

FAMILY PORTRAIT OF SAKINAH AND MASLAHAH IN THE MODERN ERA (PERSPECTIVES OF M. QURAIISH SHIHAB AND IMAM AL-SYATIBI)



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Abstract

Conflict in the Islamic family is a problem that continues to occur in some Indonesian society in this modern era. Such as childfree adherents caused by psychological, philosophical and economic factors, pregnancy out of wedlock which has an impact on stress and depression due to shame, interfaith marriage which has implications for the disconnection of inheritance rights in Islamic law and religious choices for children later in life and early marriage which is vulnerable to mental health. Therefore, it is necessary to understand the concepts of sakinah and maslahah to be implemented in family life. This paper aims to provide solutions related to problems in the Islamic family in the modern era with the concept of sakinah M. QuraishShihab which the author then associated with the concept of Maslahah Imam al-Syatibi. The results of this study explain that the concept of sakinah M. QuraishShihab focuses on three aspects, including; aspects of equality, aspects of deliberation and aspects of awareness of meeting needs. While the concept of maslahah Imam Syatibi with the hierarchy of maslahah by seeking the presence of shaleh and pious descendants (Dharuriyyah), seeking trade/business in the family (Hajiyyah) and providing halal food and drinks to the wider community (Tahsiniyyah).

Konflik dalam keluarga Islam menjadi permasalahan yang terus terjadi di sebagian masyarakat Indonesia pada era modern ini. Seperti penganut childfree yang disebabkan oleh faktor psikologis, filosofis dan ekonomi, hamil diluar nikah yang berdampak pada stres dan depresi karena timbulnya rasa malu, pernikahan beda agama yang berimplikasi terputusnya hak waris dalam hukum islam dan pilihan agama bagi anak di kemudian hari serta pernikahan dini yang rentan terhadap kesehatan mental. Oleh karenanya perlu memahami konsep sakinah dan maslahah untuk diimplementasikan pada kehidupan keluarga. Tulisan ini bertujuan untuk memberikan solusi terkait problematika dalam keluarga Islam di era modern dengan konsep sakinah M. Quraish Shihab yang kemudian penulis kaitkan dengan Maslahah Imam al-Syatibi. Hasil penelitian ini menjelaskan bahwa konsep sakinah M. Quraish Shihab menitik beratkan pada tiga aspek, diantaranya; aspek kesetaraan, aspek musyawarah dan aspek kesadaran atas pemenuhan kebutuhan. Sedangkan konsep maslahah Imam Syatibi dengan hierarki maslahahnya dengan mengupayakan hadirnya keturunan yang shaleh dan bertakwa (Dharuriyyah), mengusahakan perdagangan/perniagaan dalam keluarga (Hajiyyah) serta memberikan makanan dan minuman yang halal kepada masyarakat luas (Tahsiniyyah).

INTRODUCTION

The polemics that occur in Islamic families in Indonesia in this modern era are increasingly complex, including divorce cases in 2022 totaling 516,000.¹ Domestic violence cases in 2022 totaled 16,489, with 3,272 male and 14,691 female victims.² In fact, the problem of Islamic families in Indonesia was raised by previous researchers such as Musaitir Research, (2020)³ that poor communication relations, neglected rights and obligations, interference from in-laws, differences of opinion and conflicts with

¹<https://kemenag.go.id/opini/merawat-ketahanan-keluarga-CVszt>.

²<https://kekerasan.kemennppa.go.id/ringkasan>.

³Musaitir, "Problematika kehidupan rumah tangga pada pasangan suami istri perspektif hukum keluarga islam", *Jurnal hukum keluarga*, vol. 12, no. 2 (2020), pp. 6–8.



stepchildren are problematic in family life. In addition, the impact of early marriage explained by Deya Juliana, (2021)⁴ in her research states that early marriage has a negative influence in the form of quarrels, an unprepared economy, a lack of responsibility of the husband/wife and even to the stage of divorce. Problems in interfaith marriages are also an indicator of conflict in Islamic families. As explained by Novita Misika, (2021)⁵ that interfaith marriages lead to social conflicts in the form of husband/wife relationships with relatively distant relatives, and conflicts of belief in the form of religious choices for children as adults and the termination of inheritance rights in Islamic law. There are even pregnancies outside of marriage that result in abortion, experiencing psychological disorders in the form of depression and stress because they are ostracized by friends, family and even society.⁶ Until the recent phenomenon of childfree families in Indonesia. These adherents are influenced by personal happiness factors, psychological factors (mental unpreparedness), economic factors and environmental reasons.⁷

To overcome the problems of the Islamic family in this modern era, which has been presented in the previous paragraph, it is necessary to have literacy and serious attention related to the concepts of sakinah and maslahah in the family. As Al – Hasan explained in choosing a partner, that the bride and groom should choose the best religion, because if his religion is good, he will love his wife well, otherwise he can persecute his wife.⁸ The concept of sakinah is also a concept that needs to be pursued and even fought for, because according to M. Quraish Shihab the first and foremost thing to create a sakinah family is to prepare Qalbu that can be emitted with a form of activity in family life.⁹ While the concept of maslahah Imam al – Syatibi which offers social orientation by providing welfare for the wider community is a concept that is relevant to the goals of the Islamic family in this modern era.

Thus, to achieve the concept of sakinah and maslahah in the Islamic family in this modern era, the author will explain in depth the concept of sakinah M. Quraish Shihab and the concept of maslahah Imam al – Syatibi which the author aims to provide solutions for Islamic family portraits in this modern era.

METHODS

The approach method in this research uses a literature review to review various literature that has been published by previous researchers,¹⁰ In addition, the literature review is also used to summarize writings about articles from journals, books and documents related to the object of research.¹¹ Data is collected by searching for information through documents sourced from books, journals, papers and the internet about the concept of sakinah family and maslahah and its correlation with Islamic families in modern era.¹²

⁴Deya Juliana, "Problematika Pernikahan Dini Di Desa Tebas Sungai Kecamatan Tebas", *Jurnal Ilmiah Al-Muttaqin*, vol. 6, no. 1 (2021), pp. 85 – 8.

⁵Novita Misika Putri et al., *Alamtara : Jurnal Komunikasi dan Penyiaran Islam*, vol. 5 (2021), pp. 106 – 32.

⁶Fahrul Fauzi, *Tinjauan Kawin Hamil Dalam Perspektif Hukum Islam*, vol. 3, no. 2 (2021).

⁷Feby Sri Yelvita, "Tinjauan Hukum Keluarga Islam Tentang Fenomena Childfree dan Pengaruhnya Terhadap Ketahanan Keluarga", Skripsi (Universitas Islam Negeri Mataram, 2022).

⁸Lihat Abd Aziz Abd. Al-Sattar, *Al-Wa'y al-Islamiy (Kuwait: Wizarat al-Awqaf, 1992)*, h. 75.

⁹M. Quraish Shihab, *Perempuan* (Jakarta: Lentera Hati, 2006).

¹⁰Dena dan Margaret Procter Taylor, *The Literature Review: A Few Tips on Conducting It* "dimuat dalam laman University Toronto Writing Center (2010).

¹¹John W. Creswell, *Educational Research "Planning, Conducting, and Evaluating Quantitative and Qualitative Research* (Boston: Pearson, 2015).

¹²Sugiono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2005).

RESULTS AND DISCUSSION

A. Definition of Sakinah and Maslahah in the Family

According to Al – Maraghi, sakinah has a physical meaning, not an inner meaning, so it has a psychological meaning context that is influenced by the physical environment, so according to him the atmosphere of the sakinah environment is like heaven that makes the mood calm.¹³ The same interpretation is put forward by Al – Baghawi that the sentence of *uskun anta wazaujuka* focuses on the psychological condition of the prophet Adam who was not calm when there was no companion who accompanied him, but the state of the soul of the prophet adam became calm and peaceful when he found a life partner. So according to Al – Baghawi, pair bonding is a factor that is relevant to the concept of a sakinah family.¹⁴

Meanwhile, according to Al – Alusi, the word sakinah is like *maskanulqalb* and *maskanulbadan*. So that sakinah is both inner and outer. According to him, a sakinah life is created because of the inner bond between spouses, and the outward environment that fosters a calmer inner atmosphere (heaven).¹⁵ Al – Ghazali makes the spiritual basis as the concept of a sakinah family which is implemented in the form of worship to Allah SWT.¹⁶

So that the orientation in family life is not only on the material world but the reward of the hereafter.¹⁷ Similarly, Hamka's concept of sakinah places faith as the primary component in the household and the family becomes the first place to teach, advise, educate, guide and provide good examples to their children. So that the concept of a sakinah family can be obtained by *riyadlah* patience and piety in fulfilling the responsibilities of each family member.¹⁸

Meanwhile, maslahah is a law that has not been explained by Allah specifically and there is no evidence that shows its recognition or invalidation.¹⁹ In line with Abu Zahra's opinion that maslahah is a benefit that is in line with the objectives of the sharia law stipulated by Allah.²⁰ This means that the benefits that are not supported by special evidence are either accepted or rejected but are in accordance with the objectives of Islamic law.²¹ The opinion of al – Bugha states that maslahah is a benefit or goodness created by Allah for His servants in maintaining religion, reason, soul, offspring and protecting property.²² Mustafa Syalbi then quoted by Jamal Makmur explained that maslahah has two meanings: First, as a majazi, namely something that conveys benefits. Second, in essence, which is the result arising from an action in the form of goodness.²³

So from the explanation above, it can be concluded that sakinah has several terminologies including *maskanulqalbwalbadan*, a psychological state influenced by the environment, partner bonding, and a spiritual basis (worship of allah) which can then be implemented with patience oriented to the world and the hereafter. Meanwhile, maslahah

¹³Ahmad Musthafa Al – Maraghi, *Tafsir al-Maraghi*, 1st edition (Kairo: Syirkah maktabah wa Mathba'ah Musthafa al – babi al – halabi., 1946).

¹⁴Abu Muhammad al – Husayn ibn Mas'ud ibn Muhammad al – Farra' Al – Baghawi, *Ma'alim al-Tanzil. (M. A. Al-Namr, Ed.) (Cet. IV)*. (Beirut: Dar al – Thaibah li an – nasyr wa al – tauzi, 1997).

¹⁵Abu al – Thana' Shihab al – Din al – Sayyid Mahmud Afandi Al – Alusi, *Ruh al-Ma'ani fi Tafsir al-Qur'an al-'Adhim wa al-Sab'u al-Matsani* (Beirut: Dar al – Kutub al – 'Ilmiyah, 1994).

¹⁶Al Ghazali, *Ihya Ulumiddin, Juz II* (Beirut: Darul kitab al Islami).

¹⁷*Ibid.*

¹⁸M. Quraish Shihab, *Pengantin Al-Qur'an: Kalung Pertama Buat Anak-Anakku* (Jakarta: Lentera, 2007).

¹⁹Abdul Wahab Khalaf, *Ilmu Ushul al Fiqh* (Kairo: Maktabah al Da'wah al Islamiyah, 1956).

²⁰Muhammad Abu Zahrah, *Ushul al-Fiqh* (Kairo: Dar al Fikr al Arabi, 1957).

²¹Hasbi Ash Shiddiqy, *Falsafah Hukum Islam* (Semarang: Pustaka Rizki Putra, 2013).

²²Musthafa Dib Al – Bugha, *Atsar al Adillah al Mukhtalif Fiha: Mashadir al Tasyri' al Tabiyah*. (Beirut: Dar al al Amami al Bukhari).

²³Jamal Makmur Asmani, *Fikih Sosial Kiai Sahal, Antara Konsep dan Implementasi*. (Jakarta: Khalista, 2009).

has a basic conception of sharia law that does not conflict with the purpose of benefit in the form of benefits and goodness for its servants.

B. Sakinah Family Concept

According to M. QuraishShihab, to unite/pair two people accompanied by the nuances of the sakinah family emphasizes several aspects, including:²⁴

1. Equality

Equality in humanity has been explained in al – Qu'an which affirms that (ba'dukum min ba'dh) "some of you are of others" (QS: al – Imran: 195) the term has the meaning of one's own man or woman who is not perfect and only perfect if united and cooperates with his partner. Therefore there is no difference in terms of humanity and degree between them. In addition, the context of cooperation in community life as explained in (QS: At – Tawbah: 71) that "believers (men) and believers (women) are some helpers, helpers and supporters for others". Early scholars emphasized kafaah in terms of descent and religion, but now kafaah and equality are emphasized in addition to life view/religion, culture, education level and age.

2. Deliberation

A perfect marriage is not characterized by the absence of problems faced between husband / wife, it could be that conflicts occur in the family with one partner accepting everything he wants, accepting without the need for discussion or without words that show his objections. This kind of marriage does require a strong body including biological factors of both partners. But in essence, a marriage that gives birth to a sakinah atmosphere is a marriage where both partners are able to deliberate all the problems faced, and there is freedom of heart to accept the opinions of their partners. Sincerity in accepting and not judging as a reduction in honor for who receives. Marriage is also part of awareness to provide an understanding that living together is asking and giving alternately, even though being married with various conflicts and difficulties is better than living alone.

Deliberation or discussion has many guidelines and procedures taught in Islam, ranging from an inner attitude that accepts forgiveness, is gentle in speaking, even to listening to what is said. (QS. Ali Imran: 159).

3. Awareness of the Partner's Needs

In the Qur'an it is explained that a husband / wife is like clothing for his spouse. (QS. Al – Baqarah: 187). The verse explains that there are many things that must be realized by the husband / wife in order to create a sakinah family. The needs in question are many and varied, not only physical (sex), but also spiritual. So if the need is no longer felt, then the love will continue to fade and the marriage will falter.

If analyzed in depth, that the concept of sakinah offered by M. QuraishShihab focuses on three aspects, including; aspects of equality, aspects of deliberation and aspects of awareness of meeting needs. In the aspect of equality between husbands/wives, cooperation is needed, help and help each other in family life including in educating sons / girls by not discriminating so that the fulfillment of their needs is based on the proportional aspects of each as explained by the Prophet Muhammad SAW in his hadith "*that being fair to children is one way for children to do good to their parents*".²⁵In addition, equality between husband/wife has quite strict requirements regarding their duties and obligations. As the Qur'an explains in several verses.²⁶

²⁴Shihab, *Pengantin Al-Qur'an: Kalung Pertama Buat Anak-Anakku*.

²⁵HR Ibn Abi Syaiban dalam *al-Mushannaf, dikutip dari Izzat Iwadh Khalifa, Kiat Mendidik Anak hlm. 51*.

²⁶Lihat QS. Al-Zaryat Ayat 56 dan QS. Al-Nisa ayat 1.

Therefore, differences in the biological functions of men and women do not necessarily distinguish their status.²⁷ In addition to equal rights in family affairs, wives also have the opportunity to be involved in public affairs, both in education and politics. Thus, the principle of equality to help and complement each other between husbands/wives is applied in the pattern of child care which is a shared responsibility.²⁸

While in the aspect of deliberation contains the substance of tolerance, gentleness and forgiveness, because according to Muhammad Fakh al-Din deliberation has an impact on the growth and development of children. Thus children have high self-esteem, confident, independent, optimistic and easily accept criticism.²⁹ In the aspect of awareness of meeting needs, the fulfillment of physical needs (sex) in the form of family functions to seek offspring and spiritual needs in the form of upholding Islamic norms such as honesty in speech, trustworthiness if given responsibility.^{30,31}

C. Maslahah Family Concept

In relation to the concept of maslahah in the family, the author takes the concept of maslahah proposed by Syatibi which is divided into three hierarchies of basic human needs including:

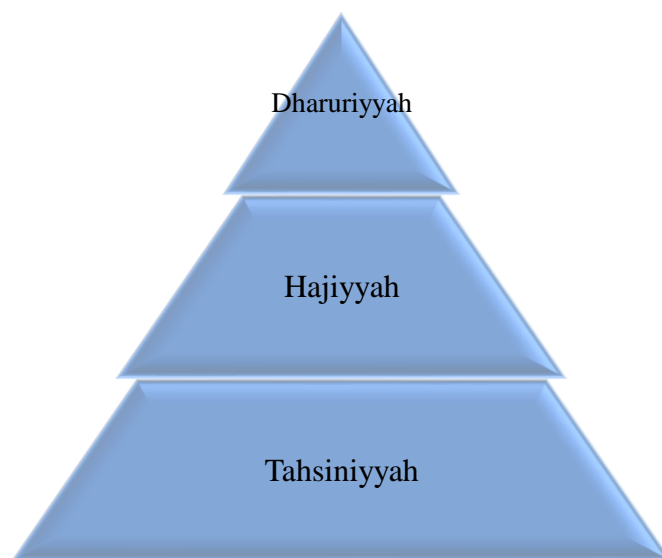


Figure 1: Hierarchy Maslahah al-Syatibi

Dharuriyyah according to al-Syatibi becomes the highest hierarchy of maslahah, because humans cannot live without it. For that if someone is not fulfilled maslahah *dharuriyyah*, there will be damage in the world and the hereafter. The level of damage caused is in accordance with the missing maslahah *dharuriyyah*.³² The first maslahah is *dharuriyyah* can be done in the form of: Protecting religion, soul, lineage, mind and property. For example, in protecting religion by practising the pillars of faith and Islam.³³ Meanwhile, protecting *nasl* can be in the form of seeking the presence of good and ideal

²⁷M. Quraish Shihab, *Wawasan Al-Qur'an (Cet. III: Bandung: Mizan, 1989)*, h. 210-211. Lihat juga W. A. Gerungan, *Psikologi Sosial (Cet. II: Bandung: Erexco, 1988)*h. 22-26

²⁸Zakariyah Ahmad Al-Bariy, *Ahkam al-Awlad fi al-Islam* (Kairo: Dar al-Kawniyyah).

²⁹Al-Imm Muhammad al-Rziy Fakh al-Din ibn al-'Allamah Diy' Al-Din, *Tafsir al-Fakhr al-Rziy al-Mushtahir bi Tafsir al-Kabir auw Mafatih al-Ghaib, vol 4* (Beirut: Dar al-Fikr, 1981).

³⁰Asmani, *Fikih Sosial Kiai Sahal, Antara Konsep dan Implementasi*.

³¹Jalaluddin Rakhmat dan Muhtar Ganda Atmaj, *Keluarga Muslim dalam Masyarakat Modern* (Bandung: Remaja Rosda karya, 1993).

³²Ahmad Raysuni, *Nadhariyyatu al-Maqashidi 'Inda al-Imam al-Syatibi* (Virginia: IIIT, 1995).

³³Abu Ishaq Al-Syatibi, *al-Muwafaqat fi Ushuli al-Syariah* (Beirut: Dar Al-Kutub Al-Ilmiyah, 2004).

offspring. The second *maslahah* is *hajjyyah* which has the nature of facilitating and avoiding human difficulties.³⁴ However, its absence does not cause damage in this world and the hereafter in the context of safeguarding the *nasl* by pursuing *tijarah* in *muamalat*.³⁵ The third *maslahah* is *tahsiniyyah* which is the perfection of the previous *maslahah*. Consists of customs and good manners. For example, in family life, providing food and drink that is forbidden by Allah SWT.³⁶

The *maslahah* family has a wider family scope than the *sakinah* family because its interactions are not only with its own family but with the community. So that happiness is created not only for family members but the surrounding environment. The indicators for implementing a *maslahah* family are the fulfilment of the following elements:³⁷

1. Righteous parents, who are able to create benefits for their families and the surrounding environment, so that the behaviour of role models for their children and others is reflected.
2. Good children (*abrar*) have quality, noble character, physical and spiritual health. Productive and creative so that when they grow up they are able to live independently and not be a burden to others.
3. Sufficient sustenance in terms of clothing, food and sustenance. It does not have to be an abundance of wealth but it can finance the educational life of his family.

In addition, the goal in a *maslahah* family is to be able to develop benefits to a wider realm. Such as doing good to neighbours, high concern in the community and being able to create prosperity for the community environment.³⁸

CONCLUSION

From the discussion above, we can conclude that the concept of *sakinah* M. Quraish Shihab to provide solutions to the Islamic family in the modern era focuses on three aspects including; aspects of equality, aspects of deliberation and aspects of awareness of meeting needs. In the aspect of equality between husband/wife requires cooperation, help and help each other in family life including in educating boys/girls without discriminating so that the fulfillment of their needs is based on the proportional aspects of each. Therefore, differences in the biological functions of men and women do not necessarily distinguish the status of the two. While the deliberation aspect contains the substance of tolerance, gentleness and forgiveness. Thus children have high self – esteem, confident, independent, optimistic and easily accept criticism. In the aspect of awareness of meeting needs, the fulfillment of physical needs (sex) in the form of family functions to seek offspring and spiritual needs in the form of upholding Islamic norms such as honesty in speech, trustworthiness if given responsibility.

While the concept of family *maslahah* refers to the hierarchy of *maslahah al – syatibi* in the form of fulfilling the *dharuriyyah* *maslahah* by seeking the presence of *shaleh* and pious descendants. *Maslahah Hajjyyah* is to seek trade in the family. And the last is *tahsiniyyah* *maslahah* which provides food and drink forbidden by Allah SWT to the wider community. The concept of *sakinah* family and *maslahah* in Islam is not only oriented towards family harmony but has an influence on benefit, goodness and even welfare for the wider community.

³⁴Raysuni, *Nadhariyyatu al-Maqashidi 'Inda al-Imam al-Syatibi*. 146

³⁵Al – Syatibi, *al-Muwafaqat fi Ushuli al-Syariah*. 222 – 223

³⁶Ahmad Ifham Sholihin, *Buku Pintar Ekonomi Syariah*, Jakarta (Jakarta: Gramedia Pustaka Utama, 2010).

³⁷Wawan G.A. Wahid Agus M Najib, Evi Sophia Azhar, Fatma Amilia, *Membangun Keluarga Sakinah nan Masalah Panduan Bagi Keluarga Islam Modern* (Yogyakarta: PSW UIN Sunan Kalijaga, 2005).

³⁸Mujibburrahman Salim, "Konsep Keluarga Masalah Perspektif Lembaga Kemaslahatan Keluarga Nahdlatul Ulama (Lkk Nu)", *Al-Mazaahib: Jurnal Perbandingan Hukum*, vol. 5, no. 1 (2017), pp. 81 – 94.

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