



Reconstruction of Qiwāmah in a Dual-Income Muslim Family: An Analysis of Maqāṣid al-Syarī'ah and Taḥqīq al-Manāṭ against QS. an-Nisā' Verse 34

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Abstract

The concept of qiwāmah in Qur'an Surah al-Nisā' verse 34 has long been regarded as a central principle in Islamic family law, traditionally understood as the basis of the husband's leadership within the family. However, the emergence of Muslim dual-income families has raised questions regarding the relevance of this concept amid changing economic structures and marital relations. This study aims to analyze the construction of qiwāmah in Qur'an Surah al-Nisā' verse 34 from the perspectives of classical Qur'anic exegesis and Islamic jurisprudence, examine the relevance of its underlying foundations within contemporary Muslim dual-income families, and formulate a reconstruction of qiwāmah through the approaches of maqāṣid al-sharī'ah and taḥqīq al-manāṭ. This research employs a normative Islamic legal research design using uṣūl al-fiqh approaches, particularly taḥqīq al-manāṭ and maqāṣid al-sharī'ah. Primary sources include the Qur'an, classical and contemporary tafsir works, fiqh literature, and uṣūl al-fiqh texts, while secondary sources consist of scholarly books and journal articles. Data were analyzed using descriptive-analytical methods. The findings reveal that classical understandings of qiwāmah are based on three principal manāṭ: leadership capacity, financial responsibility, and family protection. Through taḥqīq al-manāṭ analysis, this study finds that these three foundations remain present within Muslim dual-income families, although their practical implementation has undergone significant transformation. Based on maqāṣid al-sharī'ah, this study reconstructs qiwāmah as a family leadership responsibility oriented toward public welfare (maṣlaḥah), implemented through cooperation and consultation between spouses, and aimed at ensuring family stability, protection, and well-being. These findings suggest that qiwāmah remains relevant in contemporary Muslim families when interpreted contextually in light of the objectives of Islamic law.

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Introduction

Qiwāmah is one of the central concepts in Islamic family law that governs the relationship between husband and wife in domestic life. This concept is not only related to family leadership, but also includes responsibility, protection, maintenance, and management of household affairs for the realization of the goals of marriage that are *sakinah*, *mawaddah*, and *rahmah*. Therefore, qiwāmah occupies an important position in the discussion of Islamic family law because it is directly related to the division of rights and obligations between husband and wife (Aisyah & Hidayah, 2023; Anisa, 2026).

The normative basis of the concept of qiwāmah is found in Qur'an-Nisā' verse 34 which affirms that men are *qawwāmūn* over women because Allah gives certain advantages to some of them over others and because they provide for some of their wealth. This verse is the main basis for the discussion of the relationship between husband and wife in Islamic family law and has received wide attention in the treasures of tafsir and fiqh. In general, classical mufasir understand qiwāmah as a form of leadership accompanied by the responsibility to maintain, protect, and manage family life (Al-Ṭabarī, 2001; Al-Qurṭubī, 2006; Ibn Kathīr, 1999). This understanding then developed in classical fiqh literature which placed qiwāmah as a consequence of the obligations of maintenance, protection, and family responsibilities imposed on the husband. In the development of contemporary studies, the concept of qiwāmah remains one of the important themes in Islamic family law because it relates to the construction of authority, division of roles, and responsibilities in the modern Muslim family (Fitriyah, 2024; Awang, 2025).

In the classical fiqh construction, the relationship between qiwāmah and the obligation of maintenance has a very close position. The fuqaha generally place the husband as the main person in charge of the family's economic needs, while the wife is not burdened with maintenance obligations even though she has her own property or income. Therefore, qiwāmah is understood as a consequence of the responsibility of maintenance, protection, and family management imposed on the husband (Al-Kāsānī, 1986; Ibn Qudāmah, 1997; Al-Zuhaylī, 2002). This legal construction was born in a social reality that generally relies on the single-income family model, where men play a dominant role in the public economic sector while women carry out more domestic functions. However, social, economic, educational, and industrialization developments in the modern era have brought significant changes to the Muslim family structure. The increasing access to education and women's participation in the world of work has given birth to the phenomenon of dual-income families, namely families where both husbands and wives have income and contribute to meeting household needs. In many contemporary Muslim families, the family's economic contribution no longer comes only from the husband, but is also supported by the wife's income, which in some cases even becomes the family's main source of income. These changes in economic structure not only affect the pattern of living fulfillment, but also have an impact on the division of roles, decision-making, and leadership relationships in the family. A number of contemporary studies show that the development of the dual-income family model has presented new dynamics in the relationship between alimony and qiwāmah that were previously built in different social contexts (Asrori, 2024; Wahyudi et al., 2025; Ramadhoni, 2025). Thus, the relationship between qiwāmah and sustenance can no longer be understood only through classical

social frameworks, but also needs to be analyzed in the context of the socio-economic changes of the contemporary Muslim family.

The change in the family's economic structure gave birth to various new dynamics in the relationship between husband and wife. When one of the bases of *qiwāmah* mentioned in QS. an-Nisā' verse 34 is the obligation of alimony (*bimā anfaqu min amwālihim*), the question arises as to how the concept is understood in the context of a family whose source of income comes from both spouses. On the one hand, some people still maintain the traditional understanding that *qiwāmah* is a leadership authority inherent in men based on the Qur'an and classical fiqh formulations. On the other hand, a number of contemporary Muslim thinkers argue that changes in the social and economic structure of the family require a rereading of the concept of *qiwāmah* in order to remain relevant to the realities of modern family life. In this perspective, *qiwāmah* is not solely understood as a hierarchical relationship of authority, but rather as a leadership responsibility oriented towards the benefit, partnership, and sustainability of the contemporary Muslim family (Anisa, 2026; Righteous, 2025; Susantin, 2025).

The debate on *qiwāmah* has given birth to various studies from the perspectives of Islamic interpretation, jurisprudence, gender, and family law. A number of studies have examined the meaning of *qiwāmah* in QS. an-Nisā' verse 34 and its implications for the relationship between husband and wife in Muslim families. These studies show that there are various interpretations of the basis and form of implementation of *qiwāmah*, ranging from textual approaches that maintain classical constructions to contextual approaches that seek to adapt them to contemporary social changes (Aisyah & Hidayah, 2023; Nelli, 2024). On the other hand, a number of studies highlight the relationship between *qiwāmah* and issues of gender justice, the division of domestic roles, and Islamic family law reform. These studies generally place *qiwāmah* as one of the key concepts in the debate about power relations, responsibilities, and reciprocity between husband and wife in the modern Muslim family (Susantin, 2025; Nafi, 2024). Meanwhile, some contemporary studies have begun to use the *maqāṣid al-syarī'ah* approach to explain the importance of mutual benefit, justice, and responsibility in Muslim family relations and encourage a reinterpretation of the concept of *qiwāmah* that is more responsive to the dynamics of modern society (Mustofa, 2025; Maghfiroh, 2026).

Despite this, most previous research has still focused on normative debates about male leadership in the family, the reinterpretation of the meaning of *qiwāmah*, or its implications for the issue of gender equality in Islamic family law (Aisyah & Hidayah, 2023; Nafi, 2024; Susantin, 2025). On the other hand, research on dual-income families generally highlights more socio-economic aspects, the division of domestic roles, and the economic contribution of husband and wife in the household without specifically re-examining the basis for the applicability of *qiwāmah* as formulated in QS. an-Nisā' verse 34 (Romadhoni, 2025; Pratiwi, 2024). In addition, studies that integrate the *maqāṣid al-syarī'ah* and *tahqīq al-manāṭ* approaches to analyze the relevance of the concept of *qiwāmah* to the reality of dual-income Muslim families are still relatively limited. In fact, both approaches have strong methodological potential to bridge the relationship between normative texts, classical fiqh constructions, and the changing social realities of contemporary Muslim families.

Departing from these conditions, this study identifies an academic gap (research gap) in the study of contemporary *qiwāmah*. On the one hand, there is a need to re-understand the basics of *qiwāmah* formulated in classical tafsir and fiqh. On the other hand, there is a demand to explain its relevance in the context of dual-income Muslim families that have undergone significant changes in the economic structure. The emptiness of this study shows the need for a methodological approach that is able to connect normative texts, classical legal constructions, and contemporary social realities. The novelty of

this research lies in the use of an integrative approach between *maqāṣid al-syarī'ah* and *tahqīq al-manāṭ* to reconstruct the concept of *qiwāmah* in dual-income Muslim families. The *tahqīq al-manāṭ* approach is used to test the relevance of the basics of *qiwāmah* mentioned in QS. an-Nisā' verse 34 to changes in the economic structure of contemporary families, while the *maqāṣid al-syarī'ah* approach is used to assess the form of implementation of *qiwāmah* which is most in line with the purpose of sharia in realizing the benefits of the family. Thus, this research not only discusses *qiwāmah* at the normative level, but also seeks to formulate a conceptual construct that is responsive to social change without detaching itself from the basic principles of sharia.

Based on this background, this research is focused on three problem formulations, namely: (1) how to construct the concept of *qiwāmah* in QS. an-Nisā' verse 34 according to classical interpretation and fiqh; (2) how is the relevance of the basics of *qiwāmah* in QS. an-Nisā' verse 34 to the reality of a dual-income Muslim family; and (3) how is the reconstruction of the concept of *qiwāmah* in a dual-income Muslim family based on the approach of *maqāṣid al-syarī'ah* and *tahqīq al-manāṭ*. In line with the formulation of this problem, this study aims to: (1) analyze the construction of the concept of *qiwāmah* in QS. an-Nisā' verse 34 according to the perspective of classical interpretation and fiqh; (2) analyze the relevance of the basics of *qiwāmah* to the reality of dual-income Muslim families; and (3) formulate a reconstruction of the concept of *qiwāmah* in dual-income Muslim families based on the *maqāṣid al-syarī'ah* and *tahqīq al-manāṭ* approaches. The results of this research are expected to contribute to the development of Islamic family law that remains rooted in the normative sources of sharia as well as being responsive to the social changes that occur in the lives of contemporary Muslim families.

Methods

This research is a normative legal research that focuses on the study of Islamic legal sources and academic literature related to the concept of *qiwāmah* in the Muslim family. Normative research was chosen because the object studied is in the form of legal norms sourced from the Qur'an, tafsir, fiqh, ushul fiqh, and contemporary Islamic family legal thought. Through this approach, the research is directed to analyze the construction of the concept of *qiwāmah* in QS. an-Nisā' verse 34, examine its relevance to the reality of the dual-income Muslim family, and formulate a reconstruction of the concept in the perspective of contemporary Islamic law.

This study uses two main approaches, namely the ushul fiqh approach through the *tahqīq al-manāṭ* method and the *maqāṣid al-syarī'ah* approach. The *tahqīq al-manāṭ* approach is used to identify and test the relevance of the basics of the applicability of *qiwāmah* formulated in QS. an-Nisā' verse 34 and explained in the tafsir literature and classical fiqh. Through this approach, the study seeks to examine whether the elements on which *qiwā mah* is based, particularly those related to maintenance responsibilities and family management, are still relevant in the context of dual-income Muslim families. Meanwhile, the *maqāṣid al-syarī'ah* approach is used to analyze the extent to which the concept of *qiwāmah* can be directed at the achievement of family benefits, especially in the aspects of religious protection (*ḥifẓ al-dīn*), soul (*ḥifẓ al-nafs*), heredity (*ḥifẓ ẓ Al-Nasl*), and Property (*ḥifẓ al-māl*).

The data sources in this study consist of primary sources and secondary sources. Primary sources include the Qur'an, especially QS. an-Nisā' verse 34, books of tafsir that discuss the concept of *qiwāmah*, classical and contemporary fiqh books that describe the relationship of rights and obligations between husband and wife, and ushul fiqh literature that explains the concepts of *tahqīq al-manāṭ* and

maqāṣid al-syarī'ah. The secondary sources consist of scientific journal articles, dissertations, theses, Islamic family law books, and various other academic works relevant to the theme of qiwāmah, dual-income Muslim family, maqāṣid al-syarī'ah, and Islamic family law reform.

Data collection is carried out through library research by tracing, identifying, and examining various sources relevant to the focus of the research. Furthermore, the data was analyzed using a descriptive-analytical method. Descriptive analysis is used to explain the construction of the concept of qiwāmah in QS. an-Nisā' verse 34 based on the perspective of classical interpretation and fiqh. The analysis was carried out through three stages. First, it describes the concept of qiwāmah and its legal bases in classical tafsir and fiqh literature. Second, test the relevance of these basics to the reality of dual-income Muslim families through the tahqīq al-manāṭ approach. Third, formulate a reconstruction of the concept of qiwāmah based on the maqāṣid al-syarī'ah approach by emphasizing aspects of the benefit, justice, and sustainability of contemporary Muslim families. With these stages, this research is expected to be able to produce a formulation of the concept of qiwāmah that remains rooted in Islamic normative sources while being responsive to changes in the social and economic structure of the modern Muslim family.

Results and Discussions

1. Construction of Qiwāmah in QS. An-Nisā' Verse 34 Perspective of Classical Tafsir and Fiqh

a. Linguistic and Terminological Meaning of Qiwāmah

Etymologically, qiwāmah (القوامة) is derived from the root qāma-yaqūmu-qiyaṁan (قام – يقوم – قياماً) which generally means to stand, uphold, maintain, manage, or carry out an affair. In Arabic, the word indicates the meaning of continuous attention to a matter and seriousness in managing and maintaining it. From the same root derivatives various derivatives, such as qā'im (one who takes care of or enforces), qayyim (manager or maintainer), and qawwām (one who is constantly responsible for a matter) (Ibn Manẓūr, 1994; Al-Rāghib al-Aṣṣfahānī, 2009). In the Qur'an, the form of the word qawwām is used in QS. an-Nisā' verse 34 through the phrase al-rijālu qawwāmūna 'ala al-nisā', which literally indicates that men have the responsibility to take care of, guard, and manage family affairs. The use of the form mubālaghah qawwām shows the meaning of intensity and continuity, so that it does not only refer to an authoritative position, but also contains elements of responsibility, maintenance, and devotion to the party being led.

Terminologically, scholars give different explanations of qiwāmah, although they have relatively similar substance. Al-Ṭabarī interprets qiwāmah as a man's responsibility in regulating, guiding, and educating his family members based on the obligations imposed on him by the Shari'ah (Al-Ṭabarī, 2001). Al-Qurṭubī explains that qiwāmah is a form of leadership born from the responsibility of maintenance, protection, and management of family affairs (Al-Qurṭubī, 2006). In line with that, Ibn Kathīr interprets qiwāmah as the authority given to the husband to protect the welfare of the family and ensure the fulfillment of the rights of family members (Ibn Kathīr, 1999). In jurisprudence literature, qiwāmah is generally understood as authority that comes with responsibility. Therefore, qiwāmah is not positioned as a form of absolute superiority of men over women, but rather as a consequence of the obligations imposed on husbands, especially in the aspects of maintenance, protection, and household management (Al-Qurṭubī, 2006; Al-Zuhaylī, 2002). This understanding shows that qiwāmah has a functional dimension that is closely related to social and family responsibilities, not merely power

relations. A number of contemporary studies also affirm that the concept of *qiwāmah* needs to be understood in the framework of family responsibility and benefit, so that it cannot be reduced to just the legitimacy of male authority in the household (Aisyah & Hidayah, 2023; Anisa, 2026).

The debate on *qiwāmah* has given birth to various studies from the perspectives of Islamic interpretation, jurisprudence, gender, and family law. A number of studies have examined the meaning of *qiwāmah* in QS. an-Nisā' verse 34 and its implications for the relationship between husband and wife in Muslim families. These studies show that there are various approaches to understanding *qiwāmah*, ranging from normative perspectives that maintain classical constructions to contextual approaches that seek to adapt them to contemporary social changes (Aisyah & Hidayah, 2023; Anisa, 2026). Other research highlights the relationship between *qiwāmah* and issues of gender justice, the division of domestic roles, and the transformation of Islamic family law. In these studies, *qiwāmah* is understood as one of the important concepts in the discourse of authority, responsibility, and husband-wife relations in the modern Muslim family (Mustofa, 2025; Abd et al., 2025). Meanwhile, some studies have begun to use the *maqāṣid al-syarī'ah* approach to explain the importance of mutual benefit, justice, and responsibility in Muslim family relations and encourage a reinterpretation of the concept of *qiwāmah* that is more responsive to the dynamics of contemporary society (Ihsanuddin, 2026; Anisa, 2026).

b. Interpretation of QS. An-Nisā' Verse 34

QS. an-Nisā' verse 34 is the main normative basis in the discussion of *qiwāmah* in Islamic family law. The verse states that men are *qawwāmūn* over women because Allah gives some of them an advantage over others (*bimā faḍḍala Allāhu ba'dahum 'alā ba'd*) and because they provide for some of their wealth (*bimā anfaqu Min amwāsecret*). These two phrases are the main focus of the *mufasir* in explaining the basics of *qiwāmah* in the family. Al-Ṭ abarī interprets *qawwāmūn* as the party responsible for regulating, guiding, educating, and managing women's affairs in family life. According to him, *qiwāmah* is given to men because Allah bestows a number of advantages related to the ability to carry out leadership duties and because men bear the obligation of maintenance to their wives and families (Al-Ṭ abarī, 2001). Thus, *qiwāmah* according to Al-Ṭ abarī is not only related to authority, but also to the responsibilities and obligations that must be fulfilled by the husband.

The Qur'an ṭubī explains that *qiwāmah* is a form of male leadership in the family based on the responsibility of maintenance, protection, and management of household affairs. According to him, the phrase *bimā faḍḍala Allāhu ba'dahum 'alā ba'd* indicates that there are certain advantages that men have in carrying out leadership functions, while the phrase *bimā anfaqu min amwālih* indicates that *qiwāmah* has a close relationship with alimony obligations. Therefore, *qiwāmah* cannot be separated from the economic responsibility imposed on the husband (Al-Qurṭubī, 2006). Ibn Kathunderstood*qiwāmah* as a form of leadership and protection given to men in the family. According to him, men become family leaders because they have the responsibility to take care of, guide, and meet the needs of their family members. In his interpretation, the aspect of maintenance received considerable attention as one of the main bases of *qiwāmah*. Therefore, the leadership of the husband is not understood as a stand-alone right, but is closely related to the obligations that must be fulfilled to the family (Ibn Kathīr, 1999).

Wahbah al-Zuhaylī provides a more contextual explanation of *qiwāmah*. According to him, *qiwāmah* is a system of responsibility that aims to maintain order and the benefit of the family. He emphasized that *qiwāmah* should not be understood as a form of domination or arbitrariness of men over women, but as a mandate accompanied by the obligation of maintenance, protection, and fair

management of family life (Al-Zuhaylī, 2002). Thus, the aspect of responsibility and benefit is an important element in the meaning of *qiwāmah* according to Al-Zuhaylī. Although they come from different periods and contexts, the interpretations of Al-Ṭ abarī, Al-Qur'an ṭubī, Ibn Kathīr, and Wahbah al-Zuhaylī show a fundamental similarity in understanding *qiwāmah* as a form of leadership responsibility in the family. The four mufasir both relate *qiwāmah* to the two main bases mentioned in QS. an-Nisā' verse 34, namely the existence of certain advantages that support the implementation of leadership functions (*bimā faḍḍala Allāhu ba'dahum 'alā ba'd*) and the obligation of maintenance imposed on men (*bimā anfaqū min amwālihim*). Nevertheless, there is a difference in emphasis between them. Al-Ṭ abarī, Al-Qur'an ṭubī, and Ibn Kathīr tend to place *qiwāmah* within the framework of authority and responsibility born of the social structure of the family of his time, whereas Wahbah al-Zuhaylī Placing a stronger emphasis on the aspects of welfare, justice, and social responsibility in the family. These differences show that although *qiwāmah* has the same normative basis, its meaning is always influenced by the social context and the needs of the community in each period.

Based on the interpretation of these mufasirs, it can be concluded that *qiwāmah* is understood not only as a male leadership authority in the family, but also as a system of responsibility aimed at maintaining the continuity and welfare of the household. From the interpretation of QS. an-Nisā' verse 34 can identify at least three main bases of *qiwāmah*, namely: (1) the existence of certain capacities or advantages that support the exercise of leadership functions; (2) maintenance obligations imposed on the husband; and (3) the responsibility of maintaining, protecting, and managing family life. These three aspects form the main foundation of the construction of *qiwāmah* in classical and contemporary interpretations. Therefore, these three are important starting points for analyzing the relevance of *qiwāmah* in the context of dual-income Muslim families through the *tahqīq al-manāṭ* and *maqāṣid al-syar'ah* approaches.

c. The Basics of *Qiwāmah* According to Classical Fiqh

The classical jurists make QS. an-Nisā' verse 34 as the main basis in formulating the concept of *qiwāmah* in the family. Departing from this verse, they developed a legal construction that places the husband as the party who bears the responsibility of leadership in the household. The construction was not built solely on the basis of gender, but rested on a number of factors that are understood as the basis for the applicability (*manāṭ*) of *qiwāmah*. In classical jurisprudence, there are at least three main *manāṭ* that are the foundation of the concept of *qiwāmah*, namely the existence of leadership capacity, the obligation to provide for one's family, and the responsibility for family protection. The classical scholars understand the phrase *bimā faḍḍala Allāhu ba'dahum 'alā ba'd* as the basis for certain advantages or capacities that support the implementation of leadership functions in the family. These advantages are not always understood as the absolute superiority of men over women, but as abilities that are considered to support the implementation of family responsibilities, such as decision-making, the maintenance of family order, and the implementation of social responsibilities that at that time were generally in the hands of men (Al-Kāsānī, 1986; Ibn Qudāmah, 1997). Therefore, the jurists view the leadership of the husband not as a stand-alone right, but as a consequence of the responsibilities that must be carried out.

However, the understanding of leadership capacity cannot be separated from the social context of the society in which classical jurisprudence developed. The social structure that places men as the main actors in the public sphere also influences the way the *fuqaha* understand leadership relations in the family. Thus, the leadership capacity that is the basis of *qiwāmah* in classical fiqh essentially has a social dimension that is closely related to the conditions of society at the time. Among the various bases

of *qiwāmah*, the obligation of maintenance is the aspect that receives the most attention in classical *fiqh* literature. The *fuqaha* agree that the husband is obliged to meet the basic needs of his wife and family, including food, clothing, shelter, and other living needs according to his ability. This obligation is seen as a legal consequence of the marriage contract as well as one of the main reasons for giving *qiwāmah* to the husband (Al-Sarakhsī, 1993; Ibn Qudāmah, 1997).

The relationship between *qiwāmah* and alimony is so close that many *fiqh* discussions make alimony obligations as the practical basis for the enactment of *qiwāmah*. In this perspective, the authority that the husband has is always balanced by the economic obligations that must be fulfilled to the family. In other words, *qiwāmah* is not understood as a stand-alone privilege, but as a consequence of the responsibility of maintenance imposed by the sharia on the husband. In addition to leadership capacity and maintenance obligations, the *fuqaha* also place family protection as an important basis for *qiwāmah*. Husbands are seen as having the responsibility to maintain the security, honor, and sustainability of family life. These responsibilities include physical protection, moral development, education of family members, and management of various household affairs related to the overall well-being of the family (Al-Māwardī, 1999; Al-Zuhaylī, 2002). In this framework, *qiwāmah* is understood as a mandate that requires the husband to carry out the function of protection and service to the family. Therefore, the main measure of *qiwāmah* does not lie in domination or power, but in the ability to realize benefits and maintain the sustainability of family life in accordance with the goals of sharia.

From the various opinions of these *fuqaha*, it appears that *qiwāmah* in classical jurisprudence is not built on the basis of biological superiority alone, but is closely related to the social and family responsibilities borne by the husband. Therefore, the existence of *qiwāmah* is always related to the ability to carry out leadership functions, provide for sustenance, and protect the family. These three aspects can be seen as the basis for the applicability (*manāṭ*) of *qiwāmah* in the construction of classical Islamic family law. Based on this description, it can be understood that the construction of *qiwāmah* in classical jurisprudence rests on three main *manāṭ*, namely leadership capacity, maintenance obligations, and family protection responsibilities. The three *manāṭ* are interrelated and form the conceptual framework of *qiwāmah* as understood by the classical jurists. Therefore, in order to assess the relevance of the concept of *qiwāmah* in the dual-income Muslim family, the three *manāṭ* need to be re-examined through the *tahqīq al-manāṭ* approach in order to find out the extent to which the basics of its applicability are still found in the reality of the contemporary Muslim family. The results of these tests then became the basis for formulating a reconstruction of *qiwāmah* that is in harmony with the goals of the shari'a (*maqāṣid al-syarī'ah*) in realizing the benefits of the family.

2. Changes in the Economic Structure of Muslim Families and Their Implications for *Qiwāmah*

a. Characteristics of Dual-Income Families

A dual-income family is a form of family characterized by the involvement of husband and wife in economic activities that generate income. In this family model, both partners work together and contribute to the fulfillment of household needs. This phenomenon has developed along with increasing access to education, women's participation in the workforce, and increasingly complex economic demands in modern life. As a result, the family pattern that previously relied on one main breadwinner (single-income family) has gradually transformed into a family pattern with two sources of income (Sulastri, 2022). The first characteristic of a dual-income family is the active involvement of

husband and wife in productive work that generates income for the household. In this context, economic activities are no longer the exclusive responsibility of the husband, but are carried out jointly by both partners. Although the form and amount of contributions can differ, both husband and wife have a role in sustaining family economic stability. This condition shows a transformation of the household economic structure from a family model with one main breadwinner (single-income family) to a family with two sources of income (dual-income family). These changes not only affect the pattern of meeting family economic needs, but also have implications for the division of roles and responsibilities in household life. (Sulastris, 2022; Ramadhoni, 2025).

The second characteristic is the emergence of a pattern of shared economic contribution. In a dual-income family, household needs are no longer only met through the husband's income, but are also supported by the wife's income as part of the family's economic strategy. This phenomenon is growing along with the increasing participation of women in the formal and informal sectors which contributes to household economic resilience. In many contemporary Muslim families, the wife's economic contribution is no longer seen solely as an additional income, but under certain conditions can be one of the main sources of family fulfillment. This condition results in a more flexible pattern of economic relations than the traditional family model that relies on one main breadwinner. At the same time, the economic involvement of the two couples encourages the formation of more participatory cooperation in family financial management and demands adjustments in the division of household responsibilities and family decision-making. Various studies show that the changing role of the economy in the modern Muslim family has further encouraged the formation of a more dynamic pattern of communication, cooperation, and negotiation of roles between husband and wife. (Sulastris, 2022; Romadhoni et al., 2025; Pangestu, 2026).

The third characteristic is a change in decision-making patterns in the family. If in the traditional family model, decision-making is often associated with the husband's position as the main breadwinner, then in a dual-income family, the decision-making process tends to be carried out through communication, deliberation, and negotiation between the two partners. These changes are not only happening in the economic aspect, but also in childcare, household management, family education, and family future planning. Various studies show that the increased involvement of husbands and wives in family economic activities encourages the emergence of more participatory and collaborative decision-making patterns. In this context, the quality of communication, cooperation, and the ability to resolve conflicts are important factors in maintaining the stability and harmony of dual-income families (Maharani et al., 2024; Sulastris, 2022; Damayanti, 2025). Therefore, the success of a dual-income family is determined not only by the ability to meet economic needs, but also by the ability of the couple to build effective communication, balanced division of roles, and deliberation-based decision-making.

Thus, dual-income families not only show a change in the family's source of income, but also present a broader transformation in the pattern of husband-wife relationships. The economic involvement of the two couples, collaborative maintenance contributions, and more participatory decision-making show that dual-income families have different characteristics from the family structure which is the context for the birth of the construction of *qiwāmah* in classical *fiqh*. This difference then becomes an important point to re-examine the relevance of the basics of the applicability (*manāṭ*) of *qiwāmah* in the reality of the contemporary Muslim family.

b. Role Shifts in the Modern Family

The development of dual-income families has brought about changes in the division of domestic labor within households. If in the traditional family model domestic work is generally seen as the main responsibility of the wife, then in the modern family the division of household tasks tends to be done

more flexibly based on needs, availability of time, and agreement between the spouses. Although various studies show that women still bear a larger portion of domestic work, the involvement of husbands in childcare, household chores, and family activities shows an increasing trend. These changes show that the division of domestic labor is no longer entirely determined by traditional gender roles, but is increasingly influenced by the negotiation and cooperation process in dual-income families (Anjani, 2024; Erandy et al., 2025).

The transformation of the family's economic structure also affects the leadership pattern in the household. In traditional families, leadership is often associated with the husband's position as the main breadwinner. However, in dual-income families, the implementation of leadership functions tends to move in a more participatory direction through more collaborative communication, deliberation, and division of responsibilities. Various studies show that families that successfully maintain household stability and resilience are generally supported by the couple's ability to build open communication, adjust the division of roles, and develop mutually supportive cooperation. In this context, family leadership is not only understood as formal authority, but also as the ability to manage relationships, resolve conflicts, and maintain the continuity of family life (Akbar, 2025; Erandy et al., 2025).

A shift in roles is also seen in family financial management. In dual-income families, the source of household income comes from both partners, so financial management increasingly demands transparency, coordination, and joint decision-making. A wife's income is no longer always positioned as an additional income, but in many cases becomes one of the main pillars of family economic resilience. This condition encourages the birth of a more participatory financial management pattern, including in planning household needs, children's education, savings, and family investment. A number of studies show that a more balanced economic contribution between husband and wife tends to encourage the emergence of a more collaborative decision-making pattern than the family model that relies on one main breadwinner (Pangestu, 2026; Basith et al., 2026).

Changes in domestic division of labor, leadership patterns, and financial management show that dual-income Muslim families undergo a significant role transformation compared to the family structure that is the context for the birth of the construction of *qiwāmah* in classical jurisprudence. The shift did not necessarily eliminate the functions of leadership, support, and family protection, but changed the way those three functions are carried out in contemporary family life. Thus, the reality of the dual-income family shows a change in the social context that has been the basis for the application of *qiwāmah* in classical *fiqh* literature. This condition is important to be analyzed further in order to assess whether *manāṭ* *qiwāmah* in the form of leadership capacity, breadth responsibility, and family protection is still found in the reality of the contemporary Muslim family. Therefore, the next section will examine the relevance of the three *man āṭ* through the *tahqīq al-manāṭ* approach and formulate a reconstruction of *qiwāmah* based on *maqāṣid al-syarī'ah*.

c. Challenges of Applying *Qiwāmah* in Dual-Income Families

One of the main challenges in the application of *qiwāmah* in dual-income families is the change in the pattern of authority in the household. In the classical *fiqh* construction, family authority is generally associated with the position of the husband as the main person in charge of maintenance and the manager of family affairs. However, when the wife contributes significantly to the family economy, even in some cases becoming the main breadwinner, a new dynamic emerges in the relationship of family authority. This condition does not necessarily eliminate the husband's leadership function, but encourages a redefinition of authority that is more based on responsibility, capacity, and cooperation between spouses. A number of studies show that in contemporary Muslim families, family authority is

increasingly understood as a family management mechanism that is oriented towards the common good rather than a relationship of dominance of one party to another (Asrori, 2024; Rosyidi & Jannah, 2025).

Changes in the economic structure of the family also give birth to the need for more intensive role negotiations between husband and wife. In dual-income families, the division of domestic responsibilities, childcare, financial management, and professional activities often require adjustments not found in traditional family models. Therefore, the sustainability of the family no longer depends only on the division of roles that are fixed, but also on the ability of the couple to negotiate continuously according to the needs of the family. The negotiation process shows that modern family relationships are increasingly moving towards partnerships that demand communication, flexibility, and a willingness to share responsibilities between husband and wife. In this context, *qiwāmah* is understood more as a responsibility for family management than a one-sided authority (Asrori, 2024; Karomah, 2025).

Changes in roles and responsibilities in dual-income families also have the potential to cause conflicts in husband-wife relationships. Conflicts can arise due to an imbalance in the division of domestic tasks, differences in expectations regarding the role of each partner, and tensions born from the demands of work and family life. In addition, changes in the family's economic contribution sometimes give rise to debates about authority, decision-making, and the implementation of family responsibilities. Various studies show that the increasing economic role of women as the main breadwinners can present new challenges in family relationships if not accompanied by communication and proportional division of responsibilities. Nonetheless, conflict does not always lead to family dysfunction. If managed constructively, conflict can actually be a means to strengthen communication and build understanding between husband and wife (Harahap, 2024; Budiman, 2025).

Changes in family authority, role negotiations, and potential relationship conflicts indicate that the application of *qiwāmah* in dual-income Muslim families faces different challenges than the social context behind the formulation of classical *fiqh*. This challenge does not necessarily negate the existence of *qiwāmah*, but points to the need to re-examine the fundamentals of its applicability (*manāṭ*) in contemporary family reality. Therefore, an analysis of leadership capacity, breadgiving responsibilities, and family protection through the *tahqīq al-manāṭ* approach is important to determine the extent to which the concept of *qiwāmah* is still relevant and how its reconstruction can be directed towards the achievement of the benefits of the modern Muslim family.

3. The Relevance of *Manāṭ Qiwāmah* in the Dual-Income Muslim Family and Its Reconstruction Based on *Maqāṣid al-Syarī'ah*

a. *Tahqīq al-Manāṭ* Analysis of Leadership Capacity

As explained in the previous discussion, the *mufasir* and the classical *fuqaha* make the phrase *bimā faḍḍala Allāhu ba'dahum 'alā ba'd* in QS. an-Nisā' verse 34 as one of the bases for the validity (*manāṭ*) of *qiwāmah*. The phrase is understood as the existence of a certain capacity that supports the implementation of leadership functions in the family. In the construction of classical *fiqh*, this capacity is generally associated with social responsibility, decision-making ability, and the position of men who at that time were more dominant in the public sphere. Therefore, *qiwāmah* is understood as a form of leadership born from the ability to carry out family responsibilities effectively (Al-Ṭabarī, 2001; Al-Qurṭubī, 2006; Ibn Qudāmah, 1997).

Through the *tahqīq al-manāṭ* approach, the question that needs to be asked is not whether family leadership is still necessary, but rather whether the leadership capacity on which *qiwāmah* is based is still found in the reality of dual-income Muslim families. Based on various studies on contemporary

Muslim families, the function of family leadership is essentially still needed to maintain household stability, manage conflicts, determine the direction of childcare, and make strategic decisions related to family life. Thus, the need for family leadership has not changed substantively even though the economic structure of the family has changed (Akbar, 2025; Rosyidi & Jannah, 2025). However, there are changes in the way the leadership function is carried out. In the context of dual-income families, leadership is no longer entirely dependent on the economic position of one party, but is increasingly influenced by the ability to build communication, deliberation, cooperation, and joint management of family responsibilities. Various studies show that dual-income families that successfully maintain harmony generally implement a more participatory leadership pattern than the family model that relies on rigid division of roles (Erandy et al., 2025; Maharani et al., 2024).

The findings suggest that leadership capacity as *manāṭ qiwāmah* is still essentially still found in dual-income Muslim families. However, the form of capacity in question has shifted from an understanding based on socio-economic position to the ability to carry out the family leadership function effectively. In other words, what remains relevant is not the dominance of one party, but the existence of capacity that allows the realization of good family management, conflict resolution, and the achievement of marital goals. Based on the analysis of *tahqīq al-manāṭ*, it can be concluded that *manāṭ*'s leadership capacity does not experience a loss (*intifā' al-manāṭ*), but undergoes a transformation in the form of its implementation. Therefore, *qiwāmah* in a dual-income Muslim family still requires a leadership function, but its implementation must be understood as a responsibility oriented towards the benefit of the family, not merely as a hierarchical relationship of authority.

b. Tahqīq al-Manāṭ Analysis of the Obligation of Maintenance

Among the various *manāṭ qiwāmah* formulated in classical jurisprudence, the obligation of maintenance is the most explicit basis mentioned in QS. an-Nisā' verse 34 through the phrase *bimā anfaqū min amwālihim*. The mufasir and classical fuqaha make the obligation of alimony as one of the main reasons for giving *qiwāmah* to the husband. Therefore, the relationship between *qiwāmah* and *nafkah* in classical jurisprudence literature is very close, even in many discussions the two are positioned as two complementary aspects. The husband's leadership in the family is understood as a consequence of the economic responsibility he bears towards his wife and other family members (Al-Kāsānī, 1986; Ibn Qudāmah, 1997; Al-Zuhaylī, 2002). Through the *tahqīq al-manāṭ* approach, the question that needs to be tested is not whether the obligation of maintenance is still obligatory on the husband, but whether the reality on which the applicability of *qiwāmah* is based in the aspect of alimony is still found in dual-income Muslim families. In the context of the classic family, alimony is generally one-way, that is, from husband to wife. However, modern social and economic developments show that many Muslim families today derive income from both spouses. In fact, in some cases, wives become the main breadwinners or make greater economic contributions than husbands. This phenomenon shows a significant change in the economic structure of contemporary Muslim families (Mustaqim, 2024; Meilani et al., 2024).

The change does not necessarily remove the maintenance obligations imposed on the husband according to Islamic law. Various contemporary studies still affirm that the normative obligation of alimony lies with the husband as a consequence of the marriage contract. However, the reality of dual-income families shows that the fulfillment of family economic needs in practice is often carried out collaboratively by husbands and wives. Under certain conditions, the wife's economic contribution is even the main factor that maintains the sustainability of the household economy when the husband experiences economic limitations, loses his job, or has insufficient income. Various studies show that

the economic involvement of wives not only serves as an additional source of income, but is also one of the important factors in maintaining the economic stability and resilience of contemporary Muslim families (Mustaqim, 2024; Meilani et al., 2024). The findings show that *manāṭ* naskah is not completely lost, but undergoes a transformation in the form of its implementation. If in the classical construction of alimony is understood as an economic responsibility that is almost entirely in the hands of the husband, then in dual-income Muslim families the responsibility of meeting the needs of the family is often carried out through economic cooperation between the two spouses. Thus, the changes that occur do not lie in the loss of family needs for sustenance, but in changes in the distribution and implementation patterns (Borotan, 2025).

This analysis is reinforced by a number of studies that show that the relationship between *qiwāmah* and alimony cannot be understood mechanically based solely on who earns the most in the family. In some families where the wife is the main breadwinner, the family leadership function is still carried out by the husband through the responsibility of protection, family development, and joint decision-making. On the other hand, there are also studies that show that when the husband is no longer able to carry out economic functions and family responsibilities in general, the relationship between alimony and *qiwāmah* becomes the object of debate in contemporary fiqh studies (Wahyudi, 2025). Based on the analysis of *tahqīq al-manāṭ*, it can be concluded that *manāṭ* alimony does not experience a miscarriage (*intifā' al-manāṭ*), but undergoes a change in the context of application. The need for the fulfillment of family sustenance remains a fundamental element in domestic life, but its implementation is no longer always in the form of one-way economic relations from husband to wife. Therefore, *qiwāmah* in a dual-income Muslim family is no longer properly understood solely based on the dominance of one party's economic contribution, but based on the family's ability to realize economic responsibility that ensures the sustainability, stability, and welfare of the household. These findings suggest that the dimension of sustenance as *manāṭ qiwāmah* remains relevant, but requires a more contextual reinterpretation according to the realities of contemporary Muslim families (Borotan, 2025; Wahyudi, 2025).

c. *Tahqīq al-Manāṭ's Analysis of Family Protection*

In addition to leadership capacity and maintenance obligations, family protection is one of the important *man āṭ* that underlies the concept of *qiwāmah* in classical jurisprudence. The *fuqaha* view that the husband has the responsibility to maintain the security, honor, and sustainability of family life. These responsibilities include not only physical protection, but also moral development, education of family members, conflict resolution, and management of various matters related to the welfare of the household (Al-Māwardī, 1999; Al-Zuhaylī, 2002). Through the *tahqīq al-manāṭ* approach, the question that needs to be examined is whether the family protection function on which *qiwā mah* is based is still found in the reality of dual-income Muslim families. In contrast to the aspect of maintenance that has changed in implementation patterns due to the economic involvement of the two couples, the need for family protection remains an inseparable element from modern domestic life. Even the increasing complexity of contemporary family life has expanded the form of protection needed by family members.

In dual-income families, family protection is no longer only concerned with the fulfillment of physical security or basic economic needs, but also includes psychological, emotional, social, and educational protection. The job demands faced by both spouses, the increased risk of role conflicts, economic pressures, and the challenges of childcare in the digital era demand a more comprehensive family protection mechanism. Therefore, the existence of parties who are able to maintain stability, resolve conflicts, and ensure the continuity of family functions remains a very important need in

contemporary household life (Harahap, 2024; Maharani et al., 2024). Various studies show that the resilience of the modern family is greatly influenced by the ability of couples to build healthy communication, provide emotional support, resolve conflicts constructively, and create a safe family environment for all family members. In this context, the protection function is no longer understood as a responsibility that is carried out by only one party, but becomes a shared responsibility that requires cooperation between husband and wife. Nevertheless, the existence of the protection function itself remains a fundamental need in family life (Budiman, 2025; Karomah, 2025).

The results of the analysis show that the family protection *manāṭ* does not experience a miscarriage (*intifā' al-manāṭ*), and in fact remains one of the most relevant elements in the dual-income Muslim family. What has changed is not the existence of a protection function, but the way it is implemented which is increasingly collaborative and participatory. Thus, family protection can still be seen as one of the bases for the applicability of *qiwāmah* in the context of the contemporary Muslim family. Based on the analysis of *tahqīq al-manāṭ*, it can be concluded that the function of family protection is still fully relevant in dual-income Muslim families. Therefore, the reconstruction of *qiwāmah* should not eliminate the dimension of family protection, but lead to the strengthening of the joint responsibility between husband and wife in realizing the security, resilience, and benefit of the family. These findings suggest that the substance of *qiwāmah* related to family protection has persisted, although the form of implementation has undergone adjustments in accordance with changes in the social structure of the modern family.

d. Reconstruction of Qiwāmah Based on Maqāṣid al-Syarī'ah

The results of the analysis of *tahqīq al-manāṭ* show that the basics of the applicability of *qiwāmah* formulated in classical jurisprudence did not fall (*intifā' al-manāṭ*), but underwent a change in the context of application in the dual-income Muslim family. Leadership capacity is still needed to maintain family direction and stability, maintenance obligations remain a fundamental element in household life even though its implementation is increasingly collaborative, and family protection functions remain inseparable from contemporary family life. The findings suggest that the substance of *qiwāmah* is still relevant, but that the form of its implementation requires adjustments in accordance with changes in the social and economic structure of the modern Muslim family. In the perspective of *maqāṣid al-syarī'ah*, Islamic law basically aims to realize benefits and prevent damage in human life. Therefore, the assessment of the concept of *qiwāmah* is not enough to be carried out through a textual approach alone, but it is also necessary to consider the goals of the sharia to be realized in family life. In the context of the Muslim family, these goals include the preservation of religion (*ḥifẓ al-dīn*), soul (*ḥifẓ al-nafs*), offspring (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) (Al-Shāṭibī, 2004; Ibn 'Ashūr, 2006).

From the perspective of *ḥifẓ al-nafs*, *qiwāmah* should be directed at the creation of family security, protection, and resilience. Family leadership is no longer understood as an instrument of domination by one party, but as a mechanism that ensures the fulfillment of the physical, psychological, and social needs of all family members. In a dual-income family, these goals can only be achieved through harmonious cooperation between husband and wife in carrying out family responsibilities. From the perspective of *ḥifẓ al-nasl*, *qiwāmah* must function to maintain the continuity and quality of family life. Changes in the economic structure of the family do not eliminate the need for childcare, family education, and moral development of family members. Therefore, the leadership function in the family is still necessary to ensure the achievement of marriage goals and the realization of a quality generation. However, the implementation of these functions does not always have to be realized through

hierarchical relationship patterns, but can be carried out through a complementary partnership between husband and wife.

Meanwhile, from the perspective of *ḥifẓ al-māl*, the economic involvement of both couples in a dual-income family shows that family wealth management increasingly demands cooperation and shared responsibility. In this context, *qiwāmah* can no longer be reduced only to the amount of economic contribution of one party, but must be understood as the ability to manage family resources effectively for the realization of household welfare. Thus, the main measure of *qiwāmah* lies not in who earns more income, but in the ability to realize the economic benefits of the family. Based on these considerations, this study reconstructs *qiwāmah* as the responsibility of benefit-oriented family leadership (*maslahah-oriented leadership*), which aims to maintain family stability, sustainability, and welfare. In this model, *qiwāmah* is not understood as the superiority of men over women, but as a mandate to manage family life based on the principles of responsibility, cooperation, deliberation, and protection of all family members. This reconstruction still retains the normative substance of QS. an-Nisā' verse 34, but places its application in the social context of the contemporary Muslim family marked by the increasing economic participation of women and the development of the dual-income family model.

Thus, *qiwāmah* in a dual-income Muslim family can be understood as a family leadership system that relies on shared responsibility and benefit, not solely on hierarchical authority relations. This understanding is more in line with the goals of the sharia in safeguarding religion, soul, descendants, and property, while allowing the concept of *qiwāmah* to remain relevant in facing changes in the family structure in the modern era.

e. Formulation of *Qiwāmah* in a Dual-Income Muslim Family

Based on the results of the analysis of *tahqīq al-manāṭ* on leadership capacity, maintenance obligations, and family protection as well as the analysis of *maqāṣid al-syarī'ah* in the previous section, this study formulates the concept of *qiwāmah* that is relevant for dual-income Muslim families. This formulation departs from the finding that the three *manāṭ* *qiwāmah* formulated in classical jurisprudence are still found in contemporary family reality, despite changes in the form of their implementation. Therefore, the reconstruction of *qiwāmah* is not directed to eliminate the concept, but rather to adapt its implementation to changes in the social and economic structure of the modern Muslim family. In the context of a dual-income family, *qiwāmah* can no longer be reduced solely to the economic dominance of one party. The economic involvement of wives in supporting family needs shows that maintenance responsibilities in certain practices are carried out collaboratively by husband and wife. Therefore, the main measure of the applicability of *qiwāmah* does not lie in the amount of economic contribution of one spouse, but in the ability of the family to carry out the basic functions that are the goals of the sharia, namely maintaining family stability, meeting the needs of family members, and realizing the benefits of the household.

Based on these findings, the study concluded that *qiwāmah* in dual-income Muslim families has at least four main characteristics. First, *qiwāmah* still recognizes the existence of a leadership function in the family as an instrument to maintain the direction, stability, and sustainability of domestic life. Second, *qiwāmah* is carried out based on the principle of responsibility, not superiority, so that every form of authority must always be accompanied by an obligation to realize the benefits of the family. Third, the implementation of *qiwāmah* is carried out through deliberation, communication, and cooperation between husband and wife as partners in family life. Fourth, the main orientation of *qiwāmah* is the protection, welfare, and sustainability of the family in accordance with the goals of the

Shari'ah. The formulation suggests that *qiwāmah* has not lost its relevance in contemporary Muslim families. On the other hand, *qiwāmah* can still be maintained as an Islamic family law concept as long as it is understood as a responsibility mechanism oriented towards the benefit of the family. This understanding is in line with the orientation of *maqāṣid al-syarī'ah* which places the protection of religion (*ḥifẓ al-dīn*), soul (*ḥifẓ al-nafs*), heredity (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) as the main goals the formation of Islamic law (Al-Shāṭibī, 2004; Ibn 'Ashūr, 2006).

Thus, the reconstruction of *qiwāmah* offered in this study seeks to maintain the continuity between normative texts, fiqh traditions, and the changing social realities that develop in the life of the modern Muslim family. *Qiwāmah* is positioned as a concept that retains its normative substance, but is dynamic in terms of implementation. Through this approach, Islamic family law can remain responsive to social changes without losing the normative foundation on which it is based. Based on this formulation, *qiwāmah* in a dual-income Muslim family can be defined as a family leadership responsibility that is benefit-oriented, carried out through cooperation and deliberation between husband and wife, and aims to maintain the stability, protection, and well-being of all family members. This definition retains the basic substance of *qiwāmah* as understood in Islamic family law, but at the same time makes room for its application in the reality of the contemporary Muslim family marked by the increasing economic participation of women and the development of the dual-income family model.

Conclusion

This study shows that *qiwāmah* in QS. an-Nisā' verse 34 is interpreted by classical mufasir and fuqaha as a family leadership responsibility based on three main *manāṭ*: leadership capacity, financial responsibility, and family protection. These three foundations form the core structure of *qiwāmah* in classical Islamic interpretation and jurisprudence. In the context of dual-income Muslim families, changes in economic roles, shared decision-making, and partnership-based family models indicate a transformation in its practical implementation. However, these shifts do not eliminate the essential elements of *qiwāmah*. Through *tahqīq al-manāṭ*, the study confirms that all three *manāṭ* remain present, although implemented in a more collaborative form within modern family structures. What changes is not the substance of *qiwāmah*, but its mode of application in contemporary contexts. Based on *maqāṣid al-sharī'ah*, *qiwāmah* is reconstructed as a cooperative, *maslahat*-oriented leadership responsibility grounded in consultation, partnership, and proportional distribution of duties between spouses. In this formulation, *qiwāmah* is understood not as hierarchical dominance, but as a mechanism to ensure family stability, protection, and welfare in line with Islamic legal objectives.

This study recommends that the study of *qiwāmah* in Islamic family law not only focus on normative debates regarding male and female authority, but also consider the changing social and economic structure of contemporary Muslim families. The *tahqīq al-manāṭ* and *maqāṣid al-syarī'ah* approaches need to be further developed as methodological instruments to bridge the gap between normative texts and changing social realities. In addition, further research can expand this study through empirical research on dual-income Muslim families in various regions or social groups to test the implementation of the concept of *qiwāmah* that has been reconstructed in the practice of family life. A comparative study of Islamic family law in various Muslim countries can also be done to enrich the discourse on the transformation of *qiwāmah* in the context of modern society.

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