

Fulfillment of Maintenance for Trader's Wife Kroya Cilacap Market After Fire Perspective of Wahbah Al-Zuhaili

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ABSTRACT

The fire that occurred in Kroya Market, Cilacap, significantly impacted traders, particularly regarding the fulfillment of financial support within families. In Islam, the husband is responsible for providing for his wife and children, as emphasized by Wahbah al-Zuhaili in *Fiqh Islam wa Adillatuhu*, which outlines the scope of *nafkah* (financial support). This study aims to describe the fulfillment of husbands' financial support for their wives—traders at Kroya Market—after the fire, through Wahbah al-Zuhaili's perspective.

This empirical juridical study uses a qualitative approach with data gathered through interviews, observation, and documentation. Primary data came from informant interviews, while secondary sources included literature studies.

The findings show that overall fulfillment of financial support for wives decreased due to the fire. Out of the five aspects of *nafkah*, only food, housing, and household furnishings were adequately fulfilled in line with Wahbah al-Zuhaili's views. Although the provision of domestic help was unmet, it remains justifiable in light of financial constraints. Clothing provision showed inconsistencies. Despite these challenges, husbands continued striving to fulfill obligations according to their capacity.

Kata Kunci:

Nafkah istri
Wahbah al-Zuhaili
Pasca kebakaran
Pasar Kroya

ABSTRAK

Kebakaran yang terjadi di Pasar Kroya Cilacap menimbulkan dampak bagi para pedagang, terutama pemenuhan nafkah dalam keluarga. Dalam Islam, suami memiliki kewajiban utama untuk menafkahi keluarganya yang meliputi istri dan anak, sebagaimana dijelaskan oleh Wahbah al-Zuhaili dalam karyanya yang berjudul *Fiqh Islam wa Adillatuhu* di dalamnya membahas kadar dan aspek nafkah. Penelitian ini bertujuan untuk mendeskripsikan pemenuhan nafkah suami terhadap istri pedagang Pasar Kroya Cilacap pasca kebakaran dengan tinjauan pemikiran Wahbah al-Zuhaili.

Penelitian ini merupakan studi yuridis empiris dengan pendekatan kualitatif. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi. Data primer diperoleh dari wawancara informan, sedangkan data sekunder dari literatur pendukung.

Hasil penelitian menunjukkan bahwa pemenuhan nafkah istri secara umum mengalami penurunan akibat peristiwa kebakaran. Namun, dari lima aspek nafkah, hanya makanan, tempat tinggal, serta alat kebersihan dan perabot rumah tangga yang telah terpenuhi dengan baik sesuai dengan pandangan Wahbah al-Zuhaili. Meskipun nafkah pembantu tidak terpenuhi, hal ini dapat dibenarkan karena kondisi ekonomi yang sulit. Terdapat pula ketidaksesuaian dalam pemberian nafkah pakaian. Namun demikian, para suami tetap berupaya

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A. Introduction

Marriage is the first step for two individuals to build family life relationships and have offspring. Because marriage is a process of uniting two individuals who have different socio-cultural backgrounds, desires and needs, the exchange in marriage must always be negotiated and agreed upon. So it can be understood that marriage does not occur if there is no mutual agreement, namely to jointly achieve the goals of the household (Ihromi, 1999).

The legal consequence arising from marriage is the existence of rights and obligations between husband and wife. This is of course regulated in the Compilation of Islamic Law Chapter XII related to the Rights and Obligations of Husband and Wife. The Compilation of Islamic Law regulates the relationship between husband and wife because it is the principles or principles of marriage. This includes the principle of helping each other, respecting, and fulfilling each other's obligations according to their abilities, including the maintenance obligations that must be fulfilled (Mahkamah, 2011). With marriage, the husband has an obligation to provide for his wife both for birth and mental support. The obligation of maintenance is the responsibility of the husband who will not die in the marriage bond. Under any circumstances, a husband is obliged to pay his living for his wife and family (Armi & Nurhayati, 2022). Therefore, in order to create a quality relationship between a married couple and achieve the goal of marriage, one must pay close attention to the essence of the alimony.

The Qur'an and Hadith do not explicitly mention the rate or amount of maintenance that must be met. The amount of alimony should be given in such a way that it is not burdensome for the husband nor can cause harm to him. Classical scholars such as Hanafiyah, Hanabilah, Malikiyah and Shafi'iyah have differences of opinion regarding the criteria and measures of the value of alimony. However, along with the changing times and the needs of life, Contemporary Scholars have expanded the elaboration of the value of sustenance but still follow the opinions of Classical Scholars (Nasution & Jazuli, t.t.).

One of them was done by Contemporary Scholars, namely Wahbah al-Zuhaili. In his monumental work, namely *Islamic Fiqh wa Adillatuhu*, he represents the views of the Imams of the Madhhab and also integrates them in order to provide broad and applicable Islamic legal solutions using contemporary understanding. Therefore, he argued that the obligation to provide sustenance should be carried out in a good way. In this case, there are aspects of the rate or value of alimony that must be met (Al-Zuhaili, 2011). As stated in Q.S at-Talaq (65) verse 7, namely:

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَّا آتَاهَا سَيِّجَعًا اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

Meaning: Let the one who is free (his sustenance) provide according to his ability, and the one whose sustenance is limited, let him earn his sustenance from what Allah has bestowed upon him. Allah does not burden a person except in accordance with what Allah has bestowed upon him. Allah will grant spaciousness after narrowness.

From this verse, it can be understood that alimony is a negotiable matter. The provision of alimony also depends on the sustenance and ability obtained by the husband. Because in seeking

sustenance, of course, it is faced by various dynamics so that it is not uncommon for a person to be placed in a state of spaciousness of sustenance or a narrow state of sustenance. Therefore, alimony is not a form that must be given in a certain value, so we must be wise in responding to it (Safri, 2023). This is in line with the thoughts of Wahbah al-Zuhaili in his book *Fiqh Islam Wa Adillatuhu* volume 10 related to sustenance when it is difficult.

As is the case with the traders of the Kroya Cilacap Market who work to meet the needs of their families. In their daily lives, traders of Kroya Cilacap Market are not only faced with smoothness so that it can have an impact on the income they earn. The problems faced by each trader are certainly diverse and not the same from each other. Especially since the Kroya Cilacap Market fire incident in December 2021 which burned more than 300 traders' stalls. With this incident, every trader of the Kroya Cilacap Market suffered losses estimated at hundreds of millions of rupiah. On the other hand, it certainly hinders traders in supporting their lives because they lose their source of livelihood to make ends meet. Until now, the relocation of the Cilacap Kroya Market has been placed at the Karangmangu Terminal until an undetermined time. In the context of this fire, the impact faced by the victim's family is not only limited to the loss of a source of livelihood, but also affects the balance of rights and obligations in the household. Therefore, the researcher is interested in analyzing the application of the amount of alimony value according to Wahbah al-Zuhaili applied in this situation (Mahendra 2024), as well as delving deeper into the relationship between husband and wife of Kroya Cilacap Market traders in difficult times. This is because fire is an incident that is beyond human control.

Research related to the fulfillment of livelihood faced with a certain condition has been conducted by several researchers before. In general, this article will explain the similarities and differences between this study and previous research. First, a research conducted by Muhammad Ikhsan Setiaji which discusses the level of husband's obligation to provide for the family during the Covid-19 pandemic. The results of the study explain various dynamics of livelihood issues during the Covid-19 Pandemic (Setiaji, 2022). This is due to the lack of education on how to behave in a household. Therefore, the study uses the views of Wahbah al-Zuhaili to be used as educational material and benchmark in the field of fiqh in determining the level of livelihood during the difficult time of the pandemic. The similarity with this study lies in focusing on the impact of an incident on the level of livelihood. The difference is that Setiaji's research is literature and highlights health crises, while this research is field and examines the impact of fires as a physical event that directly affects the local economy.

Second, research conducted by Muhammad Akhsanul Rizqullah which discusses the maintenance of prisoners' husbands with a case study in the Malang Class 1 Prison. The results of the study explained the practice of providing alimony by the inmate's husband which caused the husband to be unable to provide alimony to his wife perfectly. Wahbah explained about the maintenance for the husband who was imprisoned in his book, namely *Fiqh Islam Wa adilatuhu*. According to him, the husband who is in prison still has the obligation to provide maintenance to the wife, if the husband does not fulfill it, then the maintenance while the husband is in prison becomes a dependent (Rizqullah, 2024). The similarity of this research is to discuss sustenance using the thought of Wahbah al-Zuhaili. The difference is that the focus of the discussion is on research, the previous research focused on the livelihood of inmates which has been explained explicitly in the Islamic Fiqh Book *Wa Adillatuhu*, while this research is related to the livelihood in post-disaster conditions.

Third, the research conducted by Muhammad Ainul Hakim which discusses the fulfillment of maintenance for the families of Crew Members (ABK) using the perspective of the Book of Fathul Qarib and Law No. 1 of 1974 is a case study in Kedungrejo Village, Mancar District, Banyuwangi Regency. This study found that the economy of the people of Kedungrejo Village depends on uncertain marine products. The purpose of this study is to find out the efforts to fulfill the maintenance of the family of ABK from the perspective of fathul qarib and Law No. 1 of 1974 (Hakim, 2023). The similarities with this study are that both discuss the dynamics of

subsistence fulfillment and use empirical methods with interviews. The difference lies in the research subject, namely the husband and wife of Kroya Market traders in this study, while the previous research focused on ABK. In addition, this research uses the perspective of Wahbah al-Zuhaili, while the previous research uses Fathul Qarib and Law No. 1 of 1974.

Fourth, research conducted by Risna Simanjuntak which discusses the concept of wife's maintenance when the needs of the wife are expensive using the perspective of Islamic Law. The results of the study show that when the needs of the husband are expensive, he is obliged to increase his wife's maintenance in the perspective of Islamic law for rich or able husbands. If the husband is poor, the wife is entitled to a living just to meet her needs (Simanjuntak, 2023). The similarity with this study is that both discuss the dynamics of fulfilling alimony. The difference lies in the type of research; Simanjuntak uses library research with the perspective of Islamic Law in general, while this research uses an empirical approach with the perspective of Wahbah al-Zuhaili, as well as using the location of the Cilacap Kroya Market and a qualitative approach.

Based on the previous research above, the novelty of this research is to implement Wahbah al-Zuhaili's thoughts related to livelihood when it is difficult with the application of field studies and specifically in the aftermath of the Kroya Cilacap Market fire.

B. Methods

This type of research is empirical juridical, namely research on legal provisions that occur in society. This research is included in the category of empirical Islamic Law research because this research concerns the problem of interrelationship between law and society (Arfa & Marpaung, 2018). Thus, this study examines the practice of subsistence in fiqh using the thought of Contemporary Ulama, namely Wahbah al-Zuhaili with its application to traders of Kroya Cilacap Market after the fire. This research approach is a descriptive qualitative approach with a case study research model, because case study research is a series of investigative activities to describe and analyze intensively and in detail (Muhaimin, 2020). This is related to the fulfillment of the livelihood of the Kroya Cilacap Market trader couple after the fire which resulted in the loss of a source of income to meet the needs of daily life using the thought of one of the Contemporary Ulama figures, namely Wahbah al-Zuhaili.

The location of this research is located at Kroya Market which is located in Kroya District, Cilacap Regency, Central Java. The reason behind the author's choice of the location of the research is because a fire incident occurred at the Kroya Cilacap Market resulting in a relocation of the market to be placed at the Kroya Terminal which is not strategically located because it is far from the reach of the community, therefore there is a decrease in income to support daily livelihood needs. The primary data source contains the results of direct observations and interviews with traders as victims of the Kroya Cilacap Market fire. This interview was conducted in a semi-structured manner with 10 informants, both the husband and wife of the trader as victims of the Kroya Cilacap Market fire who experienced the incident. The technique used in this interview is the purposive sampling technique, which is a sampling technique that is specifically selected for traders based on the purpose of the research. Secondary data sources are supporting data in addition to primary data, taken from the Translation of the Islamic Fiqh Book of Wa Adillatuhu by Wahbah Al-Zuhaili volume 10 which explains theories about sustenance and other supporting literature. Data is analyzed through the process of examination, classification, verification, and drawing conclusions.

C. Result and Discussion

1. Fulfillment of Livelihood for the Wife of a Trader at Kroya Cilacap Market After a Fire

Basically, every trader of Kroya Cilacap Market is not always faced with the smoothness of making a living to meet their livelihood and other household needs. Especially since the fire at the Cilacap Kroya Market which burned the livelihood of the traders, thus hampering the fulfillment of livelihoods to support life. The following is a presentation of the results of data on the fulfillment of post-fire livelihood by 10 informants:

a. Meaningful Maintenance, Drinks and Side Dishes

The fulfillment of food, drinks, and side dishes for the wives of traders at Kroya Cilacap Market after the fire shows the existence of two main patterns in the adjustment of household life. Of the ten informants interviewed, as many as four wives admitted to experiencing a reduction in meeting their daily consumption needs. This reduction concerns not only the quantity, but also the quality of the food. Some informants mentioned that they did not have to eat a certain side dish. They tend to consume vegetables, tempeh, tofu and eggs because they have affordable prices, but it is not uncommon to still consume animal protein. This situation is a direct impact of the husband's decline in income due to the loss of a business place or a decrease in customers after the market fire.

Meanwhile, six other wives stated that despite the family's declining income, food needs were still being met as before the fire. Traders continue to prioritize spending on kitchen shopping and maintaining a family diet. This shows a clear priority in the management of the household economy post-crisis, where food and drink needs are still considered part of the primary livelihood that cannot be postponed.

b. Clothing Maintenance

The fulfillment of clothing maintenance for the wives of traders at Kroya Cilacap Market is divided into three main conditions based on the results of interviews. First, as many as four wives stated that since the fire, they no longer buy new clothes at all. This is due to financial limitations that make spending more focused on basic needs such as food needs. Second, two wives experienced a reduction in the amount or frequency of clothing purchases. They still buy clothes, but only if they are really necessary, such as during holidays or if they are no longer suitable for use. Third, the other four wives still get their usual clothes. They mentioned that the husband still provides a budget for clothing needs as long as it is within reasonable limits. In emergency situations, such as this post-fire, the priority of household expenditure has shifted, where the aspect of clothing can be delayed without losing its function in the long term. However, there are still efforts by some husbands to maintain the continuity of providing clothing as a form of responsibility and concern for their wives.

c. Residential Maintenance

The Kroya Market fire did not have a significant impact on the residential aspects of the traders. The majority of informants stated that they remained in habitable houses, as they were before the fire. This is due to the fact that most merchant families already had private houses or stable residences before the incident, so the need for a place to live was not directly disturbed by the disaster.

Of the ten informants, eight wives said that the condition of their residence remained the same. However, the two wives revealed that after the fire there were adjustments in the use of household support facilities, such as reducing electricity and water consumption. This adjustment is part of a savings strategy to reset household expenses after a husband's income declines.

d. Maid alimony

In the context of the household life of the traders of the Kroya Cilacap Market after the fire, the majority of informants did not use the services of domestic helpers, both before and after the disaster. This is mainly due to two main factors, namely cost limitations and an independent lifestyle that has been established for a long time. Of the ten informants, as many as seven wives admitted to playing a dual role as housewives as well as breadwinners. They continue to work in the market, even in market conditions that have not fully recovered after the fire. This dual role is carried out with various adjustments, including in dividing time between domestic activities and trading activities.

In some households, the husband also plays a role in household chores, such as taking care of children, washing dishes, or cleaning the house, especially when the wife is tired. In the case of these traders, because the wife is not used to having a maid and is generally still able to

carry out household duties, the husband's obligation in this case is not absolute. Nevertheless, the husband's form of support in domestic work is a form of moral responsibility that should be appreciated.

e. Maintenance of Cleaning Tools and Home Furniture

The fulfillment of cleaning tools and household furniture after the Kroya Market fire has been adjusted in most traders' households. Of the ten informants, as many as six wives stated that they experienced a reduction in the purchase of items such as soap, detergent, mops, brooms, or other small household furniture. This reduction is caused by limited household budgets due to declining family income. To get around this, wives choose products with more economical prices, postpone the purchase of non-essential goods, or buy gradually according to financial ability.

Meanwhile, four wives said that the fulfillment of cleaning tools and household furniture continued as usual. They consider these needs to be important to maintain the cleanliness and comfort of the home, and can still be met because the husband still tries to provide even in a more economical way. In the context of a post-fire emergency, adjustments to the type and time of purchase are still considered reasonable as long as basic needs are met and families can still carry out household activities properly.

Based on the five aspects of livelihood studied, it can be concluded that the fulfillment of livelihood after the Kroya Market fire has undergone quite various adjustments. Most adjustments are made in the form of quantity reductions, purchase delays, or priority shifts in household spending. Despite economic pressure, husbands still show efforts to carry out their obligations as breadwinners, while maintaining the fulfillment of primary needs such as food and shelter. Even in an emergency, such as loss of income due to a disaster, the husband is still obliged to pay for his maintenance according to his existing ability.

2. Fulfillment of Maintenance for the Wife of a Trader at Kroya Cilacap Market After a Fire Perspective of Wahbah al-Zuhaili

According to Wahbah al-Zuhaili, there are five aspects to the fulfillment of alimony. From the five aspects of alimony, it will be used as analysis material related to the fulfillment of alimony for the wives of traders at Kroya Cilacap Market after the fire.

a. Food, Beverage and Side Dishes

In the Book of Islamic Fiqh wa Adillatuhu volume 10, it is explained that a person's economic condition is used as a reference for determining the provision of food for the wife. Wahbah al-Zuhaili mentioned that there were differences of opinion among scholars. As explained below (Al-Zuhaili, 1985):

قَالَ الْجُمْهُرُ غَيْرُ الشَّافِعِيَّةِ: تُقَدَّرُ بِالْكِفَايَةِ

Meaning: According to a number of scholars other than Shafi'iyah, it is the opinion that the sustenance in the form of food is estimated in sufficient proportions.

وَتَقَدَّرُ نَفَقَةُ الطَّعَامِ بِحَسَبِ الْأَعْرَافِ وَالْعَادَاتِ فِي كُلِّ بَلَدٍ أَوْ بِحَسَبِ اخْتِلَافِ الْأَمْكِنَةِ وَالْأَزْمَنَةِ وَالْأَحْوَالِ

Meaning: The level of food allowance is adjusted to the habits and customs that apply in each region or can also be adjusted to the place, time and circumstances.

The sustenance does not have to be in the form of grains, but is adjusted to the staple food of each country. So it can be said that this proportion is the minimum limit that must be met by the husband in order to provide for his wife. However, this is still adjusted to the husband's ability, if the husband is unable to fulfill it. The alimony can be handed over to the wife both daily and monthly.

There are 2 opinions of scholars in determining the amount of food sustenance, namely: First, the opinion of Malikiyyah and Hanabilah, that food maintenance is determined based on the economic condition of the husband and wife, the importance of maintaining the position of the wife and based on the economic condition of the country. Second, the opinion of Hanafiyyah and Shafi'iyah, that food maintenance is determined from the husband's economic situation alone, both in easy (normal) and difficult circumstances (Al-Zuhaili, 2011). This refers to the words of Allah in Q.S at-Thalaq (65):7, which reads:

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

It means: "Let the one who is able to provide for himself according to his ability and the one who is limited in sustenance should provide for him from the wealth that Allah has given him. Allah does not burden a person except in accordance with what Allah has given him. Allah will give space after narrowness."

According to Wahbah al-Zuhaili, the second opinion is the one that is diligent because it is flexible and fair, on the other hand this opinion is also clearly in accordance with the verses of the Qur'an. If it is associated with the fulfillment of food for the wives of traders at Kroya Cilacap Market after the fire, the data from the interviews show that there are two main conditions. Of the 10 informants, as many as 6 people stated that the fulfillment of food maintenance remained normal as before the fire, even though the family's income had decreased. This shows the commitment of the husband to continue to meet the basic needs of the household, especially in terms of food, as a form of maintenance responsibility (Hidayatullah 2025).

Meanwhile, 4 other informants stated that there was a reduction in the quantity or quality of food provided, as a direct result of the decrease in income after the fire disaster. Nevertheless, husbands still try to provide food as much as possible according to their economic ability, and wives can understand and accept these conditions in order to maintain household stability. This condition is in line with the opinion of Wahbah al-Zuhaili who states that the size of compulsory maintenance, including food, is determined based on the economic condition of the husband and can be adjusted through an agreement between husband and wife.

b. Clothing Maintenance

Wahbah al-Zuhaili said that according to Jumhur Ulama it is agreed that husbands are obliged to provide clothing for their wives because it is a mandatory maintenance in accordance with the commands of Allah SWT. In his book, Wahbah al-Zuhaili explains (Al-Zuhaili, 1985):

وَالْكِسْوَةُ بِالْمَعْرِفِ هِيَ الْكِسْوَةُ الَّتِي جَرَتْ عَادَةٌ أُمَّةً لَهَا بِلَبْسِهِ

Meaning: Clothes that are in accordance with 'urf are clothes that are in accordance with what is usually worn by the community.

The Jumhur Ulama to Shafi'iyah are of the opinion that the standard of clothing maintenance is adjusted to the economic situation of the husband. The provision for providing clothing maintenance is not based on sharia', but uses the ijihad of the judge based on the sufficiency of the family. If the husband is rich, the clothes must be made of fine and good materials, but if the family is poor, it is permissible to use rough fabric. Then for families whose economy is moderate, it is adjusted according to their ability (Al-Zuhaili, 2011). If it is associated with the fulfillment of clothing maintenance for the wife of a trader at Kroya Cilacap Market after the fire, from the data from interviews with clothing maintenance informants, this clothing maintenance experience three different conditions.

Of the 10 informants, 4 wives admitted that they did not get a living after the fire and only relied on old clothes. This is due to the priority of meeting basic needs such as food. This condition is not in accordance with the opinion of Wahbah al-Zuhaili who emphasized that clothing is still mandatory, even for the poor, at least in the form of clothes made of coarse fabric. The other 2 wives experienced a reduction in clothing support, but it was still in accordance with the opinion of Malikiyyah and Hanabilah who allowed clothing support to be given once at the beginning of the year. Meanwhile, 4 wives continue to receive clothing support normally, depending on the needs and abilities of the husband.

So in terms of clothing maintenance, there is a discrepancy for some informants in fulfilling maintenance for wives based on the opinion of Wahbah al-Zuhaili. Although there are some informants who still earn a limited amount of clothing or remain normal, the fact is that almost half of the informants whose livelihood is not fulfilled and is not in accordance with the opinion of Wahbah al-Zuhaili.

c. Residence

According to Wahbah al-Zuhaili, a wife has the right to get a decent place to live, whether the residence is bought or rented. Providing a place to live includes doing good to your wife. On the other hand, a place to live is very important to keep your possessions and protection from the eyes of others (Al-Zuhaili, t.t.). In his book, he explains (Al-Zuhaili, 1985):

وَأَتَّفَقَ الْفُقَهَاءُ عَلَى اشْتِرَاطِ كَوْنِ الْمَسْكَنِ مُشْتَمِلًا عَلَى الْمَرَافِقِ الضَّرُورِيَّةِ اللَّازِمَةِ لِلسَّكْنِ مِنْ دَوْرَةِ مِيَاهٍ وَمَطْبِخٍ وَمَنْشَرٍ،
وَأَنْ تَكُونَ تِلْكَ الْمَرَافِقِ خَاصَّةً بِالسَّكْنِ إِلَّا إِذَا كَانَ الرَّوْحُ فَقِيرًا

Meaning: The scholars agree that a house for wives is required to include parts that must be there such as bathrooms, kitchens and others. These parts of the house are special in the house, unless the husband is a poor person.

Based on the results of interviews with 10 informants, all the wives of traders at Kroya Cilacap Market have a place to live that is not directly affected by the fire, because the location of their houses is quite far from the center of the market fire. Thus, physically, the residence does not suffer significant damage or disturbance. Nonetheless, the decline in post-fire income still had an impact on household support aspects, such as electricity and water use. Two informants admitted to reducing electricity and water consumption as a form of adjustment and savings after the decline in family income.

In general, husbands continue to fulfill their residential maintenance obligations according to their economic capabilities. The residence in question has been equipped with household furniture and meets the eligibility criteria as explained by Wahbah al-Zuhaili in Islamic Fiqh wa Adillatuhu. The house remains the main shelter for families and was available before the fire. Thus, the fulfillment of the living expenses of the informants can be stated to be in accordance with the views of Wahbah al-Zuhaili, namely adjusting to the husband's ability and existing conditions.

d. Maid alimony

In the Book of Islamic Fiqh wa Adillatuhu, he explained (Al-Zuhaili, t.t.):

اتَّفَقَ الْفُقَهَاءُ عَلَى أَنَّهُ يُلْزَمُ لِلرَّوْجَةِ نَفَقَةُ الْخَادِمِ إِذَا كَانَ الرَّوْحُ مُوسِرًا، وَكَانَتِ الْمَرْأَةُ مِمَّنْ تَخْدَمُ فِي بَيْتِ أَبِيهَا مَثَلًا، وَلَا تَخْدَمُ نَفْسَهَا لِكُونِهَا مِنْ دَوَى الْأَقْدَارِ أَوْ مَرِيضَةً

Meaning: Most scholars agree that if a husband is rich, the wife is obliged to earn a living for a maid if the wife is used to being served when she is still living with her father or if the wife has high dignity so that it needs to be served or if the wife is sick.

If it is related to the fulfillment of the livelihood of the Kroya Cilacap Market traders after the fire, out of 10 informants, none of them used the services of helpers. The informants did not use assistants due to cost constraints caused by the Kroya Cilacap Market fire. On the other hand, the traders' wives are used to taking care of their own homework without any help from outside parties. However, there are 7 wives of traders who also help their husbands sell in the market. Thus, the wives have two responsibilities in their daily lives, namely making a living and taking care of domestic work.

In the situation and conditions of the Kroya Cilacap Market fire, the husband is not obliged to provide a maid for his wife. As explained by Wahbah al-Zuhaili (Al-Zuhaili, t.t.):

أَمَّا أَنْ كَانَ الرَّوْحُ مُعْسِرًا فَلَا يَجِبُ عَلَيْهِ إِحْضَارُ خَادِمٍ لِرَوْحِهِ وَلَا نَقْفَتُهُ لِأَنَّ الْحَادِمَ لَيْسَ ضَرُورِيًّا

That is: if the husband is poor, then he is not obliged to bring a maid for his wife because a maid is not a basic thing.

Thus, the wife must do her own duties according to her abilities. The existence of obstacles in the income of the traders certainly causes the husband to not be able to provide a maid for his wife. Therefore, the fulfillment of the maid's maintenance is in accordance with the opinion of Wahbah al-Zuhaili.

e. Cleaning and Household Furniture Maintenance

A number of scholars agree that the maintenance of household furniture is one of the maintenance that must be fulfilled. However, this is certainly adjusted to the economic situation of a husband, if the husband is in a difficult situation, then the disputed needs are not mandatory to be met. On the other hand, if the husband is able then it is obligatory for him to fulfill (Al-Zuhaili, 2011). As explained by Wahbah al-Zuhaili in his book, namely (Al-Zuhaili, 1985):

الموسرُ عَلَى حَسْبِ إِيسَارِهِ وَالْمُعْسِرُ عَلَى قَدْرِ إِعْسَارِهِ عَلَى حَسْبِ الْعَوَائِدِ

Meaning: A rich husband is according to his wealth, and a poor husband also adjusts to his income.

If it is associated with the fulfillment of the maintenance of cleaning tools and household furniture for the wives of traders of the Kroya Cilacap Market after the fire, from the data of interviews with informants, it was found that out of 10 informants, only 4 informants were still able to meet the maintenance of cleaning tools and household furniture normally. On the other hand, 6 of them stated that there was a reduction in the alimony.

The reduction in livelihood here does not mean that the traders do not buy cleaning tools at all. The informants mentioned that there was a reduction in the quality of goods or the number of goods purchased than before the fire. However, the informants said that for household furniture, the old one is still used as long as the furniture is still feasible. Therefore, the fulfillment of the maintenance is in accordance with the opinion of Wahbah al-Zuhaili (Mahendra et al. 2024).

D. Conclusion

Based on the results of the research, it was found that the fulfillment of livelihood for the wives of traders at Kroya Cilacap Market after the fire has been adjusted. Food, shelter, and basic household needs remain priorities and are generally still met. However, clothing support is less likely to be a priority, with most wives relying on old clothes. The maid's alimony was not met due to limited costs and the wife's habit of taking care of the house independently. Of the five aspects of sustenance according to Wahbah al-Zuhaili, only three are fulfilled: food, shelter, and furniture. The maintenance of the maid is not mandatory in difficult conditions according to Wahbah's view, while the maintenance of clothes has not been fully fulfilled. Husbands still try to fulfill their

obligations according to their abilities. These findings serve as a practical guide for couples in determining the scale of priority alimony during a crisis, while still upholding responsibility and deliberation. Follow-up research can compare with the views of other scholars or explore cross-disciplinary approaches in emergency contexts.

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