

# Fulfilling the Subsistence of a Convict Husband from the Perspective of Islamic Law and Positive Law in the Palu City Religious Court

Suhri Hanafi<sup>1</sup>, Alif Muhaimin<sup>2</sup>, Marzuki Marzuki<sup>3</sup>, M. Taufan<sup>4</sup>

<sup>1,2,3,4</sup> Department of Islamic Family Law, Universitas Islam Negeri Datokarama Palu

---

## ABSTRACT

This article is related to fulfilling the livelihood of a convict husband from the perspective of Islamic law and positive law in the Class II A correctional institution Palu. So the research aims are (1) To find out the efforts to fulfill the livelihood of husbands with convict status while in the Class II A correctional institution Palu. (2) To find out the fulfillment of convicts' husbands from the Islamic Law and Positive Law perspective in the Class II A correctional institution Palu. This research uses qualitative methods with data collection techniques: observation, interviews, and documentation. Researchers use data analysis techniques, such as data reduction, presentation, verification, and conclusion. Research results: (1) The maintenance obligations of husbands with convict status were implemented, less implemented, and not implemented.

---

## ARTICLE INFORMATION

### Keywords:

Fulfillment of Livelihood, Convict Husband, Perspective of Islamic Law, Positive Law

---

## 1. Introduction

Marriage is one of the essential elements of life in a perfect society (Mahoney et al., 1999). It is also a *sunmatullah* that applies to all creatures as a way to reproduce and create offspring. Therefore, the state and religion regulate marriage to build a prosperous family. The results of a marriage cannot be separated from the rights and obligations of husband and wife in carrying out domestic life because each party must carry out and fulfill them to create a harmonious family.

The rights and obligations of husband and wife, as a result of the framework of their marriage, are to fulfill their physical and spiritual livelihood (Rauer & Volling, 2005). When talking about living, if understood in linguistic terms, living means costs, spending money, and

shopping. In Fiqh terminology, livelihood is a gift given by someone to people or parties entitled to receive it or expenses usually used by someone for something good or spent on people who are their dependents.

Each party must love, respect, and carry out activities to build a household full of willingness. Therefore, marriage must be accompanied by physical and spiritual ability and desire, as a signal that someone has entered a new stage in life which will prove their existence in the future, including concerning the afterlife, the husband will be the leader of the household and responsible for the physical and spiritual support for his wife and children. In contrast, the wife will be the household queen, the husband's companion, and the manager of household orders, spending the husband's gifts as much as possible and being the first madrasa mother for her children.

However, issues related to the livelihood process differ from its application because one is in a different position either because of working conditions or specific conditions. One example of an obstacle to fulfilling a living is that one of the husband and wife is in detention, so both husband and wife must stay for some time to serve their sentence. The harmony will differ because the husband and wife no longer live under the same roof, but the marriage bond still exists (Chuang, 2005).

The situation of convicts who are already married, as above, becomes a problem. When husbands have the status of prisoners, there are burdens and duties for their wives, namely how they maintain their household while their husbands are serving a sentence in detention. Their task is challenging. Apart from being housewives who have to look after their children, they also act as heads of families who have to think about the survival of their families, especially their children.

This research aims to determine how to fulfill the livelihood of husbands who are prisoners in the Class II A Correctional Institution Palu and how to satisfy the livelihood of husbands who have the status of prisoners from the perspective of Islamic Law and Positive Law in the Class II A Correctional Institution Palu.

## 2. Literature Review

*Maqasyid al-Syariah's* theory is the next theory the author uses to provide an overview of fulfilling a convicted husband's support obligations towards the family. Discussing the theory of *Maqasyid al-Syariah* cannot be separated from the role of Imam Al-Syatibi because Imam Al-Syatibi was the high priest who initiated *Maqasyid al-Syariah*. The purpose of establishing law, or what is often known as *Maqashid al-shari'ah*, is an essential concept in studying Islamic law. Because of the importance of *maqashid al-shari'ah*, legal theorists make *maqashid al-shari'ah* something that must be understood by mujtahids who carry out *ijtihad*.

*Maqashid al-syariah* is the wisdom, secrets, and general targets religion wants to achieve through various legal instruments in Allah's holy

texts. The essence of the *maqashid al-syariah* theory is to realize goodness while avoiding evil or attracting benefits and rejecting harm. The term commensurate with the nature of *maqashid al-shari'ah* is *maslahat* because the determination of law in Islam must lead to benefit. Islamic law aims to maintain the main aspects, namely: *hifz ad-din* (maintaining religion), *hifz an-nafs* (maintaining the soul), *hifz al-aql* (maintaining reason), *hifz an-nasl* (maintaining descendants), *hifz al-mal* (maintaining assets).

### 2.1 Definition of Detention Center

Based on Government Regulation No. 27 of 1983 concerning the implementation of criminal procedural law. Detention Centers are places where suspects and defendants are detained during the investigation, prosecution, and examination process before the District Court. State detention centers are technical implementation units under the Ministry of Law and Human Rights and are responsible for the Minister and Director General of Corrections. The State Detention Center is a place to detain suspects or defendants for a while before having a decision that has permanent legal force. At the same time, the Correctional Institution is a place to carry out Prisoner Development.

### 2.2 Livelihood in Islam

The word livelihood comes from Arabic, which means paying expenses, shopping, and spending money. Support can also be interpreted as a necessity in daily life, such as a husband's giving to his wife, children, and relatives.

The Ulama stated that livelihood is fulfilling the needs of dependent people in the form of food, side dishes, clothing, shelter, and other derivatives, in accordance with customs or '*Urf*'. Subsistence, a concept closely related to livelihood, is defined as the costs that a person must pay for something that is under his or her responsibility. This includes costs for food, clothing and shelter, as well as secondary needs such as household furniture and servants (Ermawati & Nurdin, 2023).

The marital relationship creates obligations for the husband, wife, and children to fulfill their daily needs decently. Allah says in Q.S at-talaq/65: 6.

أَسْكُنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تُضَارُوهُنَّ لِتُضَيِّقُوا  
 عَلَيْهِنَّ ۚ وَإِنْ كُنَّ أَوْلَاتٍ حَمَلْنَ فَانْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ  
 أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ ۚ وَأَتَمَّرُوا لِيَنَّكُمْ بِمَعْرُوفٍ ۚ وَإِنْ تَعَاَسَرْتُم  
 فَسُدُّوا لَهُنَّ الْأُخْرَىٰ

The translation:

“Let them live where you live during their waiting period, according to your means. And do not harass them to make their stay unbearable. If they are pregnant, then maintain them until they deliver. If they nurse your child, compensate them and consult with them courteously. But if you fail to reach an agreement, another woman will nurse the child for the father.”

In the interpretation of Fathul Qadir, the meaning of the verse above is explained (Place your wives where you live). It means on your side (according to your ability). Even if you can't find a place beside your house, place it there. And do not make it difficult for them to narrow their hearts by giving them inadequate accommodation so they are forced to go out. Because of this, they incur their expenses.

Fiqh experts say that the existence of familial relationships that cause income is a close family who needs help (Alghafli, Hatch, & Marks, 2014). The meaning of family here is those related by blood, whether vertical or horizontal hereditary relationships, such as parents to children, children to parents, even grandfathers and other relatives in a family relationship. Overall, what is stated is that it is mandatory to be assisted and given assistance if the situation is incapacitated or difficult.

### **2.3 Livelihood According to Law**

The rights and obligations of husband and wife are clearly written in Law no. 16 of 2019, amendments to Law no. 1 of 1974, contained in Chapter VI articles 30-34. Article 30 states, "Husband and wife bear the noble obligation to uphold the household, which is the basic pillar of the structure of society.

- a. The husband is the guide to his wife and household; however, regarding important household matters, the husband and wife decide together.
- b. The husband is obliged to protect his wife and provide all the necessities of household life according to his ability.
- c. Husbands are obliged to provide religious education to their wives and provide opportunities to learn knowledge that is

beneficial to the religion, homeland, and nation.

Meanwhile, the husband's obligation to provide maintenance is regulated in Law No. 1 of 1974 concerning Marriage in Article 34, namely:

1. The husband is obliged to protect his wife and provide all the necessities of household life according to his ability.
2. The wife is obliged to manage household affairs as well as possible.
3. If a husband or wife neglects their obligations, they can file a lawsuit with the court.

### **3. Methodology**

This research uses qualitative methods. In qualitative research, the theory is only a guide, so the research focus follows the facts in the field (Nurdin & Pettalongi, 2022; Nurdin, Stockdale, & Scheepers, 2016). Data was collected through direct observation, in-depth interviews, and written document analysis at the research location (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022). The object of this research is cases of premarital pregnancy in married couples in Parigi Regency. Interviews were conducted with semi-structured with participants. Apart from that, interviews were also analyzed written material. The results of the interviews were recorded and transcribed. The transcript results were consulted with participants to obtain approval (Latepo, Suharto, & Nurdin, 2021; Muslih, Nurdin, & Marzuki, 2020). The data analysis technique in this research uses deductive thinking techniques, which can be interpreted as research procedures that produce deductive data from interviews and field notes. Data analysis was carried out using thematic analysis from Strauss and Corbin (1998). Analysis begins with open coding, axial coding, and selective coding. The final result of data analysis is the themes found in the data.

### **4. Results and Discussion**

Apart from that, the maintenance obligation of a husband who is a prisoner does not conflict with Islamic law and positive law. In the sense that the obligation of maintenance is still obligatory for a husband to his wife, however, Islam determines the provision of

e-ISSN: 2715-4580

p-ISSN: 2715-8268

maintenance based on what is acceptable for a husband to give to his wife and is strictly adapted to the circumstances of both parties, namely the situation of husband and wife.

The grouping of the author's analysis of the review of Islamic law looks at the implementation of maintenance obligations for husbands who are convicts, whether maintenance obligations are still charged, maintenance obligations become debts, or maintenance obligations become invalid. The author assumes that the situation of a husband who is currently serving a criminal term and, on the one hand, still has the status of a head of the family who has obligations that must be fulfilled, so his obstacle as a prisoner means that he owes his obligations to his wife, which at some point he must pay off as according to the Syaf'I School.

However, the best wife is one who is able to prioritize Islamic principles in finding a living from her husband, who is a prisoner. Specifically, the wife is not allowed to ask her husband for *fasakh*; the living remains the husband's debt (responsibility). In the Maliki school of thought, it is also stated that as long as the husband is not yet capable, then his obligation will not fall.

Providing alimony to the wife is an obligation that must be fulfilled by the husband when the conditions previously mentioned have been fulfilled. Likewise, alimony is obligated to the husband for his wife because there is a reason, and the conditions are met. Then, the husband refuses to fulfill it, and the alimony that is the husband's responsibility becomes a debt for him.

The analysis of Maqashid al-syariah from Imam al-Syatibi's perspective on the livelihood of prisoner husbands will reflect one of the principles of Maqashid al-syariah and of the five principles the author will use, namely *hifz an-nafs* (Safeguarding the Soul) because of the problem of the obligation to fulfill prisoners' maintenance. This is closely related to protecting the soul. As we already know, the condition of prisoners is where all their movements are minimal. Even so, there are husbands who are prisoners who still carry out their obligations to support their families, and this is following *Hifz al-Nafs* in the rank of *dharuriyat*.

However, the existence of limitations, namely the loss of independence of a husband who is currently serving his prison term,

indirectly illustrates and comes to mind that there is a neglect of the husband's obligations towards the rights of his wife and children, such as support for his wife and children, education for them and so on. In this case, the researcher will use the theoretical basis as an analytical tool in analyzing the views of Islamic law and Positive Law as outlined in Law Number 1 of 1974 concerning Marriage regarding the obligation to support a husband who is a prisoner, whether it can be seen as an absolute obligation, an obligation to be fulfilled on debts that Islam must dispense or whether the living obligation may be forfeited, which the researcher will analyze based on the grouping categories that have been reviewed in the previous description, namely as follows:

#### a. Permanent Support Obligations

The situation of a husband who still has the potential and the efforts made by him to carry out and fulfill his maintenance obligations to his wife, even though he is serving a criminal term, can still have maintenance obligations imposed on him. As was done by the informants when grouping the implementation of maintenance obligations by husbands who were convicts, the informants were able to fulfill all forms of needs of their wives as they should, both before the husband served his sentence and while he was serving his sentence, with a business that was still moving and producing as well as the delegation of authority over the management of the company and existing assets. There were several prisoners in this group, whom the researchers called informants, who had a side business while pursuing their previous profession. According to the researchers, several informants could be categorized as saying that their husband's support obligations were still carried out as they should, even though they were fulfilled indirectly. Based on the words of Allah Q.S al-Baqarah/2: 233.

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا

Translate :

“And the father must provide for them and clothe them properly. A person is not burdened with more than he can bear.”

According to Sayyid Sabiq, what is meant by living is fulfilling the food needs of the residence (and if he is rich, then household help and the wife's medication are also included in the income, which is the husband's responsibility). This is because a woman who becomes a wife to a husband uses all her time for her husband's and her household's interests. This opinion is also found in Q.S an-Nisa verse 34, which states that men are leaders for women. In Q.S An-Nisa verse 34, it is explained that the husband is the leader and protector of his wife. And pious women obey Allah and care for themselves when their husbands are not around. This means being a leader for herself and her children when her husband is absent. Apart from that, women must also continue to move to improve their quality. To produce a quality generation, quality educators are also needed. This means a woman should never stop learning.

Apart from that, a woman is also called *madrasah al-Ula* (mother is the first school or madrasah for her children). It is said that if a mother prepares her children well, then it is the same as a mother who has prepared a nation rooted in goodness. A father must fulfill all basic human needs, especially food, clothing, and shelter. For this reason, he must provide his family with adequate living and, of course, according to his abilities.

#### b. Livelihood Obligations Become Debt

Livelihood is a husband's obligation to his wife. Every religious obligation is a legal burden, and the principle of legal burden depends on the ability of the legal subject (*mukhalaf*) to carry it, based on the word of Allah in Q.S al-Baqarah/2: 286.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Translate :

"Allah does not burden a person except according to his ability."

The researcher assumes that the husband, a prisoner, has not had a business since serving his sentence, and the wife has taken over fulfilling daily needs by working or through donations from relatives. It can be said that he is still carrying out his obligations as a husband, but in a less than optimal capacity due to his lack of efforts that the husband can make to implement birth support; even though it only relies on sending gifts from relatives, the

informant does not consider that the responsibility that he should carry out can be left alone, the informant's choice to give this gift to the wife is a provision of a living obligation that Researchers view this as extraordinary responsibility towards the wife as a form of a husband's obedience to God's commands.

Likewise, the wife's participation in meeting daily needs by working because sometimes the husband cannot fulfill his maintenance obligations under certain conditions. Shafi'i scholars say that wives must be patient or ask for *fasakh*, which will eventually lead to divorce. On the other hand, the Malikiyah group says that the burden of maintenance moves to the wife if she can. To answer this problem, it can be traced from the basic pattern of husband-and-wife relationships in building a household. The Qur'an teaches one basic pattern: *mu'asyarah bil-ma'ruf* (good association or relationship).

As in Article 80, paragraphs (4) and (5) of the Compilation of Islamic Law, it can be concluded that there are 2 (two) alternatives of family support for a husband who is a prisoner. The first is that it is considered a debt that the husband must bear for the wife's rights while the husband is a prisoner. As is the nature of the debt, it must immediately be paid. Still, the imposition of maintenance obligations on husbands who are prisoners in this debt category can be seen in Q.S al-Baqarah/2: 280.

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

Translate :

"And if the person in debt is in trouble, give him respite until free. And giving away some or all of the debt is better for you if you only knew."

In this verse, explaining that regarding the postponement of payment of debts by debtors who are in difficulty, Ibn Kathir explains that *Allah Subhanahu Wata'ala* commands patience in dealing with debtors who are in difficulty who do not have anything to pay their debts. The Qur'an outlines a general principle in the practice of debt, namely that if a debtor faces difficulties in paying off his debts to receivables, he needs to be postponed to pay them all off.

The situation of the husband holding prisoner status is one of the obstacles or difficulties he faces in fulfilling his maintenance obligations to his wife. Therefore, the researcher assumes that those underfulfilled and non-fulfilled in carrying out their birth support obligations to their wives are charged with debts they must pay off at some point. It is different if the wife abandons her husband's support obligations, as stated by the wife who does not object and never wants to sue her husband. Because it prioritizes the principle that husband and wife must understand each other, it can be interpreted that there is a relationship of partnership and equality between husband and wife.

#### c. Livelihood Obligations Become invalid

The implementation of maintenance obligations is not carried out based on the results of research by researchers regarding the maintenance obligations of husbands who are prisoners, where sometimes their ability to earn a living is limited because all their movements are limited while serving their criminal term, as Allah says in Q.S at-Talaq/65: 7.

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

Translate :

“Let the man of wealth provide according to his means. As for the one with limited resources, let him provide according to whatever Allah has given him. Allah does not require any soul beyond what He has given it. After hardship, Allah will bring about ease.”

This is adapted to the situation of a husband who is a prisoner, carrying out all his activities with a limited sentence period, making it very difficult for them to move in and try to earn a living. Sometimes, this condition makes him unable to provide a living for his wife, but in this case, not all of them do not provide support to their wives, some still provide support to their wives through various businesses that are still running outside, and this also depends on the abilities and circumstances of each husband as a prisoner.

In the case above, the Al-Qur'an does not explain the provisions on the level of living, but

researchers can see that what is meant is the condition of the husband who is convicted, so the provisions of the living are adjusted to his condition and abilities based on the husband's limited space for movement and thinking in supporting his wife because the husband the convict is serving his sentence. So, in this challenging situation, Islam provides solutions and forgiveness because Allah Subhanahu Wata'ala will not burden a person except for the capabilities of the husband, who is a prisoner.

The verse above explains how Islam really provides convenience to its people who are in difficult situations. And Allah does not burden his servants except according to their ability. Likewise, for husbands who are convicts who are serving a criminal term, their maintenance obligations will be very dependent on the condition of their ability to provide for their wife, and depending on the wife's attitude, whether she can accept her husband's condition or not. If a husband who is a prisoner is unable to provide support for his wife, he will be given time to think, and then the wife will be allowed to choose between remaining with her husband or separating.

According to the author's analysis, as in Article 80 paragraphs (4) and (5) of the Compilation of Islamic Law, it can be concluded that family/wife support for husbands who are convicts are 2 (two) alternatives in fulfilling it, firstly, the obligation to provide support becomes a debt. Secondly, the responsibility to provide maintenance is terminated due to the loss of freedom to work and the wife's willingness to free her husband from the obligation to provide maintenance to her.

Apart from that, the maintenance obligation of a husband who is a prisoner does not conflict with Islamic law and positive law. In the sense that the obligation of maintenance is still obligatory for a husband to his wife, however, Islam determines the provision of maintenance based on what is acceptable for a husband to give to his wife and is strictly adapted to the circumstances of both parties, namely the situation of husband and wife.

The grouping of the author's analysis of the review of Islamic law looks at the implementation of maintenance obligations for husbands who are convicts, whether maintenance obligations are still charged,

maintenance obligations become debts, or maintenance obligations become invalid. The author assumes that the situation of a husband who is currently serving a criminal term and, on the one hand, still has the status of a head of the family who has obligations that must be fulfilled, so his obstacle as a prisoner means that he owes his obligations to his wife, which at some point he must pay off as according to the Syaf'I School.

However, the best wife is one who is able to prioritize Islamic principles in finding a living from her husband, who is a prisoner. Specifically, the wife is not allowed to ask her husband for *fasakh*; the living remains the husband's debt (responsibility). In the Maliki school of thought, it is also stated that as long as the husband is not yet capable, then his obligation will not fall.

## 5. Conclusion

The implementation of birth support obligations by the husband who is a prisoner at the Class II A Penitentiary in Palu has three groups, namely; first, it is carried out due to the existence of efforts made by the prisoner's husband, such as the existence of a business that is still active and produces results that the wife can use to meet daily needs. Second, it has yet to be implemented because this is based on the potential for convict husbands to provide a living for their wives through gifts from relatives and family even though the quality of meeting their living needs could be better. Third, it was not implemented due to the absence of any effort made by the convict's husband to ensure that the wife fulfills all the children's and husband's daily needs while serving the criminal period. Meanwhile, the implementation of inner sustenance, which is usually carried out by prisoners at the Class II A Penitentiary in Palu, namely providing feelings of affection, love, and education in the form of face-to-face and joking which prisoners often do with their wives, however, channeling sexual desires to fulfill inner sustenance is not fulfilled. Because there is no place for husband and wife to have sexual relations unless the prisoners get conditional leave or leave to visit family.

The maintenance obligations of a husband serving a prison sentence do not conflict with Islamic law and positive law, even though, on the

one hand, he still has the status of a head of the family who has obligations that must be fulfilled. Islam views this as a matter of three legal provisions: the first is that the maintenance obligation remains, and the second is that the maintenance obligation becomes a debt. The third is that the maintenance obligation becomes invalid. As per the author's analysis, a husband's convict status makes it an obstacle to fulfilling his obligations so that his obligations are owed to his wife, which he must pay off at some point, meaning that the obligation to provide for a living is permanent, in other words, it does not fail for a husband to his wife because Islam determines the provision for maintenance based on the same thing. *Ma'ruf* is usually given by a husband to his wife and adjusted to the condition of both parties, namely the condition of the husband and wife. However, suppose the wife is unable to cope with her husband's condition. In that case, the wife is given space to separate from her husband as regulated in the Marriage Law regulations governing rights and obligations of husband and wife that apply in Indonesia.

## REFERENCES

- Alghafli, Z., Hatch, T., & Marks, L. (2014). Religion and Relationships in Muslim Families: A Qualitative Examination of Devout Married Muslim Couples. *Religions*, 5(3), 814-833. Retrieved from <https://www.mdpi.com/2077-1444/5/3/814>
- Chuang, Y.-C. (2005). Effects of interaction pattern on family harmony and well-being: Test of interpersonal theory, Relational-Models theory, and Confucian ethics. *Asian Journal of Social Psychology*, 8(3), 272-291. doi:<https://doi.org/10.1111/j.1467-839X.2005.00174.x>
- Ermawati, E., & Nurdin, N. (2023). A Netnography Analysis of Thematic Hadith Memes Distribution on Social Media *Al-Albab*, 12(2), 171-188.
- Latepo, I., Suharto, S., & Nurdin, N. (2021). Understanding Muslim Preaching Students' Use of Social Media.

- International Journal of International Relations, Media and Mass Communication Studies*, 7(1), 52-66.
- Mahoney, A., Pargament, K. I., Jewell, T., Swank, A. B., Scott, E., Emery, E., & Rye, M. (1999). Marriage and the spiritual realm: The role of proximal and distal religious constructs in marital functioning. *Journal of Family Psychology*, 13(3), 321-338. doi:10.1037/0893-3200.13.3.321
- Muslih, I., Nurdin, N., & Marzuki, M. (2020). Effectiveness of Marriage Services Through Information System Management (SIMKAH) at Palu City Religious Court *INTERNATIONAL JOURNAL OF CONTEMPORARY ISLAMIC LAW AND SOCIETY*, 2(1), 20-36.
- Nurdin, N., & Pettalongi, S. S. (2022). Interpretive case study to understand online communication in an e-tendering project implementation. *Jurnal Manajemen Komunikasi*, 7(1), 35-54.
- Nurdin, N., Stockdale, R., & Scheepers, H. (2016). Influence of Organizational Factors in the Sustainability of E-Government: A Case Study of Local E-Government in Indonesia. In I. S. Sodhi (Ed.), *Trends, Prospects, and Challenges in Asian E-Governance* (pp. 281-323). Hershey, PA, USA: IGI Global.
- Rauer, A. J., & Volling, B. L. (2005). The Role of Husbands' and Wives' Emotional Expressivity in the Marital Relationship. *Sex Roles*, 52(9), 577-587. doi:10.1007/s11199-005-3726-6
- Rusli, R., Hasyim, M. S., & Nurdin, N. (2021). A New Islamic Knowledge Production And Fatwa Rulings: How Indonesia's Young Muslim Scholars Interact With Online Sources. *Journal of Indonesian Islam*, 14(2), 499-518.
- Rusli, R., & Nurdin, N. (2022). Understanding Indonesia millennial Ulama online knowledge acquisition and use in daily fatwa making habits. *Education and Information Technologies*, 27(3), 4117-4140. doi:10.1007/s10639-021-10779-7
- Strauss, A., & Corbin, J. M. (1998). *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* (2 ed.). California, USA: Sage Publications, Inc.