that a husband's financial responsibility remains an important component of marital obligations and should be considered in relation to the actual needs and circumstances of the family (Syaidun, 2020; Alimuddin, 2025). Other studies have demonstrated that family resilience is closely connected to the implementation of Islamic family

jurisprudence and the ability of Muslim couples to manage their respective responsibilities within changing social circumstances (Fathoni, 2021). Research on Muslim families has also highlighted the importance of negotiating marital rights and obligations in response to changing patterns of employment, social relations, and religious practice (Muhazir et al., 2026; Yasir et al., 2026). These studies demonstrate that the relationship between religious commitment, marital responsibilities, and family welfare remains an important issue within contemporary Islamic family law.

This research gap becomes particularly significant because the fulfillment of *nafaqah* cannot be assessed merely on the basis of whether financial assistance is provided or not. It must also be evaluated in terms of adequacy, continuity, timing, and conformity with the actual needs of the family. Islamic family law conceptualizes the rights and obligations of husbands and wives as an interconnected relationship directed toward the establishment of a stable and harmonious household (Al-Faqi, 2011; Desminar et al., 2022). At the same time, contemporary studies of family law indicate that marital responsibilities are shaped by social conditions, economic circumstances, and the negotiation of roles between spouses (Fadil et al., 2024; Muhazir et al., 2026). Consequently, the assessment of a husband's responsibility while undertaking *khuruj* requires attention not only to the normative rules of *fiqh* but also to the concrete circumstances of the family, including the availability of financial resources, prior arrangements concerning household needs, and the wife's and children's actual conditions.

Based on this context, examining the concept of *khuruj* and its relationship to family *nafaqah* among Jamaah Tabligh members at Markas Madani Medan Marelan has both academic and practical significance. Academically, this study brings together Islamic marriage jurisprudence, Islamic family law, Indonesian positive law, and the lived reality of religious practice within a specific social context. Practically, it is important to understand how Jamaah Tabligh members fulfill their *nafaqah* obligations when leaving their families for religious missionary activities and to what extent such practices correspond with Islamic legal principles and the provisions of KHI. The novelty of this study lies in examining the practice of family *nafaqah* not only from a normative perspective but also through the specific social context of Jamaah Tabligh at Markas Madani Medan Marelan. Through this approach, the study is expected to contribute to the development of Islamic family law scholarship, particularly by providing a more balanced understanding of the relationship between religious missionary obligations, *khuruj*, and the husband's responsibility to safeguard the economic rights and continuing welfare of his family.

METHOD

This study employed empirical research using a qualitative approach and a case study design. The empirical approach was selected because the study focused on social realities occurring directly within the Jamaah Tabligh community, particularly those related to family life, religious activities, and the implementation of *khuruj*. A qualitative approach was employed to obtain an in-depth understanding of the experiences, perspectives, behaviors, and meanings attributed by informants to the phenomenon under investigation. This approach enables researchers to understand a phenomenon naturally from the perspective of the research subjects (Moleong,

2017). Meanwhile, a case study design was employed because the study focused intensively on a particular case within its real-life context by utilizing multiple sources of information, including interviews, observations, and documentation (Creswell & Poth, 2018).

The study was conducted at Markaz Madani Jamaah Tabligh, located on Jalan Primer Pasar 8, Dusun VI, Manunggal Village, Labuhan Deli District, Deli Serdang Regency, North Sumatra, Indonesia. The location was selected because it is one of the *markaz* serving as a center for Jamaah Tabligh activities in the North Sumatra region, including deliberative meetings, religious development activities, and the implementation of *khuruj* programs. The research subjects consisted of Jamaah Tabligh members who had experience participating in *khuruj*, either outside the province or abroad. Informants were selected using purposive sampling, namely the selection of participants based on specific considerations relevant to the research objectives and their ability to provide information pertinent to the study (Arikunto, 2010). The informants included the Amir of Jamaah Tabligh, the Amir's wife, wives of Jamaah Tabligh members, *ustaz*, and members who had experience participating in *khuruj*.

The data sources consisted of primary and secondary data. Primary data were obtained through direct interviews with the selected informants, while secondary data were obtained from books, journal articles, documents, archives, and other written sources relevant to the research focus. Data collection was conducted through interviews, observations, and documentation. Interviews were used to obtain information concerning the informants' experiences, perspectives, and understanding of the phenomenon under investigation. Observations were conducted to examine religious activities, social interactions, and the conditions of the research environment directly. Documentation was used to complement and strengthen the data obtained through interviews and observations.

Data validity was established through source and technique triangulation by comparing information obtained from different informants and cross-checking it with the results of observations and documentation. This procedure was conducted to enhance the credibility and trustworthiness of the research data (Creswell & Poth, 2018). Data analysis employed the interactive model consisting of data reduction or condensation, data display, and conclusion drawing and verification (Miles et al., 2014). Interview data were transcribed and subsequently selected and categorized according to the themes of the study. The data were then presented in narrative form to identify patterns, relationships, and meanings relevant to the research focus. Conclusions were drawn progressively and verified by comparing information from various data sources until consistent findings were established. Through these systematic stages, the study was expected to produce an in-depth, systematic, and academically accountable empirical description of the phenomenon under investigation.

RESULTS AND DISCUSSIONS

Jamaah Tabligh's Views at Markaz Madani, North Sumatra, on Family Maintenance During Khuruj

Based on the results of interviews with several informants at Markaz Madani, North Sumatra, it was found that Jamaah Tabligh generally views the provision of family maintenance (*nafaqah*) as a primary obligation of a husband that remains binding even when he participates in *khuruj* for religious missionary activities. This obligation is not considered to disappear merely because the husband temporarily leaves the household. Bahriun Nasution explained that a member who intends to participate in *khuruj*, whether for three days, forty days, or a longer period, must first prepare the needs of the family left behind. Such preparation includes providing for the wife and children, preparing personal necessities during the missionary journey, and ensuring the overall readiness of the family. This finding indicates that, according to the informants, religious missionary activities and family obligations constitute two responsibilities that must be carried out in balance. This understanding is consistent with the principle of Islamic family law that marital rights and obligations are interconnected and constitute an essential foundation for family welfare (Alfi, 2026; Desminar et al., 2022).

This view was reinforced by Ustaz Umar, who explained that the preparation of *nafaqah* is discussed through family deliberation before departure. Members discuss the amount of financial provisions required, family needs, and their respective economic capabilities. Some members even save money gradually before departure so that family needs can continue to be met while the husband is away from home. This mechanism demonstrates the existence of an internal preparation system intended to prevent *khuruj* from creating economic problems for the family. Thus, *khuruj* is not merely an activity involving leaving home for religious preaching but, according to the informants, an activity that should be preceded by material, mental, and social preparation. In the context of Islamic family jurisprudence, the husband's ability to fulfill household needs constitutes an important consideration in the implementation of *nafaqah* obligations (Ali & Fatimah, 2025; Basri, 2019).

Bahriun further explained that not all members of Jamaah Tabligh are required to participate in *khuruj* for four months or one year. The duration of *khuruj* is adjusted to the ability and readiness of each individual. Members are encouraged to gain experience gradually, such as through three-day and forty-day *khuruj*, before participating in longer activities. From a social perspective, this pattern demonstrates that economic capacity and family readiness are important considerations in determining the extent of a member's participation. It also indicates that religious activities should not be undertaken without considering the circumstances of the family left behind. This finding corresponds with contemporary discussions of Islamic family law, which emphasize that the implementation of marital rights and obligations must consider the actual social and economic circumstances of the family (Fathoni, 2021; Fadil et al., 2024).

In addition to material maintenance, the informants attached a broader meaning to *nafaqah*, including religious maintenance and spiritual development. Ustaz Umar explained that teaching religion to one's wife and children is considered part of the husband's responsibility. This understanding demonstrates that *nafaqah* is not perceived solely in terms of food, clothing, housing, and money but also in terms of religious education and moral development within the family. In this context, *khuruj* is viewed as an activity intended to enhance the husband's religious

understanding, which is subsequently expected to be implemented in family life. This interpretation illustrates the relationship between members' religious experiences and their understanding of family responsibility. The broader conception of marital responsibility is consistent with Islamic family law scholarship, which views the rights and obligations of spouses as encompassing the welfare and development of family members (Desminar et al., 2022; Mubarak & Hermanto, 2023).

Ubay also emphasized that participation in *kburiy* should receive the wife's approval and support. If family needs have not been adequately prepared or the wife does not provide support, the member is not encouraged to depart. This indicates that the decision to participate in *kburiy* is not regarded solely as an individual decision made by the husband but involves a process of family deliberation. Such a practice reflects the importance of negotiation between spouses in determining the implementation of marital responsibilities. Contemporary Islamic family law studies similarly demonstrate that marital rights and obligations are influenced by negotiations between spouses and by the social and economic circumstances of the family (Muhazir et al., 2026; Yasir et al., 2026).

From the perspective of the wives, Sunari and Irma demonstrated relatively supportive attitudes toward their husbands' missionary activities. Sunari explained that her husband continued to meet the family's needs and worked when he was not participating in *kburiy*. In addition, Sunari generated her own income through trading activities and was therefore able to contribute to the family's financial needs. Irma likewise stated that she supported her husband's missionary activities because she understood *kburiy* as part of religious propagation. She had also participated in *masturah* activities, enabling her to gain direct experience of missionary and religious development activities. These findings demonstrate that a wife's support may develop through religious understanding and shared experiences within the Jamaah Tabligh environment. This is relevant to studies emphasizing the importance of family resilience and the implementation of Islamic family jurisprudence in maintaining household relationships (Fathoni, 2021; Fadil et al., 2024).

Meanwhile, Asnidar's experience demonstrates that the economic circumstances of families are not uniform. She explained that her husband's income was limited, requiring her to work as well to help fulfill household needs. When her husband participated in *kburiy*, the family's income had to be managed more carefully and divided between household needs and the husband's travel requirements. This finding demonstrates that economic capacity is an important factor in determining a family's readiness to participate in *kburiy*. Thus, the views of Jamaah Tabligh members at Markaz Madani cannot be separated from the economic conditions of individual families. The importance of economic circumstances in the fulfillment of marital obligations is also emphasized in Islamic jurisprudence, particularly concerning the husband's obligation to provide maintenance according to his capacity and the family's needs (Ali & Fatimah, 2025; Alimuddin, 2025).

Overall, the findings demonstrate that Jamaah Tabligh members at Markaz Madani regard *nafaqah* as an obligation that must continue to be fulfilled when a husband participates in *kburiy*.

Preparation of financial support, deliberation with the wife, saving, spousal support, and assistance from fellow members constitute mechanisms used to maintain family continuity. Therefore, from the informants' perspective, *khuruj* is not intended to neglect the family but should be conducted while continuing to consider the rights and needs of family members. This orientation is consistent with the broader principles of Islamic family law, which emphasize the fulfillment of marital responsibilities as a means of maintaining family welfare and harmony (Al-Faqi, 2011; Desminar et al., 2022).

B. Implementation of Maintenance for Wives by Jamaah Tabligh Members at Markaz Madani, North Sumatra, from the Perspective of the Marriage Law and the Compilation of Islamic Law Interviews with the wives of Jamaah Tabligh members indicate that the provision of *nafaqah* while husbands participate in *khuruj* is generally carried out through preparation before departure. Sunari explained that her husband did not abandon his economic responsibilities toward the family. When he was not participating in *khuruj*, he worked and used his income to meet the needs of his wife and children, while part of his income was set aside to prepare for missionary activities. This condition demonstrates the existence of financial planning that enables household responsibilities to continue even when the husband is away from home.\

This practice is relevant to Article 34(1) of Law Number 1 of 1974 concerning Marriage, which establishes the husband's obligation to protect his wife and provide everything necessary for household life according to his ability. The provision places the fulfillment of household needs within the husband's responsibility. Law Number 1 of 1974 was subsequently amended by Law Number 16 of 2019; however, the principle of the husband's responsibility for household life remains an important legal basis for assessing marital obligations. The normative framework of Indonesian marriage law is therefore consistent with the principle that a husband remains responsible for the welfare and maintenance of his family within the limits of his capacity (Sanjaya & Faqih, 2017).

When this legal provision is compared with the research findings, there is a correspondence between the legal norm and the practices implemented by most informants. Husbands prepare *nafaqah* before departure, discuss family needs with their wives, and ensure that wives and children have their basic needs met while the husband participates in *khuruj*. Therefore, the husband's physical absence from the household for missionary purposes cannot automatically be categorized as a violation of his maintenance obligation. The primary consideration is whether the family's needs continue to be fulfilled according to the husband's ability. This interpretation is consistent with the principle of Islamic family jurisprudence that the husband's financial obligation is related to his capacity and the actual needs of the family (Basri, 2019; Ali & Fatimah, 2025).

Irma's statement further demonstrates that support for *khuruj* is associated with her husband's continued fulfillment of his maintenance obligations. She stated that for many years her husband had continued to provide financial support for her and the family. This finding demonstrates that compliance with economic obligations can strengthen a wife's acceptance of her husband's missionary activities. In other words, family support for *khuruj* is shaped not only by shared religious understanding but also by the husband's ability to maintain his domestic

responsibilities. This finding is relevant to the broader concept of family resilience, in which the continuity of family responsibilities contributes to the ability of Muslim families to maintain harmonious relationships amid different social and religious activities (Fathoni, 2021).

In contrast, Asnidar experienced more limited economic circumstances. She worked to help fulfill family needs and practiced greater financial efficiency when her husband participated in khuruj. From the perspective of Islamic family law, a wife's participation in generating income does not automatically transfer the husband's legal obligation of nafaqah to the wife. Rather, such participation can be understood as a form of economic cooperation within the household. This distinction is important because the legal obligation of the husband and the practical cooperation of spouses in managing household finances represent two different dimensions of family life. Contemporary studies of marital rights and obligations similarly demonstrate that household responsibilities are often negotiated according to economic and social circumstances without necessarily eliminating the underlying legal responsibilities of each spouse (Mubarok & Hermanto, 2023; Muhazir et al., 2026).

From the perspective of the Compilation of Islamic Law (KHI), the husband's obligations also include fulfilling household needs according to his capacity. Article 80 of KHI establishes the husband's responsibility to protect his wife, provide household necessities, provide nafaqah, clothing, and residence, and bear household expenses as well as the costs of care, medical treatment, and children's education according to his income. KHI was disseminated through Presidential Instruction Number 1 of 1991. The provisions therefore establish a normative framework in which the husband's family responsibilities remain applicable regardless of other activities undertaken outside the household. In this context, khuruj may be considered compatible with family law obligations as long as the husband continues to fulfill the needs for which he is responsible. This principle is consistent with the broader objectives of Islamic family law concerning justice, welfare, and the fulfillment of marital rights and obligations (Desminar et al., 2022; Mubarok & Hermanto, 2023).

Another important aspect identified in the findings is the existence of solidarity mechanisms among Jamaah Tabligh members. According to the informants, families whose husbands were participating in khuruj could receive attention from other members through visits, monitoring of family conditions, and assistance with certain activities. In some cases, assistance was provided for work left behind by the husband, such as agricultural activities or caring for livestock. This practice demonstrates the existence of social capital within the Jamaah Tabligh community that functions as a support mechanism when a member undertakes missionary activities. Such solidarity is relevant to the concept of family resilience, in which social networks and community support can contribute to the ability of families to maintain stability during challenging circumstances (Fathoni, 2021; Fadil et al., 2024). Nevertheless, such social assistance cannot replace the husband's legal obligation of nafaqah. The primary responsibility remains with the husband, while assistance from fellow members constitutes an additional form of social solidarity.

Taken together, the findings indicate that the implementation of nafaqah among Jamaah Tabligh members at Markaz Madani, North Sumatra, generally follows a planned pattern. Before participating in khuruj, husbands prepare family needs, deliberate with their wives, adjust the duration of khuruj according to their capacity, and, under certain circumstances, utilize social support from fellow members. This pattern demonstrates an effort to integrate missionary activities with marital responsibilities. Within the framework of Islamic family law, such a practice is consistent with the principle that husbands are responsible for fulfilling household needs according to their ability (Alimuddin, 2025; Muktafi, 2026).

Thus, the principal issue does not concern whether a husband may or may not participate in khuruj, but rather how the activity is carried out without eliminating the rights of wives and children. If nafaqah has been adequately prepared, family needs continue to be fulfilled, the decision has been discussed through family deliberation, and the wife provides her consent and support, participation in khuruj does not in itself demonstrate neglect of the husband's obligations. Conversely, if departure occurs without adequate preparation and results in the neglect of the family's basic needs, such practice has the potential to conflict with the principles of responsibility established in Islamic and Indonesian family law. Therefore, the balance between religious missionary activity, nafaqah, family protection, and deliberation is a crucial factor in assessing the implementation of khuruj among Jamaah Tabligh members at Markaz Madani, North Sumatra. This balanced approach is consistent with contemporary Islamic family law scholarship, which emphasizes justice, negotiation, family welfare, and the fulfillment of reciprocal marital responsibilities (Mubarok & Hermanto, 2023; Muhazir et al., 2026).

CONCLUSION

Based on the findings concerning the fulfillment of family *nafaqah* by Jamaah Tabligh members participating in *khuruj* at Markaz Madani, North Sumatra, it can be concluded that *khuruj* is generally not understood by the informants as a reason to abandon or eliminate the husband's obligations toward his wife and children. Before departure, Jamaah Tabligh members prepare financial support, adjust their plans according to their economic capacity, save money, and deliberate with their wives and families. The needs of the family left behind constitute one of the principal considerations before a member participates in *khuruj*. In addition to material maintenance, the informants understand the husband's responsibility more broadly to include religious education, moral development, and efforts to protect the family from behaviors inconsistent with Islamic teachings. Spousal support and solidarity among fellow members also contribute to maintaining family life while the husband is engaged in missionary activities. From a legal perspective, these practices are generally consistent with the principles contained in Law Number 1 of 1974 concerning Marriage and the Compilation of Islamic Law, particularly regarding the husband's obligation to fulfill family needs according to his ability. The findings indicate that the physical absence of a husband during *khuruj* does not automatically constitute neglect of his marital responsibilities. Rather, the determining factor is whether the rights and basic needs of the wife and children continue to be adequately fulfilled. Therefore, *khuruj* is not inherently

inconsistent with the husband's obligation of *nafaqah* as long as it is undertaken responsibly, preceded by adequate preparation, and does not result in the neglect of the rights of the wife and children. The principle of balance between religious missionary activity and family responsibility is consequently essential to ensure that *keburuj* can be carried out without undermining household harmony, economic security, and the continuing welfare of the family.

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