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Educational Alimony for Wives: A Study of Jasser Auda's Maqāshid As-Syariah

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Abstract

This study re-examines the concept of wives' financial maintenance (*nafaqah*) in Islamic law, with a specific focus on its educational component. While classical jurisprudence and The Compilation of Islamic Law (KHI) acknowledge basic needs, the allocation for spousal education within the official Decent Living Standard (KHL) remains minimal. Employing Jasser Auda's *maqāṣid* al-shariah and his systems approach as an analytical framework, this article argues for a paradigm shift. It demonstrates that a broader interpretation of *mafqadah*, informed by Auda's six systemic elements—cognitive nature, wholeness, openness, interrelated hierarchy, multi-dimensionality, and purposefulness—necessitates prioritizing and increasing the educational allotment in *nafaqah*. This re-conceptualization aligns with the higher objectives of Sharia in fostering human development (*tanmiyah al-basyariyah*) and building a resilient family system. The study contributes to the contemporary *maqāṣid* discourse and offers policy implications for reforming living standard calculations in Muslim-majority societies.

INTRODUCTION

The provision of spousal maintenance (*nafaqah*) in Islamic law represents a fundamental pillar of the marital contract, designed to ensure the wife's economic security.(Naasihah et al., 2024) In contemporary discourse, however, the classical formulation of *nafaqah*—often confined to immediate material needs (food, clothing, shelter)—faces significant challenges in addressing modern developmental imperatives, particularly lifelong education.(Mustaffha, 2025; Nizami, 2025; Sunaryo et al., n.d.) This disconnect is evident in Indonesia, where the Islamic Legal Compilation (KHI) implicitly includes education under a husband's obligations yet lacks specific operationalization, and where the official Decent Living Standard (KHL) allocates a nominal amount (e.g., ~Rp 8,000/month in Jombang) for "education," which is functionally trivial and not spousal-specific.(Aziz, 2024; Kadumi et al., 2024) Conversely, jurisdictions like Qatar explicitly mandate spousal educational support in family law.(Gismelseed & Elhag, 2024; Ramadan et al., 2025) This discrepancy highlights a critical problem: the existing fiqh paradigm and its derivative regulations have not adequately conceptualized a wife's continuous education as a core, justiciable component of *nafaqah*, potentially hindering human capital development within the Muslim family.

Scholarly examination of *nafaqah* (spousal maintenance) in the Indonesian context has progressively shifted from theoretical doctrinal analysis towards empirical and standards-based measurements. A key development in this discourse is the operationalization of *nafaqah* through

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quantifiable living standards. As Sarianti and Betra (2018) demonstrated in their study on post-divorce child support in Bengkulu, maintenance can be detailed into specific monthly amounts (e.g., IDR 750,000 to 1,000,000 per child), moving it from an abstract obligation to a measurable financial commitment.(Sarianti, 2018) Similarly, Nurhadi (2019) proposed a proportional model, allocating one-third of a civil servant father's salary for child support, one-third for a divorced wife, and one-third for himself, introducing a structured formula for assessment.(Nurhadi, 2019) This trend towards formalization is crucial for legal certainty and counters arbitrary claims of non-provision.

The most direct engagement with contemporary cost-of-living metrics is found in the work of Musthofa (2021), who explicitly advocates for using the Decent Living Standard (Kebutuhan Hidup Layak or KHL) as the benchmark for spousal *nafaqah*.(Musthofa, 2021) His research in Jombang reveals a stark reality: the minimum income required merely for a wife's basic food and clothing (IDR 819,533/month) already falls below the regional KHL and international poverty lines, excluding costs for children and, notably, education. This body of Indonesian scholarship effectively establishes the "how much" of *nafaqah* but predominantly anchors it in contemporary consumption-based needs (food, clothing, shelter), while only peripherally or implicitly addressing investment-based needs such as education.

Globally, comparative legal studies reflect a parallel evolution in maintenance laws, emphasizing equity, gender neutrality, and the expansion of scope to include modern essentials. Research on Iran's civil code (2024), for instance, shows the successful legal incorporation of a wife's medical expenses into the mandatory maintenance framework, setting a precedent for broadening the definition of necessary support. Studies in other jurisdictions (e.g., Akinyemi, 2024; Mondal, 2024) further highlight a trend towards reforming maintenance laws to align with principles of fairness and shifting societal roles. (Kofoworola, 2024; Mondal & Ganguli, 2024) Meanwhile, interdisciplinary research (Kothakota, 2024; Suja J et al., 2025) illuminates the complex nexus between spousal support, educational attainment, and economic justice, suggesting that financial obligations are increasingly evaluated in light of human capital development. (Dhyani, 2025; Kothakota & Wery, 2024)

Within Islamic legal theory, the field of *maqāṣid al-sharīʿah* (higher objectives of Islamic law) has undergone significant revival, notably through Jasser Auda's (2007, 2015) "systems approach," which reinterprets these objectives as dynamic, interrelated, and focused on human development (*tanmiyat al-basyariyah*).(Auda, 2008) However, a critical synthesis is missing. While Indonesian studies (Musthofa, 2021) provide the empirical "ground" through KHL, and global studies offer conceptual models for expanding maintenance, the robust theoretical "bridge" provided by contemporary *maqāṣid*—particularly Auda's framework—remains underutilized.(Musthofa, 2021) No study has yet employed Auda's six systemic elements (cognitive nature, wholeness, openness, interrelated hierarchy, multi-dimensionality, purposefulness) to systematically construct a *maqāṣid*-driven argument for prioritizing a wife's education not as a discretionary benefit, but as a fundamental component of obligatory *nafaqah*. This represents a decisive gap where normative theory fails to meet a pressing practical and empirical need identified in the local literature.

This research aims to fill this gap by critically analyzing the concept of spousal maintenance through the lens of Jasser Auda's *maqāṣid* theory, with the specific objective of providing a robust, sharia-based justification for redefining and expanding the educational component within the *nafaqah* framework. It seeks to answer two central questions: First, why does the educational slot

within the KHL, as a proxy for spousal *nafaqah*, necessitate a substantial increase? Second, how does Auda's *maqāṣid* framework—especially its six systemic elements—provide a coherent philosophical and methodological basis for this re-conceptualization?

The relevance of this study is both academic and practical. Academically, it contributes to the evolving discourse on applied *maqāṣid* by demonstrating the operational utility of Auda's systems approach in solving a specific, contemporary fiqh dilemma, moving beyond theoretical exposition. Practically, it offers a structured conceptual tool for legislators, policymakers (e.g., national wage and KHL councils), and Islamic courts to reformulate *nafaqah* standards in a way that aligns with higher Islamic objectives like human development (*tanmiyat al-basyariyah*), gender justice, and family resilience. By explicitly linking the imperative of female education to the objectives of Islamic law, this research provides a vital missing link in policy advocacy and legal reasoning within Muslim-majority societies like Indonesia.

The article proceeds as follows. After this introduction, the research method section details the normative-theoretical approach and the application of Auda's framework as an analytical lens. The subsequent section presents the findings and discussion, first by outlining the normative and policy landscape of *nafaqah*, and then by applying Auda's six systemic elements—cognitive nature, wholeness, openness, interrelated hierarchy, multi-dimensionality, and purposefulness—to deconstruct and reconstruct the concept of educational alimony. The article concludes by summarizing the argument, stating the research's contributions, and suggesting implications for future research and policy.(Auda, 2008)

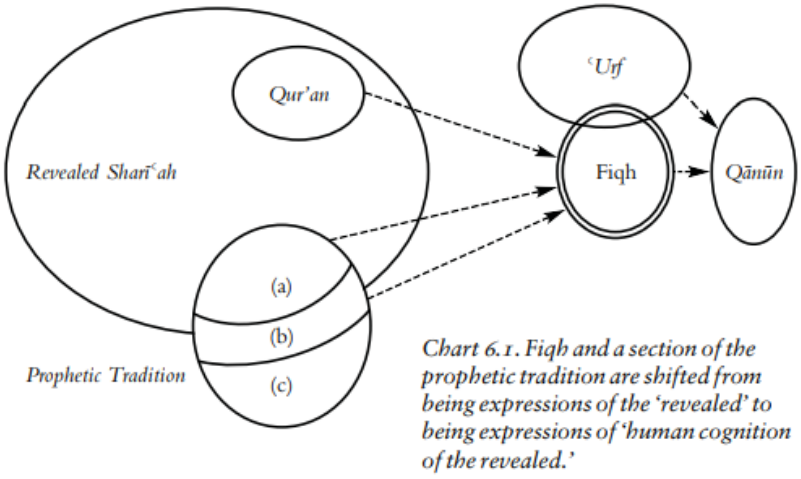

Figure 1. The Cognitive Turn in Islamic Legal Theory

RESULTS AND DISCUSSION

Normative Analysis of Educational Alimony

A normative analysis of educational alimony begins with examining the foundational texts of Islamic law. This type of analysis is a part of traditional epistemology in Islamic studies, that generally centered on textual and normative approaches, and have been done by classical scholars such as al-Ghazali and Ibn Taymiyyah.(Adiyono et al., 2024) The primary verse often cited in discussions of

spousal maintenance is QS. At-Talak: 7, which establishes a general principle of proportionality: "Let a man of means spend from his means. And let him whose provision is limited spend from what Allah has given him. Allah does not burden a soul beyond what He has given it. Allah will bring about ease after hardship." In contemporary studies and research, we can find a citation to QS. At-Talak in many articles, some of them are Mansor bin Sulaiman, Khairudin, and Yoga Pradana. (Bin Sulaiman & Bin Ahmad Pusat Sains Kemanusiaan, 2021; Khairuddin, 2025; Yoga Pradana et al., 2025) This verse provides a flexible framework, linking the obligation of *nafaqah* (Az-zahroh & Muhtadin, 2024) directly to the husband's financial capacity (*sa'ah*), thereby rejecting a rigid, one-size-fits-all approach. Classical and contemporary scholars universally apply this principle to spousal maintenance, deriving from it the core concepts of *kifayah* (sufficiency) and *al-ma'ruf* (in a goodly, customary manner).(Al-'Ayni, n.d.)

The Prophetic tradition (Sunnah) operationalizes these principles through specific precedents. The case of Hind bint Utbah, who complained to the Prophet Muhammad (PBUH) about her husband, Abu Sufyan, is pivotal.(Al-Mawardi, 1419) The Prophet's instruction, "Take what is sufficient for you and your children in a reasonable manner," reinforces that the wife's right to maintenance is enforceable and must meet a standard of reasonable sufficiency defined by societal norms. Crucially, another tradition involving Raithah, the wife of Abdullah bin Mas'ud, demonstrates the system's inherent flexibility. Raithah, a skilled craftswoman, financially supported her family.(Al-Barr, 1412) When she expressed concern about this affecting her ability to give charity, the Prophet (PBUH) assured her of reward for spending on her family. This narrative, alongside examples of other economically active women like Khadijah bint Khuwaylid, indicates that while the primary financial responsibility rests with the husband, the system accommodates and values the wife's contribution, especially when it serves the family's welfare. This requires the husband's permission, not as a tool of restriction, but as a mechanism for mutual agreement and household management.(Al-Sughnaqi, 1438)

However, these texts remain deliberately non-quantitative. They establish objectives (sufficiency, fairness, dignity) and principles (proportionality, customary norms) but do not stipulate specific monetary amounts or modern budget categories like "education." This is where human interpretation (*ijtihad*)(Masrokhin & Ramadhan, 2023) and state policy (*siyasah shar'iyyah*) intervene.(Harisudin, 2021) In Indonesia, this translation occurs primarily through the Islamic Legal Compilation (KHI).(Roziqi et al., 2025) Article 80 of the KHI obliges the husband to provide for residence, household expenses, healthcare, and the education of children.(RI, 2011) Notably, the wife's own education is not explicitly mentioned as *nafaqah*, reflecting a traditional focus on the wife's role as a beneficiary of maintenance for basic needs and as a mother whose education is indirectly addressed through child support.(Hamidillah & Masrokhin, 2025)

This stands in contrast to progressive interpretations in other Muslim-majority jurisdictions. Qatar's Family Law No. 22 of 2006, for instance, explicitly obligates the husband to support his wife's education up to the university level, including providing necessary facilities.(الميزان | البوابة القانونية | القطرية | التشريعات | قانون رقم (22) لسنة 2006 بإصدار قانون الأسرة | نفقة الزوجية | 68, n.d.) This highlights a significant divergence in contemporary legal ijtihad: while Indonesia's KHI implicitly anchors education within the framework of child-rearing, Qatar's law explicitly recognizes the wife's right to educational development as an individual and a spouse.

The attempt to quantify these principles in Indonesia has led to the adoption of the Decent Living Standard (KHL). Scholars like Sarianti & Betra (2018) (Sarianti, 2018) and Musthofa (2021)

(Musthofa, 2021) advocate using the KHL as a benchmark for a dignified *nafaqah*. Musthofa's research in Jombang reveals a critical flaw: the calculated cost for basic food and clothing alone (IDR 819,533/month) falls below the regional KHL and international poverty lines. More importantly, the KHL's allocation for "education"—often a trivial amount (e.g., ~Rp 8,000/month)—is designed as a national statistical average for a general population basket of goods, not as a dedicated budget for an individual's lifelong learning or skill acquisition.

Therefore, the normative analysis reveals a three-layered gap:

1. Textual Gap: The primary sources provide a flexible, principle-based framework but offer no direct guidance on quantifying "education" as a component of *nafaqah*.
2. Legal-Interpretive Gap: Positive law in Indonesia (KHI) has not progressed to explicitly include the wife's personal education as a mandatory component of maintenance, unlike advancements seen in healthcare (through legal interpretation) or in the laws of other nations like Qatar.
3. Implementation Gap: The chosen quantitative tool (KHL) fails to operationalize the ma'ruf (customary reasonable) standard for a wife's education in the 21st century. It tokenizes education as a minimal expense item, utterly disconnected from the actual costs and transformative value of continuous learning, professional development, or higher education for women.

This gap—between the objectives of the texts, the scope of current law, and the reality of quantitative standards—creates the central problem this article addresses. It demonstrates that while the classical system had the flexibility to accommodate a Raithah or a Khadijah, its modern statutory and quantitative interpretations have inadvertently rigidified and narrowed the concept of *nafaqah*, excluding a critical dimension of personal development essential for achieving the higher objectives (*maqasid*) of Sharia in the contemporary era. The following section will employ Jasser Auda's systems approach to build a coherent framework for bridging this very gap.

Application of Jasser Auda's System Approach to the Concept of Educational Alimony

The persistent gaps identified in the normative analysis—between the universal principles of *nafaqah*, restrictive legal interpretations, and inadequate quantitative standards—demand a transformative theoretical framework. Jasser Auda's systems approach to *maqāṣid al-sharīʿah* offers this essential perspective, facilitating a shift from viewing *nafaqah* as a static, consumptive obligation to reconceptualizing it as a dynamic investment in human and social capital.

Reframing the Objectives: From Passive Protection to Active Human Development

Central to Auda's framework is the reorientation of the classical *maqāṣid* from a paradigm of protection and preservation to one of development and rights (*tanmiyah*). As Auda (2015) articulates, the evolution of *maqāṣid* theories and conceptions demonstrates that current interpretations are closer to addressing contemporary issues than classical ones. For example, the concept of the 'preservation of offspring' has evolved into 'care for the family' and proposals for a civil 'Islamic social system.' Similarly, the 'preservation of the mind' has expanded to include the 'propagation of scientific thinking,' 'traveling for the pursuit of knowledge,' 'suppressing herd mentality,' and even 'avoiding brain drain.' Additionally, the 'preservation of honor' has developed into the 'preservation of human dignity' and the 'protection of human rights.' Auda suggests that a *maqāṣid*-based approach to human rights could support the Universal Islamic Declaration of Human Rights and the perspective that Islam can contribute new positive dimensions to human rights (Auda, 2008).

This reconceptualization places human development at the core of Sharia's objectives. Consequently, the purpose of *nafaqah* must be reconsidered. It is no longer sufficient to define it solely as fulfilling basic material needs (food, clothing, shelter) to protect life (*ḥifẓ al-nafs*). In a knowledge-based era, *nafaqah* must actively contribute to developing the intellectual and social capacities of the family. Therefore, a wife's continuous education shifts from being a discretionary benefit to a fundamental instrument for achieving the developmental goals of *'aql* (intellect) and *nasl* (progeny). This perspective aligns with the higher wisdom of marriage as articulated by classical scholars such as Al-Ghazali (2012), who emphasized the cultivation of righteous, knowledgeable offspring as a primary objective—a goal unattainable without investing in the mother's intellectual and spiritual growth (Al-Ghazali, 1982).

Reconstructing the Epistemology of Maintenance from Consumption to Investment

The cognitive element asserts that Islamic law (*fiqh*) is a dynamic human cognitive construct (*idrāk al-faqīh*), rather than a fixed revelation. Consequently, the prevailing understanding of *nafaqah* as the fulfillment of basic consumptive needs (food, clothing, shelter) is a cognitive product developed by jurists within past socio-economic contexts. Auda emphasizes that such cognitive constructions must be continually evaluated and guided by purposefulness—a steadfast orientation toward the purposes of Sharia (*maqāṣid al-shari'ah*) (Auda, 2008).

Within Auda's renewed framework of purposefulness, the goal of maintenance shifts from merely preserving biological life (*ḥifẓ al-nafs*) to achieving comprehensive human development. (Auda, 2008) From this perspective, a wife's education undergoes a conceptual transformation—from a desirable possibility to a necessity. It becomes an indispensable means (*wasīlah*) for achieving two cores, evolved *maqāṣid*:

1. *Ḥifẓ al-'Aql* (in its developmental sense): Education is the primary means of actualizing a wife's intellectual potential, thereby enhancing her analytical abilities, decision-making skills, and scholarly contributions to both the family and society (Ju'ayt, 1951).
2. *Ḥifẓ al-Nasl* (in its systemic sense): Investing in a mother's education directly enhances the quality of nurturing and education provided to the next generation. An educated wife serves as the chief architect of a resilient family, regarded as a "civil social system, the contemporary objective of *ḥifẓ al-nasl* (Mursi, 2025).

Through the lens of cognitive nature and purposefulness, allocating funds for education within maintenance shifts from being a *tahsiniyyah* (complementary) or even *ḥājiyyah* (need-based) expense to a *ta'sīlī* (foundational) expenditure essential for achieving higher *maqāṣid*. This represents a fundamental cognitive reconstruction.

Wholeness: Reading The Text Holistically

The principle of wholeness critiques partial approaches to textual interpretation. Discussions on maintenance often rely solely on QS. At-Talak: 7 and specific hadiths on *nafaqah*, without connecting them to the broader framework of Islamic values. Auda's approach advocates for a holistic, systemic reading. Therefore, the principles of *kifāyah* (sufficiency) and *ma'rūf* (kindness) in maintenance must be understood in conjunction with:

1. The Primacy of Knowledge (QS. Al-'Alaq: 1-5): The command "*Iqra'*" (Read!) emphasizes the importance of creating an environment and providing resources that support literacy and learning, including for wives (Al-Syinqithi, 1995; 'Asyur, 1984).

2. The Principles of Justice and Welfare (QS. An-Nahl: 90): Fair (*ma'rūf*) maintenance in the modern age must consider the wife's holistic welfare, including her intellectual and psychological well-being (Ḥijāzī, 1413).
3. The Principle of Cooperation and Partnership in the Family (QS. Ar-Rum: 21): The concept of "*mawaddah wa rahmah*" (love and mercy) implies a mutually nurturing relationship, in which supporting a spouse's personal development is an integral component (Faḍlallāh, 2018).

Through this holistic lens, neglecting education in maintenance is no longer merely a technical or economic issue but a value disconnect—a failure to align the institution of maintenance with the broader aims and values of Islam. Therefore, integrating education into maintenance becomes essential to preserving the integrity of the Islamic value system itself.

Interrelated Hierarchy & Multi-dimensionality: Reorganizing Educational Status

A key innovation in Auda's systems approach is his rethinking of the traditional Islamic classification of human needs. Classically, needs are ranked in a strict ladder: essentials (*ḍarūriyyāt*), then necessities (*ḥājiyyāt*), and finally refinements (*taḥsīniyyāt*). This model can lead to viewing higher-level needs as optional or easily reduced. Auda, however, sees these categories not as a rigid ladder but as an interrelated hierarchy—a dynamic network where each level connects to and influences the others (Auda, 2008).

When we apply this lens to spousal maintenance, it changes how we view a wife's education. Instead of asking, "Which single box does it fit into?", we see that education holds multiple dimensions at once. It is not just one type of need; it serves several critical roles simultaneously within the family system:

1. As a Core Essential (*Ḍarūriyyah*) Today: In our modern, information-driven world, basic education and skills are fundamental for a person's dignity and survival. For a wife, lacking access to learning can mean an inability to manage family affairs, understand rights, or adapt to challenges, directly impacting her basic well-being and agency.
2. As a Functional Necessity (*Ḥājiyyah*) for Family Life: Education is a practical tool for effective family management. It enables better household financial planning, informed healthcare decisions, responsible parenting, and meaningful social participation. It helps the family function smoothly and prosper.
3. As a Personal and Social Enhancement (*Taḥsīniyyah*): Education also serves higher purposes like personal growth, spiritual development, and cultural enrichment. It brings fulfillment, improves mental well-being, and allows individuals to contribute more meaningfully to society.

The crucial insight from Auda's framework is that these dimensions work together and strengthen each other. For example, a personal development course (enhancement) can boost a wife's confidence and skills, making her more effective in managing the home (a necessity) and more resilient in facing life's difficulties (an essential need). This interconnectedness means that investing in education creates positive ripple effects across all levels of family welfare.

Therefore, labelling a wife's education merely as an optional "enhancement" is a misunderstanding. Auda's concepts of interrelated hierarchy and multi-dimensionality show that education is, in fact, a central and interconnected need. It supports multiple core objectives of Sharia—developing the intellect (*'aql*), ensuring the well-being of future generations (*nasl*), managing resources wisely (*māl*), and upholding human dignity (*'ird*). Consequently, its place in spousal maintenance must be significant and secure. This theoretical clarification directly challenges policies like Indonesia's current KHL, which assigns a symbolic, insufficient value to education, failing to recognize its systemic importance for the modern Muslim family.

Openness & Self-Renewal: Connecting Texts, Science, and Policy

Jasser Auda's principles of openness and self-renewal provide a critical framework for understanding how Islamic law should adapt to contemporary realities. Openness refers to the legal system's capacity to receive and integrate knowledge from external sources, including the social sciences, economics, and lived experience.(Hurriyah et al., 2024) Self-renewal is the system's subsequent ability to reformulate its rulings and instruments in response to this new knowledge, ensuring its continued relevance and effectiveness in achieving the *maqāṣid*. (Auda, 2008)

Applied to the issue of spousal maintenance, these principles highlight both a profound potential and a current failure in the Indonesian context.

1. KHL as a Failed Instrument of Self-Renewal

   The Decent Living Standard (KHL) should be the prime example of self-renewal in action. Its purpose is to translate the timeless, qualitative principles of *kifāyah* (sufficiency) and *al-ma'ruf* (reasonable provision) into a quantitative, contemporary standard. However, its grossly inadequate allocation for education—exemplified by the ~Rp 8,000/month figure in Jombang—demonstrates a breakdown in this process.(Musthofa, 2021) The system has not been genuinely open to crucial data: the real cost of lifelong learning, the economic returns on female education, and the requirements for human development in a digital economy. Consequently, the KHL fails as a tool for self-renewal, perpetuating a static and impoverished understanding of a "decent life." ((ASSYI) & Faculty of Sharia and Law, 2025; Musthofa & Syafi'i, 2023)

2. A Cooperative Fulfillment Model as a Form of Renewal

   The principle of openness also validates flexible models for fulfilling the *maqāṣid* of maintenance beyond a single-breadwinner framework. Historical precedents like the working wives of the Prophet's era demonstrate the system's inherent flexibility.(Ode Ismail & Jurnal Studi Islam dan Sosial, 2024) In cases where a husband's income is insufficient to meet a renewed KHL (including proper educational costs), self-renewal can take the form of cooperative fulfillment. Here, the husband's obligation evolves from being the sole financial provider to becoming a facilitator—granting permission and support for his wife to pursue education or income-generating activities. This partnership model is not a concession but an adaptive mechanism, ensuring the family unit collectively meets the standard of living dictated by a *maqāṣid*-informed benchmark.(Ismanto et al., 2019)

3. Legal Engineering and Progressive Ijtihad

   True openness is further evidenced in progressive legal interpretations (ijtihad) that bridge classical jurisprudence and modern needs.(Rofi'i & Fata, 2025) Qatar's Family Law (No. 22/2006), which mandates spousal educational support, is a direct legislative outcome of such renewed reasoning. (الميزان | البوابة القانونية القطرية | التشريعات | قانون رقم (22) لسنة 2006 بإصدار قانون الأسرة | نفقة الزوجية | 68, n.d.) Similarly, the cited fatwa from Islamweb.net, while acknowledging classical opinions, uses the contractual principle of stipulation (shart) to make educational expenses binding. This "legal engineering" is a practical demonstration of self-renewal; it utilizes an existing tool within the fiqh system to achieve a new, socially vital objective, ensuring the law remains connected to evolving conceptions of welfare.

Auda's model, illustrated in Figure 1, outlines the ideal systemic pathway for a renewed KHL, beginning with universal textual principles on *nafaqah* (derived from sources such as QS. At-Talak:7 and Hadith). These principles are then filtered through a renewed *maqāṣid* framework—interpreting *hifẓ al-'aql* as cognitive development and *hifẓ al-nasl* as family resilience. This is followed by the active integration of empirical data from economics, educational science, and sociology regarding

the cost and value of continuous education, which is subsequently contextualized within Indonesia's specific socio-economic reality.(Akram Laldin & Furqani, 2013) The process culminates in the output of a revised, *maqāṣid*-driven KHL, wherein the educational component is substantially elevated to reflect its essential role in ensuring a decent and dignified life.

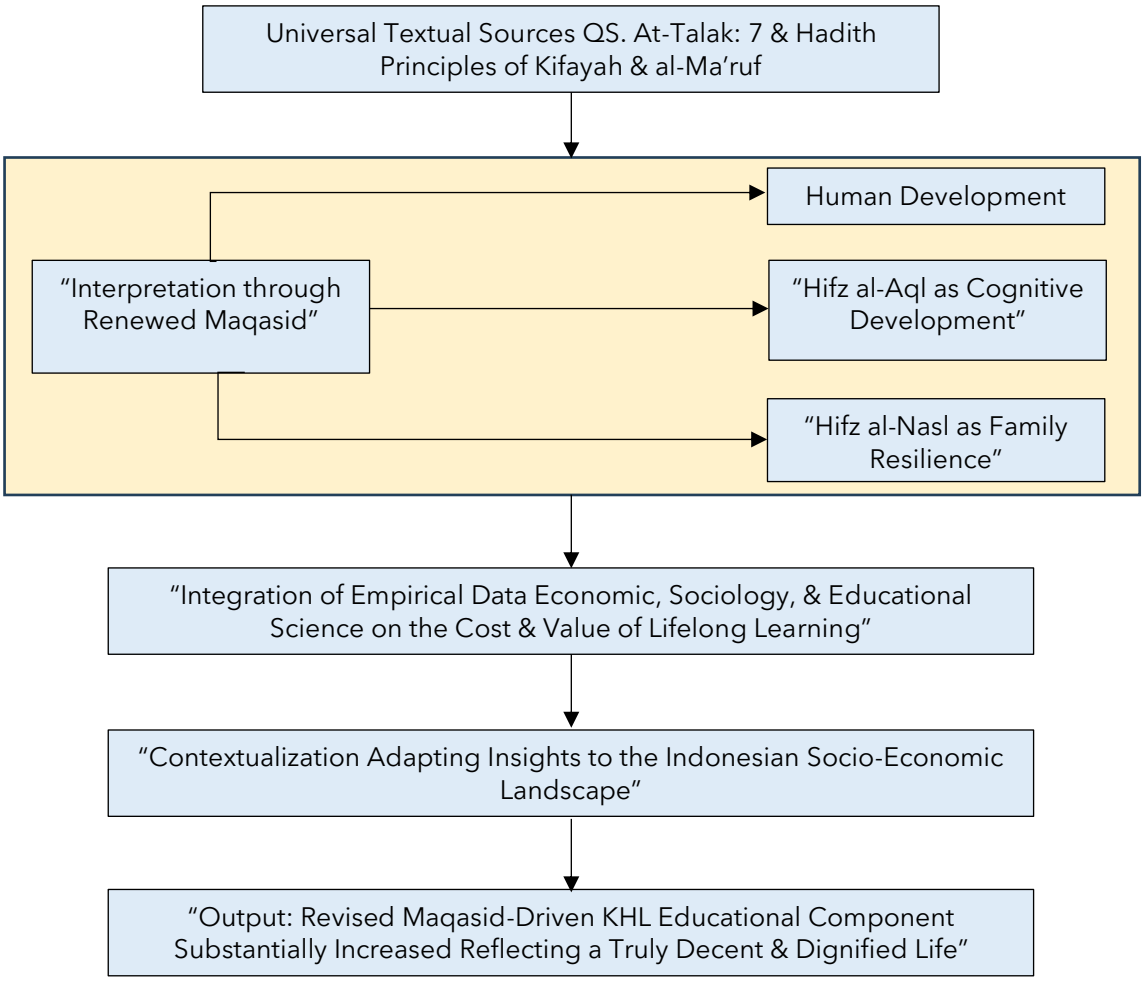

Figure 2. Systemic Integration Pathway for KHL Renewal

The Synthesis and Policy Implications

The systematic application of the maqāṣid approach developed by Jasser Auda has resulted in a coherent conceptual synthesis in understanding the relationship between husband and wife within the framework of contemporary Islamic law. Through this perspective, continuing education for wives is no longer viewed merely as an optional social policy, but rather as an effort to maintain and develop the quality of family life.(*Hoga Saragih, Siska Buniaty Manik Sihotang - Google Books*, n.d.) This redefinition shows that the maqāṣid-based Islamic legal methodology is capable of opening up new interpretations of family norms, so that they remain in line with the objectives of sharia while also being responsive to modern social dynamics.(Majid, 2025) This reconceptualization is directly mandated when the classical principles of *kifāyah* (sufficiency) and *al-maʿrūf* (reasonable provision) are interpreted through the renewed objectives of human development, cognitive growth, and family resilience, and then integrated with empirical data on

the cost and value of lifelong learning.(Ahmad et al., 2020) This synthesis provides definitive answers to the research questions: the educational allocation within frameworks like the KHL requires a substantial increase because it is instrumental in achieving higher *maqāṣid*, and Auda's framework supplies the philosophical and methodological rigor for this shift through its holistic, dynamic, and purpose-oriented system.

This theoretical breakthrough has direct and actionable implications for key stakeholders in Indonesia's legal, social, and economic sectors. For national policymakers and statistical agencies, such as Statistics Indonesia (BPS), the immediate implication is the necessity of fundamentally revising the Decent Living Standard (KHL) methodology.((*PDF) Kesenjangan Upah Dan Kebutuhan Riil: Survei Alokasi Pengeluaran Pekerja Sebagai Dasar Peninjauan Upah Layak*, n.d.) This revision must explicitly adopt a *maqāṣid*-informed framework, expanding the 'education' component is beyond a tokenistic line item to accurately reflect the real costs of adult and continuing education. So, the KHL will be transformed into a genuine instrument of self-renewal for Islamic economic justice.(Musthofa, 2021)

Concurrently, legislators and legal drafters are presented with a compelling, sharia-based rationale to consider amending Article 80 of the Compilation of Islamic Law (KHI).(*The Republic of Indonesia The Compilation of Islamic Laws*, n.d.) Explicitly recognizing a wife's educational development as a valid factor in maintenance obligations would align national law with this evolved understanding.(Harry et al., 2024) Furthermore, the inclusion of educational support clauses in marriage contracts applies the classical principle of contractual stipulation (*sharṭ*) to advance progressive maqāṣid and provides couples with a practical mechanism to support education.

For religious courts, this synthesis allows judges to incorporate maqāṣid reasoning into their decisions on alimony disputes. When determining what constitutes adequate alimony, courts can legitimately consider investment in a wife's education as an integral part of family welfare, going beyond a minimalist calculation of basic needs. This approach also legitimizes models of spousal cooperation, in which the husband's support for his wife's career(Wani, 2023) or education is recognized as a collective strategy for fulfilling the family's financial rights in accordance with dignified and contemporary standards. By explicitly recognizing educational development as a legitimate factor in alimony obligations, national law will not only align with evolving understandings of family welfare but also directly address the root causes of post-divorce economic vulnerability. This judicial perspective offers a normative solution to the practical challenges highlighted in studies on legal effectiveness, which show that low levels of education among women—perpetuated by cultural factors—leave them unprepared for independence after divorce. The integration of maqāṣid-based reasoning into alimony rulings transforms education from a neglected variable into a strategic investment in family resilience, which ultimately reduces the risk of neglect of women and children when marriages end.(Fadil et al., 2024)

Finally, this paradigm opens avenues for Islamic financial institutions to develop innovative, maqāṣid-aligned financial products. Schemes designed to fund family education or support human capital development directly operationalize the objectives of *ḥifẓ al-ʿaql* (protection of intellect) and *tanmiyah* (development), channeling ethical finance to build resilient, knowledgeable families. In conclusion, this study provides more than a theoretical critique; it offers a concrete methodological toolkit for reform. It argues that achieving a dignified Islamic standard of living in the 21st century requires policy instruments dynamically calibrated through the integrated perspectives of revelation, higher objectives, and empirical science. The proposed revision of the KHL and related

legal-financial adaptations represent critical steps toward aligning Indonesia's social infrastructure with the transformative and developmental spirit of *maqāṣid al-sharīʿah*, ensuring that the Islamic legal tradition remains a living and relevant source of justice and prosperity.

CONCLUSION

This study demonstrates that the imperative to expand the educational component within spousal maintenance (nafaqah) is firmly grounded in a sophisticated Islamic legal framework. By applying Jasser Auda's maqāṣid-based systems approach, the research provides a robust Sharia-based justification, showing that such an expansion is a necessary outcome of interpreting classical texts through the renewed objectives of human development, cognitive growth, and family resilience. This conceptual shift effectively bridges the gap between the universal principles of Islamic law and the pressing socio-economic realities of the 21st century.

Consequently, the study offers a concrete methodological pathway for reform. It argues that updating instruments such as Indonesia's Decent Living Standard (KHL) is not merely a technical adjustment but an essential act of ijtihad to realize justice and dignity within the modern Muslim family. Therefore, this research contributes both to the academic discourse on applied maqāṣid and provides actionable policy insights for legislators, judges, and economists seeking to align Islamic law with the goal of building a knowledgeable and resilient society.

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