



## **IMPLICATIONS OF FORTUNE IN A HOUSEHOLD IN SURAH AT-TALAQ VERSES 2, 3, 5 AND 7**

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### **ABSTRACT**

Marriage is a sacred institution in the Islamic religion that has a deep impact on individual lives. Surah At-Talaq discusses aspects of divorce in the Qur'an. "Whoever fears Allah, surely He will provide a way out for him. And give him sustenance from a direction he does not expect." This surah emphasizes the importance of fair treatment towards wives, especially during the iddah period. Husbands are reminded not to abuse divorce as a tool to hurt or oppress their wives. "Let the person who has the space to provide a living according to the breadth of his sustenance and the person whose sustenance is limited, let him provide a living from the wealth that Allah has given him." The research method uses descriptive qualitative. And using data analysis, data validity, data reduction and triangulation. The results of research into economic mysteries in marriage often relate to how couples can manage differences, open communication, and the ability to work together to achieve shared financial goals. Good communication, fairness, and careful planning can help answer a number of mysteries and overcome challenges that may arise in the economic context of marriage.

**Keywords:** Marriage Economics, Economic Mysteries, Household

### **ABSTRAK**

Pernikahan adalah institusi suci dalam agama Islam yang memiliki dampak mendalam pada kehidupan individu. Surah At-Talaq membahas aspek perceraian dalam Al-Qur'an. "Barang siapa bertakwa kepada Allah, niscaya Dia akan mengadakan baginya jalan keluar. Dan memberinya rezeki dari arah yang tidak disangka-sangkanya". Surah ini menekankan pentingnya perlakuan adil terhadap istri, terutama selama masa iddah. Suami diingatkan untuk tidak menyalahgunakan talak sebagai alat untuk menyakiti atau menzalimi istri. "Hendaklah orang yang mempunyai kelapangan memberikan nafkah menurut lapang rezekinya dan orang yang rezekinya sempit, hendaklah memberikan nafkah dari harta yang diberikan Allah kepadanya". Metode Penelitian menggunakan kualitatif deskriptif. Dan menggunakan analisis data keabsahan data, reduksi data dan triangulasi. Hasil penelitian misteri ekonomi dalam pernikahan sering kali berkaitan dengan bagaimana pasangan dapat mengelola perbedaan, komunikasi terbuka, dan kemampuan untuk bekerja sama dalam mencapai tujuan keuangan bersama. Komunikasi yang baik, keadilan, dan perencanaan yang matang dapat membantu menjawab sejumlah misteri dan mengatasi tantangan yang mungkin muncul dalam konteks ekonomi pernikahan.

**Kata kunci:** Ekonomi Pernikahan, Misteri Ekonomi, Rumah Tangga

### **INTRODUCTION**

Marriage is not only a bond between two individuals, but also a spiritual bond that involves devotion to Allah. Marriage is considered one of the sunnah of the Prophet Muhammad and is a strong foundation for forming a harmonious

family. Marriage is a sacred institution in the Islamic religion that has a profound impact on the lives of individuals and society.<sup>1</sup>

One important aspect of marriage is the concept of sustenance which is specifically discussed in the Qur'an, especially Surah At-Talaq. Surah At-Talaq consists of 12 verses and was revealed in the city of Medina. He discusses various aspects of divorce and establishes the laws that regulate domestic life. This surah provides guidance and insight into how Allah regulates sustenance in a marriage relationship. Surah At-Talaq is a part of the Qur'an that discusses the rules of divorce and women's rights in this situation. Although its content focuses on divorce, this surah also provides instructions regarding maintenance laws, husband's responsibilities, and protection for divorced women.<sup>2</sup> However, it also contains teachings about the concept of sustenance in marriage.<sup>3</sup>

The concept of sustenance in a household can be very complex to discuss, several verses in surah At-talaq which discuss this are in verses 2-3: Allah Determines Sustenance, Allah explains that He is the one who determines the sustenance of every creature of His, including sustenance. in marriage. God holds blessings and smooth sustenance in the household. Verse 5: Ask Allah, this Surah teaches that if someone experiences difficulties in sustenance, he must ask Allah for help. Prayer and trust are important aspects in responding to economic challenges in marriage. Paragraph 7: Protection for Women, Paragraph 7 explains protection for divorced women in the form of an iddah policy. Understanding this verse includes aspects of justice and protection of women's rights in the context of divorce.

It is hoped that the discussion in this article will, through understanding these verses, provide comprehensive guidance and teachings regarding sustenance, husband's responsibilities, prayer in difficulties, and protection for women. This understanding can be the basis for Muslims to form balanced and meaningful relationships in aspects of sustenance and family life. Providing maintenance to one's wife is an obligation regulated in Islamic law. Discussing the maintenance index for wives involves understanding the concept, legal basis and practical implications.

## LITERATURE REVIEW

Islamic scholars and Muslim thinkers seem to have forgotten an important concept in the Qur'an which should receive serious attention today, where the economic sector is the prima donna in the flow of social change and thought. That concept is "rizq". This does not mean that the term "rizq" is never mentioned in the discussion. On the contrary, it may be mentioned repeatedly in an article or

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<sup>1</sup> Nasution, K. A., Hasibuan, S. S., Utami, A., Hasibuan, F., Ardiansyah, F., & Hardana, A. (2022). Strategi LPTQ Dalam Meningkatkan Kualitas SDM Yang Unggul dan Qur'ani. *Jurnal Indragiri Penelitian Multidisiplin*, 2(3), 187-197.

<sup>2</sup> Toyyib, M., Qona'ati, A. F., Nafisah, I., Asidiki, M. H., & Nurdin, A. (2023). Dramaturgy Of Lora Abbas Katandur's Da'wah Among The Bikers In Pamekasan. *Wasilatuna: Jurnal Komunikasi dan Penyiaran Islam*, 6(02), 143-162.

<sup>3</sup> Kusmidi, H. K. (2018). Konsep Sakinah, Mawaddah Dan Rahmah Dalam Pernikahan. *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis*, 7(2), 63-78.

book. But the meaning is not discussed in depth, instead it is simply passed over as if it is not an important term.<sup>4</sup>

Dwi Bagus wrote a book about the Secret of Fortune and the Mystery of Death. In this book the issue of sustenance is not discussed at length, it only provides a general explanation of sustenance and includes several related verses. Dawan Raharjo in his work, Encyclopedia of the Qur'an, Social Interpretation Based on Key Concepts, defines the word sustenance as an everyday term, which is always felt to contain a divine meaning. According to him, the understanding and concept of sustenance is rooted in divine philosophy, and the emphasis in his writing about sustenance is how sustenance is linked to economic principles. Muhammad Syahrur wrote a work entitled Al-Kitab Wal Qur'an: Qira'ah Mu'ashirah (Al-Ahali Lil-Tiba'ah Wal-Nashr wal-Tauzi') which was translated with the title The Secret of Age, Fortune and Charity: a study Islamic epistemology by M. Firdaus. In this book, Syahrur explains the theme of sustenance in one main discussion entitled Age, Fortune and Charity (Action).

Muhammad Syahrur in this book is of the opinion that the majority of people assume that human sustenance has been previously limited. This is true if someone understands it in the sense of the totality contained, and it is not true if they understand it in the overall sense, then that means that human sustenance will not come except through mercy. world and after carrying out activities. Hasan Bin Ahmad Hasan Hamam wrote the book The Power of Istighfar: Erasing Sins and Opening the Door of Fortune. This book explains the practice of Istighfar which can make it easier to open the door to sustenance. Meanwhile, works that discuss Hamka and his Tafsir Book include Sartiman Setiawan's thesis, Hamka's Interpretation of Politics in Tafsir Al-Azhar. Achmad Syahrul's thesis: Hamka's interpretation of Shura' in Tafsir Al-Azhar. And Abdullah Zahir's 2015 thesis on the Relationship between Science and Faith in Tafsir Al-Azhar.

## RESEARCH METHODS

The type of research that the author took is qualitative research, in the form of a field study (field research). Qualitative methods are methods that focus on in-depth observation, therefore qualitative methods can produce a more comprehensive study of a phenomenon. This is done on natural objects that develop as they are, are not manipulated by researchers and the presence of researchers does not really affect the dynamics of the object.<sup>5</sup>

The instrument for qualitative research is the researcher himself. To be an instrument, the researcher must have theoretical knowledge and broad insight, so that he is able to ask questions, analyze, photograph and construct the social situation being studied more clearly. This research is field research in the form of qualitative descriptive. Namely research that is simply to find out and describe a variable that has a correlation with the problem to be studied without questioning the relationship between variables. The use of the following types of research aims to describe situations, events in the field, attitudes and views that occur in a

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<sup>4</sup> Syukriah, H. (2023). *Resepsi Khalayak Pedesaan Usia Tua terhadap Program Dakwah Islam itu Indah Episode 'Penghalang Rezeki dalam Rumah Tangga'* (Doctoral dissertation, Universitas Andalas).

<sup>5</sup> Siregar, B. G., & Hardana, H. A. (2022). *Metode Penelitian EKonomi dan Bisnis*. Merdeka Kreasi Group.

society. Data analysis techniques use data reduction, data validity and triangulation.

## RESULTS AND DISCUSSION

### 1. Surah At-talaq Verse 2

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ  
لِلَّهِ ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۗ

It means :

*When they are nearing the end of their prayer, reconcile with them kindly or let them go well and testify with two fair witnesses from you and let your testimony be established for the sake of Allah. This is recommended to those among you who believe in Allah and the Last Day. Whoever fears Allah, surely He will open a way out for him. (Q.S. At-Talaq: 2)*

So, if the wives who have been divorced are nearing the end of their period of idah, then reconcile, return to them properly in order to maintain the marriage bond, or let them go, that is, continue to divorce them properly by paying attention to the rights of the children. And testify your decision to divorce with two fair witnesses among you, namely two men or one man and two women, and you must uphold this testimony for the sake of Allah honestly and fairly, and by obeying the law God. Such is the teaching, the command to obey Allah's law sincerely is given to those who believe in Allah and the hereafter among His servants. Whoever fears Allah in all matters, surely He will open a way out for him from all difficulties.

In these verses, Allah explains that if the wife's 'idah period is almost over and the husband still wants to be reunited, he can reconcile with his wife and live together well as husband and wife, carrying out his obligations, providing shopping, clothes, shelter, etc. . However, if the husband still won't reconcile with his wife, then he can let her go well without any tension, completing the dowry, giving mut'ah as a reward and thanking his wife for her kindness during the time they lived together and other things that comfort his heart. . If the husband chooses to reconcile, then this should be witnessed by two fair male witnesses, to stabilize the household again.

The meaning in His words: (testify with two witnesses) this is disputed by several scholars, both previous and contemporary, from the Ahl as-Sunnah regarding testimony aimed at various things, including: first, as an obligatory command to reconcile, not to divorce proposed by Imam Syafi'i, Ahmad and Malik. Imam Abu Hanifah and Imam Syafi'i in one narration stated that this command is a sunnah command and it is the same for Ibn 'Asyr that the understanding of this sunnah is based on the experience of previous friends, which in fact this analogy is considered inappropriate by analogizing it with buying and selling, which of course has a very different impact. . Also for previous scholars, there were those who considered this testimony as a safeguard, not carried out at the time of the divorce but at a later date if problems occurred.

Second, it is strictly a requirement and is even considered mandatory by one of the ulama and is in line with the Shi'ite thinking expressed by ath-Thabarsi in his interpretation and this opinion also later became a provision in the marriage law in Indonesia. Although there are also contemporary scholars who do not agree with this because things often do not go as expected because they often reveal secrets that can harm one of the parties because some of them are not necessarily true.<sup>6</sup>

Furthermore, Allah calls for testimony to be given honestly because Allah is without expectation of payment and without taking sides, as Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِنَّ يَكُونُ عَيْنًا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۗ وَإِنْ تَلَوَّا أَوْ نَعَرْتُمْ فَأَنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

It means :

*Believers, be upholders of justice and witnesses for Allah, even if the testimony incriminates yourselves, your parents or your relatives. If he (who is weighed in the testimony) is rich or poor, Allah is more worthy of knowing (the benefits of) both. So, do not follow your desires because you want to deviate (from the truth). If you distort (words) or turn away (reluctant to be a witness), verily Allah is Most Careful in everything you do. (Surah An-Nisa: 135)*

This is the call regarding reconciliation and divorce as a lesson for people who believe in Allah in the hereafter. People who fear Allah and obediently obey the rules that He has set, including those regarding reconciliation and divorce mentioned above, He will surely show them a way out of the difficulties they face.

Putting your trust in Allah means surrendering yourself to Him, surrendering completely to Him the success of your business. After he tried and established an endeavor, then he put his trust in it. It is not tawakkul if a person surrenders his situation to Allah without effort and endeavor. Try and make efforts first and then put your trust in surrendering yourself to Allah. It once happened that a Bedouin Arab visited the Prophet in Medina riding a camel. When the Arab arrived at his destination, he got off his camel and went in to meet the Prophet. The Prophet asked, "Has the camel been tethered?" The Bedouin answered, "No! I just let it go, and I put my trust in Allah." The Prophet said, "Tether your camel first, then put your trust in it."

Allah will carry out and perfect the affairs of those who put their trust in Him according to His nature, at the appointed time, as explained in His words:

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ ۗ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ﴾

It means :

*Allah knows what every woman contains and what is reduced (not perfect in) the womb and what is increased. Everything has provisions on His side. (Surah Ar-Ra'd: 8)*

Word وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا<sup>7</sup> In the final sentence of the verse, it does not state that it will make you rich and should not be misunderstood because sustenance is not given to mankind in a material way. There are many pious people whose material life is limited because the satisfaction in their hearts is unlimited wealth so that sustenance is not always material but also in spiritual

<sup>6</sup> Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an Jilid 14*, n.d.

form. So for those who are pious, Allah has promised them sustenance and sufficiency.<sup>7</sup>

According to Hamka, the end of the second verse in Surah Ath-Thalaq is: "Whoever fears Allah, surely He will open a way out for him" In fact, it is a true guide or leader for married life. Hamka said this because when sailing the household ship, one cannot be separated from the problems or disasters that will befall one.

Hamka mentioned various examples of problems in households, such as poor people complaining about their poverty. There are even those who divorce because of a crisis in their household, every day is tangled and it is difficult to escape from these difficulties. Then a rich man who is busy with his wealth to the point that he cannot provide for his wife's mental support, he is able to provide support for whatever amount of wealth he has, but his wife is not satisfied with the support for this wealth. Even though there are those whose lives are simple but their lives are happy, there are those whose lives are filled with luxury and wealth, there are those who do not feel happiness, even though they can actually feel it. So from the example that Hamka gave, it can be understood that sustenance, namely happiness, is not only based on possessions and wealth.<sup>8</sup>

This verse provides guidance on procedures for handling divorce, including giving the option of detaining wives for a certain time or releasing them amicably. There is also a message to uphold justice and provide fair witnesses in this process. This verse also emphasizes the importance of fear of Allah, who will bring you out of difficulties and provide guidance in every step of life.

Abdul Adzhim in his book *al-Wajiz* says that divorce is the severing of marriage ties. This divorce is something that is prescribed. And the basis is the Koran and Hadith. According to al-Jaziry, he defines talak as "Eliminating the ties of marriage or reducing the release of the ties by using certain words".

Thus, talak is an act or word of a husband who breaks off the marriage bond with his wife using certain words so that the wife is no longer halal for her husband (if triple talaq occurs).<sup>9</sup> The word *ṭalāq* is used as an expression of releasing a marriage bond which is considered to mean the physical release of the marriage bond. Reducing the separation of marriage with a special pronunciation, reducing ties here, is reducing the right of divorce for the husband (applicable if what happens is a divorce *raj'iy*) when the husband divorces his wife with one divorce, then there are still two divorces, and if two divorces are imposed, then one divorce remains, and if there are three divorces then the husband's right to divorce is exhausted or non-existent.<sup>10</sup>

The divorce law can become mandatory if: no other way is found due to possible factors such as the husband being unable to meet the needs of the wife or family so that the wife feels unable to live with her husband. It is haram if: it will result in harm, such as having implications for violence as a result of divorce and will not provide goodness for both parties, namely husband and wife. It is permissible if: the wife has a bad temper, neglects her husband's rights so that the

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<sup>7</sup> Shihab.

<sup>8</sup> Hamka, *Tafsir Al-Azhar Hamka Jilid 10*, 118.

<sup>9</sup> Muhammad Miftahuddin, "Analisis Pendapat Imam Kamaluddin Al-Hanafi Tentang Rujuk Dengan Menggauli Istri" (Universitas Islam Negeri Walisongo, 2015), 15.

<sup>10</sup> Abdurrahman Al-Juzairi, *Fikih Empat Madzhab Jilid 5* (Jakarta: Pustaka al-Kautsar, 2015), 576.

goal of the marriage is not achieved. It is Sunnah if: household conditions are difficult to maintain, because if maintained, there will be more danger. It's like being negligent in carrying out his obligations to Allah SWT, but the wife still doesn't pay attention, so it is better to advise her to divorce him.<sup>11</sup>

The pattern of alimony for divorced wives (talak) in Islam is regulated by several principles and provisions. There are differences in rights and obligations between the iddah period (waiting period) and after the iddah period. Here are some points to note:

During the Iddah period, where is your livelihood and residence? During the iddah period, the husband is still obliged to provide maintenance and provide a place to live for his wife. Protection thing? The husband must provide protection and security to his wife during the iddah period.

After the Iddah Period, what is the unpaid maintenance during the Iddah period: If during the Iddah period there are still maintenance payments that have not been completed, the husband is obliged to pay it. There is no obligation to provide maintenance after the Iddah period is over: After the Iddah period ends, the husband is no longer obliged to provide maintenance to his ex-wife, unless there is a legal and fair agreement between the two. Inheritance Rights: The ex-wife still has inheritance rights after divorce. This is a right that remains even though there is no longer a maintenance obligation. Principle of Justice in Support: The principle of justice must be upheld in providing support, and husbands are expected to provide support according to their abilities. Compromise and Agreement: In some situations, couples can reach an amicable agreement regarding maintenance, as long as the agreement is fair and in accordance with Islamic principles. Open Communication: It is important to have open and honest communication between husband and wife in determining the amount of maintenance, especially if there are economic difficulties or changing financial conditions. Assistance from third parties in the form of mediation or legal assistance: If a dispute arises regarding income, you can consider involving a third party, such as a mediator or Islamic legal expert, to help resolve the problem fairly. It is important to seek guidance from a scholar or Islamic legal expert who can provide further guidance in accordance with Islamic law. The handling of divorce and maintenance cases can vary based on the unique situation and the principles of justice in Islam.

Formulation of an index of wives' needs in marriage. Formulating an index of a wife's needs in marriage involves understanding and identifying various aspects that are an important part of married life. Creating this index can help couples become more aware of and meet each other's needs. The following are the steps to formulate an index of a wife's needs in marriage:

Identify Aspects of Needs: Identify various aspects of the wife's needs involving physical, emotional, spiritual and social dimensions. Examples involve emotional support, good communication, meeting material needs, and participation in household responsibilities.

a. Grouping Needs: Group the needs into broader categories. For example, physical needs, security, emotional needs, spiritual needs, and so on.

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<sup>11</sup> Rusli Halil Nasution, "Talak Menurut Hukum Islam," Jurnal Ilmiah Al-Hadi III, no. 2 (2018): 707–709.

- b. Priority Assessment: Ask your wife questions about the priorities of her most important needs. This can help in determining the degree to which certain needs take precedence in the index.
- c. Give Each Category a Weight: Give a weight or level of importance to each need category. This helps to assess which needs are more urgent or critical than others.
- d. Consultation and Communication: Involve the wife in the index creation process. Open communication and consultation will help ensure that the index created truly reflects the wife's needs and expectations.
- e. Periodic Revision: The wife's need index is not static and can change over time. Periodic revision will help ensure that the index remains relevant as life and circumstances change.
- f. Consider the Cultural and Religious Context: Consider the cultural and religious values and norms that influence the wife's needs. This helps understand and respect the value framework that shapes the wife's view of married life.
- g. Husband's Involvement: Husband's involvement in compiling the wife's needs index is also important. Good communication between husband and wife helps to understand and meet each other's needs.
- h. Mutual Agreement: Once the wife's need index is created, look for mutual agreement on how these needs can be met in the context of married life.

The wife's needs index is not an absolute formula, but rather a guide that can help build a healthy and harmonious relationship in marriage. It is important to always communicate openly and be flexible in understanding and meeting each partner's needs.

## 2. SURAH AT TALAQ VERSE 3

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

It means :

*and bestowed upon him sustenance from a direction he did not expect. Whoever puts his trust in Allah, Allah will surely fulfill his (needs). Indeed, it is Allah who completes His affairs. Indeed, Allah has made provisions for everything. (Q.S At-Talaq: 3)*

And Allah will also give him sustenance from an unexpected direction by providing both physical and spiritual needs. And whoever puts his trust in Allah in all his affairs, surely Allah is sufficient as a place of complaint for himself. Indeed, Allah carries out His affairs with wisdom for humans. Indeed, Allah has created everything to its limits so that no one will face problems beyond their limits. For those who fear Allah, not only will a way out of the difficulties they face be given and made easy, but they will also be given sustenance by Allah from unexpected directions, which have never crossed their minds. Furthermore, Allah calls on them to put their trust in Him, because Allah is the one who fulfills their needs to make their affairs a success.

Putting your trust in Allah means surrendering yourself to Him,



surrendering completely to Him the success of your business. After he tried and established an endeavor, then he put his trust in it. It is not tawakkul if a person surrenders his situation to Allah without effort and endeavor. Try and make efforts first and then put your trust in surrendering yourself to Allah.

Then in the verse "and bestowed upon him sustenance from a direction he did not expect", Quraish Shihab's opinion regarding the sustenance in question is in the form of the causes of obtaining sustenance that he will find in this world or in the afterlife from a perspective that was not reflected in his previous assumptions. Then he continued, therefore do not worry about experiencing misery or suffering because you are a pious person or obedient to God's commands. The meaning of Quraish Shihab's interpretation is that for people who are devout and carry out Allah's commands, they are not given sustenance which is usually associated with possessions or something that can be directly felt or used. The causes of sustenance can be interpreted as the determination to want to open a business in order to obtain property, the determination to want to perform night prayers in order to obtain a reward or in general, the desire to do something arises because of obtaining sustenance. So the sustenance described by Quraish Shihab is sustenance in the worldly form, such as not worrying about what one will face in one's life, and ukhrawi, such as the reward obtained from carrying out worship.<sup>12</sup>

In the verse "Whoever puts his trust in Allah, Allah will surely fulfill his (needs)" Quraish Shihab explains that after making maximum efforts and surrendering everything to Allah, He will fulfill all the needs of the person who puts his trust in it. Then Quraish Shihab added the need in question, namely in the form of a peaceful life both in this world and the afterlife. So from this verse, a lesson can be learned that do not worry about the results of what someone has tried as hard as possible, because Allah will be the guarantor. Only He knows what form of sustenance is needed by His servants, sustenance can be in the form of a peaceful life in this world and in the afterlife. So that before the person gets sustenance from what he works for, he already gets sustenance first in the form of a sense of thuma'ninah.

When interpreting the next statement, namely "Indeed, Allah is the one who completes His affairs," Quraish Shihab connected it with the previous statement and interpreted it with the QS. Yasin verse 82. He interpreted that Allah is the Cause of all causes, He will give the reasons for obtaining sustenance to His servants who put their trust in it. Allah is All-Willing and what He wills will not miss or turn away from that person. if He wills, just say "be" then what He wills will be.

According to Quraish Shihab, the verse "Indeed, Allah has made provision for everything" means that it is explained as a barometer of the size of a person's sustenance and when that person obtains it. So we have to believe that a person's good fortune will not be missed or exceeded, because destiny guarantees that someone will get how much good fortune and when that good fortune is obtained.<sup>13</sup>

The miracle of Allah's intervention in the economic matters of marriage.

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<sup>12</sup> Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, vol. 14, n.d.

<sup>13</sup> Saputera, A. A., & Lamunte, N. (2020). Indikator Terjadinya Pernikahan Dalam Masa Iddah Di Kecamatan Bolangitang Barat. *El-Usrah: Jurnal Hukum Keluarga*, 3(1), 17-35.

Islam teaches that Allah SWT has absolute power over all aspects of life, including the economics of marriage. There is a belief that Allah SWT can provide His intervention and miracles in overcoming economic problems or providing an abundance of sustenance in the context of marriage. Some concepts and beliefs related to the miraculous intervention of Allah in the marriage economy in Islam involve:

- a. Prayer and Tawakal: Muslims are taught to always pray to Allah SWT and place tawakal (full trust) in Him in all aspects of life, including the economics of marriage. Prayer and resignation are forms of acknowledgment that everything is in God's hands.
- b. Rewards and Blessings: The concept that a marriage carried out in an Islamic and moral manner can bring rewards and blessings from Allah. This includes economic aspects, such as abundant sustenance and blessings in wealth.
- c. Tests and Wisdom: In Islam, tests and trials are considered a part of human life. It is possible that God may give tests in the form of economic problems in marriage as a form of testing and learning for the couple. Justice and Allah's Help: Justice in treating a partner, being generous, and carrying out economic responsibilities well are believed to be factors that can bring help and intervention from Allah SWT.
- d. Zakat and Sadaqah: Carrying out zakat (obligatory payments to those who are entitled) and giving sadaqah (voluntary donations) as a form of economic worship can open the door to sustenance and provide protection from economic problems.
- e. Lessons from Stories in the Qur'an: The Qur'an is full of stories about Allah's intervention and help in the lives of individuals and communities. The lessons from these stories are a source of inspiration and confidence that God can work miracles in the marriage economy.
- f. Tawakal and Acceptance of Qadha and Qadar: Faithful couples are taught to trust and accept the destiny (qadha and qadar) of Allah SWT. This includes acceptance of economic conditions that may be difficult and confidence that God has a better plan.

It is important to note that in Islam, miracles and Allah's interventions are often associated with faith, good deeds, and piety. Couples who carry out their marriage according to Islamic principles, and maintain the quality of their relationship with Allah and each other, are believed to receive His help and intervention, including in the economic aspects of marriage. This belief teaches humans to always surrender to Allah in every condition of life, including in managing the economics of marriage.

### 3. Surah At-Talaq Verse 5

ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۗ وَمَنْ يَتَّقِ اللَّهَ يَكْفُرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا

It means:

*(The provisions of Idah) are Allah's commands which He has revealed to you. Whoever fears Allah, Allah will surely erase his mistakes and increase his reward. (Q.S. At-Talaq: 5)*

These are Allah's rules which He has revealed to you so that they can be carried out well and correctly; Whoever fears Allah firmly, Allah will certainly erase his mistakes as a reward for his obedience; and Allah will multiply his reward for his earnest efforts.<sup>14</sup>

In this verse, Allah explains that the laws that have been prescribed regarding divorce, residence, and women's iddah as stated in the previous verses are Allah's provisions which must be practiced and implemented.<sup>15</sup>

At the end of this verse, Allah once again explains that for those who fear Him by carrying out His commands and avoiding His prohibitions, He will certainly erase and forgive their sins as He has promised. In another verse Allah says:

فَلَا يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنَّ لَا إِلَهَ إِلَّا هُوَ قَهْلًا أَنْتُمْ مُسْلِمُونَ

It means :

*If they do not comply with your invitation, (say,) "Know that it (the Qur'an) was revealed with the knowledge of Allah and (know also) that there is no god except Him. Do you want to surrender (convert to Islam)?"* (Q.S. Hud: 14)

وَأَقِمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبَنَّ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّكْرَيْنِ

It means:

*Establish prayers at both ends of the day (morning and evening) and during parts of the evening. Indeed, good deeds erase mistakes.*

*It is a warning for those who always remember (Allah). (Q.S. Hud: 114)*

Apart from that, Allah also multiplies the rewards of their deeds, as He promises in His words:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

It means :

*Whoever does good will be rewarded tenfold. Whoever does evil, he will not be given a reward except what is equal to it. They were not (in the slightest) wronged (harmed). (Q.S Al-An'am: 160)*

#### 4. SURAH AT-TALAQ VERSE 7

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

It means :

*Let the person who is spacious (in his sustenance) provide a living according to his ability, and the person whose sustenance is limited, should provide a living from what (treasures) Allah has bestowed upon him. Allah does not burden a person except (according to) what Allah bestows on him. Allah will give you spaciousness after narrowness. (Q.S. At-Talaq : 7)*

Let a person who has freedom, namely a husband who has enough, provide support to the wife he divorced during the period of iddah and reward her for breastfeeding her child, from the ability that Allah has given him. And as for

<sup>14</sup> "https://Quran.Kemenag.Go.Id/," n.d.

<sup>15</sup> Ismail, H., & Khotamin, N. A. (2017). Faktor dan Dampak Perkawinan Dalam Masa Iddah (Studi Kasus di Kecamatan Trimurjo Lampung Tengah). *Jurnal Mahkamah: Kajian Ilmu Hukum Dan Hukum Islam* , 2(1), 135-160.

those who have limited sustenance, namely husbands who cannot afford it, they should provide support to the wife whom they divorced during the iddah period from the wealth that Allah has given him according to his ability. Allah does not burden a person except according to what Allah has given him, sustenance and ability; Allah will give ease to someone after he shows persistence in facing difficulties.<sup>16</sup>

In this verse, Allah explains that it is the father's obligation to give wages to the woman who breastfeeds her child according to her ability. If the father's ability is only to provide food because he has little sustenance, then that is his only obligation. Allah will not impose a burden on a person except according to his ability, as He says:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا<sup>١٦</sup> لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ<sup>١٦</sup> رَبَّنَا لَا تُؤَاخِذْنَا إِنْ  
 نَسِينَا أَوْ أَخْطَأْنَا<sup>١٦</sup> رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا<sup>١٦</sup> رَبَّنَا وَلَا تَحْمِلْنَا مَا  
 لَا طَاقَةَ لَنَا بِهِ<sup>١٦</sup> وَعَفُ عَنَّا<sup>١٦</sup> وَاعْفِرْ لَنَا<sup>١٦</sup> وَارْحَمْنَا<sup>١٦</sup> أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ<sup>١٦</sup>

It means :

*Allah does not burden a person, except according to his ability. For him there is something (reward) for the (virtue) he strives for and for him there is (also) something (torment) for the (crime) he commits. (They prayed,) "O our Lord, do not punish us if we forget or we are wrong. O our Lord, do not burden us with heavy burdens as you burdened those before us. O our Lord, do not bear for us what we cannot bear. Forgive us, forgive us, and have mercy on us. You are our protector. So, help us in dealing with the disbelievers."* (Q.S. Al-Baqarah: 286)

Nothing is permanent in the world. At one time, Allah will give spaciousness after narrowness, wealth after poverty, pleasure after suffering. Allah says:

إِنَّ مَعَ الْعُسْرِ يُسْرًا<sup>١٧</sup>

It means :

*Indeed, with difficulty there is ease.* (Q.S. Asy-Syarh : 6)

Factors that influence the livelihood index are as follows:

- a. Inflation and Cost of Living, The living index is related to economic factors, including inflation and the cost of living. Research of current economic data is needed to determine appropriate figures.
- b. Living Standards and Essential Needs Determination of the living index also takes into account living standards and essential needs. Analysis of basic needs and consumption habits in society is relevant.
- c. Practical Implications seen from the Social and Psychological Impact, an adequate income index has a positive impact on family stability. On the other hand, insufficient income can cause serious social and psychological impacts.
- d. Implementation in Society. This paper will also evaluate how the livelihood index is implemented in society. Are there challenges or differences in practice across communities?

<sup>16</sup> "https://Quran.Kemenag.go.id/."

By understanding the concept, legal basis, and factors that influence the livelihood index, this paper provides a holistic picture of how providing maintenance to one's wife is not only a legal obligation, but also a positive contribution to family stability and prosperity in the context of modern life.

## CONCLUSION

Surah At-Talaq provides a legal framework and moral guidelines regarding the issue of talaq in Islam. Understanding this surah highlights the importance of itidal, justice, and protection of women's rights in the context of divorce. This leads to the Islamic vision of fostering balanced and fair household relationships.

Surah At-Talaq emphasizes the husband's obligation to provide support to his wife, especially during the iddah (waiting time). This includes the wife's material and non-material needs, and husbands are expected to fulfill these responsibilities efficiently and fairly. "Whoever fears Allah, surely He will provide him with a way out. And give him sustenance from a direction he does not expect." (At-Talaq: 2-3).

This surah emphasizes the importance of fair treatment towards wives, especially during the iddah period. Husbands are reminded not to abuse divorce as a tool to hurt or oppress their wives. "Let the person who has the space to provide a living according to the breadth of his sustenance and the person whose sustenance is limited, let him provide a living from the wealth that Allah has given him." (At-Talaq: 7)

The economic mystery of marriage often has to do with how partners can manage differences, open communication, and the ability to work together to achieve shared financial goals. Good communication, fairness, and careful planning can help answer a number of mysteries and overcome challenges that may arise in the economic context of marriage.

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