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Article Title

**The Role of Husband with Disabilities in Providing for the Family through the Act of Begging: An Islamic Law Perspective**

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## **ABSTRACT**

*This research examines the phenomenon of husbands with disabilities who provide for their families through the act of begging in Sidorejo Hilir Urban Village from the perspective of Islamic law. The main objective of this research is to analyze the practice of husbands with disabilities fulfilling financial support obligations and to explore the local community's views on this phenomenon. This research uses a juridical-empirical approach with a qualitative method. Primary data were obtained through in-depth interviews with four husbands with disabilities and several residents and community leaders. Secondary data were collected from a literature study of Islamic legal sources, such as the Qur'an, Hadith, and books of fiqh (Islamic jurisprudence). The results showed that physical limitations and barriers to access to decent work forced husbands with disabilities to beg in order to fulfil their family financial support obligations. From Islamic law's perspective, begging can be justified due to the condition of dharuriyyat (necessity), although this permissibility is temporary and situational. The Sidorejo Hilir Urban Village community shows various views, ranging from empathy and tolerance to criticism that emphasizes the importance of independence. This research concludes that the condition of dharuriyyat justifies begging as an exception to the general rule while still prioritizing the principle of izzah (self-dignity). The implication of this research is the need for strategic steps, especially from the government and related institutions, to create inclusive economic empowerment programs for persons with disabilities so that they can escape the condition of dharuriyyat and fulfil their financial support obligations more dignifiedly.*

*Keywords: Begging; Dharuriyyat; Disability; Family Financial Support.*

## **INTRODUCTION**

The family, as the fundamental unit within the structure of society, holds a vital role in determining the continuity and welfare of a community. In Islam, the family is viewed as a sacred institution whose establishment is accompanied by a set of rights and obligations that must be fulfilled by each member, especially the husband and wife (Delvira & Firmansyah, 2024). A harmonious relationship between husband and wife and fulfilling their respective rights and obligations are the main foundations for realizing a materially and spiritually prosperous family (Gadjong, 2023). One of the fundamental obligations mandated in Islamic law is providing financial support (*nafaqah*) by the husband to his wife and family (Ramadhan & Lubis, 2024). This financial support encompasses the needs for clothing, food, shelter, and other necessities that must be provided by the husband by his ability, as emphasized in Q.S. At-Talaq verse 7, which stresses that the obligation of financial support is adjusted to the husband's capability.

In reality, not all individuals are blessed with perfect physical conditions. Some individuals are born with or experience disabilities, which then bring consequences in carrying out roles and functions within the family, especially for husbands with disabilities. The presence of disability in a marriage, particularly on the husband's part, often presents unique dynamics and challenges, especially regarding the fulfillment of the obligation of financial support (Cantika et al., 2023). The physical limitations possessed by husbands with disabilities often hinder them from accessing and

obtaining decent work, thus potentially shifting roles and responsibilities within the household (Hasmiyati, 2018). This condition requires adaptation and role adjustment, where the wife may take a more dominant role in supporting the family's economy.

The phenomenon of husbands with disabilities seeking financial support by begging in public spaces is not uncommon (Daipon & Khair, 2023). In various places, such as at intersections, traditional markets, or other crowded areas, we often encounter individuals with disabilities who rely on the compassion of the public to meet their family's needs. This condition is undoubtedly concerning and raises fundamental questions regarding the effectiveness of existing social and legal systems in guaranteeing the rights of persons with disabilities, particularly the right to decent work and a dignified life. On the other hand, this phenomenon also presents an ethical and juridical dilemma within the perspective of Islamic Law, considering that begging is not fundamentally an encouraged act, except in truly urgent and compelling circumstances. The discrepancy between *das sollen*, namely the obligation of financial support imposed on the husband, and *das sein*, namely the reality of the difficulties faced by husbands with disabilities in fulfilling this obligation, becomes a crucial problem that needs to be examined in depth. Furthermore, there is a gap between the right of persons with disabilities to obtain decent work and the accessibility barriers they face in realizing this right.

Several previous studies have attempted to examine this phenomenon from various perspectives. Haerul and Rahmatiah (2021) conducted qualitative research on the efforts of visually impaired couples to build a *Sakinah* (harmonious) family in Makassar. The study's results highlighted the importance of fulfilling economic needs as a determining factor in realizing a harmonious family. The visually impaired couples in the study strived to fulfil their economic needs through various means, such as trading and opening massage services, despite limited access and opportunities. On the other hand, Suraya (2020) researched the strategies of persons with disabilities in providing for their families in the Gayo Lues Regency. The study revealed that individuals with speech impairments with relatively better physical conditions generally worked in the informal sector, such as farming or gardening, while individuals with physical disabilities were more likely to be forced to beg to make a living. Furthermore, Pita et al. (2022) examined the phenomenon of wives with disabilities who beg because their husbands are irresponsible or only work odd jobs. This study affirmed that the act of wives begging to cover family needs violates the principles of Islamic Law, which obligates the husband as the primary person responsible for family financial support.

A similar situation is also found in the Sidorejo Hilir Urban Village, Medan Tembung Subdistrict, which is the locus of this research. In the urban village, there are several husbands with disabilities, including visual, speech, and physical impairments, who face significant obstacles in carrying out their roles as the primary breadwinners.

Physical limitations and accessibility barriers restrict their mobility in obtaining decent work, so some are forced to rely on informal work, and many even resort to begging to meet their family's daily needs. This condition requires in-depth study to comprehensively understand the dynamics that occur, particularly in the context of fulfilling the obligation of financial support by husbands with disabilities from the perspective of Islamic Law.

This research examines the phenomenon of husbands with disabilities who beg to support their families in Sidorejo Hilir Urban Village from the perspective of Islamic Law. This study is important to conduct, considering there has not been much research explicitly addressing this issue in that location, with a juridical-empirical approach within the context of Islamic Law. Thus, this research is expected to contribute to the discourse regarding the rights of persons with disabilities and fulfil the financial support obligation within Muslim households. This research will attempt to critically and comprehensively analyze the role of husbands with disabilities in providing for the family through the act of begging in Sidorejo Hilir Urban Village from the Perspective of Islamic Law, as well as explore the local community's views on this phenomenon. It is hoped that the results of this research can provide a contribution of thought, both theoretically and practically, to the discourse of Islamic law related to the fulfillment of the rights of persons with disabilities, as well as provide input for stakeholders in formulating policies that are in favor of the welfare of persons with disabilities and their families.

## **METHOD**

This research employs a juridical-empirical approach, combining field research and library study. Through field research, the researcher examines the operation of law within a social context, while through library study, the researcher analyzes relevant legal norms (Qamar & Rezah, 2020). Specifically, the researcher analyzes the implementation of Islamic legal norms regarding family financial support within the lived realities of husbands with disabilities who seek to provide for their families through begging. As a case study, this research is focused on Sidorejo Hilir Urban Village, Medan Tembung Subdistrict, given the presence of a phenomenon relevant to the research focus in that location. Through a juridical-empirical approach, the researcher delves into and comprehensively understands the role of husbands with disabilities in fulfilling the obligation of family financial support and examines the conformity of this practice with the principles of Islamic Law.

To achieve the research objectives, the researcher utilizes a qualitative method oriented towards an in-depth and holistic understanding of the problem (Irwansyah, 2021). The research data is derived from two categories: primary and secondary. Primary data was gathered through direct interviews with four husbands with

disabilities in Sidorejo Hilir Urban Village. In addition, to enrich the perspective, interviews were also conducted with several community representatives and local religious leaders to obtain information regarding their views on the phenomenon of husbands with disabilities who support their families by begging. Meanwhile, secondary data was collected from various legal literatures, such as the Qur'an, Hadith, books of *fiqh* (Islamic jurisprudence), scientific journals, and other relevant documents.

The data collection process was carried out through three main techniques, namely interviews, observation, and documentation. In-depth, face-to-face interviews were conducted with key informants to explore detailed information regarding the experiences, perceptions, and practices of husbands with disabilities in fulfilling family financial support obligations. Field observations were conducted to directly observe the social activities and interactions related to the phenomenon under study. Documentation was used to collect written and visual data that support and strengthen the analysis. After data collection, data analysis was carried out qualitatively, emphasizing interpreting meanings, values, and practices of fulfilling family financial support by husbands with disabilities. The researcher also critically analyzed the alignment between these practices and the norms and principles of Islamic law sourced from the established sources of Islamic jurisprudence, as well as the views of Islamic scholars. Through in-depth and comprehensive analysis, this research seeks to fully describe the complexity of the issue under study and answer the formulated research objectives (Sampara & Husen, 2016).

## RESULTS AND DISCUSSION

### A. The Practice of Fulfilling Financial Support Obligations by Husbands with Disabilities in Sidorejo Hilir Urban Village

From the perspective of Islamic law, financial support is a fundamental obligation placed upon the husband as a consequence of the marriage (Lira, 2023). The provision of this financial support encompasses the needs for clothing, food, shelter, and other necessities that must be fulfilled according to the husband's ability, as indicated in Q.S. At-Talaq verse 7:

لِيُنْفِقْ ذُو سَعَةٍ مِّنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا  
مَا آتَاهَا سَيِّجَعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

*"Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease."*

Furthermore, Islam also encourages every individual, including husbands, to work and strive to the best of their ability in seeking lawful provision, as emphasized in Q.S. At-Taubah verse 105:

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ  
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

*“And say, “Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.”*

These aforementioned obligations become guidelines and frameworks for understanding the dynamics of fulfilling family financial responsibilities (Hidayat & Fathoni, 2022). Nevertheless, the reality on the ground shows that fulfilling this obligation of financial support is not always smooth, especially when the husband experiences physical limitations or disabilities (Rifai et al., 2024). In Sidorejo Hilir Urban Village, several husbands with disabilities are found to face significant challenges in carrying out their role as the primary breadwinners for their families.

This research identified four primary informants, namely Mr Sobri<sup>1</sup>, Mr Sugiono<sup>2</sup>, Mr Wahidin<sup>3</sup>, and Mr Rahman<sup>4</sup>, all of whom are husbands with disabilities. Mr. Sobri and Mr. Sugiono, both of whom have physical disabilities due to strokes, experience paralysis in their legs, which significantly restricts their mobility. Meanwhile, Mr. Wahidin and Mr. Rahman, both of whom are visually impaired, experience obstacles in their activities due to their limited vision. These disability conditions have a direct impact on their ability to obtain and maintain decent work, which in turn affects their ability to fulfil their family’s financial support obligations.

Before experiencing disabilities, several informants had worked in the informal sector, such as in factories and sales. Mr. Sugiono, for example, had worked in a factory before suffering a stroke. Similarly, Mr Wahidin had tried to make a living by selling tissues and balloons, although the business did not last long because he was often cheated by buyers who took advantage of his physical condition. These experiences illustrate that physical limitations are the main

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<sup>1</sup>Interview Results with a Disabled Husband in the Sidorejo Hilir Urban Village. Mr Sobri, on May 23, 2024.

<sup>2</sup>Interview Results with a Disabled Husband in the Sidorejo Hilir Urban Village. Mr Sugiono, on June 1, 2024.

<sup>3</sup>Interview Results with a Disabled Husband in the Sidorejo Hilir Urban Village. Mr Wahidin, on July 14, 2024.

<sup>4</sup>Interview Results with a Disabled Husband in the Sidorejo Hilir Urban Village. Mr Rahman, on May 25, 2024.

obstacle for persons with disabilities in accessing and maintaining employment in both the formal and informal sectors. As a result, they find it challenging to earn an adequate income to meet their families' needs.

The disability conditions experienced by the informants force them to seek other alternatives in fulfilling their financial support obligations. In this case, begging becomes the last resort they are forced to take. Mr. Sobri, who is paralyzed due to a stroke, admits that he is forced to beg because there is no other source of income that he can rely on. He feels responsible for providing for his wife and children, even with his limited physical condition. Mr. Sobri illustrates the dilemma he faces:

*"If I don't do this, I can't give pocket money to my children and money for household expenses to my wife, because if I want to apply for a job, no one wants to accept me."*

On the other hand, the limited choice of jobs and the lack of business capital are substantial driving factors for husbands with disabilities to be forced to beg. Mr. Sugiono also revealed that begging has become the only way he can meet his family's needs, especially for his children's school fees. In this regard, Mr. Sugiono stated that:

*"There is no place that wants to accept me to work in my condition, paralyzed due to the stroke I suffered. I have tried to find a job that can accept my condition, but to no avail, and I also want to start a business, but I have no capital. So, whether I like it or not, for the sake of supporting my family and sending my children to school, I am forced to do this."*

As for Mr. Wahidin and Mr. Rahman, who are visually impaired, the act of begging is also driven by a sense of responsibility to meet their family's needs. Despite realizing his limitations, Mr. Wahidin still strives to contribute to supporting his family's economy. In this regard, Mr. Wahidin revealed that:

*"My eyes were already like this before I got married, and thankfully my wife accepted it. I used to sell tissues and balloons, which I got from someone else, so the profit from selling was split in half. However, I lost more than I gained when selling because I was often cheated by buyers."*

This condition ultimately pushed him to beg to help his wife meet the needs of their household and children. Mr. Rahman experienced a similar experience, feeling burdened by debt and the increasingly urgent needs of his family. The physical limitations experienced by these husbands with disabilities can, to a certain extent, be categorized as a condition of *dharuriyyat* (necessity), which permits the performance of an act that is prohibited initially. In this case, begging, to maintain the preservation of life (*hifz al-nafs*), which is one of the principles

of *maqasid shari'ah* (the higher objectives of Islamic law) (Rahman & Mu'allim, 2021).

In the context of *maqasid shari'ah*, fulfilling family financial support embodies the principles of *hifz al-nasl* (preservation of lineage) and *hifz al-mal* (preservation of wealth) (Firdaus & Iwan, 2024). By providing for their families, husbands with disabilities, even by begging, strive to maintain the survival and well-being of their families. However, it should be noted that this act of begging is not an ideal solution in the long term. The government and society need to work together to create a more inclusive and disability-friendly system so that they can obtain decent and dignified work, which will enable them to fulfil their family financial support obligations without having to rely on the compassion of others.

## **B. The Act of Begging by Husbands with Disabilities from the Perspective of Islamic Law**

In the treasury of *fiqh* (Islamic jurisprudence), the basic legal principle regarding begging is that it is *makruh* (discouraged), even *haram* (forbidden) if done without a compelling need. It is based on the principle of *izzah* (self-dignity), which maintains honour and self-dignity, which are strongly emphasized in Islamic teachings. This principle aligns with the word of Allah SWT in Q.S. Al-Baqarah verse 273:

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ  
أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْفَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ  
بِهِ عَلِيمٌ

*"[Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good - indeed, Allah is Knowing of it."*

The verse above indicates that refraining from begging (*ta'affuf*) is a commendable trait that should be prioritized, even in conditions of poverty. The Prophet Muhammad, in several of his hadiths, also condemned the act of begging carried out by those still able to work and strive. For example, in a hadith narrated by Imam Muslim, the Prophet Muhammad said that *"the upper hand is better than the lower hand. The upper hand is the one that gives, and the lower hand is the one that begs."*



This hadith implicitly shows that Islam prioritizes independence and effort over-relying on the compassion of others. Nevertheless, Islam, as a realistic and humanistic religion, also recognizes certain conditions that may allow a person to beg, namely when in a *dharuriyyat* or emergency. This emergency condition refers to a situation where a person does not have the resources or ability to meet their basic needs, such as clothing, food, and shelter. Furthermore, Allah SWT states in Q.S. Al-Ma'idah verse 3:

... الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

*"... This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful."*

Although the verse above speaks in the context of consuming forbidden food, the principle contained therein can be extended to other emergencies, including the permissibility of begging in order to preserve life (*hifz al-nafs*) when no other alternative is available. It is in this context that the act of begging carried out by husbands with disabilities in Sidorejo Hilir Urban Village needs to be examined in greater depth and comprehensively. Their limited physical condition, difficulty in accessing decent work, and the burden of supporting their families can place them in a complex and precarious situation.

The hadith narrated by [Abu Dawud](#) from the companion Qabishah bin Mukhariq Al-Hilali provides clear guidance regarding the criteria of people allowed to beg. In this hadith, the Prophet Muhammad mentioned three groups that were allowed to beg. *First*, a person who is in debt (*ghārim*) may beg until his debt is paid off. *Second*, a person struck by a calamity that destroys his wealth may beg until he gets enough to sustain him. *Third*, a person is afflicted by poverty, and it is witnessed by three intelligent people from his community that he is genuinely poor, and he may beg until he gets enough to sustain himself. Apart from these three groups, the Prophet Muhammad affirmed that begging is *haram*, and the proceeds from such begging are also *haram* to consume. This hadith provides strict and precise limits regarding the permissibility of begging so that not everyone can easily make begging a profession or a shortcut to obtain income.

Suppose this hadith is related to the phenomenon of husbands with disabilities begging in Sidorejo Hilir Urban Village. Their condition can be analyzed and categorized as people afflicted by poverty and economic hardship. Physical

limitations, both physical and visual impairments, make it difficult for them to obtain decent work and sufficient income. The lack of access to business capital and inclusive economic empowerment programs exacerbates this condition. Thus, they can be categorized into the third group mentioned in the Qabishah's hadith: people who are afflicted by poverty and need a helping hand to survive (Sakdiyah, 2024). This condition aligns with the principle of *hifz al-nafs* (preservation of life), which is one of the main objectives of Islamic law (*maqasid shari'ah*).

The views of contemporary scholars, such as Ridha (1999), also strengthen the argument for the permissibility of begging under certain conditions. He argued that begging is not permissible except for those who are truly poor and unable to meet their needs and their families' needs. Ridha (1999) emphasized inability and dependence on others as a justification for the permissibility of begging. This view is supported by Mr. Syarwan Nasution<sup>5</sup>. In the context of the phenomenon of husbands with disabilities begging, he stated:

*"As we know, in Islam, it is strictly forbidden to demean oneself before others by begging. However, not all of those who beg have healthy and complete limbs, especially if one of them is the head of a family."*

He added that:

*"Any husband will continue to strive to provide for his wife and children. So, it is permissible for him to beg because of his deficiency, the most important thing is that before his profession as a beggar, he has tried his best to get a lawful job."*

Mr Syarwan Nasution's view reflects the principle of Islamic law that prohibits begging but also recognizes exceptions in conditions of *dharuriyyat*, including disability conditions that usually prevent a person from working. The permissibility of begging in this context is situational and must be preceded by maximum effort in seeking lawful provision. In the context of husbands with disabilities in Sidorejo Hilir Urban Village, this view is relevant to consider. Their limited physical condition, coupled with the responsibility to provide for their families, places them in a complex and vulnerable position so that the act of begging can be seen as a last resort to meet urgent living needs (Lestari & Roihanah, 2021).

Thus, the act of begging carried out by husbands with disabilities in Sidorejo Hilir Urban Village can be seen as an exception to the original rule of begging, which is prohibited from the perspective of Islamic law. The condition of *dharuriyyat* they experience, which is triggered by physical limitations, difficulty in accessing decent work, and the responsibility to provide for their families, becomes a strong

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<sup>5</sup>Interview Results with the Chairman of the Mosque Welfare at a Mosque in the Sidorejo Hilir Urban Village. Mr. Syarwan Nasution, on July 3, 2024.

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justification. However, it must be underlined that this permissibility is temporary and situational and must be accompanied by maximum efforts from various parties, both the government and society, to create a more inclusive and empowering ecosystem for persons with disabilities so that they can escape the condition of *dharuriyyat* and be able to fulfil their family financial support obligations in a more dignified manner by the principles of *maqasid shari'ah*.

### **C. The Views of the Sidorejo Hilir Urban Village Community on Husbands with Disabilities Who Provide for Their Families Through the Act of Begging**

The phenomenon of husbands with disabilities who fulfil their family financial support obligations through the act of begging in Sidorejo Hilir Urban Village elicits a diverse spectrum of perceptions within the community. The articulated social responses reflect a struggle between empathy for the physical limitations of persons with disabilities and the normative principle of work ethic in seeking a livelihood. Some members of the community tend to be sympathetic and understanding of this reality, while others view that the act of begging, regardless of the condition of disability, remains contrary to the spirit of independence encouraged in Islam. A view that demonstrates conditional acceptance of the act of begging by husbands with disabilities was expressed by Ahmad Syarif, who stated:<sup>6</sup>

*“When I see people begging because of their condition, I feel pity. If we look at Islamic law, it is indeed strictly forbidden to beg. However, if they don't beg like that, how will they provide for their wives and children? If they try to work, it is very likely that it will be difficult for them to be accepted. If they are accepted, it certainly won't last long, whereas there are daily needs.”*

This statement indicates a recognition of the dilemma faced by husbands with disabilities. On the one hand, they are required to fulfil their financial support obligations, but on the other hand, they face structural barriers in accessing decent employment. In this context, begging is seen as a forced shortcut to maintain the family's survival (*hifz al-nafs*), one of the principles in *maqasid shari'ah* (Azizah, 2024). Mrs. Sari, also voiced a similar view:<sup>7</sup>

*“Almost every day, a visually impaired person comes to my stall to beg. Actually, I'm afraid that my customers will feel a little disturbed by the arrival of people who beg, but I also feel sorry if I tell him not to come again because I see that he has a wife who is also disabled and a young but healthy child.”*

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<sup>6</sup>Interview Results with a Resident of the Sidorejo Hilir Urban Village. Ahmad Syarif, on July 1, 2024.

<sup>7</sup>Interview Results with a Food Stall Owner in Sidorejo Hilir Urban Village. Mrs Sari, on July 1, 2024.

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Despite worrying about the potential negative impact on her business, Mrs Sari still showed empathy and tolerance, adding that:

*“I think long and hard about forbidding him from begging. It seems that it is very difficult for him to work, especially since he now has a young child. As long as he tries to meet the needs of his family, even by begging, at least he is willing to take responsibility for the happiness of his family.”*

Mrs Sari’s perspective represents the community’s acceptance of begging as a form of a husband’s responsibility under conditions of limitation, which aligns with the spirit of fulfilling financial support obligations regulated in Islamic law. Conversely, there are also more critical views, represented by Hafiz<sup>8</sup> and Mrs. Tri<sup>9</sup>. They argue that physical limitations should not hinder seeking a lawful and independent livelihood. Hafiz further emphasized that:

*“What is called sustenance must be from a lawful way so that the family’s life is blessed. Even if he is a disabled person who has deficiencies, if he does not have legs, he can use his hands for light work. If he cannot see, he can sell in a place without having to go around. Everything depends on the person’s own efforts.”*

The views of Hafiz and Mrs Tri align with the principle of *izzah* in Islam, which encourages every individual to strive and work hard and avoid begging. This perspective also reflects the belief that every individual, including persons with disabilities, has the potential and alternatives to earn an income without having to depend on the compassion of others (Nasrullah, 2023). This difference in views shows the complexity of the problem and suggests the need for a more holistic solution, which not only focuses on the aspect of *dharuriyyat* alone but also on efforts to empower and create more inclusive job access for persons with disabilities so that they can fulfil their family financial support obligations in a more dignified manner by the principles of Islamic law.

Overall, the diverse views of the Sidorejo Hilir Urban Village community reflect the dynamics between humanitarian values, work ethic, and interpretations of religious teachings. Although there are differences in emphasis, in general, the community shows empathy for the condition of husbands with disabilities. However, at the same time, the community also expects more optimal efforts from individuals and the government to create conditions that enable persons with disabilities to work and fulfil their financial support obligations without having to beg. It aligns with the spirit of *maqasid shari’ah*, which emphasizes the welfare and social justice for all humankind, including persons with disabilities.

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<sup>8</sup>Interview Results with a Resident of the Sidorejo Hilir Urban Village. Hafiz, on July 5, 2024.

<sup>9</sup>Interview Results with a Resident of the Sidorejo Hilir Urban Village. Mrs Tri, on July 5, 2024.

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## CONCLUSIONS AND SUGGESTIONS

Based on the research findings and the discussion presented, it can be concluded that husbands with disabilities in Sidorejo Hilir Urban Village face significant challenges in carrying out their family financial support obligations. Physical limitations, including physical and visual impairments, restrict their access to decent work in the formal and informal sectors. Exacerbated by the lack of business capital and limited inclusive empowerment programs, this condition forces them to resort to begging as a last-resort strategy to meet their families' basic needs. In this context, fulfilling financial support, even through begging, embodies responsibility and an effort to maintain the family's survival.

From the perspective of Islamic law, the act of begging carried out by these husbands with disabilities is an exception to the original rule of begging, which is discouraged. The principle of *dharuriyyat* recognized in Islam justifies resorting to begging, given their physical limitations, economic hardship, and the obligation to provide for their families. Evidence from the Al-Qur'an and Hadith, as well as the views of Islamic scholars, strengthen this argument and emphasize that the permissibility of begging under *dharuriyyat* conditions is temporary and situational.

The social response of the Sidorejo Hilir Urban Village community to this phenomenon reflects the dynamics between empathy and the ideal norm of work ethic. Some members of the community show tolerance and understand the *dharuriyyat* conditions faced by husbands with disabilities, while others emphasize the importance of independence and seeking a livelihood in a more dignified manner. Although there are differences in perspective, the community generally appreciates the efforts of husbands with disabilities in fulfilling their family financial support responsibilities amidst existing limitations. This diversity of views underscores the complexity of the existing problem.

Based on the above conclusions, several strategic steps are recommended to improve the welfare of husbands with disabilities in Sidorejo Hilir Urban Village and to strengthen the fulfillment of family financial support obligations in accordance with the principles of Islamic law. *First*, the Local Government, especially the Social Service and related agencies, must formulate and implement comprehensive and inclusive economic empowerment programs for persons with disabilities. These programs should include skills training appropriate to their conditions and potential, provision of access to business capital, and assistance in business management. *Second*, the local Zakat (alms-giving), Infaq, and Sadaqah (voluntary charity) institutions (LAZIS) can be encouraged to participate in assisting husbands with disabilities, not only through consumptive assistance but also through productive programs oriented towards economic independence. The synergy between the government and LAZIS is

crucial to creating a conducive ecosystem for economically empowering persons with disabilities.

Furthermore, systematic efforts are needed to increase public awareness and understanding of the rights of persons with disabilities, including the right to decent and dignified work. Public campaigns and continuous education involving religious and community leaders can be effective instruments for changing the stigma and negative perceptions of persons with disabilities and encouraging the creation of a more inclusive and friendly environment. With increased public awareness, it is hoped that discrimination in the workplace can be minimized so that persons with disabilities have broader opportunities to participate in productive economic activities.

In addition, husbands with disabilities need to be continuously encouraged and motivated to develop their potential and improve their skills so as not to depend on begging. Psychological assistance and counselling can be provided to build their self-confidence and work ethic. Thus, it is hoped that husbands with disabilities can escape the condition of *dharuriyyat* and carry out their family financial support obligations in more dignified ways, in line with the principles of *izzah* and independence that are upheld in Islam. Through these concrete and sustainable steps, it is hoped that the welfare of persons with disabilities and their families can be significantly improved while at the same time strengthening a just and civilized social order.

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