

## Perspective Of Islamic Family Law And Traditional Law Regarding Migrant Husbands In Creating A Sakinah Family

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### **ABSTRACT**

A sakinah family can be formed if a husband and wife live in the same house and carry out the husband's obligation to earn a living outside the city or abroad, causing the husband and wife to not be able to live in the same house. This research uses descriptive qualitative research with a phenomenological approach. In qualitative research, the data collected is generally in the form of words, images, and mostly not numbers. The data collection uses observation, interview, and documentation techniques, by analyzing the data using data reduction, data display, and drawing conclusions regarding the discussion of customary law within the scope of migrant husbands in creating a sakinah family. Building a sakinah family for migrant married couples, the wives agreed that the element of being willing to leave their husbands to go abroad without breaking the chain of good communication was to always provide news via telephone or video call. The impact of the family on migrant husbands is that the positive impact is that the economy can improve and the income can be met, while the negative impact is that a wife has to harbor longing and the husband's duties at home are automatically replaced by the wife. An analysis of Islamic family law regarding the formation of a sakinah family for migrant husbands is the consideration of greater benefits than the mafsadat caused by the unfulfilled biological needs of wives whose husbands are migrants. In terms of the ability to migrate, because they have carried out their rights and obligations to maintain their religion, maintain their souls, maintain their descendants, and maintain their assets, this is based on an agreement between husband and wife.

### **KEYWORDS**

Islamic Family Law,  
Customary Law,  
sakinah family,  
nomads.

DOI : 10.35316/ris.v3i1.544  
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### **Introduction**

Marriage or marriage means gathering and uniting. According to other terms, it can also mean Ijab Qabul (marriage contract) which requires communication between a pair of people which is spoken by words aimed at continuing marriage, according to the regulations required by Islam (Suraiya, R. & Nasrun, 2020).

The Koran, as a holy book, is believed by Muslims to be eternal, universal, and truthful. The Koran is the last holy book that Muslims will follow until the end of time. The Koran is the main source of Islamic teachings and life guidelines for every Muslim. The Qur'an not only contains instructions about human relationships with God but also regulates human relationships with each other (hablum min Allah wa hablum min an-nas), as well as humans and the natural surroundings. To understand Islamic teachings perfectly (kaffah), it is necessary to understand the content of the Koran and practice it in daily life seriously and consistently.

Among the issues related to *hablum min an-nas* discussed in the Qur'an is marriage. In the Compilation of Islamic Law (KHI) in Indonesia as stated in Republic of Indonesia Law number 1 of 1974, the meaning and purpose of marriage are contained in one article, namely Chapter 1, article 1 stipulates that "marriage is an inner and outer bond between a man and a woman as husband. wife to form a happy and eternal household, family based on belief in the Almighty God" (Maryani, 2011).

Marriage is a bond of agreement between two people, a man and a woman, with the conditions of consent, two witnesses, a dowry, and a marriage guardian. Marriage is a religious and prophetic command that should be obeyed and emulated because many lessons and benefits can be learned from marriage. Humans were created by God in pairs so that they can love each other, receive and give to each other, to obtain peace. soul to support devotion to Allah SWT. Carrying out a marriage is carrying out religious orders and at the same time following the footsteps and sunnah of Allah's apostles. Therefore, if someone has met the requirements for marriage then he is ordered to do so because by getting married his life will be more perfect (Thalib, 2007).

One of the purposes of marriage in the view of the Qur'an is to create *sakinah*, *mawaddah*, and *rahmah* between husband, wife, and children (Basir, 2019). This is confirmed in QS. Al-Rum/30:21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Meaning: "And among the signs of His power is that He created for you wives from among yourselves so that you would be inclined and feel at ease with them, and He made between you feelings of love and affection. Indeed, in that there are signs for people who think" (Departemen Agama RI, 2013).

If marriage is carried out based on following religious commands and following the Sunnah of the Prophet, then the *sakinah*, *mawaddah*, and *rahmah* that Allah has created for humans can be enjoyed by a husband and wife. Associated with the terms *sakinah*, *mawaddah*, and *rahmah*, various definitions arise. Among them is Al-Isfahan (expert in *fiqh* and *tafsir*) who defines *sakinah* as the absence of fear in facing something; According to al-Jurjani (linguist), *sakînah* is the presence of peace in the heart when something unexpected comes, accompanied by a *nûr* (light) in the heart which gives calm and serenity to those who witness it and is a belief based on sight (*ain al-yaqîn* some equate *sakînah* with the words *rahmah* and *thuma'nî nah*, meaning calm, not anxious in carrying out worship (Ismatulloh, 2015).

The family is an institution formed by the bond of marriage, where a husband and wife live together legally. They live together as alive as they can, as light to carry, as heavy to carry, always in harmony and peace with a determination and aspiration to form a happy and prosperous family physically and mentally. Psychologically, a family is a group of people who live together in one residence and each member feels an inner connection so that they influence each other, pay attention to each other, and surrender to each other (Maryani, 2011).

Meanwhile, in a pedagogical sense, a family is a life partnership established by love between a couple of two types of human beings which is confirmed by marriage, which aims to perfect each other. Therefore, the family is a place of learning and a place for cultivating religion in various forms of worship.

But on the other hand, this family model does not come by itself. It must be built by the two partners who are at the edge of life. Whether the fire of love is lit or not, love is

strong or weak, depends on the intentions and will of the two people who are the pillars of the family. The time required to build love in each family is different. Some are slow, and perhaps some cannot achieve it in their lifetime (Enung, 2012).

A sakinah family does not just happen but is supported by strong pillars that require struggle time and sacrifice. The sakinah family is a subsystem of the social system according to the Koran, and not a "building" that stands on empty land. Building a sakinah family is also not as easy as turning the palm of your hand, but is a struggle that requires quite a lot of passion and awareness. However, all the steps to build it are something that can be attempted. Even though the conditions of a family are quite uniform, there are standard steps that can be taken to build a beautiful household, a sakinah family (Amin, 2003).

The essence of marriage, apart from being something sacred, complicated, unique, and fun, is ideally done with a happy heart, full of love and affection, a set of knowledge about the rules and procedures for building a happy household, and of sufficient age. A person's knowledge and understanding will lead him to have the awareness and tolerance to live with his partner and save himself from various temptations. Meanwhile, being old enough makes a person able to think and act maturely in making decisions. Through these preparations, the main goal of marriage will be achieved, namely the creation of a harmonious family. In general, the Sakinah family is a family that is happy, peaceful, and harmonious, with a mutual understanding to understand the needs and shortcomings of the couple and does not measure the key to family happiness in abundant wealth and an established position (Safruddin, 2017).

The reality is that there are still many families in Kangayan Village, Kangean Islands who work erratic odd jobs. However, because of the ever-growing demands of the times, some decide to go out of town or migrate to earn a living.

Based on initial observations, the author found that approximately 10 (ten) couples in Kangayan Village, Kangean Islands were in long-distance relationships due to various reasons that required one of them to be placed in a different place and far away, such as migration or work as TKI (Indonesian Workers). So with this situation, several couples in Kangayan Village, Kangean Islands, are in a long-distance relationship in their household and they can't meet each other at any time (Basir, 2019).

Running a household will certainly cause obstacles or problems that come to you one after another for husband and wife couples who are in a long-distance relationship.

The type of research used in this research is descriptive qualitative research with a phenomenological approach. In qualitative research, the data collected is generally in the form of words, pictures, and mostly not numbers. Even if there are numbers, they are only for support. The data in question includes interview transcripts, field data notes, photographs, personal documents, notes, and other records.

The conceptual phenomenological approach is a study of appearances that reveals the various uniqueness found in an object, event, or condition in the perception of an individual, group, community, or organization in daily life as a whole and can be accounted for scientifically.

## **Methodology**

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The conceptual phenomenological approach is a study of appearances that reveals the various uniqueness found in an object, event, or condition in the perception of an individual, group, community, or organization in daily life as a whole and can be accounted for scientifically (Mujib, 2015).

## **Results and Discussion**

Judging from Islamic law regarding the formation of a migrant husband's *sakinah* family for his wife in Kangayan Village, Kangean Islands, Binuang District, Poewali Mandar Regency, most of it is by Islamic law. Husbands have carried out their obligations by Islamic law, such as; the obligation to provide a living, the obligation to provide a place to live, and get along well with and educate the wife, while the obligation to lead the wife is not by Islamic law because the husband's leadership is only shadowy when the husband is at work. This is namely where Ersemut's research suggests that long-distance marriage is viewed from Islamic law, that in the community in Kembangawit Hamlet, the husband's obligations to the wife, the wife's obligations to the husband and the implementation of mutual rights and obligations can be carried out well even though constrained by distance and time (Maryani, 2011).

All wives can also carry out their obligations by Islamic law, such as; maintaining self-honour, obeying their husband, and not leaving the house without permission from her husband, although in this obligation, the wife does not always ask for permission, only when traveling far away or there are family matters, but the husband is pleased and understands this and gives confidence to his wife that they will be true to her husband.

In implementing joint rights and obligations, husbands and wives have carried them out by Islamic law, even though they are constrained by distance and time, this is in line with the theory that changes in Islamic law in Ulama thought, namely the concept of Ibnul Qayyim stating the rules of fatwa due to changing times, what previous scholars understood about a problem is not necessarily similar to current conditions. Changes and developments in law are based on the desire to bring humanity into line with the ultimate goal of the Shari'a. The benefit of the people is largely determined by factors of time, place, and circumstances. Therefore, benefits can change if the time and conditions of society have changed. the next time it might be considered not beneficial, and vice versa.

Besides that, joint obligations, such as; maintaining trust, giving each other love and affection, and working together to build a household that can run well. This is proven by the fact that the family remains harmonious even though they have had a long-distance marriage because the husband decided to earn a living as a migrant. However, despite the struggle of being in a long-distance marriage for more than 2 years or even more than 10 years, their children's education can be fulfilled, both formal and non-formal education. All children of long-distance married couples can pursue education, while in non-formal education the children behave well like children in general, and do not commit criminal acts.

In this case, of course, every right and obligation of the husband/wife family couple is not fulfilled and their marriage agreement is neglected, where the husband's obligation to provide for his family and the wife to care for their children should be a joint obligation and responsibility that has a purpose.

To achieve family harmony, husbands and wives in the family that is the object of research, namely in Kangayan Village, Kangean Islands, Polewali Mandar Regency, must carry out their rights and obligations well, namely:

### **Husband's obligations towards his wife (Wife's Rights)**

#### **The husband is obliged to provide maintenance**

The husband is obliged to provide for the family, if the husband does not provide support for the wife without a justified reason, then the wife has the right to ask for a certain amount of support for her to meet her family's living needs.

#### **The husband is obliged to provide a place to stay**

The husband must give his wife a place to live, this aims to protect himself from people's eyes, have intimate relationships, and protect property. The residence given by the husband does not have to be luxurious but within the husband's ability.

#### **Get along well with your wife**

Husbands are obliged to treat their wives well, and wisely, full of tenderness and affection. Making your wife a partner in the family will make your children feel respected and respected (Badan Koordinasi Keluarga Berencana Nasional, Materi Khotbah Keluarga Sejahtera, (Jakarta: Badan Koordinasi Keluarga Berencana Nasional, 1993).

The verse that discusses livelihood is Surah At-Thalaq: 6

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمِلٍ  
فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَارْتُوهُنَّ أَجُورَهُنَّ وَأَمْرُهُمَا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ  
تَعَاسَرْتُمْ فَسْتَضِعْ لَهَا أُخْرَىٰ

Meaning: "Place them (the wives) where you live according to your ability and do not make it difficult for them to narrow their (hearts). And if they (wives who have been divorced) are pregnant, then give them their living until they give birth, then if they breastfeed your (children) reward them; and deliberate among you (everything) well; and if you encounter difficulties, then another woman may breastfeed (the child) for him."

In this verse, husbands are ordered to prepare a place to live for their wives. In this verse, Allah explains that husbands must provide a decent place to live, according to their capabilities, to wives who are undergoing iddah. He should never do anything that narrows and troubles his wife's heart by placing her in an inappropriate place or allowing other people to live with her so that she feels she has to leave that place and claim another place she likes.

#### **Husband leads wife**

The husband is the leader of his family, therefore he must be responsible for his family, his children's education, and the family's livelihood. What was responded to by respondents was that even though their husbands were overseas, as wives, even though they were fighting the dual role of being a substitute for the head of the household and being a housewife, to create harmony in their family, they said that their right as a wife to be led by their husband was quite good, but different when it is led directly by a partner in the family. However, as husbands and mothers, they feel that communication and advice from their husbands is something they should be grateful for as a form of attention from their husbands in leading their families and wives.

#### **Husband educates wife**

A husband is obliged to educate his wife, starting with religious education and good morals. A husband must provide knowledge about religion to his wife if his wife has not received religious knowledge at her parents' house. If a husband is unable to fulfill this then a husband must permit his wife to attend the ta'lim majlis. This aims to protect himself and his family from hellfire (Khairiyah, 2020).

## **Wife's obligations towards her husband (Husband's Rights)**

### **Maintain your wife's honor**

The wife must maintain her honor towards her husband. The wife must maintain her honor when she is outside the house. Maintaining her husband's honor can be done by not directing her gaze to anyone other than her husband, and not saying words that could cause slander or break promises. As a couple of people, Couples should protect each other's honor.

### **Obedient to husband**

A wife's obedience to her husband is obligatory, except for something that is forbidden (immoral), because if the wife obeys what is forbidden, it will result in disobedience to Allah SWT. It is permissible for the wife not to carry out this, obedience to her husband, especially in terms of serving her husband or fulfilling biological desires (Selamat, 2007). The situation that can be seen by the interviewees in forming a *sakinah* family is that they obey their husbands well.

### **You cannot go out without your husband's permission**

The wife is not allowed to leave the house for any purpose without the husband's permission and knowledge, whether it is to visit his parents. However, as a husband, don't be arbitrary, by forbidding the wife from visiting her father and mother. This will certainly break the friendship between them, and also result in disobedience to their parents. From research observations that have been carried out, it is clear that most wives who are left behind do not understand that a wife should ask her husband for permission when she wants to leave the house. However, this condition is not too worrying because according to several sources, as long as the wife is still capable and capable of maintaining her husband's trust, this will ensure the longevity of her household.

## **Joint rights and obligations of husband and wife**

### **Maintain mutual trust**

Husband and wife must maintain each other's trust and trust each other, and must not betray each other even in small things. The life of a husband and wife is a united and mutually unified union, so God's blessings and mercy will always accompany them as long as one does not betray the other. This is what the respondents in this study expressed to shape their family into a *sakinah* family.

### **Give each other love and affection**

To build a happy family, a husband and wife must love and cherish each other. The attitude of mutual love and affection must always be nurtured and developed throughout the family period. Without love and affection in the family, peace will not be felt. Responding to this, the respondents thought that if a wife has to enter into a long-distance marriage with her husband, she must still give love and affection to her husband and children. However, in the form of love and affection given when the gift is sincere, peace and tranquility will be created in a family. towards a family that can be *sakinah*.

### **Collaboration in building a household**

A *sakinah* family will be achieved if husband and wife work together to carry out their duties. An attitude of mutual respect and willingness to resolve differences of opinion will help families resolve various problems, this is done by understanding each other's attitudes and personalities.

Therefore, from the results of interviews with respondents in this study, it is closely related that long-distance marriage relationships can be maintained well if

communication and trust are maintained between the husband and wife. This will be different if the husband does not carry out his responsibility to support his wife, it will cause bigger problems than when having a long-distance marriage, namely deciding to become a migrant worker or migrant in another country or outside the city which lasts a long time, even for years.

Based on ushul theoretical experts, Maqsid ash-syariah agrees that Islamic law aims to maintain five things, namely maintaining religion, maintaining the soul, maintaining the mind, maintaining offspring, and maintaining the property, that husbands and wives in Kangayan Village, Kangean Islands, Binuang District have been able to implement. their rights and obligations to maintain religion, this was proven by several sources if husband and wife carry out their responsibilities together. Then take care of the soul, the wives whose husbands left behind because they went abroad always keep their souls fresh, always awake and obey His commands, and try to stay away from His prohibitions to create a sakinah family. Then maintaining their wits, they as a husband and wife can maintain each other's trust and create a sakinah family, next, look after their offspring, as a wife whose husband left her because he went abroad to educate her children and finally they can protect their wealth so it can be said that carrying out a long distance marriage in Kangayan Village, Kangean Islands is allowed.

#### **Building a sakinah family for married couples whose husbands are immigrants**

The sakinah family consists of two words, namely the words family and sakinah. Family in the term fight is called Usrah or Qirabah which has become Indonesian, namely relatives In the large Indonesian dictionary, family is relatives. Meanwhile, the word sakinah in the Big Indonesian Dictionary is peace, a safe and peaceful place. Sakinah comes from the words "Sakana, Yaskuru, Sakinata" which means a sense of calm, security, and peace (Poewadarminto, General Indonesian Dictionary, (Jakarta: Balai Pustaka, 1976), p. 851). According to Quraish Shihab, he explains that the word sakinah means the stillness or calm of something turbulent. So a sakinah family is a family that can create a peaceful, dynamic, and active atmosphere of life, which is loving, honing, and nurturing (Asrofi and M. Thohir, Sakinah Family in Javanese Tradition).

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Meaning: "And among the signs of His power is that He created for you wives from your kind so that you would be inclined and feel at ease towards them, and He made among you a feeling of love and affection. Verily in such is true It is true that there are signs for thinking people" (Alquran dan terjemahannya, 2010).

This verse explains that a sakinah family is the dream and hope of every Muslim who marries to foster a family. Likewise, in the family, there are regulations, both detailed and global, which regulate individuals and the whole as a unit. Islam teaches that the household becomes a paradise that can create peace, tranquility, and happiness, to anticipate negative external cultural influences. This is the characteristic typical of an Islamic sakinah family. They (husband and wife) unite in the household to obey the rules and worship Allah SWT (Takariawan, 2001).

In line with this understanding, a sakinah family is defined as a family that is built on a legal marriage bond, can fulfill the spiritual and material needs of life in a decent and balanced manner, is surrounded by an atmosphere of love between family members and the environment in harmony, harmony and can appreciate and practice the values of faith, piety and morals well (Safruddin, 2017).

A sakinah family that is filled with affection and love between family members is the dream of every married person. Where this will be achieved if each husband and wife

can carry out their obligations and rights in a balanced, harmonious, and harmonious manner. Apart from building a household life based on religious values and being able to apply good morals, the life of a *sakinah* family has a goal starting with Allah SWT, namely to obtain the grace and approval of Allah SWT so that they can live happily in this world and the afterlife. An Islamic household is a household that is like heaven for every inhabitant, a place to rest to relieve fatigue, a place to have fun and be filled with a feeling of happiness, security, and peace.

A *sakinah* household, both physically and mentally, can feel tranquility, and peace where all physical and mental desires are fulfilled in a balanced, harmonious and harmonious manner. Inner needs include a religious atmosphere in the family and the practice of morals by each family member, good communication between husband, wife, and children. Birth needs are met as well as material for clothing, food, shelter, etc. (Machrus, A., 2017).

Indonesian society has various terms related to the ideal family. Some use the terms *sakinah* family, *sakinah mawaddah wa rahmah* family (*samara* family), *sakinah mawaddah wa rahmah* and blessing family, *masalahah* family, prosperous family, and others. All of these ideal family concepts with different names require the fulfillment of inner and outer needs well. Below are three opinions regarding the characteristics of an ideal family (Basir, 2019).

Third, Nahdlatul Ulama uses the term *masalahah* family (*Mashalihul Usrah*), namely a family in which the relationship between husband and wife and parent-child applies the principles of justice (*i'tidal*), balance (*tawazzun*), moderation (*tawasuth*), tolerance (*tasamuh*), and *amar ma'ruf nahi munkar*; have good character; *sakinah mawaddah wa rahma*; prosperous physically and mentally, as well as playing an active role in seeking the benefit of the social and natural environment as an embodiment of Islam *rahmatan lil'alamin* (Machrus, 2017).

### Conclusion

After a long discussion about the effect of using audiovisual media in improving the *Maharah Kalam* of *Fashl al-mutawassith* girls' central language dormitory, it can be concluded that based on the results of hypothesis testing, it is concluded that the use of audiovisual media has a positive and significant effect on the *Maharah Kalam* of *Fashl al-mutawassith* students, this can be seen from the use of IBM SPSS version 16.0 tcount of 2.402 greater than the ttable of 2.021. Thus,  $H_0$  is rejected and  $H_a$  is accepted and it means that the use of audiovisual media (X) has a positive effect on the *Maharah Kalam* of *Fashl al-mutawassith* students in the girls' central language dormitory of the *Salafiyah Syafi'iyah Sukorejo Situbondo Islamic Boarding School*. Of course, *Maharah Kalam* here is in accordance with the things and criteria that must be met according to its level, the level of *mutawassith*. Speaking skills (*Maharah Kalam*) is one of the skills that is the achievement highlight in learning Arabic, because if someone who has achieved this one skill, it is certain that in communication there will be reciprocity and mutual understanding between one and the other, of course the use of audiovisual media will be very helpful and show an effect in improving students' *Maharah Kalam*.

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